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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 29 – THE WINDS AND THEIR NAMES AND THEIR TYPES

الآيات

The Verses –

البقرة وَ تَصْرِيفِ الرِّياحِ

(Surah) Al Baqarah: ***and the changing of the winds, [2:164]***.

الأعراف وَ هُوَ الَّذِي يُرْسِلُ الرِّياحَ بُشْراً بَيْنَ يَدَيْ رَحْمَتِهِ

(Surah) Al A'raaf: ***And He is the One Who Sends the winds bearing glad tidings before His Mercy, [7:57]***.

الحجر وَ أَرْسَلْنَا الرِّياحَ لَواقِحَ

(Surah) Al Hijr: ***And We Send the winds for fertilisation [15:22]***.

الإسراء فَيُرْسِلَ عَلَيْكُمْ قاصِفاً مِنَ الرِّيحِ فَيُغْرِقَكُمْ بِما كَفَرْتُمْ

(Surah) Al Asra: ***so He would Send upon you a hurricane from the wind, so He would Drown you all due to your ungratefulness. [17:69]***.

الأنبياء وَ لِسُلَيْمانَ الرِّيحَ عاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بارَكْنا فِيها

(Surah) 'Al Anbiya: ***And for Suleyman, the raging wind flowing by his orders to the land wherein We had Blessed, and We were the Knowers of all things [21:81]***.

الفرقان وَ هُوَ الَّذِي أَرْسَلَ الرِّياحَ بُشْراً بَيْنَ يَدَيْ رَحْمَتِهِ

(Surah) Al Furqan: ***And He is the One Who Sends the winds as glad tidings before His Mercy. [25:48]***.

النمل وَ مَنْ يُرْسِلُ الرِّياحَ بُشْراً بَيْنَ يَدَيْ رَحْمَتِهِ

(Surah) Al Naml: ***and One Who Sends the winds as glad tidings before His Mercy. [27:63]***.

الروم وَ مِنْ آياتِهِ أَنْ يُرْسِلَ الرِّياحَ مُبَشِّراتٍ وَ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ وَ لِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Roum - ***And from His Signs is that He Sends the winds as glad tidings for Him to Make you taste His Mercy, and for you to sail the ships by His Command, and for you to seek from His Grace, and perhaps you would be thankful [30:46]***.

و قال تعالى وَ لَئِنْ أَرْسَلْنا رِيحاً فَرَأَوْهُ مُصْفَرًّا لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ

And the Exalted Said: ***And if We were to Send a wind and they see it as yellow, they would stray from after it, committing Kufr [30:51]***.

الذاريات وَ الذَّارِياتِ ذَرْواً

(Surah) Al Zariyaat: ***By the (winds) scattering far [51:1]***.

و قال سبحانه وَ فِي عادٍ إِذْ أَرْسَلْنا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ

And the Glorious Said: ***And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]***.

القمر إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ

(Surah) Al Qamar: ***We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19]***.

المرسلات وَ الْمُرْسَلاتِ عُرْفاً فَالْعاصِفاتِ عَصْفاً وَ النَّاشِراتِ نَشْراً

(Surah) Al Mursalaat: ***(I Swear) by the emissaries (messengers) Sent consecutively [77:1] And the stormers storming [77:2] And the promoters scattering [77:3]***.

تفسير

(Forbidden) Tafseer (opinionated):

وَ هُوَ الَّذِي أَرْسَلَ الرِّياحَ بُشْراً قال الرازي حدّ الريح أنه هواء متحرّك فنقول كون هذا الهواء متحركا ليس لذاته و لا للوازم ذاته و إلا لدامت الحركة بدوام ذاته

And He is the One Who Sends the winds as glad tidings. [25:48] – Al-Razi said, 'A definition of the wind is that it is moving air, so we say the being of this air moving isn't for itself nor is it a requisite for itself, or else it would be constantly moving due to the permanence of itself.

فلا بد و أن يكون بتحريك الفاعل المختار و هو الله جل جلاله قالت الفلاسفة هاهنا سبب آخر و هو أنه يرتفع من الأرض أجزاء أرضية لطيفة مسخنة تسخينا قويا شديدا فبسبب تلك السخونة الشديدة ترتفع و تتصاعد

So there is no escape for it being moving by the Choosing Doer, and He-azwj is Allah-azwj, Majestic is His-azwj Majesty. The Philosophers said, 'Over here there is another cause, and it is

that very light earthly particles rise from the ground, heating up with strong heat, intense. So by the cause of that intense heat, they rise and ascend.

فإذا وصلت إلى القرب من الفلك كان الهواء الملتصق بمقعّر الفلك متحركا على استدارة الفلك بالحركة المستديرة التي حصلت لتلك الطبقة من الهواء فهي تمنع هذه الأدخنة من الصعود بل تردّها عن سمت حركتها فحينئذ ترجع تلك الأدخنة و تتفرق في الجوانب و بسبب ذلك التفرق تحصل الرياح

When it reaches the proximity of the planet, the air attached to the concave of the planet will move according to the rotation of the planet with the circular motion that occurs for that layer of air. It prevents these vapours from ascending, but rather repels them from the peak of their movement, then those vapours return and disperse to the sides, and because of that separation, winds occur.

ثم كلما كانت تلك الأدخنة أكثر و كان صعودها أقوى كان رجوعها أيضا أشد حركة فكانت الرياح أشد و أقوى هذا حاصل ما ذكروه و هو باطل و يدل على بطلانه وجوه

Then, the more those vapours were to be, and the stronger their rise would be, the more violent their return would be, and the winds become more intense and stronger. This is a result of what they are mentioning, and it is false and (various) aspects evidence upon it's falsity.

الأول أن صعود الأجزاء الأرضية إنما يكون لشدة تسخّنها و لا شكّ أن ذلك التسخّن عرضيّ لأن الأرض باردة يابسة بالطبع فإذا كانت تلك الأجزاء الأرضية متصغرة جدا كانت سريعة الانفعال

The first is that the rise of the terrestrial parts is due to their intense heating, and there is no doubt that this heating is earthly, because the earth is naturally cold and dry. So when these earthly particles were to be very small, they would be quick of the movement.

فإذا تصاعدت و وصلت إلى الطبقة الباردة من الهواء امتنع بقاء الحرارة فيها بل تبرّده جدا و إذا بردت امتنع بلوغها في الصعود إلى الطبقة الهوائية المتحرّكة بحركة الفلك فبطل ما ذكروه.

So, when these have ascended and arrive to the cold layer from the air, it prevents the heat to last therein, but it becomes very cold. And when it cools, it would be prevented in its reach to ascend to the airy layer, the movement of the planetary movement. So, it invalidates when they mentioned.

الثاني هب أن تلك الأجزاء الدخانية صعدت إلى الطبقة الهوائية المتحركة بحركة الفلك لكنها لما رجعت وجب أن تنزل على الاستقامة لأن الأرض جسم ثقيل و الثقيل إنما يتحرك بالاستقامة و الرياح ليست كذلك فإنها تتحرك يمنة و يسرة.

The second supposition is that those smoky parts ascended to the airy layer moving with the movement of the planet, but when they came back, they had to descend on the straight line, because the earth is a heavy body and the heavy one moves straight and the wind is not like that, as it moves right and left.

الثالث أن حركة تلك الأجزاء الأرضية النازلة لا تكون حركة قاهرة فإن الرياح إذا أحضرت الغبار الكثير ثم عاد ذلك الغبار و نزل على السطوح لم يحس أحد بنزولها و ترى هذه الرياح تقلع الأشجار و تهدم الجبال و تموّج البحار.

The third is that the movement of those particles of the earth that descend is not a forced movement, for if the wind brings up a lot of dust, then that dust returns and descends on the surfaces, no one feels its descending. And you will see these winds uprooting the trees and demolishing the mountains and creating waves in the sea.

الرابع أنه لو كان الأمر على ما قالوه لكانت الرياح كلما كانت أشد وجب أن يكون حصول الأجزاء الغبارية الأرضية أكثر لكنه ليس الأمر كذلك لأن الرياح قد يعظم عصوفها و هبوبها في وجه البحر مع أن الحس يشهد بأنه ليس في ذلك الهواء المتحرك العاصف شيء من الغبار و الكدرة فبطل ما قالوه.

The fourth is that, if the matter was upon what they are saying, every time the winds would be more intense, it would obligate that the dusty earthly particles would result in being more. But, the matter isn't like that, because the winds are of mighty storm and in their blowing(s) in the surface of the sea, along with that the senses testify that there isn't any dust and dirt in that stormy moving air, so it invalidates what they are saying.

و قال المنجّمون إن قوى الكواكب هي التي تحرك هذه الرياح و توجب هبوبها

And the astrologers said that it is the force of the planets which move these winds and obligate their blowing(s).

و ذلك أيضا بعيد لأن الموجب لهبوب الرياح إن كان طبيعة الكواكب وجب دوام الرياح بدوام تلك الطبيعة و إن كان الموجب هو طبيعة الكواكب بشرط حصوله في البرج المعين و الدرجة المعينة وجب أن يتحرك هواء كل العالم و ليس كذلك

And that as well is far-fetched, because, because the cause of the blowing winds, if it is the nature of the planets, then it would obligate perpetual winds with the perpetuation of that nature, and if the cause is the nature of the planets by a condition of it being in the specific constellation and the specific rank, it would obligate that the air moves in the whole world, and it isn't like that.

و أيضا قد بينا أن الأجسام متماثلة فاختصاص الكوكب المعين و البرج المعين و الطبيعة التي لأجلها اقتضت ذلك الأثر الخاص لا بد و أن يكون بتخصيص الفاعل المختار

And as well, we have explained that the bodies are identical, so the specialisation of the specific planet, and the specific constellation, and the nature for which reason that specific impact takes place, there is no escape from it being the specialisation by a Choosing Doer.

فثبت أن محرّك الرياح هو الله سبحانه و ثبت بالدليل العقلي أيضا صحة قوله وَ هُوَ الَّذِي يُرْسِلُ الرِّياحَ

It proves that the Mover of the winds, He-azwj is Allah-azwj the Glorious, and it proves by the intellectual evidence as well the correctness of His-azwj Words: ***And He is the One Who Sends the winds [7:57]***.

قوله نشرا أي منتشرة متفرقة فجزء من أجزاء الريح يذهب يمنة و جزء آخر يذهب يسرة و كذا القول في سائر الأجزاء فإن كل واحد منها يذهب إلى جانب آخر فنقول لا شك أن طبيعة الهواء طبيعة واحدة و نسبة الأفلاك و الأنجم و الطبائع إلى كل واحد من الأجزاء من ذلك الريح نسبة واحدة

His-azwj Word: ***scattering [77:3]*** – i.e., scattered, dispersed. So a part from parts of the wind goes right, and another part goes left. And like that is the word regarding rest of the parts. So if each one of these were to go to another side, we say that there is no doubt that the nature of the air is one nature, and the attribution of the planets, and the stars and the natures to every one of the parts from that wind is one attribution.

فاختصاص بعض أجزاء الريح بالذهاب يمنة و الجزء الآخر بالذهاب يسرة وجب أن لا يكون ذلك إلا بتخصيص الفاعل المختار.

The specialisation of some of the parts of the wind with going right, and another part with going left, obligated that it cannot happen except by a specialisation by the Choosing Doer.

بَيْنَ يَدَيْ رَحْمَتِهِ أي بين يدي المطر الذي هو رحمته فإن قيل فقد نجد المطر و لا تتقدمه الرياح قلنا ليس في الآية أن هذا التقدم حاصل في كل الأحوال فلم يتوجه السؤال و أيضا فيجوز أن تتقدمه هذه الرياح و إن كنا لا نشعر بها

before His Mercy, [7:57] – i.e., before the rain which is His-azwj Mercy. If it is said that we find the rain and the winds have not preceded it, we say, this precedence is not resultant in the Verse in all situations. So the question was not directed. And as well, it is allowed that these winds precede it, and even though we may not be aware of it.

و عن ابن عمر الرياح ثمان أربع منها عذاب و هو القاصف و العاصف و الصرصر و العقيم و أربع منها رحمة الناشرات و المبشرات و المرسلات و الذاريات

And from Ibn Aamir, 'The winds are eight – four of these are a Punishment, and it is Al-Qasif, and Al-Asif, and Al-Sar Sar, and Al-Aqeem; and four of these are a Mercy – Al-Nashiraat, and Al-Mubasshiraat, and Al Mursalaat, and Al Zariyaat'.

وَ عَنِ النَّبِيِّ ص نُصِرْتُ بِالصَّبَا وَ أُهْلِكَ عَادٌ بِالدَّبُورِ وَ الْجَنُوبُ مِنْ رِيحِ الْجَنَّةِ.

And from the Prophet-saww: 'We are Helped with Al-Saba, and (people of) Aad were destroyed by Al-Dabour, and Al-Janoub is from the winds of Paradise'.

و عن كعب لو حبس الله الريح عن عباده ثلاثة أيام لأنتن أكثر الأرض.

And from Ka'ab, 'If Allah-azwj were to Withhold the wind from His-azwj servants for three days, most of the earth would stink'.

فَيُرْسِلَ عَلَيْكُمْ قاصِفاً مِنَ الرِّيحِ قال الطبرسي ره أي فإذا ركبتم البحر أرسل عليكم ريحا شديدة كاسرة للسفينة و قيل الحاصب الريح المهلكة في البر و القاصف المهلكة في البحر فَيُغْرِقَكُمْ بِما كَفَرْتُمْ من نعم الله.

so He would Send upon you a hurricane from the wind, [17:69] – Al-Tabarsi said, 'I.e., when you sail the sea, a severe wind is Sent upon you breaking the ship'. And it is said, 'Al-Hasib' (Hurricane) is the destructive wind in the land and 'Al-Qasif' is the (hurricane) destructive in the sea - ***so He would Drown you all due to your ungratefulness. [17:69]*** of the Bounties of Allah-azwj.

أَنْ يُرْسِلَ الرِّياحَ قال البيضاوي أي الشمال و الصبا و الجنوب فإنها رياح الرحمة و أما الدبور فريح العذاب و منه قوله ص اللَّهُمَّ اجْعَلْهَا رِيَاحاً وَ لَا تَجْعَلْهَا رِيحاً.

that He Sends the winds [30:46] – Al-Bayzawi said, 'I.e., Al-Shimal, and Al-Saba, and Al-Janoub, for these are winds of Mercy, and as for Al-Dabour, it is a wind of Punishment. And from it are his-saww words: 'O Allah-azwj! Make it to be a wind (of Mercy) and do not Make it to be a wind (of Punishment)'.

و قرأ ابن كثير و الحمزة و الكسائي الريح على إرادة الجنس مُبَشِّراتٍ بالمطر وَ لِيُذِيقَكُمْ مِنْ رَحْمَتِهِ يعني المنافع التابعة لها

And Ibn Kaseer, and Al-Hamza, and Al-Kasaie read 'Al Reeh' (the wind) upon an intention of the species - ***as glad tidings*** - with the rain - ***for Him to Make you taste His Mercy,*** - meaning the benefits pursuant to it.

و قيل الخصب التابع لنزول المطر المسبّب عنها أو الروح الذي هو مع هبوبها و العطف على علة محذوفة دل عليها مُبَشِّراتٍ أو عليها باعتبار المعنى أو على يُرْسِلَ بإضمار فعل معلّل دل عليه وَ لِتَبْتَغُوا مِنْ فَضْلِهِ يعني تجارة البحر.

And it is said, the fertility follows the descent of the rain, as an effect of it, or the Spirit which he is with it's coming down, and the inclining is based upon a reason of its omission evidencing upon it - ***glad tidings*** - or upon it with consideration of the meaning, or upon - ***He Sends*** – with the indifference of the additional verb denoting upon it - ***and for you to seek from His Grace, [30:46]*** – meaning the trade (by way) of the sea.

فَرَأَوْهُ مُصْفَرًّا أي فرأوا الأثر و الزرع فإنه مدلول عليه بما تقدم و قيل السحاب لأنه إذا كان مصفرا لم يمطر و اللام موطّئة للقسم دخلت على حرف الشرط

they see it as yellow, [30:51] – i.e. they see the impact and the crops, for it is pointed upon with what has preceded. And it is the, the clouds, because when these are yellow, it does not rain, and the (letter) 'Al-Laam' is placed for the swear, entered upon a conditional letter.

و قوله لَظَلُّوا مِنْ بَعْدِهِ يَكْفُرُونَ جواب سدّ مسدّ الجزاء و لذلك فسر بالاستقبال و هذه الآية ناعية على الكفار بقلّة تثبّتهم و عدم تدبّرهم و سرعة تزلزلهم لعدم تفكرهم و سوء رأيهم

And His-azwj Words: ***they would stray from after it, committing Kufr [30:51]*** – Answer, is blocking the Recompense, and for that reason it is interpreted with the welcoming. And this Verse is an obituary upon the Kafirs due to the scarcity of their proofs, and they lack of pondering, and quickness of their shakiness due to their not thinking, and their evil view.

فإن النظر السوي يقتضي أن يتوكلوا على الله و يلجئوا إليه بالاستغفار إذا احتبس القطر عنهم و لم ييأسوا من رحمته و أن يبادروا إلى الشكر و الاستدامة بالطاعة إذا أصابهم برحمته و لم يفرطوا في الاستبشار و أن يصبروا على بلائه إذا ضرب زروعهم بالاصفرار و لم يكفروا نعمه.

The even consideration demands that they rely upon Allah-azwj and seek Shelter to Him-azwj with seeking the Forgiveness when the drops are Withheld from them, and they should not despair from His-azwj Mercy, and they should be rushing to thank, and be constantly with the obedience when they attain His-azwj Mercy, and they should not be excessive in the joy, and

they should be patient upon His-azwj Afflictions when it strikes their cultivation is afflicted with the yellowness, and they should not be in denial of His-azwj Bounties'.

و قال الطبرسي ره الرِّيحَ الْعَقِيمَ هي التي عقمت عن أن تأتي بخير و من تنشئة سحاب أو تلقيح شجر أو تذرية طعام أو نفع حيوان فهي كالمرأة الممنوعة عن الولادة إذ هي ريح الإهلاك

And Al-Tabarsi said: '***the Al-Aqeem wind [51:41]***, it is which is destructive from coming with goodness, and from raising the clouds, or pollinating the trees, or scattering the feed, or benefitting the animals, so it is like the woman prevented from giving birth, when it is the destructive (wind)'.

و قال في قوله تعالى رِيحاً صَرْصَراً أي شديدة الهبوب و قيل باردة من الصرّ و هو البرد فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ أي دائم الشؤم استمر عليهم بنحوسته سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ حتى أتت عليهم

And he said regarding Words of the Exalted: ***a wind (called) Sarsar, [54:19]*** – i.e. of severe blowing(s). And it is said, colder than the frosty wind, and it is the cold, ***during a Day of continuous bad luck [54:19]*** – i.e. constantly inauspicious, continuously upon them with its inauspiciousness for seven nights and eight days, until it came upon them.

و قيل إنه كان يوم الأربعاء آخر الشهر لا يدور رواه العياشي بالإسناد عن أبي جعفر عليه السلام.

And it is said, 'It was the day of the last Wednesday of the month, not rotating'. It is reported by Al Ayyashi by the chain from Abu Ja'far-asws, may the greetings be upon him-asws'.

1- الْفَقِيهُ، قَالَ عَلِيٌّ ع لِلرِّيحِ رَأْسٌ وَ جَنَاحَانِ.

(The book) 'Al Faqeeh' –

'Ali-asws said: 'For the wind there is a head and two wings''.[1]

بيان لعل الكلام مبنيّ على الاستعارة أي يشبه الطائر في أنها تطير إلى كل جانب و في أنها في بدء حدوثها قليلة ثم تنتشر كالطائر الذي بسط جناحه و الله يعلم.

Explanation: *Perhaps the speech is built upon the metaphor, i.e. resembling the bird, i.e. it flies to every wind, and regarding that it is little in the beginning of it's occurrence, then it scatters like the bird which extends its winds, and Allah-azwj Knows*.

2- الْفَقِيهُ، عَنْ كَامِلٍ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ ع بِالْعُرَيْضِ فَهَبَّتْ رِيحٌ شَدِيدَةٌ فَجَعَلَ أَبُو جَعْفَرٍ ع يُكَبِّرُ ثُمَّ قَالَ إِنَّ التَّكْبِيرَ يَرُدُّ الرِّيحَ

(The book) 'Al Faqeeh' – From Kamil who said,

'I was with Abu Ja'far-asws at Al-Ureyz, and a severe wind descended. Abu Ja'far-asws went on to exclaim Takbeer, then said: 'The Takbeer repels the wind'.

[1] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 1

وَ قَالَ ع مَا بَعَثَ اللَّهُ رِيحاً إِلَّا رَحْمَةً أَوْ عَذَاباً فَإِذَا رَأَيْتُمُوهَا فَقُولُوا اللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَهَا وَ خَيْرَ مَا أُرْسِلَتْ لَهُ وَ نَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا أُرْسِلَتْ لَهُ وَ كَبِّرُوا وَ ارْفَعُوا أَصْوَاتَكُمْ بِالتَّكْبِيرِ فَإِنَّهُ يَكْسِرُهَا.

And he[-asws] said: 'Allah[-azwj] did not send any wind except either as a Mercy or a Punishment. So when you see it, then be saying, 'O Allah[-azwj]! We ask You[-azwj] it's good and good of what You[-azwj] have Sent it for, and we seek Refuge with You[-azwj] from its evil and evil of what You[-azwj] have Sent it for', and exclaim Takbeer, and raise your voices with the Takbeer, for it would break it''.[2]

3- وَ قَالَ رَسُولُ اللَّهِ ص مَا خَرَجَتْ رِيحٌ قَطُّ إِلَّا بِمِكْيَالٍ إِلَّا زَمَنَ عَادٍ فَإِنَّهَا عَتَتْ عَلَى خُزَّانِهَا فَخَرَجَتْ فِي مِثْلِ خَرْقِ الْإِبْرَةِ فَأَهْلَكَتْ قَوْمَ عَادٍ.

And Rasool-Allah[-saww] said: 'No wind has emerged at all except by a measure except the era of (people of) Aad, for it came to its keepers, and it came out in the like of a hole (eye) of the needle, and it destroyed the people of Aad''.[3]

4- وَ قَالَ الصَّادِقُ ع نِعْمَ الرِّيحُ الْجَنُوبُ تَكْسِرُ الْبَرْدَ عَنِ الْمَسَاكِنِ وَ تُلْقِحُ الشَّجَرَ وَ تُسِيلُ الْأَوْدِيَةَ.

And Al-Sadiq[-asws] said: 'Best of the winds is Al-Janoub breaking the cold from the dwellings, and pollinating the trees, and flood the valleys''.[4]

5- وَ قَالَ عَلِيٌّ ع الرِّيَاحُ خَمْسَةٌ مِنْهَا الْعَقِيمُ فَنَعُوذُ بِاللَّهِ مِنْ شَرِّهَا وَ كَانَ النَّبِيُّ ص إِذَا هَبَّتْ رِيحٌ صَفْرَاءُ أَوْ حَمْرَاءُ أَوْ سَوْدَاءُ تَغَيَّرَ وَجْهُهُ وَ اصْفَرَّ وَ كَانَ كَالْخَائِفِ الْوَجِلِ حَتَّى يَنْزِلَ مِنَ السَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ فَيَرْجِعُ إِلَيْهِ لَوْنُهُ وَ يَقُولُ جَاءَتْكُمْ بِالرَّحْمَةِ.

And Ali[-asws] said: 'The winds are five. From these is Al Aqeem, and we seek Refuge with Allah[-azwj] from its evil, and the Prophet[-saww] was so, whenever a yellow wind descended, or red, or black, his[-saww] face changed, and paled, and he[-saww] was like the fearing, the dreading, until drops of rain descended from the sky, so his[-saww] colour would return to him[-saww] and he[-saww] would say: 'It has come to you with the Mercy''.[5]

6- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع أُنَبِّهُكَ يَا مُفَضَّلُ عَلَى الرِّيحِ وَ مَا فِيهَا أَ لَسْتَ تَرَى رُكُودَهَا إِذَا رَكَدَتْ كَيْفَ يُخْدِثُ الْكَرْبَ الَّذِي يَكَادُ يَأْتِي عَلَى النُّفُوسِ وَ يُخْرِضُ الْأَصِحَّاءَ وَ يَنْهَكُ الْمَرْضَى وَ يُفْسِدُ الثِّمَارَ وَ يُعَفِّنُ الْبُقُولَ وَ يُعْقِبُ الْوَبَاءَ فِي الْأَبْدَانِ وَ الْآفَةَ فِي الْغَلَّاتِ فَفِي هَذَا بَيَانُ أَنَّ هُبُوبَ الرِّيحِ مِنْ تَدْبِيرِ الْحَكِيمِ فِي صَلَاحِ الْخَلْقِ

(The book) 'Tawheed' of Al Mufazzal who said,

'Al-Sadiq[-asws] said: 'I[-asws] alert you, O Mufazzal, upon the wind and what is in it. Don't you see its stagnation when it does stagnate, how the distress occurs which almost comes upon the breathing, and incites the healthy and weakens the sick, and spoils the fruits, and decays the vegetables, and followed by the plague in the bodies, and the pests in the harvests? In this,

[2] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 2
[3] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 3
[4] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 4
[5] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 5

there is an explanation that the blowing of the wind is from an arrangement of the Wise One-azwj in the interests of the people.

وَ أُنَبِّئُكَ عَنِ الْهَوَاءِ بِخَلَّةٍ أُخْرَى فَإِنَّ الصَّوْتَ أَثَرٌ يُؤَثِّرُهُ اصْطِكَاكُ الْأَجْسَامِ فِي الْهَوَاءِ وَ الْهَوَاءُ يُؤَدِّيهِ إِلَى الْمَسَامِعِ وَ النَّاسُ يَتَكَلَّمُونَ فِي حَوَائِجِهِمْ وَ مُعَامَلَاتِهِمْ طُولَ نَهَارِهِمْ وَ بَعْضَ لَيْلِهِمْ فَلَوْ كَانَ أَثَرُ هَذَا الْكَلَامِ يَبْقَى فِي الْهَوَاءِ كَمَا يَبْقَى الْكِتَابُ فِي الْقِرْطَاسِ لَامْتَلَأَ الْعَالَمُ مِنْهُ فَكَانَ يَكْرُبُهُمْ وَ يَفْدَحُهُمْ وَ كَانُوا يَحْتَاجُونَ فِي تَجْدِيدِهِ وَ الِاسْتِبْدَالِ بِهِ أَكْثَرَ مِمَّا يُحْتَاجُ إِلَيْهِ فِي تَجْدِيدِ الْقَرَاطِيسِ لِأَنَّ مَا يُلْقَى مِنَ الْكَلَامِ أَكْثَرُ مِمَّا يُكْتَبُ

And I-asws shall inform you about the air in another manner, for the sound is an effect, impacted by the friction of the bodies in the air, and the air delivers it to the ears, and the people are talking regarding their needs and their affairs the (entire) length of their day and some of their night. If the effect of this speech was to remain in the air just as the writing remain in the paper, the world would be filled from it, and it would have disturbed them and scared them, and they would have been needy to renewing it and the replacement with it to more than what it needed to in renewing the papers, because whatever one faces from the speech is more than what is written.

فَجَعَلَ الْخَلَّاقُ الْحَكِيمُ جَلَّ قُدْسُهُ هَذَا الْهَوَاءَ قِرْطَاساً خَفِيفاً يَحْمِلُ الْكَلَامَ رَيْثَمَا يَبْلُغُ الْعَالَمَ حَاجَتَهُمْ ثُمَّ يُمْحَى فَيَعُودُ جَدِيداً نَقِيّاً وَ يَحْمِلُ مَا حَمَلَ أَبَداً بِلَا انْقِطَاعٍ وَ حَسْبُكَ بِهَذَا النَّسِيمِ الْمُسَمَّى هَوَاءً عِبْرَةً وَ مَا فِيهِ مِنَ الْمَصَالِحِ فَإِنَّهُ حَيَاةُ هَذِهِ الْأَبْدَانِ وَ الْمُمْسِكُ لَهَا مِنْ دَاخِلٍ بِمَا يَسْتَنْشِقُ مِنْهُ وَ مِنْ خَارِجٍ بِمَا تُبَاشِرُ مِنْ رَوْحِهِ وَ فِيهِ تَطَّرِدُ هَذِهِ الْأَصْوَاتُ فَيُؤَدِّي بِهَا مِنَ الْبَعِيدِ وَ هُوَ الْحَامِلُ لِهَذِهِ الْأَرَايِيحِ يَنْقُلُهَا مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ

So, the Wise Creator, Majestic is His-azwj Holiness, Made this air as a hidden paper carrying the speech, awaiting delivery to the world of their needs, and it gets deleted and returns to be as new, clean, and it carries what it carries for ever without termination, and it should suffice you with this gentle breeze, the name 'Hawa' (air), as a lesson and what is therein from the interests, for the life of these bodies and the holder for these is from inside with what it inhales from it, and from outside with what it faces from its wind, and in which these voices are expelled and it (air) deposits these from the far distances, and it is the carrier of these smells, transferring it from a place to a place.

أَ لَا تَرَى كَيْفَ تَأْتِيكَ الرَّائِحَةُ مِنْ حَيْثُ تَهُبُّ الرِّيحُ فَكَذَلِكَ الصَّوْتُ وَ هُوَ الْقَابِلُ لِهَذَا الْحَرِّ وَ الْبَرْدِ اللَّذَيْنِ يَعْتَقِبَانِ عَلَى الْعَالَمِ لِصَلَاحِهِ وَ مِنْهُ هَذِهِ الرِّيحُ الْهَابَّةُ فَالرِّيحُ تَرُوحُ عَنِ الْأَجْسَامِ وَ تُزْجِي السَّحَابَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ لِيَعُمَّ نَفْعُهُ حَتَّى يَسْتَكْثِفَ فَيَمْطُرَ وَ تَفُضَّهُ حَتَّى يَسْتَخِفَّ فَيَتَفَشَّى وَ تُلْقِحُ الشَّجَرَ وَ تُسَيِّرُ السُّفُنَ وَ تُزْجِي الْأَطْعِمَةَ وَ تُبَرِّدُ الْمَاءَ وَ تَشُبُّ النَّارَ وَ تُجَفِّفُ الْأَشْيَاءَ النَّدِيَّةَ وَ بِالْجُمْلَةِ إِنَّهَا تُحْيِي كُلَّ مَا فِي الْأَرْضِ فَلَوْ لَا الرِّيحُ لَذَوَى النَّبَاتُ وَ مَاتَ الْحَيَوَانُ وَ خَمَّتِ الْأَشْيَاءُ وَ فَسَدَتْ.

Do you not see how the smell comes to you from where the wind blows? Similar to that is the sound, and it is the acceptor of this heat and the cold, those which are alternating upon the world for its interest, and from it is the blowing of the wind. The wind blows away from the objects and evoke the cloud from a place to a place to benefit it, until it condenses and it rains, and it unfolds until it lightens and spreads, and trees fertilise, and the ships sail, and it releases the food, and the waters cool, and the fires are ignited, and the moist things dry up, and in summary, it revives all what is in the earth. Had it not been for the wind, the vegetation would wilt and the animals would die, and the things would decompose and spoil''.[6]

[6] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 6

7- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّاجِرِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ عَنِ الْعَرْزَمِيِّ قَالَ: كُنْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع جَالِساً فِي الْحِجْرِ تَحْتَ الْمِيزَابِ وَ رَجُلٌ يُخَاصِمُ رَجُلًا وَ أَحَدُهُمَا يَقُولُ لِصَاحِبِهِ وَ اللَّهِ مَا تَدْرِي مِنْ أَيْنَ تَهُبُّ الرِّيحُ فَلَمَّا أَكْثَرَ عَلَيْهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ هَلْ تَدْرِي أَنْتَ مِنْ أَيْنَ تَهُبُّ الرِّيحُ

(The book) 'Al Ilal' – From his father, from Muhammad Bin Yahya, from Al Husayn Bin Is'haq Al Tajir, from Ali Bin Mahziyar, from Al Hassan Bin Al Husayn, from Muhammad Bin Fuzeyl, from Al Arzamy who said,

'I was seated with Abu Abdullah-asws by the Black Stone beneath the spout (of the Kaaba), and a man was disputing a man, and one of them said to his companion, 'By Allah-azwj! You don't know then the wind blows!' When he frequented upon him, Abu Abdullah-asws, may the greetings be upon him-asws, said: 'Do you know from where the wind blows?'

فَقَالَ لَا وَ لَكِنِّي أَسْمَعُ النَّاسَ يَقُولُونَ فَقُلْتُ أَنَا لِأَبِي عَبْدِ اللَّهِ ع مِنْ أَيْنَ تَهُبُّ الرِّيحُ

He said, 'No! But I heard the people saying'. I said, 'I am for Abu Abdullah-asws. From where does the wind blow?'

فَقَالَ إِنَّ الرِّيحَ مَسْجُونَةٌ تَحْتَ الرُّكْنِ الشَّامِيِّ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُرْسِلَ مِنْهَا شَيْئاً أَخْرَجَهُ إِمَّا جُنُوباً فَجَنُوبٌ وَ إِمَّا شِمَالًا فَشَمَالٌ وَ إِمَّا صَبَاءً فَصَبَاءٌ وَ إِمَّا دَبُوراً فَدَبُورٌ

He-asws said: 'The wind is imprisoned beneath the (this) Syrian corner. So when Allah-azwj Mighty and Majestic Wants to Send anything from it, He-azwj extracts it. As for Janoub, so Janoub, and as for Shimal, so Shimal, and as for Saba'a so Saba'a, and as for Dabour, so Dabour (names of winds)'.

ثُمَّ قَالَ آيَةُ ذَلِكَ إِنَّكَ تَرَى هَذَا الرُّكْنَ مُتَحَرِّكاً أَبَداً فِي الصَّيْفِ وَ الشِّتَاءِ وَ اللَّيْلِ وَ النَّهَارِ.

Then he-asws said: 'A sign of that is you see this corner moving for ever, in the summer and the winter, and the night and the day''.[7]

8 الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الرِّيَاحَ فَإِنَّهَا مَأْمُورَةٌ وَ لَا تَسُبُّوا الْجِبَالَ وَ لَا السَّاعَاتِ وَ لَا الْأَيَّامَ وَ لَا اللَّيَالِيَ فَتَأْثَمُوا وَ تَرْجِعَ عَلَيْكُمْ.

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfali, from Al Sakuni,

'From Ja'far-asws Bin Muhammad-asws having said: 'Rasool-Allah-saww said: 'Do not be reviling the winds for these are Commanded, nor revile the mountains, nor the hours, nor the days, nor the nights, for you will be sinning and it return upon you''.[8]

9 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ فِي عادٍ إِذْ أَرْسَلْنا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ الَّتِي لا تُلْقِحُ الشَّجَرَ وَ لَا تُنْبِتُ النَّبَاتَ

Tafseer Ali Bin Ibrahim –

[7] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 7
[8] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 8

‘***And among (the people of) Aad, when We Sent upon them the destructive (Al-Aqeem) wind [51:41]*** which neither pollinates the trees nor grows the vegetation’. (This paragraph is an opinion)

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَأَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً وَ الصَّرْصَرُ الْبَارِدَةُ فِي أَيَّامٍ نَحِساتٍ أَيَّامِ مَيَاشِيمَ.

And in a report of Abu Al-Jaroud, from Abu Ja’far[-asws] regarding His[-azwj] Words: ***We Sent upon them a wind (called) Sarsar,*** - and Al-Sar Sar is the cold (wind) - ***during Days of continuous bad luck [54:19]*** – day of evil omens’’.[9]

10- وَ مِنْهُ، وَ أَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ قَالَ الَّتِي تُلْقِحُ الْأَشْجَارَ.

And from him - ***And We Send the winds for fertilisation [15:22]***. He said, ‘Which pollinates the trees’.[10]

11- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لِمَ سُمِّيَتْ رِيحَ الشَّمَالِ قَالَ لِأَنَّهَا تَأْتِي مِنْ شِمَالِ الْعَرْشِ.

(The book) ‘Al Illal’ – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Al Sayyari, raising it to,

‘Aby Abdullah[-asws], he (the narrator) said, ‘I said to him[-asws], ‘Why was ‘Al-Shimal’ named as such?’ He[-asws] said: ‘Because it come from the north (Shimal) of the Throne’’.[11]

مَا رَوَاهُ الصَّدُوقُ أَيْضاً فِي الْعِلَلِ، بِإِسْنَادِهِ عَنْ بُرَيْدٍ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ كَيْفَ صَارَ النَّاسُ يَسْتَلِمُونَ الْحَجَرَ وَ الرُّكْنَ الْيَمَانِيَّ وَ لَا يَسْتَلِمُونَ الرُّكْنَيْنِ الْآخَرَيْنِ

What is reported by Al Sadouq as well in (the book) ‘Al Illal’, by his chain from Bureyd Al Ijaly who said,

‘I said to Abu Abdullah[-asws], ‘How did the people become kissing the (Black) Stone, and the Yemeni corner, and they are not kissing the other corners?’

قَالَ إِنَّ الْحَجَرَ الْأَسْوَدَ وَ الرُّكْنَ الْيَمَانِيَّ عَنْ يَمِينِ الْعَرْشِ وَ إِنَّمَا أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ يُسْتَلَمَ مَا عَنْ يَمِينِ عَرْشِهِ

He[-asws] said: ‘The Black Stone and the Yemeni corner are from the right of the Throne, and rather Allah[-azwj] Blessed and Exalted Commanded to kiss what is on the right of the Throne’.

قُلْتُ فَكَيْفَ صَارَ مَقَامُ إِبْرَاهِيمَ عَنْ يَسَارِهِ

I said, ‘So how did the standing place of Ibrahim[-as] came to be on it’s left?’

[9] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 9
[10] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 10
[11] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 11 a

قَالَ لِأَنَّ لِإِبْرَاهِيمَ مَقَاماً فِي الْقِيَامَةِ وَ لِمُحَمَّدٍ ص مَقَاماً فَمَقَامُ مُحَمَّدٍ ص عَنْ يَمِينِ عَرْشِ رَبِّنَا عَزَّ وَ جَلَّ وَ مَقَامُ إِبْرَاهِيمَ ع عَنْ شِمَالِ عَرْشِهِ فَمَقَامُ إِبْرَاهِيمَ فِي مَقَامِهِ يَوْمَ الْقِيَامَةِ وَ عَرْشُ رَبِّنَا مُقْبِلٌ غَيْرُ مُدْبِرٍ.

He[-asws] said: 'Because for Ibrahim[-as] there is a position during the Qiyamah, and for Muhammad[-saww] there is a position. The position of Muhammad[-saww] would be on the right of the Throne our Lord[-azwj] Mighty and Majestic, and the position of Ibrahim[-as] would be on the left of His[-azwj] Throne. The position of Ibrahim would be in its place and the Throne of our Lord[-azwj] would be facing forward, nor backwards''.[12]

12- الْعِلَلُ، بِالْإِسْنَادِ إِلَى وَهْبٍ قَالَ: إِنَّ الرِّيحَ الْعَقِيمَ تَحْتَ هَذِهِ الْأَرْضِ الَّتِي نَحْنُ عَلَيْهَا قَدْ زُمَّتْ بِسَبْعِينَ أَلْفَ زِمَامٍ مِنْ حَدِيدٍ قَدْ وُكِّلَ بِكُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ فَلَمَّا سَلَّطَهَا اللَّهُ عَزَّ وَ جَلَّ عَلَى عَادٍ اسْتَأْذَنَتْ خَزَنَةُ الرِّيحِ رَبَّهَا عَزَّ وَ جَلَّ أَنْ تَخْرُجَ مِنْهَا فِي مِثْلِ مَنْخِرِ الثَّوْرِ

(The book) 'Al Illal' – By the chain to Wahb who said,

'***The Al-Aqeem wind [51:41]*** is beneath this ground which we are upon. It has been reined with seventy thousand reins of iron. Seventy thousand Angels have been Allocated with each rein. When Allah[-azwj] Mighty and Majestic Caused it to overcome upon (people of) Aad, the keepers of the wind sought Permission of its Lord[-azwj] Mighty and Majestic to bring out from it with the like of a nostril of the bull.

وَ لَوْ أَذِنَ اللَّهُ عَزَّ وَ جَلَّ لَهَا مَا تَرَكَتْ شَيْئاً عَلَى ظَهْرِ الْأَرْضِ إِلَّا أَحْرَقَتْهُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى خَزَنَةِ الرِّيحِ أَنْ أَخْرِجُوا مِنْهَا فِي مِثْلِ ثَقْبِ الْخَاتَمِ فَأُهْلِكُوا بِهَا

And had Allah[-azwj] Mighty and Majestic Permitted for it, it would not have left anything upon the surface of the earth except it would have incinerated it. So Allah[-azwj] Mighty and Majestic Revealed to the wind: "Emerge from it with the like of a hole of the ring, so destroy by it!"

وَ بِهَا يَنْسِفُ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ نَسْفاً وَ التِّلَالَ وَ الْآكَامَ وَ الْمَدَائِنَ وَ الْقُصُورَ يَوْمَ الْقِيَامَةِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَ وَ يَسْئَلُونَكَ عَنِ الْجِبالِ فَقُلْ يَنْسِفُها رَبِّي نَسْفاً فَيَذَرُها قاعاً صَفْصَفاً لا تَرى فِيها عِوَجاً وَ لا أَمْتاً

And by it Allah[-azwj] Mighty and Majestic will uproot the mountains with an uprooting, and the hills, and the regions, and the cities, and the castles on the Day of Qiyamah, and that is the Words of Mighty and Majestic: ***And they are asking you about the mountains. So say: 'My Lord will Uproot these with an Uprooting [20:105] So He would Leave it as a plain, smooth [20:106] Neither will you see any crookedness in it nor unevenness [20:107]***.

وَ الْقَاعُ الَّذِي لَا نَبَاتَ فِيهِ وَ الصَّفْصَفُ الَّذِي لَا عِوَجَ فِيهِ وَ الْأَمْتُ الْمُرْتَفِعُ وَ إِنَّمَا سُمِّيَتِ الْعَقِيمَ لِأَنَّهَا تَلَقَّحَتْ بِالْعَذَابِ وَ تَعَقَّمَتْ عَنِ الرَّحْمَةِ كَتَعَقُّمِ الرَّجُلِ إِذَا كَانَ عَقِيماً لَا يُولَدُ لَهُ الْخَبَرَ.

And the (word) 'Al Qa'a' is which there is no vegetation in it, and the (word) 'Al-Safsaf' is what which there is no crookedness in it, and the (word) 'Al Amt' is the elevated. And rather it is

[12] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 11 b

named as ‘Al-Aqeem’ because it carried the Punishment and is devoid from the Mercy just as the man would be when he was sterile, there being no child for him’ – the Hadeeth’’.[13]

13- قِصَصُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا هَاجَتِ الرِّيَاحُ فَجَاءَتْ بِالسَّافِي الْأَبْيَضِ وَ الْأَسْوَدِ وَ الْأَصْفَرِ فَإِنَّهُ رَمِيمُ قَوْمِ عَادٍ.

(The book) ‘Qisas’ of Al Rawandy – By his chain to Al Sadouq, from his father, from Sa’ad, from Ibn Isa, from Ali Bin Al Hakam, from Zur’ah, from Sama’at,

‘From Abu Abdullah-asws having said: ‘When the wind rages, it comes with the clear white, and the black, and the yellow, and it shredded the people of Aad’’.[14]

14- الْعَيَّاشِيُّ، عَنِ ابْنِ وَكِيعٍ عَنْ رَجُلٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ لَا تَسُبُّوا الرِّيحَ فَإِنَّهَا بُشْرٌ وَ إِنَّهَا نُذُرٌ وَ إِنَّهَا لَوَاقِحُ فَاسْأَلُوا اللَّهَ مِنْ خَيْرِهَا وَ تَعَوَّذُوا بِهِ مِنْ شَرِّهَا.

Al Ayyashi – From Ibn Wakie, from a man,

‘From Amir Al-Momineen-asws having said; ‘Rasool-Allah-saww said: ‘Do not revile the wind, for it is a glad tiding, and it is a warning, and it is fertiliser. So ask Allah-azwj of its goodness and seek Refuge with Him-azwj from it’s evil’’.[15]

15- الْعَيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لِلَّهِ رِيَاحُ رَحْمَةٍ لَوَاقِحُ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ.

Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far-asws having said: ‘For Allah-azwj there are winds for fertilisation. He-azwj Scatters these in front of (preceding) His-azwj Mercy’’.[16]

16- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ رِئَابٍ وَ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرِّيَاحِ الْأَرْبَعِ الشَّمَالِ وَ الْجَنُوبِ وَ الصَّبَا وَ الدَّبُورِ وَ قُلْتُ لَهُ إِنَّ النَّاسَ يَذْكُرُونَ أَنَّ الشَّمَالَ مِنَ الْجَنَّةِ وَ الْجَنُوبَ مِنَ النَّارِ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Muhammad Bin Riab, and Hisham Bin Salim, from Abu Baseer who said,

‘I asked Abu Ja’far-asws about the four winds – Al Shimal, and Al Janoub, and Al-Saba, and Al Dabour, and I said to him-asws, ‘They people are mentioned that Al Shimal is from the Paradise, and the Janoub is from the Fire’.

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنْ رِيَاحٍ يُعَذِّبُ بِهَا مَنْ يَشَاءُ مِمَّنْ عَصَاهُ فَلِكُلِّ رِيحٍ مِنْهَا مَلَكٌ مُوَكَّلٌ بِهَا

[13] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 12
[14] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 13
[15] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 14
[16] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 15

He-asws said: 'For Allah-azwj Mighty and Majestic there are armies of winds He-azwj Punishes by these the one He-azwj so Desires to, from the ones who disobey Him-azwj. For every wind from these there is an Angel Allocated with it.

فَإِذَا أَرَادَ اللَّهُ عَزَّ ذِكْرُهُ أَنْ يُعَذِّبَ قَوْماً بِنَوْعٍ مِنَ الْعَذَابِ أَوْحَى إِلَى الْمَلَكِ الْمُوَكَّلِ بِذَلِكَ النَّوْعِ مِنَ الرِّيحِ الَّتِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهَا

When Allah-azwj, Mighty is His-azwj Mention, Wants to Punish a people with a type of the Punishment, He-azwj Reveals to the Angel Allocated with that type of wind which He-azwj Wants to Punish them with'.

قَالَ فَيَأْمُرُهَا الْمَلِكُ فَتَهِيجُ كَمَا يَهِيجُ الْأَسَدُ الْمُغْضَبُ

He-asws said: 'He-azwj Commands the Angel, so it rages like the angry lion'.

وَ قَالَ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اسْمٌ أَ مَا تَسْمَعُ قَوْلَهُ عَزَّ وَ جَلَ كَذَّبَتْ عادٌ فَكَيْفَ كانَ عَذابِي وَ نُذُرِ إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ

And he-asws said: 'And for every wind from these there is a name. Have you not heard Words of the Mighty and Majestic: ***(People of) Ad belied, so how was My Punishment and Warning? [54:18] We Sent upon them a wind (called) Sarsar, during a Day of continuous bad luck [54:19]***.

وَ قَالَ الرِّيحَ الْعَقِيمَ وَ قَالَ رِيحٌ فِيها عَذابٌ أَلِيمٌ وَ قَالَ فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ وَ مَا ذَكَرَ مِنَ الرِّيَاحِ الَّتِي يُعَذِّبُ اللَّهُ بِهَا مَنْ عَصَاهُ

And Said: ***the Al-Aqeem wind [51:41]***. And Said: ***a (blast of) wind wherein is a painful Punishment [46:24]***. And Said: ***Then a tornado in which is fire, hits it, so it gets incinerated [2:266]***. And (others) from winds which have not been Mentioned by which Allah-azwj Punishes the ones who disobey Him-azwj'.

وَ قَالَ وَ لِلَّهِ عَزَّ ذِكْرُهُ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ غَيْرُ ذَلِكَ يَنْشُرُهَا بَيْنَ يَدَيْ رَحْمَتِهِ مِنْهَا مَا يُهَيِّجُ السَّحَابَ لِلْمَطَرِ وَ مِنْهَا رِيَاحٌ تَحْبِسُ السَّحَابَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ رِيَاحٌ تَعْصِرُ السَّحَابَ فَتَمْطُرُ بِإِذْنِ اللَّهِ وَ مِنْهَا رِيَاحٌ تُفَرِّقُ السَّحَابَ وَ مِنْهَا رِيَاحٌ مِمَّا عَدَّدَ اللَّهُ فِي الْكِتَابِ

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

فَأَمَّا الرِّيَاحُ الْأَرْبَعُ الشَّمَالُ وَ الْجَنُوبُ وَ الصَّبَا وَ الدَّبُورُ فَإِنَّمَا هِيَ أَسْمَاءُ الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا فَإِذَا أَرَادَ اللَّهُ أَنْ يُهِبَّ شَمَالًا أَمَرَ الْمَلَكَ الَّذِي اسْمُهُ الشَّمَالُ فَيَهْبِطُ عَلَى الْبَيْتِ الْحَرَامِ فَقَامَ عَلَى الرُّكْنِ الشَّامِيِّ فَضَرَبَ بِجَنَاحِهِ فَتَفَرَّقَتْ رِيحُ الشَّمَالِ حَيْثُ يُرِيدُ اللَّهُ مِنَ الْبَرِّ وَ الْبَحْرِ

As for the four winds – the North, and the South, and *Al-Saba*, and *Al-Dabour*, so these are the names of the Angels who have been allocated to these. If Allah-azwj Intends the North wind to blow, He-azwj Commands the Angel whose name is the North (Al-Shamal), so he descends upon the Sacred House (Al-Bayt Al-Haram), stands upon the *Al-Shamy* corner of it and flaps his wings. So the North wind disperses in the land and the sea.

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

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

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

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

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

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

ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ أَ مَا تَسْمَعُ لِقَوْلِهِ رِيحُ الشَّمَالِ وَ رِيحُ الْجَنُوبِ وَ رِيحُ الصَّبَا وَ رِيحُ الدَّبُورِ إِنَّمَا تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

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

الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ ابْنِ مَحْبُوبٍ مِثْلَهُ إِلَى قَوْلِهِ فَكَيْفَ كَانَ عَذَابِي وَ نُذُرِ وَ ذَكَرَ رِيَاحاً فِي الْعَذَابِ ثُمَّ قَالَ فَرِيحُ الشَّمَالِ وَ رِيحُ الصَّبَا وَ رِيحُ الْجَنُوبِ وَ رِيحُ الدَّبُورِ أَيْضاً تُضَافُ إِلَى الْمَلَائِكَةِ الْمُوَكَّلِينَ بِهَا.

(The book) 'Al Khisaal' – From Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ibn Mahboub –

'Similar to it up to His-azwj Words: ***so how was My Punishment and Warning? [54:18]***, and he-asws mentioned the winds regarding the Punishment, then said: 'The Al-Shamal wind, and Al-Saba wind, and Al-Janoub wind, and Al-Dabour wind as well are added to the Angels Allocated with it''.[18]

17- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى رِيحاً يُقَالُ لَهَا الْأَزْيَبُ لَوْ أَرْسَلَ مِنْهَا مِقْدَارَ مَنْخِرِ الثَّوْرِ لَأَثَارَتْ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هِيَ الْجَنُوبُ.

[17] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 16 a
[18] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 16 b

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from one of our companions,

‘From Abu Abdullah-asws having said: ‘For Allah-azwj Blessed and Exalted there is a wind called Al-Azeyb. If He-azwj were to Send from it a measurement of a nostril of the bull, it would impact (stir) whatever is between the sky and the earth, and it is Al-Janoub (wind)’’.[19]

18- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص نُصِرْتُ بِالصَّبَا وَ أُهْلِكَتْ عَادٌ بِالدَّبُورِ وَ مَا هَاجَتِ الْجَنُوبُ إِلَّا سَقَى اللَّهُ بِهَا غَيْثاً وَ أَسَالَ بِهَا وَادِياً.

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

‘From Ja’far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘We-asws are Helped by Al-Saba (wind), and (people of) Aad were destroyed by Al-Dabour (wind), and Al-Janoub (wind) does not rage except Allah-azwj Quenches the rain with it and the valleys flow by it’’.[20]

19- الِاحْتِجَاجُ، قَالَ الصَّادِقُ ع لِلزِّنْدِيقِ الَّذِي سَأَلَهُ مَسَائِلَ الرِّيحُ لَوْ حُبِسَتْ أَيَّاماً لَفَسَدَتِ الْأَشْيَاءُ جَمِيعاً وَ تَغَيَّرَتْ وَ سَأَلَهُ عَنْ جَوْهَرِ الرِّيحِ

(The book) ‘Al Ihtijaj’ –

‘Al-Sadiq-asws said to the atheist who had asked him-asws questions about the wind, ‘If it were to be Withheld for days, entirety of the things would be spoilt and altered’. And he asked about the essence of the winds.

فَقَالَ الرِّيحُ هَوَاءٌ إِذَا تَحَرَّكَ سُمِّيَ رِيحاً فَإِذَا سَكَنَ سُمِّيَ هَوَاءً وَ بِهِ قِوَامُ الدُّنْيَا وَ لَوْ حُبِسَتِ الرِّيحُ ثَلَاثَةَ أَيَّامٍ لَفَسَدَ كُلُّ شَيْءٍ عَلَى وَجْهِ الْأَرْضِ وَ نَتُنَ وَ ذَلِكَ أَنَّ الرِّيحَ بِمَنْزِلَةِ الْمِرْوَحَةِ تَذُبُّ وَ تَدْفَعُ الْفَسَادَ عَنْ كُلِّ شَيْءٍ وَ تُطَيِّبُهُ فَهِيَ بِمَنْزِلَةِ الرُّوحِ إِذَا خَرَجَ عَنِ الْبَدَنِ نَتُنَ الْبَدَنُ وَ تَغَيَّرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

He-asws said: ‘The wind is air. When it moves, it is named as wind, and when it is still, it is named as air, and by it stands the world, and if the wind were to be Restrained for three days, all things upon the surface of the earth would be spoilt, and stink, and that is because the wind is at the status of the fan, dissolving and repelling the spooling form all things and freshening it. Thus is it as the status of the soul. When it exits from the body, the body stinks and alters: ***So Blessed is Allah, the best of the creators [23:14]***’’.[21]

20- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرَّبُوذَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحَ رحمته [رَحْمَةٍ] وَ رِيَاحَ عَذَابٍ فَإِنْ شَاءَ اللَّهُ أَنْ يَجْعَلَ الرِّيَاحَ مِنَ الْعَذَابِ رَحْمَةً فَعَلَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

[19] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 17
[20] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 18
[21] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 19

‘From Abu Ja’far[asws] having said: ‘For Allah[azwj] Mighty and Majestic, there are winds of Mercy and winds of Punishment. If Allah[azwj] so Desires to Make the winds of Punishment to be Mercy, He[azwj] Does so’.

قَالَ وَ لَنْ يَجْعَلَ اللَّهُ الرَّحْمَةَ مِنَ الرِّيحِ عَذَاباً

He[asws] said: ‘And Allah[azwj] will Never Make the Mercy to be from the wind of Punishment’.

قَالَ وَ ذَلِكَ أَنَّهُ لَمْ يَرْحَمْ قَوْماً قَطُّ أَطَاعُوهُ وَ كَانَتْ طَاعَتُهُمْ إِيَّاهُ وَبَالًا عَلَيْهِمْ إِلَّا مِنْ بَعْدِ تَحَوُّلِهِمْ عَنْ طَاعَتِهِ

He[asws] said: ‘And that is because He[azwj] Does Mercy a people all obeying Him[azwj] and their obedience to Him[azwj] would be a calamity upon them, except from after their transferring away from obeying Him[azwj]’.

قَالَ وَ كَذَلِكَ فَعَلَ بِقَوْمِ يُونُسَ لَمَّا آمَنُوا رَحِمَهُمُ اللَّهُ بَعْدَ مَا كَانَ قَدَّرَ عَلَيْهِمُ الْعَذَابَ وَ قَضَاهُ ثُمَّ تَدَارَكَهُمْ بِرَحْمَتِهِ فَجَعَلَ الْعَذَابَ الْمُقَدَّرَ عَلَيْهِمْ رَحْمَةً فَصَرَفَهُ عَنْهُمْ وَ قَدْ أَنْزَلَهُ عَلَيْهِمْ وَ غَشِيَهُمْ وَ ذَلِكَ لَمَّا آمَنُوا بِهِ وَ تَضَرَّعُوا إِلَيْهِ

He[asws] said: ‘And like He[azwj] Dealt with the people of Yunus[as]. When they believed, He[azwj] Mercied them after having Determines the Punishment to be upon them and Decreed it. Then He[azwj] Made them realise His[azwj] Mercy, so He[azwj] Made the Punishment Determined upon them to be a Mercy, so He[azwj] Turned it away from them, and it was descending upon them and had overwhelmed them, and that was when they had believed in Him[azwj] and had beseeched to Him[azwj]’.

قَالَ وَ أَمَّا الرِّيحُ الْعَقِيمُ فَإِنَّهَا رِيحُ عَذَابٍ لَا تُلْقِحُ شَيْئاً مِنَ الْأَرْحَامِ وَ لَا شَيْئاً مِنَ النَّبَاتِ وَ هِيَ رِيحٌ تَخْرُجُ مِنْ تَحْتِ الْأَرَضِينَ السَّبْعِ وَ مَا خَرَجَتْ مِنْهَا رِيحٌ قَطُّ إِلَّا عَلَى قَوْمِ عَادٍ حِينَ غَضِبَ اللَّهُ عَلَيْهِمْ فَأَمَرَ الْخُزَّانَ أَنْ يُخْرِجُوا مِنْهَا عَلَى مِقْدَارِ سَعَةِ الْخَاتَمِ

He[asws] said: ‘And as for the Al Aqeem wind, it is a wind of Punishment. It neither impregnate anything from the wombs nor (pollinate) anything from the vegetation, and it is a wind emerging from beneath the seven earths (layers), and no wind has emerged from it at all except upon the people of Aad when Allah[azwj] was Wrathful upon them. So He[azwj] Commanded the keepers to extract from it a measurement of a hole of a ring’.

قَالَ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَ مِنْهَا عَلَى مِقْدَارِ مَنْخِرِ الثَّوْرِ تَغَيُّضاً مِنْهَا عَلَى قَوْمِ عَادٍ

He[asws] said: ‘It came to the keepers, and a measurement of a nostril of a bull emerged from it upon the people of Aad’.

قَالَ فَضَجَّ الْخُزَّانُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ذَلِكَ فَقَالُوا رَبَّنَا إِنَّهَا قَدْ عَتَتْ عَنْ أَمْرِنَا إِنَّا نَخَافُ أَنْ تُهْلِكَ مَنْ لَمْ يَعْصِكَ مِنْ خَلْقِكَ وَ عُمَّارِ بِلَادِكَ

The keepers clamoured to Allah[azwj] Mighty and Majestic, from that. They said, ‘Our Lord[azwj]! It has exceeded from our instructions. We fear that it would destroy the ones from Your[azwj] creatures who did not disobey You[azwj] and the buildings of Your[azwj] city!’’

قَالَ فَبَعَثَ اللَّهُ إِلَيْهَا جَبْرَئِيلَ فَاسْتَقْبَلَهَا بِجَنَاحِهِ فَرَدَّهَا إِلَى مَوْضِعِهَا وَ قَالَ لَهَا اخْرُجِي عَلَى مَا أُمِرْتِ بِهِ

He-asws said: 'Allah-azwj Sent Jibraeel-as to it, and he-as met it with his-as winds and returned it to its place, and said to it: 'Come out what you have been Commanded with!'

قَالَ فَخَرَجَتْ عَلَى مَا أُمِرَتْ بِهِ وَ أَهْلَكَتْ قَوْمَ عَادٍ وَ مَنْ كَانَ بِحَضْرَتِهِمْ.

He-asws said: 'It emerged what it had been Commanded with and destroyed the people of Aad and the ones who were in their presence''.[22]

21- الشِّهَابُ، عَنِ النَّبِيِّ ص قَالَ: نُصِرْتُ بِالصَّبَا وَ أُهْلِكَتْ عَادٌ بِالدَّبُورِ.

(The book) 'Al Shihaab' –

'From the Prophet-saww having said: 'We-saww have been Helped with Al-Saba (wind), and (people of) Aad were destroyed by Al-Dabour (wind)''.[23]

22- وَ عَنِ ابْنِ عُمَرَ الرِّيَاحُ ثَمَانِيَةٌ أَرْبَعٌ مِنْهَا رَحْمَةٌ وَ أَرْبَعٌ عَذَابٌ فَأَمَّا الرَّحْمَةُ فَالنَّاشِرَاتُ وَ الْمُبَشِّرَاتُ وَ الْمُرْسَلَاتُ وَ الذَّارِيَاتُ وَ أَمَّا الْعَذَابُ فَالْعَقِيمُ وَ الصَّرْصَرُ وَ هُمَا فِي الْبَرِّ وَ الْعَاصِفُ وَ الْقَاصِفُ فِي الْبَحْرِ.

And from Ibn Umar –

'The winds are eight, four of these are a Mercy and four are a Punishment. As for the Mercy – Al-Nashiraat, and Al-Mubashiraat, and Al-Mursalaat, and Al-Zariyaat; and as for the Punishment – Al-Aqeem, and Al-Sar Sar, and these two are in the land, and Al-Aasif, and Al-Qasif in the sea''.[24]

23- وَ رُوِيَ أَنَّهُ فُتِحَ عَلَى عَادٍ مِنَ الرِّيحِ الَّتِي أَهْلَكَتْهُمْ مِثْلَ حَلْقَةِ الْخَاتَمِ.

And it is reported that it had been opened upon (people) of Aad, from the wind which destroyed them, like a circle of a ring''.[25] (Not a Hadeeth)

24- وَ عَنْ مُجَاهِدٍ مَا بَعَثَ اللَّهُ عَزَّ وَ جَلَّ رِيحاً إِلَّا بِمِكْيَالٍ إِلَّا يَوْمَ عَادٍ فَإِنَّهَا عَتَتْ عَلَى الْخَزَنَةِ فَلَمْ يَدْرِ مَا مِقْدَارُهَا.

And from Mujahid – 'Allah-azwj Mighty and Majestic did not Send any wind except by a (limited) measure, except on the day of (destruction of people of) Aad, for it had exceeded upon the keeper, so he did not know what it's measurement was''.[26] (Not a Hadeeth + from a non-Shia source)

25- وَ فِي الْحَدِيثِ أَنَّ اللَّهَ تَعَالَى خَلَقَ فِي الْجَنَّةِ رِيحاً وَ أَنَّ مِنْ دُونِهَا بَاباً مُغْلَقاً وَ لَوْ فُتِحَ ذَلِكَ الْبَابُ لَأَذَرَّتْ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ هِيَ الْأَزِيبُ وَ هِيَ عِنْدَكُمُ الْجَنُوبُ.

[22] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 20
[23] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 21
[24] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 22
[25] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 23
[26] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 24

And in the Hadeeth –

‘Allah-azwj the Exalted Created a wind in the Paradise, and from below it is a closed door, and if that door were to be opened, it would scatter whatever is between the sky and the earth, and it is Al-Azeyb, and it with you all it is Al-Janoub’’.[27]

26- وَ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ أَنَّهُ قَالَ: تَخْرُجُ الْجَنُوبُ مِنَ الْجَنَّةِ فَتَمُرُّ عَلَى جَهَنَّمَ فَعَمُّهَا مِنْهُ وَ بَرَكَتُهَا مِنَ الْجَنَّةِ وَ تَخْرُجُ الشَّمَالُ مِنْ جَهَنَّمَ فَتَمُرُّ عَلَى الْجَنَّةِ فَرَوْحُهَا مِنَ الْجَنَّةِ وَ شَرُّهَا مِنَ النَّارِ

And from Al Awwam Bin Hawshab having said,

‘Al-Janoub (wind) emerges from the Paradise, and it passes over Hell. So it’s sorrows are from it and its blessings are from the Paradise. And Al-Shamal (wind) emerges from Hell, and it passed over the Paradise. So it’s air is from the Paradise and it’s evil is from the Fire’.

قُلْتُ وَ قَدْ سَمِعْتُ أَنَّ السَّمُومَ لَا تَكُونُ إِلَّا الشَّمَالَ تَهُبُّ عَلَى الرِّمَالِ الْمُضْطَرَمَةِ وَ الْأَرَضِينَ الْمُتَوَجِّهَةِ فَتَكْتَسِي لِلطَافَتِهَا وَ رِقَّتِهَا مِنْهَا زِيَادَةَ الْحَرَارَةِ فَتَهُبُّ نَاراً مُلْتَهِبَةً فَتَقْتُلُ وَ تُسَوِّدُ الْجُلُودَ.

I said, ‘And I have heard that the poisonous cannot be except Al Shamal (wind) blowing upon the sand ferociously, and oriented lands, so it overcoats for the subtleness, and delicateness from it, increasing the heat, so it blows a blazing fire killing darkening the skins’’.[28] (Not a Hadeeth +from a non-Shia source)

27- وَ قَالَ كَعْبٌ لَوْ حَبَسَ اللَّهُ الرِّيحَ مِنَ الْأَرْضِ ثَلَاثَةَ أَيَّامٍ لَأَنْتَنَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And Ka’ab said, ‘If Allah-azwj were to Withhold the wind from the earth for three days, whatever is between the sky and the earth would stink’’.[29]

28- وَ كَانَ النَّبِيُّ ص إِذَا رَأَى الرِّيحَ قَدْ هَاجَتْ يَقُولُ اللَّهُمَّ اجْعَلْهَا رِيَاحاً وَ لَا تَجْعَلْهَا رِيحاً.

And the Prophet-saww, whenever he-saww saw the wind to be fierce, said: ‘O Allah-azwj! Make it winds (of Mercy) and do not Make it a wind (of Punishment)’’.[30] (non-Siha source)

29- الدُّرُّ الْمَنْثُورُ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنَ الرِّيَاحِ فَهِيَ رَحْمَةٌ وَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مِنَ الرِّيحِ فَهُوَ عَذَابٌ.

(The book) ‘Al Durr Al Mansour’ – From Ubey Bin Ka’ab having said,

‘All things in the Quran, from the winds, so that are a Mercy, and all things in the Quran, from the wind, so it is a Punishment’’.[31] (Not a Hadeeth + from a non-Shia source)

[27] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 25
[28] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 26
[29] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 27
[30] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 28
[31] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 29

30- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: الْمَاءُ وَ الرِّيحُ جُنْدَانِ مِنْ جُنُودِ اللَّهِ وَ الرِّيحُ جُنْدُ اللَّهِ الْأَعْظَمُ.

And from Ibn Abbas who said,

'The water and the wind are two armies from the armies of Allah-azwj, and the wind is the mightiest army of Allah-azwj''.[32] (Not a Hadeeth + from a non-Shia source)

31- وَ عَنِ ابْنِ عَبَّاسٍ وَ عَنِ ابْنِ عُمَرَ قَالا الرِّيحُ ثَمَانٌ أَرْبَعٌ مِنْهَا رَحْمَةٌ وَ أَرْبَعٌ مِنْهَا عَذَابٌ فَأَمَّا الرَّحْمَةُ فَالنَّاشِرَاتُ وَ الْمُبَشِّرَاتُ وَ الْمُرْسَلَاتُ وَ الذَّارِيَاتُ وَ أَمَّا الْعَذَابُ فَالْعَقِيمُ وَ الصَّرْصَرُ وَ هُمَا فِي الْبَرِّ وَ الْعَاصِفُ وَ الْقَاصِفُ وَ هُمَا فِي الْبَحْرِ

And from Ibn Abbas, and from Ibn Umar, both said,

'The winds are eight – four of these are a Mercy and four of these are a Punishment. As for the Mercy – Al Nashiraat, and Al Mubashiraat, and Al Mursalaat, and Al Zariyaat; and as for the Punishment – Al Aqeem, and Al Sar Sar, and these two are in the land, and Al Aasif and Al Qasif, and these two are in the sea'. (Not a Hadeeth + from a non-Shia source)

وَ فِي رِوَايَةِ ابْنِ عَبَّاسٍ مَكَانَ الذَّارِيَاتِ الرَّخَاءُ.

And in a report of Ibn Abbas, 'Al Zariyaat was not the gentle (soft wind)''.[33] (Not a Hadeeth + from a non-Shia source)

32- وَ فِي رِوَايَةٍ أُخْرَى الرِّيَاحُ سَبْعٌ الصَّبَا وَ الدَّبُورُ وَ الْجَنُوبُ وَ الشَّمَالُ وَ الْخَزُوقُ وَ النَّكْبَاءُ وَ رِيحُ الْقَائِمِ

And in another report –

'The winds are seven – Al-Saba, and Al Dabour, and Al-Janoub, and Al-Shamal', and Al-Hazouq, and Al-Nukba'a, and Al-Aqeem wind.

فَأَمَّا الصَّبَا فَتَجِيءُ مِنَ الْمَشْرِقِ وَ أَمَّا الدَّبُورُ فَتَجِيءُ مِنَ الْمَغْرِبِ وَ أَمَّا الْجَنُوبُ فَتَجِيءُ عَنْ يَسَارِ الْقِبْلَةِ وَ الشَّمَالُ عَنْ يَمِينِ الْقِبْلَةِ وَ أَمَّا النَّكْبَاءُ فَبَيْنَ الصَّبَا وَ الْجَنُوبِ وَ أَمَّا الْخَزُوقُ فَبَيْنَ الشَّمَالِ وَ الدَّبُورِ وَ أَمَّا رِيَاحُ الْقَائِمِ فَأَنْفَاسُ الْخَلْقِ.

As for Al-Saba, it comes from the east, and as for Al Dabour, it comes from the west, and as for Al-Janoub, it comes from left of the Qiblah, and Al-Shimal (comes from) right of the Qiblah, and as for Al-Nukba'a, it is between Al-Saba and Al-Janoub, and as for Al-Hazouq, it is between Al-Shamal and Al-Dabour, and as for the Al-Aqeem wind, it is breathing of the creatures''.[34] (Not a Hadeeth + from a non-Shia source)

33- وَ عَنِ الْحَسَنِ قَالَ: جُعِلَتِ الرِّيَاحُ عَلَى الْكَعْبَةِ فَإِذَا أَرَدْتَ أَنْ تَعْلَمَ ذَلِكَ فَأَسْنِدْ ظَهْرَكَ إِلَى بَابِ الْكَعْبَةِ فَإِنَّ الشَّمَالَ عَنْ شِمَالِكَ وَ هِيَ مِمَّا يَلِي الْحِجْرَ وَ الْجَنُوبَ عَنْ يَمِينِكَ وَ هِيَ مِمَّا يَلِي الْحَجَرَ الْأَسْوَدَ وَ الصَّبَا عَنْ مُقَابِلِكَ وَ هِيَ مُسْتَقْبِلَ بَابِ الْكَعْبَةِ وَ الدَّبُورَ مِنْ دَبْرِ الْكَعْبَةِ.

And from Al Hassan who said,

[32] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 30
[33] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 31
[34] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 32

‘The winds have been Made to be upon the Kaaba. When you want to know that, then lean your back to the door of the Kaaba. Al Shamal would be on your north, and it is from what follows the chamber, and Al Janoub would be on your right, and it is from what follows the Black Stone, and Al-Saba would be facing you, and it faces the door of the Kaaba, and Al Dabour is from behind the Kabah’’.[35] (Not a Hadeeth + from a non-Shia source)

34- وَ عَنْ حَسَنِ بْنِ عَلِيٍّ الْجُعْفِيِّ قَالَ: سَأَلْتُ إِسْرَائِيلَ بْنَ يُونُسَ عَلَى أَيِّ شَيْءٍ سُمِّيَتِ الرِّيحَ قَالَ عَلَى الْقِبْلَةِ شِمَالُهُ الشَّمَالُ وَ جُنُوبُهُ الْجَنُوبُ وَ الصَّبَا مَا جَاءَ مِنْ قِبَلِ وَجْهِهَا وَ الدَّبُورُ مَا جَاءَ مِنْ خَلْفِهَا.

Al Hassan Bin Ali Al Jufy said,

‘I asked Israel Bin Yunus, ‘Upon which thing was the wind (Al Reeh) named as such?’ He said, ‘Based upon the Qiblah. It’s north is Al Shamal, and it’s south is Al Janoub, and Al-Saba is what comes from its front, and Al Dabour is what come from behind it’’.[36] (Not a Hadeeth + from a non-Shia source)

35- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: الشَّمَالُ مَا بَيْنَ الْجَدْيِ وَ مَطْلَعِ الشَّمْسِ وَ الْجَنُوبُ مَا بَيْنَ مَطْلَعِ الشَّمْسِ وَ سُهَيْلٍ وَ الصَّبَا مَا بَيْنَ مَغْرِبِ الشَّمْسِ إِلَى الْجَدْيِ وَ الدَّبُورُ مَا بَيْنَ مَغْرِبِ الشَّمْسِ إِلَى سُهَيْلٍ.

And from Ibn Abbas who said,

‘Al-Shamal is what is between the Capricorn and rising of the sun, and Al-Janoub is what is between the rising of the sun and Canopus (a star), and Al-Saba is what is between west of the sun up to the Capricorn, and Al Dabour is what is between west of the sun to Canopus’’.[37] (Not a Hadeeth + from a non-Shia source)

36- وَ عَنْ كَعْبٍ لَوِ احْتُبِسَتِ الرِّيحُ عَنِ النَّاسِ ثَلَاثَةَ أَيَّامٍ لَأَنْتَنَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from Ka’ab –

‘If the wind were to be Withheld from the people for three days, whatever is between the sky and the earth would stink’’.[38] (Not a Hadeeth + from a non-Shia source)

37- وَ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا الرِّيحَ وَ عَوِّذُوا بِاللَّهِ مِنْ شَرِّهَا.

And from Safwan Bin Suleym who said,

‘Rasool-Allah-saww said: ‘Do not revile the wind and seek Refuge with Allah-azwj from it’s evil’’.[39] (From a non-Shia source)

38- وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا لَعَنَ الرِّيحَ فَقَالَ لَهُ النَّبِيُّ ص لَا تَلْعَنِ الرِّيحَ فَإِنَّهَا مَأْمُورَةٌ فَإِنَّهُ مَنْ لَعَنَ شَيْئاً لَيْسَ لَهُ بِأَهْلٍ رَجَعَتِ اللَّعْنَةُ عَلَيْهِ.

[35] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 33
[36] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 34
[37] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 35
[38] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 36
[39] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 37

And from Ibn Abbas –

'A man cursed the wind. The Prophet-saww said to him: 'Do not curse the wind, for it is Commanded. The one who curses something which isn't deserving of it, the curse would return to him''.[40] (From a non-Shia source)

39- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا هَبَّتْ رِيحٌ قَطُّ إِلَّا جَثَا النَّبِيُّ ص عَلَى رُكْبَتَيْهِ وَ قَالَ اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَاباً اللَّهُمَّ اجْعَلْهَا رِيَاحاً وَ لَا تَجْعَلْهَا رِيحاً

And from Ibn Abbas who said,

'No fierce wind blew at all except the Prophet-saww knelt upon his-saww knees and said: 'O Allah-azwj! Make it to be a Mercy and do not Make it to be a Punishment! O Allah-azwj! Make it to be winds (of Mercy) and do not Make it to be a wind (of Punishment)!'' (From a non-Shia source)

قَالَ ابْنُ عَبَّاسٍ تَفْسِيرُ ذَلِكَ فِي كِتَابِ اللَّهِ أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً إِذْ أَرْسَلْنا عَلَيْهِمُ الرِّيحَ الْعَقِيمَ وَ قَالَ وَ أَرْسَلْنَا الرِّيَاحَ لَوَاقِحَ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ.

Ibn Abbas said, 'The interpretation of that is in the Book of Allah-azwj: ***We Sent upon them a wind (called) Sarsar, [54:19]***. ***when We Sent upon them the destructive (Al-Aqeem) wind [51:41]***. And Said: ***And We Send the winds for fertilisation [15:22]***. ***He Sends the winds as glad tidings [30:46]***''.[41] (Not a Hadeeth + from a non-Shia source)

40- وَ عَنْ مُجَاهِدٍ قَالَ: هَاجَتْ رِيحٌ فَسَبُّوهَا فَقَالَ ابْنُ عَبَّاسٍ لَا تَسُبُّوهَا فَإِنَّهَا تَجِيءُ بِالرَّحْمَةِ وَ تَجِيءُ بِالْعَذَابِ وَ لَكِنْ قُولُوا اللَّهُمَّ اجْعَلْهَا رَحْمَةً وَ لَا تَجْعَلْهَا عَذَاباً.

And from Mujahid who said,

'A fierce wind blew, so they reviled it. Ibn Abbas said, 'Do not revile it, for it comes with the Mercy and it comes with the Punishment, but say, 'O Allah-azwj! Make it to be a Mercy and do not Make it to be a Punishment''.[42] (Not a Hadeeth + from a non-Shia source)

41- وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَسُبُّوا اللَّيْلَ وَ النَّهَارَ وَ لَا الشَّمْسَ وَ لَا الْقَمَرَ وَ لَا الرِّيحَ فَإِنَّهَا تَبْعَثُ عَذَاباً عَلَى قَوْمٍ وَ رَحْمَةً عَلَى آخَرِينَ.

And from Abdul Rahman Bin Abu Layli who said,

'Rasool-Allah-saww said: 'Neither revile the night and the day, nor the sun and the moon, nor the winds, for these bring Punishment upon a people and Mercy upon others''.[43] (From a non-Shia source)

[40] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 38
[41] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 39
[42] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 40
[43] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 41

42- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: الرِّيحَ الْعَقِيمَ الشَّدِيدُ الَّتِي لَا تُلْقِحُ الشَّجَرَ وَ لَا تُثِيرُ السَّحَابَ وَ لَا بَرَكَةَ فِيهَا وَ لَا مَنْفَعَةَ وَ لَا يَنْزِلُ مِنْهَا غَيْثٌ وَ لَا يُلْقَحُ بِهَا شَجَرٌ.

And from Ibn Abbas who said,

'***The Al-Aqeem wind [51:41]*** is the severe which neither pollinates the trees, nor raises the (rain bearing) clouds, nor are there any Blessings in it, nor benefits, nor does rain descend from it, nor are the trees being pollinated by it''.[44] (Not a Hadeeth + from a non-Shia source)

43- وَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّيحُ مُسْجَنَةٌ فِي الْأَرْضِ الثَّانِيَةِ فَلَمَّا أَرَادَ اللَّهُ أَنْ يُهْلِكَ عَاداً أَمَرَ خَازِنَ الرِّيحِ أَنْ يُرْسِلَ عَلَيْهِمْ رِيحاً تُهْلِكُ عَاداً قَالَ أَيْ رَبِّ أُرْسِلُ عَلَيْهِمْ مِنَ الرِّيحِ قَدْرَ مَنْخِرِ الثَّوْرِ

And from Ibn Umar who said,

'Rasool-Allah[-saww] said: 'The wind is imprisoned in the second earth (layer). When Allah[-azwj] Wanted to Destroy (people of) Aad, He[-azwj] Commanded the keeper to send a wind upon them to destroy (people of) Aad. He said, 'Yes, Lord[-azwj]! I shall send upon them from the wind, a measurement of a nostril of a bull'.

قَالَ لَهُ الْجِبَالُ لَا إِذًا تَكَفَّأَ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ لَكِنْ أَرْسِلْ عَلَيْهِمْ بِقَدْرِ خَاتَمٍ فَهِيَ الَّتِي قَالَ اللَّهُ ما تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ.

The mountain said to him, 'No! Then it would suffice the (whole) earth and the ones upon it! But, send upon them a measurement of a ring'. So this is which Allah[-azwj] Said: '***It did not leave anything it came upon except it made it to be like dust [51:42]***''.[45] (From a non-Shia source)

44- وَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: هِيَ الْجَنُوبُ.

And from Saeed Bin Al-Musayyab who said, 'It is Al-Janoub''.[46] (Not a Hadeeth + from a non-Shia source)

45- وَ عَنْ عَلِيٍّ ع قَالَ: لَمْ تَنْزِلْ قَطْرَةٌ مِنْ مَاءٍ إِلَّا بِمِكْيَالٍ عَلَى يَدِ مَلَكٍ إِلَّا يَوْمَ الطُّوفَانِ فَإِنَّهُ أُذِنَ لَهَا دُونَ الْخُزَّانِ فَخَرَجَتْ وَ ذَلِكَ قَوْلُهُ إِنَّا لَمَّا طَغَى الْماءُ

And from Ali[-asws] having said: 'No drop of water descends except with a (limited) measure upon the hand of an Angel, except on the day of the flood (of Noah[-as]), for there was permission for it without the keepers, so it emerged. And that is His[-azwj] Word: ***Surely, when the water overflowed, [69:11]***.

وَ لَمْ يَنْزِلْ شَيْءٌ مِنَ الرِّيحِ إِلَّا بِمِكْيَالٍ عَلَى يَدِ مَلَكٍ إِلَّا يَوْمَ عَادٍ فَإِنَّهُ أُذِنَ لَهَا دُونَ الْخُزَّانِ فَخَرَجَتْ فَذَلِكَ قَوْلُهُ بِرِيحٍ صَرْصَرٍ عاتِيَةٍ عَتَتْ عَلَى الْخُزَّانِ.

And nothing from the wind descends except with a (limited) measure upon the hand of an Angels, except on the day of (destruction of people of) Aad, for there was permission for it

[44] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 42
[45] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 43
[46] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 44

besides the keeper, so it came out. That is His-azwj Word: ***by the Sar Sar wind which exceeded [69:6]*** – exceeded upon the keepers''.[47] (From a non-Shia source)

46- وَ عَنْهُ عَنِ النَّبِيِّ ص قَالَ: نُصِرْتُ بِالصَّبَا وَ أُهْلِكَتْ عَادٌ بِالدَّبُورِ

And from him-asws from the Prophet-saww having said: 'I-saww was Helped by Al-Saba (wind), and (people of) Aad were destroyed by Al-Dabour'.

وَ قَالَ مَا أُمِرَ الْخُزَّانُ أَنْ يُرْسِلُوا عَلَى عَادٍ إِلَّا مِثْلَ مَوْضِعِ الْخَاتَمِ مِنَ الرِّيحِ فَعَتَتْ عَلَى الْخُزَّانِ فَخَرَجَتْ مِنْ نَوَاحِي الْأَبْوَابِ فَذَلِكَ قَوْلُ اللَّهِ بِرِيحٍ صَرْصَرٍ عاتِيَةٍ

And he-saww said: 'The keepers were not Commanded to send upon (people of) Aad except the like of a place of the ring, from the wind. It exceeded upon the keepers. It emerged from areas of the doors. That is the Word of Allah-azwj: ***by the Sar Sar wind which exceeded [69:6]***'.

قَالَ عُتُوُّهَا عَتَتْ عَلَى الْخُزَّانِ فَبَدَأَتْ بِأَهْلِ الْبَادِيَةِ مِنْهُمْ فَحَمَلَتْهُمْ بِمَوَاشِيهِمْ وَ بُيُوتِهِمْ فَأَقْبَلَتْ بِهِمْ إِلَى الْحَاضِرَةِ فَلَمَّا رَأَوْهَا قالُوا هذا عارِضٌ مُمْطِرُنا

He-asws said: 'It's excessing is excessing upon the keepers. It began with the people of the valleys from them. It carried them along with their livestock and their houses, and overturned with them to the city. When they saw it, ***they said, 'This cloud will give us rain'. [46:24]***.

فَلَمَّا دَنَتِ الرِّيحُ أَظَلَّتْهُمْ اسْتَبَقُوا النَّاسُ وَ الْمَوَاشِي فِيهَا فَأَلْقَتِ الْبَادِيَةَ عَلَى أَهْلِ الْحَاضِرَةِ فَقَصَفَتْهُمْ فَهَلَكُوا جَمِيعاً.

When the wind came closer, it overshadowed them, preceding with the people and the livestock in it, and it threw the (people of) the valleys upon the people of the city and fragmented them. They were destroyed, in their entirety''.[48] (From a non-Shia source)

47- وَ عَنْ قَبِيصَةَ بْنِ ذُؤَيْبٍ قَالَ: مَا يَخْرُجُ مِنَ الرِّيحِ شَيْءٌ إِلَّا عَلَيْهَا خُزَّانٌ يَعْلَمُونَ قَدْرَهَا وَ عَدَدَهَا وَ وَزْنَهَا وَ كَيْلَهَا حَتَّى كَانَتِ الرِّيحُ الَّتِي أُرْسِلَتْ إِلَى عَادٍ فَانْدَفَقَ مِنْهَا شَيْءٌ لَا يَعْلَمُونَ قَدْرَهُ وَ لَا وَزْنَهُ وَ لَا كَيْلَهُ غَضَباً لِلَّهِ وَ لِذَلِكَ سُمِّيَتْ عَاتِيَةً

And from Qabeysa Bin Zuweyb who said,

'Nothing from the wing emerges except there are keepers upon it knowing it's amount, and it's number, and it's weight, and it's measure, until it was the wind which was Sent to (people of) Aad. Something from it spurted out, neither was it's amount known, nor its weight, nor its measurement, being a Wrath of Allah-azwj, and for that reason it was named as 'excessive'.

وَ الْمَاءُ كَذَلِكَ حَتَّى كَانَ أَمْرُ نُوحٍ ع وَ لِذَلِكَ سُمِّيَ طَاغِيَةً.

And the water is like that, until it was the matter of Noah-as, and for that it was named as 'overwhelming''.[49] (Not a Hadeeth + from a non-Shia source)

[47] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 45
[48] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 46
[49] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 47

48- وَ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص الرِّيَاحُ ثَمَانٌ أَرْبَعٌ مِنْهَا عَذَابٌ وَ أَرْبَعٌ مِنْهَا رَحْمَةٌ فَالْعَذَابُ مِنْهَا الْعَاصِفُ وَ الصَّرْصَرُ وَ الْعَقِيمُ وَ الْقَاصِفُ وَ الرَّحْمَةُ مِنْهَا النَّاشِرَاتُ وَ الْمُبَشِّرَاتُ وَ الْمُرْسَلَاتُ وَ الذَّارِيَاتُ

And from Amro Bin Shueyb, from his father, from his grandfather who said,

'Rasool-Allah-saww said: 'The winds are eight, four of these are a Punishment, and four of these are a Mercy. The Punishment from these are – Al Aasif, and Al-Sar Sar, and Al-Aqeem, and Al-Qasif; and the Mercy from these are Al-Nashiraat, and the Mubashiraat, and Al-Mursalaat, and Al-Zariyaat.

فَيُرْسِلُ اللَّهُ الْمُرْسَلَاتِ فَتُثِيرُ السَّحَابَ ثُمَّ يُرْسِلُ الْمُبَشِّرَاتِ فَتُلْقِحُ السَّحَابَ ثُمَّ يُرْسِلُ الذَّارِيَاتِ فَتَحْمِلُ السَّحَابَ فَتَدِرُّ كَمَا تَدِرُّ اللَّقْحَةُ ثُمَّ تَمْطُرُ وَ هُنَّ اللَّوَاقِحُ ثُمَّ يُرْسِلُ النَّاشِرَاتِ فَتَنْشُرُ مَا أَرَادَ.

Allah-azwj Sends Al Mursalaat, so it raises the clouds. Then He-azwj Sends Al Mubashiraat, it impregnates the clouds (with water). Then He-azwj Sends Al Zariyaat, so it carries the clouds. It rotates just as the egg rotates, then it rains; and these are the fertiliser. Then He-azwj Sends Al Nashiraat, and it scatters whatever He-azwj Wants''.[50] (Not a Hadeeth + from a non-Shia source)

49- وَ عَنْ خَالِدِ بْنِ عَرْعَرَةَ قَالَ: قَامَ رَجُلٌ إِلَى عَلِيٍّ فَقَالَ مَا الْعَاصِفَاتُ عَصْفاً قَالَ الرِّيَاحُ.

And from Khalid Bin Ararah who said,

'A man stood up to Ali-asws. He said, '***And the stormers storming [77:2]***'. He-asws said: 'The winds''.[51] (From a non-Shia source)

[50] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 48
[51] Bihar Al Anwaar – V 57 The book of creation - Ch 29 H 49

CHAPTER 30 – THE WATER AND IT'S TYPES, AND THE OCEANS AND THEIR STRANGENESS AND WHAT IS HELD IN THESE, AND THE CAUSE OF THE FLOW (HIGH TIDE) AND THE (EBB) LOW TIDES, AND THE PRAISED ONES FROM THE RIVERS AND THE CONDEMNED FROM THESE

الآيات

The Verses

إبراهيم وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَ سَخَّرَ لَكُمُ الْأَنْهارَ

(Surah) Ibrahim-as: ***And He Subdued for you the ships to flow in the sea by His Command and Subdued the rivers for you [14:32]***.

النحل وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْماً طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَها وَ تَرَى الْفُلْكَ مَواخِرَ فِيهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ وَ أَلْقى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَ أَنْهاراً

(Surah) Al Nahl: ***And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14] And He Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15]***.

الفرقان وَ هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هذا عَذْبٌ فُراتٌ وَ هذا مِلْحٌ أُجاجٌ وَ جَعَلَ بَيْنَهُما بَرْزَخاً وَ حِجْراً مَحْجُوراً

(Surah) 'Al Furqan: ***And He is the One Who Released the two oceans – this one fresh, sweet, and this one salty, bitter; and We Made to be between the two, a barrier and a partition of quarantine [25:53]***.

النمل وَ جَعَلَ خِلالَها أَنْهاراً وَ جَعَلَ لَها رَواسِيَ وَ جَعَلَ بَيْنَ الْبَحْرَيْنِ حاجِزاً

(Surah) Al Naml: ***Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, and Made mountains for it, and Made a barrier to be between the two seas? [27:61]***.

فاطر وَ ما يَسْتَوِي الْبَحْرانِ هذا عَذْبٌ فُراتٌ سائِغٌ شَرابُهُ وَ هذا مِلْحٌ أُجاجٌ وَ مِنْ كُلٍّ تَأْكُلُونَ لَحْماً طَرِيًّا وَ تَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَها وَ تَرَى الْفُلْكَ فِيهِ مَواخِرَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Fatir: ***And the two seas are not alike - this one pleasant, sweet, palatable to drink, and this one salty, bitter. And from each you are eating fresh meat and are extracting***

ornament (for) you to wear, and you see the ships cleaving therein in order to seek from His Grace, and perhaps you would be thankful [35:12].

حمعسق وَ مِنْ آياتِهِ الْجَوارِ فِي الْبَحْرِ كَالْأَعْلامِ إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَلْنَ رَواكِدَ عَلى ظَهْرِهِ إِنَّ فِي ذلِكَ لَآياتٍ لِكُلِّ صَبَّارٍ شَكُورٍ أَوْ يُوبِقْهُنَّ بِما كَسَبُوا وَ يَعْفُ عَنْ كَثِيرٍ وَ يَعْلَمَ الَّذِينَ يُجادِلُونَ فِي آياتِنا ما لَهُمْ مِنْ مَحِيصٍ

(Surah) Al Shura: ***And from His Signs are the ships in the sea like the banners [42:32] If He so Desires, He could Calm the winds, so it would be motionless upon its back. Surely, there are Signs in that for every patient, grateful one [42:33] Or He could Destroy these due to what they earned, and He Pardons a lot [42:34] And those who are disputing regarding Our Signs may know there is no way out for them [42:35]***.

الجاثية اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ

(Surah) Al Jasiya: ***Allah is the One Who Subdued for you the sea in order for the ships to sail in it by His Command, and for you to seek from His Grace, and perhaps you would be grateful [45:12]***.

الطور وَ الْبَحْرِ الْمَسْجُورِ

(Surah) Al Tour: ***And the swelling sea [52:6]***.

الرحمن مَرَجَ الْبَحْرَيْنِ يَلْتَقِيانِ بَيْنَهُما بَرْزَخٌ لا يَبْغِيانِ فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ وَ لَهُ الْجَوارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلامِ

(Surah) Al Rahman: ***He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20] There come forth from them the pearls and the rubies [55:22] And for Him are the facilities flowing in the sea, like the banners [55:24]***.

الملك قُلْ أَ رَأَيْتُمْ إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً فَمَنْ يَأْتِيكُمْ بِماءٍ مَعِينٍ

(Surah) Al Mulk: ***Say: 'Have you considered if your water were to become sunken, so who can come to you with flowing water?' [67:30]***.

المرسلات وَ أَسْقَيْناكُمْ ماءً فُراتاً

(Surah) Al Mursalaat: ***And made therein lofty peaks, and Quench you fresh water? [77:27]***.

تفسير

(Forbidden) Tafseer (opinionated)

وَ سَخَّرَ لَكُمُ الْفُلْكَ إنما نسب إليه سبحانه مع أنه من أعمال العباد لأنه لو لا أنه تعالى خلق الأشجار الصلبة التي منها يمكن تركيب السفن و لو لا خلقة الحديد و سائر الآلات و لو لا تعريفه العباد كيف يتخذونها و لو لا أنه تعالى خلق الماء على صفة السلاسة التي باعتبارها يصح جري السفينة

فيه و لو لا خلقه تعالى الرياح و خلق الحركات القوية فيها و لو لا أنه وسع الأنهار و جعل لها من العمق ما يجوز جري السفن فيها لما وقع الانتفاع بالسفن

And He Subdued for you the ships [14:32] – Bur rather, the Glorious Attributed to it along with that it is from the works of the servants because if the Exalted had not Created the trees as slabs from which is possible to construct the ship, and if He-azwj had not Created the iron and rest of the tools, and had He-azwj not Introduced to the servant how they should be taking it, and had it not been that the Exalted Created the water upon a description of the smoothness which, by its reliance it was correct for the ship to flow (sail) in it, and had the Exalted no Created the winds and Created the strong movement in it, and had He-azwj not Made the rivers capacious and Made the depth for it, the flow of the ship in it would not have been allowed (possible), the benefits with the ships would not have occurred.

فصار لأجل أنه تعالى هو الخالق لهذه الأحوال و هو المدبّر لهذه الأمور و المسخر لها حسنت إضافته إليه

So the reason becomes that the Exalted, He-azwj is the Creator of these situation, and He-azwj is the Manager of these affairs, and the Subduer of these, it's addition to Him-azwj is excellent.

و قيل لما كان يجري على وجه الماء كما يشتهيه الملاح صار كأنه حيوان مسخر له بِأَمْرِهِ أي بقدرته و إرادته.

And it is said, when it was flowing upon the surface of the water just as the captain desires, it became like an animal subdued to him by his orders, i.e. by his power and his will.

سَخَّرَ لَكُمُ الْأَنْهارَ لما كان ماء البحر قلما ينتفع به في الزراعات لا جرم ذكر تعالى إنعامه على الخلق بتفجير الأنهار و العيون حتى ينبعث الماء منها إلى مواضع الزروع و النبات و أيضا ماء البحر لا يصلح للشرب و الصالح لهذا مياه الأنهار.

and Subdued the rivers for you [14:32] when water of the sea is rarely benefited within the agriculture, there is no doubt the Exalted Mentioned His-azwj Favours upon the creatures by Bursting the rivers and the springs until He-azwj Dispatches the water from these to the places of the cultivation and the vegetation; and as well, the water of the sea is not correct for the drinking, and the correct for it are waters of the river.

وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ أي جعلها بحيث يتمكّنون من الانتفاع به بالركوب و الاصطياد و الغوص لِتَأْكُلُوا مِنْهُ لَحْماً طَرِيًّا هو السمك و وصفه بالطراوة لأنه أرطب اللحوم فيسرع إليه الفساد فيسارع إلى أكله و لإظهار قدرته في خلقه عذبا طريا في ماء زعاق

And He is the One Who Made the sea subservient for you [16:14] – i.e. Made whereby it is possible to be benefitting with the sailing and the fishing and the diving - ***to be eating fresh flesh from it,*** - it is the fish, and He-azwj Described it with the 'fresh' because it is wet of the flesh, and the spoiling is quick to it, so he has to be quick to eating it, and for Manifest His-azwj Power in His-azwj creatures, sweet, fresh, in salty water.

حِلْيَةً تَلْبَسُونَها كاللؤلؤ و المرجان وَ تَرَى الْفُلْكَ أي السفن مَواخِرَ فِيهِ أي جواري فيه يشقه بخرومها من المخر و هو شقّ الماء و قيل صوت جري الفلك وَ لِتَبْتَغُوا مِنْ فَضْلِهِ أي من سعة رزقه بركوبها للتجارة وَ لَعَلَّكُمْ تَشْكُرُونَ أي تعرفون نعم الله فتقومون بحقها.

ornaments from it to wear, - like the pearls and the coral - ***and you see the ships*** – i.e., the boats - ***cleaving in it,***- i.e. flowing in it, splitting it with it with its bow, and it cleaves the water. And it is said the ship flows - ***and for you to seek His Grace,*** - i.e. from the extensiveness of His-azwj Grace by sailing it for the trading - ***and perhaps you would be grateful [16:14]*** – i.e. recognising the Bounty of Allah-azwj so you will be standing with its rights.

وَ هُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ قال البيضاوي خلاهما متجاورين متلاصقين بحيث لا يتمازجان من مرج دابّته إذا خلاها هذا عَذْبٌ فُراتٌ قامع للعطش من فرط عذوبته وَ هذا مِلْحٌ أُجاجٌ بليغ الملاحة وَ جَعَلَ بَيْنَهُما بَرْزَخاً حاجزا من قدرته وَ حِجْراً مَحْجُوراً و تنافرا بليغا

And He is the One Who Released the two oceans [25:53] – Al-Bayzawi said, 'He-azwj Left them both next to each other whereby they are not mixing, of the meadow of his animal when he leaves it: ***this one fresh, sweet,*** - suppressor of the thirst from it's excessive sweetness - ***and this one salty, bitter;*** - at the peak of saltiness - ***and We Made to be between the two, a barrier*** – a barrier of His-azwj Power – ***and a partition of quarantine [25:53]*** – of extreme dissonance.

كأن كلًّا منهما يقول للآخر ما يقوله المتعوّذ عليه و قيل حدّا محدودا و ذلك كدجلة يدخل البحر فيشقّه فيجري في خلاله فراسخ لا يتغيّر طعمهما و قيل المراد بالبحر العذب النهر العظيم مثل النيل و بالبحر الملح البحر الكبير و بالبرزخ ما يحول بينهما من الأرض

It is as if both of them, saying for the other what He-azwj Said to the one seeking refuge to. And it is said, a limited limit, and that is like (river) Tigris entering the sea, so it splits it and flows in it's midst for Farsakhs (miles), it's taste not changing. And it is said the intent with the sea is the sweet river, the large, like the Nile, and the sea is salt of the great sea, and the barrier is what is a barrier between the two from the earth.

فتكون القدرة في الفصل و اختلاف الصفة مع أن مقتضى طبيعة أجزاء كل عنصر أن تضامّت و تلاصقت و تشابهت في الكيفية انتهى

So, the power happens to be in the separation and the difference of the description, along with that the contradictory nature of the parts of each element is that it combines and adhering, and resemble in the qualitative state (taste)' – end.

و يقال إن نهر آمل تدخل بحر الخزر و يبقى على عذوبته و لا يختلط بالمالح و يأخذون منه الماء العذب في وسط البحر فيمكن على تقدير صحته أن يكون داخلا تحت الآية أيضا.

And it is said that river Amat enters the Caspian Sea and remains upon its sweetness and does not mingle with the salty, and fresh water is taken from it in the middle of the sea. So it is possible, upon the correctness of its assessment, that it happens to be included under the Verse as well.

وَ ما يَسْتَوِي الْبَحْرانِ ضرب مثل للمؤمن و الكافر و الفرات الذي يكسر العطش و السائغ الذي يسهل انحداره و الأجاج الذي يحرق بملوحته

And the two seas are not alike – is an example struck for the Momin and the Kafir, and the fresh is that which breaks the thirst, and the flowing is that which is easy in its rolling doors, and the salty is that which burns with its saltiness.

وَ مِنْ كُلٍّ تَأْكُلُونَ استطراد في صفة البحرين و ما فيهما أو تمام التمثيل و المعنى كما أنهما و إن اشتركا في بعض الفوائد لا يتساويان من حيث إنهما لا يتساويان في ما هو المقصود بالذات من الماء فإنه خالط أحدهما ما أفسده و غيره عن كمال فطرته

And from each you are eating – a digression regarding the description of the two seas and what is in them, or the complete example. And the meaning is, just as they are both participants in some of the benefits, they are not the same, from whereby they are not camel is what is intended with the pleasure from the water. So is one of them were to mingle, it would not be spoilt and changed for the perfection of the nature.

لا يساوي المؤمن و الكافر و إن اتفق اشتراكهما في بعض الصفات كالشجاعة و السخاوة لاختلافهما في ما هو الخاصية العظمى و بقاء أحدهما على الفطرة الأصلية دون الآخر أو تفضيل للأجاج على الكافر بما يشارك العذب من المنافع و المراد بالحلية اللآلي و اليواقيت.

The Momin and the Kafir are not the same, and even if they are coincidental in their participation in some of the attributes like the bravery, and the generosity. There is no differing in what is the mighty specifics, and lasting of the one them upon the original nature besides the other, or the preference of the saltiness over the Kafir with what the sweetness participate of the benefits; and the intent with the ornaments are the pearls and rubies.

مِنْ آياتِهِ الْجَوارِ فِي الْبَحْرِ قرأ نافع و أبو عمرو الجواري بياء في الوصل و الوقف و الباقون بحذفها على التخفيف كَالْأَعْلامِ أي كالجبال فهذه السفن العظيمة التي تكون كأنها الجبال تجري على وجه الماء عند هبوب الرياح على أسرع الوجوه و عند سكونها تقف

And from His Signs are the ships in the sea – Nafie, and Abu Amro Al-Jawary recited with (the letter) 'Ya' in the 'Wasl' and 'Waqf', and the rest with its omission upon the lightening - ***like the banners [42:32]*** – i.e., the mountains. So these are the mighty ships which happen to be as if they are the mountains flowing upon the surface of the water at the blowing of the winds upon the quickness of its direction, and during its stillness, it pauses.

ففيه دلالة على وجود الصانع المسبب لتلك الأسباب و قدرته الكاملة و حكمته التامة لأنه تعالى خص كل جانب من جوانب الأرض بنوع من الأمتعة و إذا نقل متاع هذا الجانب إلى ذلك الجانب في السفن و بالعكس حصلت المنافع العظيمة في التجارة

In it is an indication of the existence of the Creator who caused those causes, his complete power and complete wisdom, because the Almighty has singled out every aspect of the earth with a kind of baggage. And if the goods of this side are transferred to that side in ships and vice versa, great benefits are obtained in trade.

فَيَظْلَلْنَ رَواكِدَ أي فيبقين ثوابت عَلى ظَهْرِهِ أي ظهر البحر لِكُلِّ صَبَّارٍ أي لكل من وكل همته و حبس نفسه على النظر في آيات الله و التفكر في آلائه أو لكل مؤمن كامل فإنه روي أن الإيمان نصفان نصف صبر و نصف شكر.

He could Calm the winds, so it would be motionless upon its back. – back (surface) of the sea. ***for every patient [42:33]*** – for everyone who has allocated his concern and withholds himself upon the consideration regarding Verses of Allah-azwj and the pondering in His-azwj Signs, or for every complete Momin, for it is reported that the Eman are of two halves, half is patience and half is gratefulness.

أَوْ يُوبِقْهُنَ أي يهلكهن بإرسال الريح العاصفة المغرقة و المراد إهلاك أهلها لقوله بِما كَسَبُوا و أصله أو يرسلها فيوبقهن لأنه قسيم يُسْكِنِ الرِّيحَ فاقتصر فيه على المقصود كما في قوله وَ يَعْفُ عَنْ كَثِيرٍ إذ المعنى أو يرسلها عاصفة فيوبق ناسا بذنوبهم و ينجي ناسا على العفو منهم و قرئ يعفوا على الاستئناف.

Or He could Destroy - i.e., Destroy them by Sending the scooping stormy wind, and the intent with 'destruction' is for His-azwj Words - ***due to what they earned,*** - and He-azwj Originates it, or Sends it, so He-azwj Destroys them, because He-azwj is a Distributor, ***He could Calm the winds*** - so it would be shortened in it upon the purpose, like what is in His-azwj Words: ***and He Pardons a lot [42:34]***, when the Meaning is, or He-azwj could Send a storm and Destroy a people due to their sins and Save a people upon Pardon from them. And the (word) 'Pardon' is read based upon the appeal.

وَ يَعْلَمَ الَّذِينَ يُجادِلُونَ فِي آياتِنا عطف على علة مقدرة مثل لينتقم منهم و يعلم أو على الجزاء و نصب نصب الواقع جوابا للأشياء الستة لأنه أيضا غير واجب

And they may know, those who are disputing regarding Our Signs – Inclining upon a reason upon a capability, like He-azwj would Ange from them, and He-azwj Knows, or upon the Recompense and set-up the occurring setup for the six things as well, is not obligated.

و قرأ نافع و ابن عامر بالرفع على الاستئناف و قرئ بالجزم عطفا على يَعْفُ فيكون المعنى أو يجمع بين إهلاك و إنجاء قوم و تحذير آخرين ما لَهُمْ مِنْ مَحِيصٍ من محيد من العذاب.

And Nafie, and Ibn Aamir recited with the raising upon the appeal, and it is read with 'Al-Jazm' as an inclination upon (the word) 'Pardon'. So, the meaning would be, or He-azwj Gather between the destruction and the rescue of a people and warn others - ***there is no way out for them [42:35]*** – from being free from the Punishment.

اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ بأن جعله أملس السطح يطفو عليه ما يتخلخل كالأخشاب و لا يمنع الغوص فيه لِتَجْرِيَ الْفُلْكُ فِيهِ بِأَمْرِهِ أي بتسخيره و أنتم راكبوها وَ لِتَبْتَغُوا مِنْ فَضْلِهِ بالتجارة و الغوص و الصيد و غيرها وَ لَعَلَّكُمْ تَشْكُرُونَ هذه النعم.

Allah is the One Who Subdued for you the sea – by Making it a smooth surface for the likes of wood to float in it nor preventing the diving into it - ***in order for the ships to sail in it by His Command,*** - i.e., by Subduing it and you can be sailing - ***and for you to seek from His Grace,*** - from the trading, and the diving, and the fishing and other such - ***and perhaps you would be grateful [45:12]*** – of these Bounties.

وَ الْبَحْرِ الْمَسْجُورِ أي المملو و هو المحيط أو الموقد من قوله وَ إِذَا الْبِحارُ سُجِّرَتْ كما روي أن الله تعالى يجعل يوم القيامة البحار نارا يسجر بها جهنم. أو المختلط من السجير و هو الخليط و قيل هو بحر معروف في السماء يسمى بحر الحيوان.

And the swelling sea [52:6] – i.e. the filled, and it is the encompassing, or the igniting, from His-azwj Words: ***And when the oceans overflow [81:6]*** – just as is reported that Allah-azwj the Exalted, on the Day of Qiyamah, will Make oceans as fire, the Hell would be overflowing with it, or the mingled from the overflowing, and it is the mingled one. And it is said, it is an ocean well-known in the sky, named as Al-Haywan sea.

مَرَجَ الْبَحْرَيْنِ أي أرسلهما و المعنى أرسل البحر الملح و البحر العذب يَلْتَقِيانِ أي يتجاوران و تتماس سطوحهما أو بحري فارس و الروم يلتقيان في المحيط لأنهما خليجان يتشـــعبان منه بَيْنَهُما بَرْزَخٌ أي حاجز من قدرة الله تعالى أو من الأرض لا يَبْغِيانِ أي لا يبغي أحدهما على الآخر بالممازجة و إبطال الخاصية أو لا يتجاوزان حديهما أو بإغراق ما بينهما

He Let loose the two seas – i.e., Sent it, and the meaning is, He-azwj Sent the salty sea and the sweet sea - ***to meet [55:19]*** – i.e., be in the vicinity of each other and their surfaces to touch each other, or the two seas of Persia and Rome meeting in the ocean, because these two are gulfs branching out from it - ***Between them is a barrier*** – a barrier from Power of Allah-azwj the Exalted, or from the earth - ***which they do not violate [55:20]*** – i.e., one of them does not cross over upon the other and invalidate the specifics, or their boundaries are close together, or by the drowning of what is between the two.

و قال الطبرسي ره قيل المراد بالبحرين بحر السماء و بحر الأرض فإن في السماء بحرا يمسكه الله بقدرته ينزل منه المطر فيلتقيان في كل سنة و بينهما حاجز يمنع بحر السماء من النزول و بحر الأرض من الصعود عن ابن عباس و غيره

And Al-Tabarsi said, 'It is said the intent with the 'two seas' is sea of the sky and sea of the earth, for there is a sea in the sky, Allah-azwj is Withholding it by His-azwj Power, He-azwj Sends down the rain from it. So they meet during each year, and between the two there is a barrier preventing the sea of the sky from descending, and sea of the earth from ascending – from Ibn Abbas and others.

و قيل إنهما بحر فارس و بحر الروم فإن آخر طرف هذا يتصل بآخر طرف ذلك و البرزخ بينهما الجزائر و قيل مَرَجَ الْبَحْرَيْنِ خلط طرفيهما عند التقائهما من غير أن يختلط جملتهما لا يَبْغِيانِ أي لا يطلبان أن يختلطا.

And it is said these two are the Persian sea and the Roman sea, for the last side of this connects with the last side of that, and the barrier between the two is the gulf. And it is said - ***He Let loose the two seas*** – both their ends mingle at their meeting from without mingling of their whole - ***they do not violate [55:20]*** – i.e., they are not seeking to mingle.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ أي كبار الدرّ و صغاره و قيل المرجان الخرز الأحمر و إن صح أن الدرّ يخرج من المالح فعلى الأول إنما قال منهما لأنه يخرج من مجتمع المالح و العذب أو لأنهما لما اجتمعا صارا كالشيء الواحد و كان المخرج من أحدهما كالمخرج منها ذكره البيضاوي

There come forth from them the pearls and the rubies [55:22] – i.e., the large gems and their small ones. And it is said, the red coral, and if it is true that the pearl comes out of the salty, then according to the first, he only said of them because it comes out of the combination of salty and sweet, or because when they came together, they became like one thing, and the exit from one of them was like the exit from it. Al-Bayzawi said.

و قال الرازي اللؤلؤ لا يخرج إلا من المالح فكيف قال منهما نقول

And Al-Razi said, 'The pearls do not emerge except from the salty (sea), so how come He-azwj Said: '***From them***'?

الجواب عنه من وجوه الأول ظاهر كلام الله أولى بالاعتبار من كلام بعض الناس الذي لا يوثق بقوله و من علم أن اللؤلؤ لا يخرج من الماء العذب غاية علمكم أن الغواصين ما أخرجوه إلا من المالح و لكن لم قلتم إن الصدف لا يخرج اللؤلؤ بأمر الله من الماء العذب إلى الماء المالح

The answer about it is from aspects. The first is the apparent Speech of Allah-azwj is foremost with the reliance than talk of some of the people who cannot be relied upon with his words, and the one who knows that the pearls do not emerge from the sweet water, the peak of his knowledge is that the divers are not extracting these except from the salty (water), but why are you saying that the oyster is not bring forth the pear by the Command of Allah-azwj, from the sweet water to the salty water?

و كيف يمكن الجزم به و الأمور الأرضية الظاهرة خفيت عن التجار الذين قطعوا المفاوز و داروا البلاد فكيف لا يخفى عليهم ما في قعور البحور

And how can we be certain and the apparent earthly matters are hidden from the trader, those who are being cut off from the highways and are roaming the country? So how can it not be hidden unto them what is in the bottom of the oceans?

الثاني أن نقول إن صح قولهم إنه لا يخرج إلا من الماء المالح فنقول فيه وجوه أحدها أن الصدف لا يتولد فيه اللؤلؤ إلا من ماء المطر و هو بحر السماء

The second is that, we are saying that their words that (pearls) do not emerge except from the salty water, are correct, we say there are aspects regarding it. One of these is that the oyster is such, the pearl is not produced in it except from the rain water, and it is an ocean of the sky.

ثانيها أنه يتولد في ملتقاهما ثم يدخل الصدف في البحر المالح عند انعقاد الدر فيه لحال الملوحة كالمتوخمة التي تشتهي في أوائل الحمل فتثقل هناك فلا يمكنه الدخول في العذب ثم ذكر بعض الوجوه المتقدمة.

It’s second is that it is being produced during both their meeting, then the oyster enters into the salty sea at the gem being held in it in a salty state like the stinging that is craved during the beginning of the pregnancy, so it becomes heavier other there. Thus the entry is not possible in the fresh (sweet water)’. Then he mentioned the aforementioned aspects.

و قال الطبرسي ره قيل يخرج منهما أي من ماء السماء و ماء البحر فإن القطر إذا جاء من السماء تفتّحت الأصداف فكان من ذلك القطر اللؤلؤ عن ابن عباس و لذلك حمل البحرين على بحر السماء و بحر الأرض

And Al-Tabarsi said, ‘He-azwj Said: ***There come forth from them [55:22]*** – i.e., from the water of the sky and water of the sea, for the drop, when it comes from the sky, opens up the oysters, so the pearls become from that drop – from Ibn Abbas, and for that reason, the (words) ‘two seas’ are carried upon as being sea of the sky and sea of the earth.

و قيل إن العذب و الملح يلتقيان فيكون العذب كاللقاح للملح و لا يخرج اللؤلؤ إلا من الموضع الذي يلتقي فيه العذب و الملح و ذلك معروف عند الملاحين انتهى.

And it is said that the sweet and the salty both meet, so the sweet becomes like the fertiliser of the salty, and the pearl does not emerge except from the very place which the sweet and the salty had met, and that is well-known with the divers’. – end.

أقول وَ لَهُ الْجَوارِ أي السفن جمع جارية الْمُنْشَآتُ أي المرفوعات الشرّع أو المصنوعات و قرأ حمزة و أبو بكر بكسر الشين أي الرافعات الشرّع أو اللاتي ينشئن الأمواج أو السير كَالْأَعْلامِ جمع علم و هو الجبل الطويل

And for Him are the facilities – the ships are a plural of 'Jariya' - ***flowing in the sea,*** - raised of the beginning, or the manufactured. And Hamza, and Abu Bakr recited with the broken (letter) 'Al Sheen', i.e. raised at the start, or those which the waves raise, or the travel - ***like the banners [55:24]*** – a plural of 'banner', and it is the tall mountain.

فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ من خلق مواد السفن و الإرشاد إلى أخذها و كيفية تركيبها و إجرائها في البحر بأسباب لا يقدر على خلقها و جمعها غيره تعالى.

So which of the Favours of your Lord with you two belie? [55:13] – from the creation of the material of the ships, and the guidance to taking it, and how to make it and sail it in the sea, by cause no one is able upon creating these and gathering these apart from Him[-azwj] the Exalted.

إِنْ أَصْبَحَ ماؤُكُمْ غَوْراً أي غائرا في الأرض بحيث لا تناله الدلاء مصدر وصف به بِماءٍ مَعِينٍ أي جار أو ظاهر سهل المأخذ

if your water were to become sunken, - i.e. sink in the ground whereby the bucket cannot attain its source. A description with - ***flowing water?' [67:30]*** – i.e., flowing, or apparently easily moving.

وَ أَسْقَيْناكُمْ ماءً فُراتاً بخلق الأنهار و المنافع فيها.

And Quench you fresh water? [77:27] – by Creating the rivers and the benefits therein.

1- الْعِلَلُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: سَأَلَ رَجُلٌ مِنْ أَهْلِ الشَّامِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْمَدِّ وَ الْجَزْرِ مَا هُمَا

(The books) 'Al Illal' and 'Al Uyoun' - `From Muhammad Bin Amro Bin Ali Al Basry, from Muhammad Bin Abdullah Bin Ahmad Al Waiz, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

'Abu Al-Hassan Al-Reza[-asws], from his[-asws] forefathers[-asws] having said: 'A man from the people of Syria asked Amir Al-Momineen[-asws] about the high tides and the low tides, and what they both were.

فَقَالَ مَلَكٌ مُوَكَّلٌ بِالْبِحَارِ يُقَالُ لَهُ رُومَانُ فَإِذَا وَضَعَ قَدَمَيْهِ فِي الْبَحْرِ فَاضَ وَ إِذَا أَخْرَجَهُمَا غَاضَ.

He[-asws] said: 'There is an Angel called Rowman Allocated with the oceans. When he places his feet in the sea, it overflows, and when he extracts them, it lowers''.[52]

2- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ عَنْ سُلَيْمَانَ بْنِ مِهْرَانَ عَنْ عَبَايَةَ بْنِ رِبْعِيٍّ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنِ الْمَدِّ وَ الْجَزْرِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَكَّلَ مَلَكاً بِقَامُوسِ الْبَحْرِ فَإِذَا وضع [وَضَعَ] رِجْلَيْهِ فِيهِ فَاضَ وَ إِذَا أَخْرَجَهُمَا غَاضَ.

[52] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 1

(The book) 'Al Illal' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abdu Abdullah Al Barqy, from his father, from Khalaf Bin Hammad, from Abu Al-Hassan Al Abdy, from Suleyman Bin Mihran, from Abaya Bin Rabie, from Ibn Abbas,

'He (Ibn Abbas) was asked about the high tide and the low tide. He said, 'Allah-azwj has Allocated an Angel with middle of the sea. When he places his legs in it, it rises, and when he extracts these, it lowers''.[53] (Not a Hadeeth)

و أقول اختلف الحكماء في سبب المدّ و الجزر على أقوال شتى و ليس شيء منها مما يسمن أو يغني من جوع أو يروي من عطش و ما ذكر في الخبر أظهرها و أصحها عقلا أيضا

Note: *And I (Majlisi) am saying, 'The wise ones have differed regarding the cause of the flow and the ebb (high tide and low tide) based upon various words, and there isn't anything from these from what could fatten, or satisfy from hunger or saturate from thirst, and what has appeared in the Ahadeeth is their most clear and intellectuals hold it correct as well.*

و قد سمعت من بعض الثقات أنه قال إني رأيت شيئا عظيما يمتد من الجو إلى البحر فيمتد ماؤه ثم إذا ذهب ذلك شرع في الجزر و أما ما ذكره الحكماء في ذلك ففي رسائل إخوان الصفا

And I heard from one of the trustworthy having said, 'I saw something mighty extending from the atmosphere to the sea, and its waters extended. Then when it was gone, it began the low tide. And as for what the wise ones have mentioned regarding that, it is in the corresponds of the brothers of Al-Safa.

أما علة هيجان البحار و ارتفاع مياهها و مدودها على سواحلها و شدة تلاطم أمواجها و هبوب الرياح في وقت هيجانها إلى الجهات في أوقات مختلفة من الشتاء و الصيف و الربيع و الخريف و أوائل الشهور و أواخرها و ساعات الليل و النهار فهي من أجل أن مياهها إذا حميت من قرارها و سكنت و لطفت و تخلخلت و طلبت مكانا أوسع مما كان فيه فتدافعت بعض أجزائها بعضا إلى الجهات الخمس فوقا و شرقا و غربا و جنوبا و شمالا للاتساع فيكون في الوقت الواحد على سواحلها أمواج مختلفة في جهات مختلفة

As for the cause of the turbulence of the seas, the height of their waters and their extensions on their coasts, the intensity of their waves crashing, and the gusts of winds at the time of their raging to the directions at different times of winter, summer, spring, autumn, early and late months, and the hours of night and day, so it is from the reason that its waters, when they are prevented from settling, and calming, and being gentle, and they toss and seek its place wider that what is was in, so part of it pushes part to the five directions – above it, and east of it, and its west, and its south, so these would be upon its coast during one time, different waves in different directions.

و أما علة هيجانها في وقت دون وقت فهو بحسب تشكل الفلك و الكواكب و مطارح شعاعاتها على سطوح تلك البحار في الآفاق و الأوتاد الأربعة و اتصالات القمر بها عند حلوله في منازله الثمانية و العشرين كما هو المذكور في كتب أحكام النجوم

As for the reason for its raging at a time besides a (another) time, it is according to the position of the orbits and the planets and the shedding of their rays on the surfaces of those seas in the

[53] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 2

horizons, and the four pegs, and the connections of the moon with them when it moves into its twenty-eight places, as mentioned in the books of rulings on the stars.

و أما علة مدود بعض البحار في وقت طلوعات القمر و مغيبه دون غيرها من البحار فهو من أجل أن تلك البحار في قرارها صخور صلبة و أحجار صلدة فإذا أشرق القمر على سطح ذلك البحر وصلت مطارح شعاعاته إلى تلك الصخور و الأحجار التي في قرارها

As for the reason for the elongation of some seas at the time of the rising and setting of the moon, and not for other seas, it is because those seas have solid rocks and hard stones in their midst. If the moon shines on the surface of that sea, its rays reach those rocks and stones that are in its bottom.

ثم انعكست من هناك راجعة فسخنت تلك المياه و حمت و لطفت و طلبت مكانا أوسع و ارتفع إلى فوق و دفع بعضها بعضا إلى فوق و تموجت إلى سواحلها و فاضت على سطوحها و رجعت مياه تلك الأنهار التي كانت تنصب إليها إلى خلف راجعة

Then it reversed from there and returned, and those waters heated up, and were hot, softened, demanded a wider place, and rose up and pushed each other to the above, and rippled to their coasts and overflowed on their surfaces, and the waters of those rivers that poured into them returned back.

فلا يزال ذلك دأبها ما دام القمر مرتفعا إلى وتد سمائه فإذا انتهى إلى هناك و أخذ ينحط سكن عند ذلك غليان تلك المياه و بردت و انضمت تلك الأجزاء و غلظت فرجعت إلى قرارها و جرت الأنهار على عادتها

This remains its norm as long as the moon rises to the peg of its sky, and if it ends there and begins to decline, then the boiling of those waters will settle and cool down, and those parts would join and thicken, so they would come back to their decision and the rivers would flow as they used to.

فلا يزال ذلك دأبها إلى أن يبلغ القمر إلى الأفق الغربي من تلك البحار ثم يبتدئ المد على عادته و هو في الأفق الشرقي فلا يزال ذلك دأبه حتى يبلغ القمر إلى وتد الأرض فينتهي المد من الرأس ثم إذا زال القمر من وتد الأرض أخذ المد راجعا إلى أن يبلغ القمر إلى أفقه الشرقي من الرأس

So does not cease to be its norm until the moon reaches the horizon west of those seas. Then the tide begins, as usual, while it is on the eastern horizon, so this continues its norm until the moon reaches the top of the earth, and the tide ends at the head. The seas then begin the tide as usual while it is on the eastern horizon, so this remains its norm until the moon reaches the peg of the earth, then the tide ends from the top of the head.

فإن قيل لم لا يكون المد و الجزر عند طلوعات الشمس و إشرافاتها على سطح هذه البحار فقد بينا علل ذلك في رسالة العلل و المعلولات انتهى.

If it is said why doesn't the high tide and the low tide occur at the rising of the sun and it's shining upon the surface of this sea? So we have explained the reason of that in the treatise 'Al Illal Wa Al Ma'ulaat'' – end.

و قال المسعودي في مروج الذهب المدّ هو مضي الماء بسجيته و سنن جريه و الجزر هو رجوع الماء على ضد سنن مضيه و انعكاس ما يمضي عليه في نهجه و هما يكونان في البحر الحبشي الذي هو الصيني و الهندي و بحر البصرة و فارس

And Al-Masoudy said in (the book) 'Murouj Al-Zahab', 'The tide is the flow of water with its pace and the rules of its flow, and the tide is the return of the water against the rules of its flow and the reflection of what it goes on in its path, and they are in the Abyssinian sea, which is the Chinese and the Indian, and the sea of Basra and Persia.

و ذلك أن البحار على ثلاثة أصناف منها ما يأتي فيه الجزر و المد و يظهر ظهورا بينا و منها ما لا يتبين فيه الجزر و المد و يكون خفيا مستترا و منها ما لا يجزر و لا يمد

And that is because the oceans are upon three types. From these is what the ebb and the flow come in it, and they appear in clear appearance; and from these are what the ebb and the low does not appear, it they happen to be hidden, concealed; and from these is what neither has any ebb nor any flow.

و قد تنازع الناس في علتهما فمنهم من ذهب إلى أن علة ذلك القمر لأنه مجانس للماء و هو يسخنه فيبسط و شبهوا ذلك بالنار إذا سخنت ما في القدر و أغلته و إن الماء يكون فيها على قدر النصف أو الثلثين

And the people have disputed regarding their reasons. From them is one who goes to, that the reason of that is the moon, because it is similar to the water, and it heats it, so it extends, and they have likened that with the fire when it heats whatever is in the pot and boils it, and the water happens to be in it upon a measurement of the half or the two-thirds.

فإذا غلى الماء انبسط في القدر و ارتفع و تدافع حتى يفور فتتضاعف كميته في الحس لأن من شرط الحرارة أن تبسط الأجسام و من شرط البرودة أن تضغطها

So when the water boils, it expands in the pot and rises and scrambles until it evaporates, so its quantity doubles in the senses, because one of the conditions of heat is to expand the bodies, and one of the conditions of coldness is to compress them.

و ذلك أن قعور البحار تحمى فتتولد في أرضها عذوبة و تستحيل و تحمى كما يعرض ذلك في البلاليع و الآبار فإذا حمى ذلك الماء انبسط و إذا انبسط زاد و إذا زاد دفع كل جزء منه صاحبه فطفر عن سطحه و بان عن قعره و احتاج إلى أكثر من وهدته و إن القمر إذا امتلأ أحمى الجو حميا شديدا فظهر زيادة الماء فسمي ذلك المد الشهري

And that is because the bottoms of the oceans heat up so the sweetness is produced in its ground, and it is transformed and heated just as that is displayed in the sewers and the wells. When that water heats up, it expands, and when it expands, it increases, and when it increases, it pushes it's companion every side from it, so it bursts out from its top and from its bottom, and is needy to more than it has; and the moon, when it is full, it heats the atmosphere with severe heat, and the increase of the water appears. That is named as the monthly tide.

و قالت طائفة أخرى لو كان الجزر و المد بمنزلة النار إذا أسخنت الماء الذي في القدر و بسطته فيطلب أوسع منه فيفيض حتى إذا خلا قعره من الماء طلب الماء بعد خروجه منه عمق الأرض بطبعه فيرجع اضطرارا بمنزلة رجوع ما يغلي من الماء في المرجل و القمقم إذا فاض لكان بالشمس أشد سخونة

And another party said, 'If the ebb and the flow were at the status of the fire, when it heats up the water which is in the pot and expands it, it would seek (a space) wider than it, so it would overflow until when it's bottom is empty from the water. The water would seek, after

it's coming out from the depths of the earth, due it's nature, so it would return desperately being at the status of the returning what had boiled from the water in the boiler and the bottle when it overflows, it's being heated by the sun would be more intense (than with the moon).

و لو كانت الشمس علة مده لكان بدؤه مع بدء طلوع الشمس و الجزر عند غيبوبتها و زعم هؤلاء أن علة المد و الجزر الأبخرة التي تتولد في بطن الأرض فإنها لا تزال تتولد و تكثف و تكثر فتدفع حينئذ ماء هذا البحر لكثافتها

And if the sun was a reason for its high tide, it's high tide would have been with the rising of the sun, and the ebb would be at it's setting. And they are claiming that the reason for the flow and the ebb are the particles which are produced in the belly of the earth, so these do not cease to reproduce, and multiply and intensify, so at that time the water of this sea pushed due to its multiplication.

فلا تزال على ذلك حتى تنقص موادها من أسفل فإذا انقطعت موادها من أسفل تراجع الماء حينئذ إلى قعور البحر و كان الجزر من أجل ذلك و المد ليلا و نهارا و شتاء و صيفا و في غيبوبة القمر و طلوعه و في غيبوبة الشمس و طلوعها

It does not cease to be upon that until its materials decrease from the bottom. If its materials are cut off from the bottom, the water then retreats to the bottom of the sea, and the ebb is due to that, and the flow is night and day, winter and summer, and during the disappearance of the moon and its rising, and in the darkness and rising of the sun.

قالوا و هذا يدرك بحس البصر لأنه ليس يستكمل الجزر آخره حتى يبدو أول المد و لا يفنى آخر المد حتى يبدو أول الجزر لأنه لا يفتر تولد تلك البخارات حتى إذا خرجت تولد مكانها غيرها

They said, 'And this one perceives with the sense of sight, because it does not complete the ebb at the end of it until the beginning of the tide appears, and the end of the tide does not expire until the beginning of the tide appears, because it does not stop generating those vapours even if they come out, they generate others in their place.

و ذلك أن البحر إذا غارت مياهه و رجعت إلى قعره تولدت تلك الأبخرة لمكان ما يتصل منها من الأرض بمائه فكلما عاد تولدت و كلما فاض تنفست

And that is because the sea, when it's water sink and return to its bottom, those particles are produced what connects its waters from the ground. Every time it returns, it is reproduced, and every time it overflows, it takes a breathers.

و ذهب آخرون من أهل الديانات أن كل ما لا يعلم له في الطبيعة مجرى و لا يوجد له فيها قياس فله فعل إلهي يدل على توحيد الله عز و جل و حكمته و ليس للمدّ و الجزر علة في الطبيعة البتة و لا قياس

And others from the people of religions held that all what is not known, there is a flow for it in the nature, and a comparison cannot be found for it. For it is a Divine Act evidencing upon the Oneness of Allah-azwj Mighty and Majestic and His-azwj Wisdom, and there isn't any reason whatsoever for the flow and the ebb in the nature, nor any comparison'.

و قال آخرون ما هيجان ماء البحر إلا كهيجان بعض الطبائع فإنك ترى صاحب الصفراء و صاحب الدم و غيرهما تحتاج طبيعته و تسكن و لذلك موادّ تمدّها حالا بعد حال فإذا قويت هاجت ثم تسكن قليلا قليلا حتى تعود

And others said, 'The turmoil of the water of the sea isn't except like turmoil of some of the natures, for you will see the owner (one afflicted with) the jaundice and the blood, and other such, his nature is agitated and calms down, and due to that is the material of its flow, state after state. So when it is strong, it agitates, then calms down little by little until it returns and goes away'.

و ذهب طائفة إلى إبطال سائر ما وصفنا من القول و زعموا أن الهواء المطل على البحر يستحيل دائما فإذا استحال عظم ماء البحر و فار عند ذلك فإذا فار فاض و إذا فاض فهو المد فعند ذلك يستحيل ماؤه و يتفشّى و استحال هواء فعاد إلى ما كان عليه و هو الجزر و هو دائم لا يفتر متصل مترادف متعاقب لأن الماء يستحيل هواء و الهواء يستحيل ماء

And a party went to invalidate rest of what we have described from the word, and they claimed that the air is overlooking upon the sea, constantly transforming. So when it transforms, water of the sea becomes larger and bursts out during that. When it bursts out, it overflows, and when it overflows, so it is the high tide. During that, it's water is transformed and circulates and transforms the air, it returns to what it had been upon, and it is the ebb, and it (process) is constant and there is no break, connected, continuously resuming, because the water transforms air, and the air transforms water.

و قد يجوز أن يكون ذلك عند امتلاء القمر أكثر لأن القمر إذا امتلأ استحال ماء أكثر مما كان يستحيل قبل ذلك و إنما القمر علة لكثرة المد لا للمد نفسه لأنه قد يكون و القمر في محاقه و المد و الجزر في بحر فارس يكون على مطالع الفجر في أغلب الأوقات و قد ذهب أكثر من أرباب السفن ممن يقطع هذا البحر و يختلف إلى جزائره

And it is allowed that would happen more during the full moon, because the moon, when it is full, transforms the water more than what it had been transformed before that. And rather, the moon is a reason for most of the high tides nor for the high tide itself, because it does hand while the moon is in the end of the month, while the flow and the ebb of Persian happens to be upon the rising of the dawn in most of the times, and a lot of the owners of the ships, from the ones who cut across this sea and interchanging to its gulf would have gone.

أن المد و الجزر لا يكون في معظم هذا البحر إلا مرتين في السنة مرة يمد في شهور الصيف شرقا بالشمال ستة أشهر فإذا كان ذلك طما الماء في مشارق البحر و الصين و ما والى ذلك الصقع و مرة يمد في شهور الشتاء غربا بالجنوب ستة أشهر و إذا كان ذلك طما الماء في مغارب البحر و الجزر بالصين و قد يتحرك البحر بتحريك الرياح

The ebb and the flow do not happen in most of this sea except twice during the year. Sometimes there would be high tides during the months of summer, east with the north for six months. When that happens, the water would drain in the east of the sea and China, and what follows that territory. And sometimes the high tide would be in the winter months, west with the south for six months. And when that happens, the water drains in the west of the sea and the low-tide would be at China, and the sea would have moved by the movement of the winds.

فإن الشمس إذا كانت في الجهة الشمالية تحرك الهواء إلى الجهة الجنوبية فلذلك تكون البحار في جهة الجنوب في الصيف لهبوب الشمال طامية عالية و تقل المياه في جهة البحور الشمالية

If the sun, when it would be in the northern side, the air moves to the southern side. For that reason, the oceans happen to be in the southern side during the summer due to the blowing of the northern high winds, and the waters would be lees in the side of the northern seas.

و كذلك إذا كانت الشمس في الجنوب و سار الهواء من الجنوب إلى جهة الشمال فسأل معه ماء البحر من الجهة الجنوبية إلى الجهة الشمالية قلت المياه في الجهة الجنوبية

And like that, when the sun would be in the south and the air travels from the south to the northern side, the ocean flows with it from the southern side to the northern side. The water would be less in the southern side.

و تنقل ماء البحر في هذين الميلين أعني في جهة الشمال و الجنوب يسمى جزرا و مدا و ذلك أن مد الجنوب جزر الشمال و مد الشمال جزر الجنوب

And transfer of water of the sea in these two inclines, I mean in the norther side and the southern, is named as ebb and flow, and that is because the high tide of the south is low tide of the north, and high tide of the north is low tide of the south.

فإن وافق القمر بعض الكواكب السيارة في أحد الميلين تزايد الفعلان و قوي الحر و اشتد لذلك انقلاب ماء البحر إلى الجهة المخالفة للجهة التي فيها الشمس و هذا رأي الكندي و أحمد بن الخصيب السرخسي في ما حكي عنهما أن البحر يتحرك بتحرك الرياح انتهى.

If the moon coincides with some of the moving planers in one of the two inclines, it would increase the actions and strengthen the heat, and due to that it would intensify the turning of water of the sea to the directions opposite to the side which the sun is in. And this is the view of Al-Kindy, and Ahmad Bin Al-Khaseyb Al-Sarkhasy regarding what is narrated from them both that the sea move by the movement of the winds' – end.

و جملة القول فيه أن نهر البصرة و الأنهار المقاربة له يمد في كل يوم و ليلة مرتين و يدور ذلك في اليوم و الليلة و لا يخص وقتا كطلوع الشمس و غروبها و ارتفاعها و انخفاضها و يسمى ذلك بالمد اليومي و يكون المد عند زيادة نور القمر أشد و يسمى ذلك بالمد الشهري

And a summary of the word regarding it is that the rive of Al-Basra and the approaching river, there is a high tide for it during every day and night, twice, and that rotates during the day and the night, and there is no specific timing like rising of the sun and its setting, and its ascending and its lowering. And that is named at the daily high tide, and the high tide would be more intense during the increased light of the moon. And that is named at the monthly high tide.

و هذا المد يمكن استناده إلى القمر لكونه تابعا له في الغالب بمعنى أنه يحصل في أيام زيادة نور القمر لكن الظاهر أنه لو كانت العلة زيادة نوره لكان هذا المد مقارنا لها أو بعدها بزمان يتم فيه فعل القمر و تأثيره في البحر

And this high tide, it is possible to attribute it to the moon due to it being a pursuant to it, in the meaning that it would receding during the day of more light of the moon, but the apparent is that if the reason was the increase of its light, this high tide would be paired to it, or after it by a period, completing in it the action of the moon and its impact in the sea.

و الظاهر أنه ليس تابعا له بهذا المعنى و على تقدير صحة استناده إليه فلا ريب في بطلان ما جعله القائل الأول مناطا له من سخونة البحر بنور القمر لأنه مجانس للماء

And the apparent is the it isn't pursuant to it in this meaning, and based upon the assumption of the correctness of its reliability to it, there is no doubt in the invalidity of what the speaker has made it be entrusted to him, of the heating of the sea by the light of the moon, because it is similar to the water.

و كذا سخونة الجو به بل ربما يدعى أن نور القمر يبرد الجو و الأجسام كما هو المجرب نعم ربما يجوز العقل تأثير القمر في المد لنوع من المناسبة و الارتباط بين نوره و بين الماء و إن لم نعلمها بخصوصها لكن يقدح فيه ما ذكرناه من عدم انضباط المقارنة و التأخر على الوجه المذكور

And like that is heating of the atmosphere by it. But perhaps it can be claimed that the light of the moon cools the atmosphere and the bodies, just as it is the experience. Yes, perhaps the intellects allows the impact of the moon in the high tide due to a variety of attributions and connections between its light and the water, and even if we do not know of its specifics, but what we have mentioned of the lack of discipline regarding it in comparison, and the delay upon the mentioned aspect.

و أما المد اليومي فبطلان استناده إلى القمر واضح و استناده إلى الكواكب على انفرادها أو بمشاركة القمر بعيد غاية البعد و كون الكواكب عللا له من حيث الحرارة ظاهر الفساد

And as for the daily high tide, it's invalidity of being attributed to the moon, is clear, and its attributed to the planets is based upon their individuality, or by the participation of the moon, is far-fetched to the peak of remoteness, and the planets being a reason for it from whereby is the heat, is apparently corrupt.

و ما ذكره الطائفة الثانية من أنه للأبخرة الحادثة في باطن الأرض فيرد عليه أن الأبخرة الكثيرة الكثيفة التي تفور البحر مع عظمته لخروجها لو اجتمعت و احتبست في باطن الأرض ثم خرجت دفعة كما هو الظاهر من كلامه لزم انشقاق الأرض منها انشقاقا فاحشا

And what the second group mentioned is that it is for vapours that fall into the ground, and it is replied to him that the many dense vapours that evaporate the sea with its greatness, they would have come out if they gathered and were trapped in the underground and then came out all at once, as is apparent from his words, the earth would have to split open from it.

ثم التئامها في كل يوم و ليلة لعله مما لا يرتاب أحد في أنه خلاف الواقع و لا يظهر للعقل سبب لالتئام الأرض بعد الانشقاق و كون كل التئام مستندا إلى انشقاق حادث في موضع آخر من الأرض قريب من موضع الأول في غاية البعد و لو خرجت تدريجا لاستلزمت غليانا و فورانا في البحر دائما لا هذا النوع من الحركة و الامتلاء و هو واضح

Then it combines during every day and night. Perhaps it is something that no one doubts is that it is contrary to reality, and the reason for the earth's combination after the split does not appear to the intellect, and that all combinations are based on a splitting that occurred in another place on the earth close to the place of the first, is at the peak of far-fetched-ness. And if it came out gradually, it would necessitate boiling and steaming in the sea constantly. This type is not from the movement and the fullness, and it is clear.

و ما ذكره الطائفة الثالثة من أنه كهيجان الطبائع فيرد عليه أنه لو كان المراد أنه و الطبائع تهيج بلا سبب فباطل و لو قيل بأن ذلك مقتضى الطبيعة فذلك مما لم يقل به أحد و لو أريد أنه بسبب و لو لم يكن معلوما لنا فذلك مما لا ثمرة له إذ الكلام في خصوص السبب

And what the third group mentioned it is from that it is like the natural stirring. It can be responded against that if it was the intend, and the nature stirs without a reason, so it is false. And if it is said that is contrary to the nature, so that is from what no one spoken with it. And if I want it to be a cause, even if it is not known to us, then that is something that has no fruit, as the discussion is about the specific cause.

و ما ذكره الطائفة الرابعة من أنه للانقلاب فلا يظهر له وجه و لا ينطبق على تلك الخصوصيات فالأوجه أن يقال إنها بقدرة الله و تدبيره و حكمته إما بتوسط الملك إن صح الخبر أو بما رأى المصلحة فيه من العلل و الأسباب فإنه تعالى المسبب لها و المقدر لأوقاتها

And what the fourth group mentioned that it is a revolution, so it does not appear to him and does not apply to these particularities. So the aspects are that it would be said these are by the Power of Allah-azwj and His-azwj Management and His-azwj Wisdom, either by a medium of the Angel, if the Hadeeth is correct, or due to what He-azwj Sees the betterment to be, from the reasons and the causes, for the Exalted is the Causer of it, and the Determiner of its timings.

و لم نكلف بالخوض في عللها و إن أمكنت مدخلية بعض تلك الوجوه التي تقدم ذكرها و العالم بها هو المدبر لها و يكفينا ما ظهر لنا من منافعها و فوائدها.

And we were not encumbered with delving into its reasons, and even if it were possible to enter some of those aspects, the mention of which has preceded, and the Knower of it, He-azwj is the Manager of it, and He-azwj Suffices of what appears to us from its advantages and its benefits'.

3- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةُ أَنْهَارٍ مِنَ الْجَنَّةِ الْفُرَاتُ وَ النِّيلُ وَ سَيْحَانُ وَ جَيْحَانُ فَالْفُرَاتُ الْمَاءُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ النِّيلُ الْعَسَلُ وَ سَيْحَانُ الْخَمْرُ وَ جَيْحَانُ اللَّبَنُ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father, from his forefathers who said,

'Rasool-Allah-saww said: 'Four rivers are from the Paradise – the Euphrates, and the Nile, and Sayhan and Jayhan. The Euphrates is the water in the world and the Hereafter, and the Nile is the honey, and Sayhan is the wine, and Jayhan is the milk''.[54]

أحمد بن هلال أبو جعفر العبرتائي ضعيف جدا، قال الشيخ في التهذيب: ان أحمد بن هلال مشهور باللعنة و الغلوّ و روى الكشّيّ عن ابى الحسن العسكريّ عليه السلام رواية تشتمل على لعنه و التبرى منه كقوله عليه السلام« و نحن نبرأ إلى الله من ابن هلال لا رحمه الله و من لا يبرأ منه».

Note: *Ahmad Bin Bilal Abu Ja'far Al-Abartaie, is very weak (narrator). The Sheykh said in 'Al Tahzeeb', 'Ahmad Bin Hilal is notorious with the cursing and the exaggeration'. And Al Kashy reported from Abu Al-Hassan Al Askari-asws a report inclusive upon curing him and disavowing*

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from him, like his-asws words: 'And we-asws disavow to Allah-azwj from Ibn Hilal. May Allah-azwj not have Mercy on him and the one who does not disavow from him'.

بيان الفرات أفضل الأنهار بحسب الأخبار و قد أوردتها في كتاب المزار و النيل بمصر معروف و سيحان و جيحان قال في النهاية هما نهران بالعواصم عند المصيصة و الطرسوس

Explanation: *The Euphrates is the most superior of the rivers in accordance to the Ahadeeth, and it has been referred to in the book 'Al Mazar'. And the Nile in Egypt, is famous; and Sayhan and Jayhan, he said in 'Al Nihaya', 'These are two rivers in the capital by Al-Maseesa and Al-Tarsous'.*

و في القاموس سيحان نهر بالشام و آخر بالبصرة و سيحون نهر بما وراء النهر و نهر بالهند و قال جيحون نهر خوارزم و جيحان نهر بالشام و الروم معرب جهان انتهى

And in 'Al-Qamous' (the lexicon), Sayhan is a river in Syrian, and the other one is in Al-Basra, and Sayhoun is river with what is behind the river, and a river in India. And he said, 'Jayhoun is river Khawarizm, and Jayhan is a river in Syria and Rome 'Marab Jahan' – end.

و ذكر المولى عبد العلي البرجندي في بعض رسائله أن نهر الفرات يخرج من جبال أرزن الروم ثم يسيل نحو المشرق إلى ملطية ثم إلى سميساط حتى ينتهي إلى الكوفة ثم تمر حتى ينصب في البطائح

And Al-Mowla Abdul Ala Al-Barjandy mentioned in one of his correspondence that the river Euphrates from mount Arzan of Rome. Then it flowed towards the east to Maltiya, then to Sameesat until it ends to Al Kufa. Then it passes on until it stall in Al-Bataih'.

و قال النيل أفضل الأنهار لبعد منبعه و مروره على الأحجار و الحصيات و ليس فيه وحل و لا يخضر الحجر فيه كغيره و يمر من الجنوب إلى الشمال و هو سريع الجري و زيادته في أيام نقص سائر المياه و منبعه مواضع غير معمورة في جنوب خط الإستواء و لذا لم يعلم منبعه على التحقيق

And the Nile is the most superior of the rivers due to the remoteness of its source, and its passed upon the stones and the pebbles, and there isn't any mud in it and the stones do not turn green in it like in others, and passes from the south to the north, and it is of quick flow, and it's increase is in the day of reduction of rest of the waters, and its source is a place other than inhabited places in the south of the line of equator, and due to that, its source is not known upon the investigation.

و نقل عن بعض حكماء اليونان أن ماءه يجتمع من عشرة أنهار بين كل نهرين منها اثنان و عشرون فرسخا فتنصب تلك الأنهار في بحيرة ثم منها يخرج نهر مصر متوجها إلى الشمال حتى ينتهي إلى مصر فإذا جازها و بلغ شنطوف انقسم قسمين ينصبان في البحر

And it is transmitted from one of the wise ones of Greece that its waters collects from ten rivers. Between every two rivers from these there (is a distance of) twenty-four Farsakhs. These rivers pour into a lake, then from it flow a river of Egypt heading to the north until it ends up to Egypt. So when it crosses it and reaches Shantuf, it divides into two pouring into the sea'.

و قال سيحان منبعه من موضع طوله ثمان و خمسون درجة و عرضه أربع و أربعون درجة و يمر في بلاد الروم من الشمال إلى الجنوب إلى بلاد أرمن ثم إلى قرب مصيصة ثم يجتمع مع جيحان و ينصبان في بحر الروم فيما بين أياس و طرسوس

And he said, 'Sayhan, its source is from a place, its length is fifty-eight cubits, and its width is forty-four cubits in grades, and it passes by in a city of Rome from the north to the south, to a city of Armenia, then to near Maseysa, then it collects with Jayhan and these two pour in a sea of Rome, in what is between Ayaas and Tarsus.

و نهر جيحان منبعه من موضع طوله ثمان و خمسون درجة و عرضه ست و أربعون درجة و هو قريب من نهر الفرات في العظمة و يمر من الشمال إلى الجنوب بين جبال في حدود الروم إلى أن يمر إلى شمال مصيصة و ينصب في البحر انتهى.

And river Jayhan, its source is from a place, its length is fifty-eight grades, and its width is forty-six grades, and it is nearby from river Euphrates in the size, and it passes from the north to the south between mountain in the boundaries of Rome, until it passes to north of Maseysa and pours into the sea' – end.

ثم اعلم أن هذه الرواية مروية في طرق المخالفين أيضا إلا أنه ليس فيها فالفرات إلى آخر الخبر و اختلفوا في تأويله

Then know that this report is reported in the ways of the adversaries as well, except the Euphrates isn't in it, up to the end of the report, and they are differing regarding its interpretation.

قال الطيبي في شرح المشكاة في شرح هذا الخبر سيحان و جيحان غير سيحون و جيحون و هما نهران عظيمان جدا و خص الأربعة لعذوبة مائها و كثرة منافعها كأنها من أنهار الجنة أو يراد أنها أربعة أنهار هي أصول أنهار الجنة سماها بأسامي الأنهار العظام من أعذب أنهار الدنيا

Al-Tabie said in commentary 'Al Mishkat' in a commentary of this Hadeeth, Sayhan and Jayhan are other than Sayhoun and Jayhoun, and these two are very large rivers, and especially the four due to the freshness of their waters and large number of its benefits. It is as if these are from the rivers of Paradise, or it is intended these four rivers, these are origins of the rivers of Paradise, named with the mighty river from the sweet rivers of the world.

و أفيدها على التشبيه فإن ما في الدنيا من المنافع فنموذات لما في الآخرة و كذا مضارها

And its usage is upon the resemblance, for whatever are its benefits in the words, these are models for what is in the Hereafter, and like that are its harms.

و قال القاضي معنى كونها من أنهار الجنة أن الإيمان يعم بلادها و أن شاربيها صائرة إليها و الأصح أنه على ظاهرها و أن لها مادة من الجنة و في معالم التنزيل أنزلها الله تعالى من الجنة و استودعها الجبال لقوله تعالى فَأَسْكَنَّاهُ

*And Al-Qazy said, 'The meaning of these being from the rivers of Paradise is that the Eman precedes its lands, and its drinker would come to it. And the most corrects is what is upon its apparent, and that there is a material for it from the Paradise. And in the known Revelation, Allah-azwj the Exalted Sent these down from the Paradise and Entrusted these to the mountain due to Words of the Exalted: **so We Settle it [23:18]**'.*

أقول المشبه في الوجه الأول أنهار الدنيا و وجه الشبه العذوبة و الهضم و البركة و في الثاني أنهار الجنة و وجهه الشهرة و الفائدة و العذوبة و في الثالث وجهه المجاورة و الانتفاع انتهى

I (Majlisi) am saying, 'The resemblance in the first aspect of the rivers of the world, and aspects of the resemblances are the sweetness, and the digestion and the Blessing. And in the second, the rivers of Paradise, and its aspects are the fame, and the benefits, and the sweetness. And in the third are aspects of the flow and the advantages' - end.

و أقول ظاهر الخبر مع التتمة التي في الخصال اشتراك الاسم و إنما سميت بأسماء أنهار الجنة لفضلها و بركتها و كثرة الانتفاع بها

And I (Majlisi) am saying, 'The Hadeeth is with the characteristic of sharing the name, and rather, these have been named with names of the rivers of Paradise due to their merits and the Blessings and numerousness of the benefits with these.

و يحتمل أن يكون المعنى أن أصل هذه الأنهار و مادتها من الجنة فلما صارت في الدنيا انقلبت ماء و لا ينافي ذلك معلومية منابعها إذ يمكن أن يكون أول حدوثها بسبب ماء الجنة أو يصب فيها بحيث لا نعلم أو يكون المراد بالجنة جنة الدنيا كما مر في كتاب المعاد و تجري من تحت الأرض إلى تلك المنابع ثم يظهر منها

And it is possible that the meaning would be, origin of these rivers, and it's substance is from the Paradise. When these came to be in the world, it turned into water, and it does not negate that being the source of these springs when it is possible that its first occurrence would be due to a cause of the water of Paradise, it poured into it whereby we don't know, or the intent with the Paradise would be a garden of the world, just as has passed in 'Kitab Al-Ma'ad', and it flows from beneath the ground to those springs, then it appears from these.

و يؤيد تلك الوجوه في الجملة مَا رَوَاهُ الْكُلَيْنِيُّ بِسَنَدٍ كَالْمُوَثَّقِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُدْفَقُ فِي الْفُرَاتِ فِي كُلِّ يَوْمٍ دُفُقَاتٌ مِنَ الْجَنَّةِ.

And all of the aspects are supported by what is reported by Al-Kulayni, by a chain like the trusted, from Abu Abdullah-asws having said: 'There pours into the Euphrates during every day, pouring from the Paradise''.

وَ بِسَنَدٍ آخَرَ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: نَهْرُكُمْ هَذَا يَعْنِي مَاءَ الْفُرَاتِ يُصَبُّ فِيهِ مِيزَابَانِ مِنْ مَيَازِيبِ الْجَنَّةِ.

And by another chain raising it to Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'This river of yours, meaning water of the Euphrates, two spouts from the spouts of Paradise pour into it''.

وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: إِنَّ مَلَكاً يَهْبِطُ مِنَ السَّمَاءِ فِي كُلِّ لَيْلَةٍ مَعَهُ ثَلَاثَةُ مَثَاقِيلِ مِسْكٍ مِنْ مِسْكِ الْجَنَّةِ فَيَطْرَحُهَا فِي الْفُرَاتِ وَ مَا مِنْ نَهَرٍ فِي شَرْقِ الْأَرْضِ وَ لَا غَرْبِهَا أَعْظَمَ بَرَكَةً مِنْهُ.

And from Ali Bin Al-Husayn-asws, may the Salawaat of Allah-azwj be upon them-asws both, said: 'An Angel comes down from the sky during every night. With him there are three ounces of Musk from the Musk of Paradise. He drops it into the Euphrates. And there is neither any river in the east of the earth nor in its west, of mightier Blessings than it''.

و أما التأويل بكون أهلها و شاربيها صائرين إلى الجنة فهو في خصوص الفرات ظاهر إذ أكثر القرى و البلاد الواقعة عليه و بقربه من الإمامية و المحبين لأهل البيت ع كما تشهد به التجربة

And as for the interpretation with its people and its drinkers coming to the Paradise, it is specific to the Euphrates apparently, when most the towns and the cities are located by it, and nearby from the Imamites and the lovers of People-asws of the Household, just as it testified by the experience.

وَ قَدْ رَوَى الْكُلَيْنِيُّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا إِخَالُ أَحَداً يُحَنِّكُ بِمَاءِ الْفُرَاتِ إِلَّا أَحَبَّنَا أَهْلَ الْبَيْتِ.

And it is reported by Al-Kulayni, by his chain from Abu Abdullah-asws having said: 'No one will wipe his under chin with water of Euphrates except he would love us-asws, People-asws of the Household''.

وَ قَالَ ع مَا سُقِيَ أَهْلُ الْكُوفَةِ مَاءَ الْفُرَاتِ إِلَّا لِأَمْرٍ مَا وَ قَالَ يُصَبُّ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ.

And he-asws said: 'The people of Al-Kufa will not quench from the Euphrates except for the matters what (would immerse the Wilayah of People-asws of Household in the hearts of its people)'. And he-asws said: 'Two spouts from the Paradise pour into it''.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: أَمَا إِنَّ أَهْلَ الْكُوفَةِ لَوْ حَنَّكُوا أَوْلَادَهُمْ بِمَاءِ الْفُرَاتِ لَكَانُوا لَنَا شِيعَةً.

And from Amir Al-Momineen-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'As for the people of Al-Kufa, if they were to wipe the under-chins of their children with the water of Euphrates, they would be Shias of ours-asws''.

و أما الأنهار الثلاثة الأخرى فلم أر لها في غير هذا الخبر فضلا بل رَوَى الْكُلَيْنِيُّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَاءُ نِيلِ مِصْرَ يُمِيتُ الْقَلْبَ.

And as for the other three rivers, I (Majlisi) did not see any merits other than in this report, but it is reported by Al-Kulayni, from Amir Al-Momineen-asws having said: 'The water of Nile of Egypt, kills the heart''.

4- الدُّرُّ الْمَنْثُورُ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: أَنْزَلَ اللَّهُ مِنَ الْجَنَّةِ إِلَى الْأَرْضِ خَمْسَةَ أَنْهَارٍ سَيْحُونَ وَ هُوَ نَهْرُ الْهِنْدِ وَ جَيْحُونَ وَ هُوَ نَهْرُ بَلْخَ وَ دِجْلَةَ وَ الْفُرَاتَ وَ هُمَا نَهْرَا الْعِرَاقِ وَ النِّيلَ وَ هُوَ نَهْرُ مِصْرَ

(The non-Shia book) 'Al Durr Al Mansour' – From Ibn Abbas,

'From the Prophet-saww having said: 'Allah-azwj Sent down five rivers from the Paradise to the earth – Sayhoun, and it is a river of India, and Jayhoun, and it is a river of Balkh, and Tigris and Euphrates, and these two are rivers of Al-Iraq, and the Nile, and it is a river of Egypt.

أَنْزَلَهَا اللَّهُ مِنْ عَيْنٍ وَاحِدَةٍ مِنْ عُيُونِ الْجَنَّةِ مِنْ أَسْفَلِ دَرَجَةٍ مِنْ دَرَجَاتِهَا عَلَى جَنَاحَيْ جَبْرَائِيلَ فَاسْتَوْدَعَهَا الْجِبَالَ وَ أَجْرَاهَا فِي الْأَرْضِ وَ جَعَلَهَا مَنَافِعَ لِلنَّاسِ فِي أَصْنَافِ مَعَايِشِهِمْ فَذَلِكَ قَوْلُهُ وَ أَنْزَلْنا مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ

Allah-azwj Sent these down from one spring from the springs of Paradise, from the lowest lever from its level, upon the two wings of Jibraeel-as. He-as entrusted these to the mountain and flowed these in the earth and made these to be benefits for the people in a variety of the livelihoods. That is (in) His-azwj Word: ***And We send down water from the sky by a measurement, so We Settle it in the earth, [23:18]***.

فَإِذَا كَانَ عِنْدَ خُرُوجِ يَأْجُوجَ وَ مَأْجُوجَ أَرْسَلَ اللَّهُ جَبْرَئِيلَ فَرُفِعَ مِنَ الْأَرْضِ الْقُرْآنُ وَ الْعِلْمُ كُلُّهُ وَ الْحَجَرُ مِنْ رُكْنِ الْبَيْتِ وَ مَقَامُ إِبْرَاهِيمَ وَ تَابُوتُ مُوسَى بِمَا فِيهِ وَ هَذِهِ الْأَنْهَارُ الْخَمْسَةُ فَيُرْفَعُ كُلُّ ذَلِكَ إِلَى السَّمَاءِ فَذَلِكَ قَوْلُهُ تَعَالَى وَ إِنَّا عَلى ذَهابٍ بِهِ لَقادِرُونَ

So, when it would be at the emergence of Yajouj and Majouj (Gog and Magog), Allah-azwj would Send Jibraeel-as. He-as will raise the Quran and the knowledge, all of it, away from the earth, and the (Black) Stone from a corner of the House (Kabah), and Maqam (standing place) of Ibrahim-as, and the ark of Musa-as with whatever is in it, and these fiver rivers. He-as would raise all of that to the sky. That is the Word of the Exalted: ***and We are Able upon Doing away with it [23:18]***.

فَإِذَا رُفِعَتْ هَذِهِ الْأَشْيَاءُ مِنَ الْأَرْضِ فَقَدَ أَهْلُهَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

So when these things are raised away from the earth, its people would lose goodness of the world and the Hereafter''.[55]

5- شَرْحُ النَّهْجِ، نهج البلاغة لِابْنِ مِيثَمٍ قَالَ لَمَّا فَرَغَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ حَرْبِ الْجَمَلِ خَطَبَ النَّاسَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ اسْتَغْفَرَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ ثُمَّ

Commentary of 'Al Nahj', Nahj Al Balagah of Ibn Meysam –

He said, 'When Amir Al-Momineen-asws was free from the battle of Al-Jamal, he-asws addressed the people. He-asws praised Allah-azwj and extolled upon Him-azwj, and send Salawaat upon the Prophet-saww, and sought Forgiveness for the believing men and the believing women, and the Muslim men and the Muslim women.

قَالَ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَةِ ائْتَفَكَتْ بِأَهْلِهَا ثَلَاثاً وَ عَلَى اللَّهِ تَمَامُ الرَّابِعَةِ وَ سَاقَ الْخُطْبَةَ كَمَا مَرَّ فِي كِتَابِ الْفِتَنِ وَ سَيَأْتِي إِلَى قَوْلِهِ عَلَيْهِ السَّلَامُ سَخَّرَ لَكُمُ الْمَاءَ يَغْدُو عَلَيْكُمْ وَ يَرُوحُ صَلَاحاً لِمَعَاشِكُمْ وَ الْبَحْرَ سَبَباً لِكَثْرَةِ أَمْوَالِكُمْ.

He-asws said: 'O people of Al-Basra! O people of the sinful city destroyed due to the sins of the people thrice, and upon Allah-azwj is to complete the fourth!' – and he-asws continued the sermon just as has passed in the 'Book of ordeals', and I (Majlisi) will be coming with it, up to his-asws words: 'The water has been Subdued for you all, coming to you and going, as a betterment for your livelihoods, and the seas as a means of multiplying your wealth!''[56]

6- إِعْلَامُ الْوَرَى، بِإِسْنَادِهِ عَنِ الْكُلَيْنِيِّ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ حَيَّانَ السَّرَّاجِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْكِسَائِيِّ عَنْ أَبِي الطُّفَيْلِ قَالَ: سَأَلَ فِي أَوَّلِ خِلَافَةِ عُمَرَ يَهُودِيٌّ مِنْ أَوْلَادِ هَارُونَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ أَوَّلِ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ وَ أَوَّلِ شَجَرٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ

(The book) 'I'lam Al Wara' – By his chain, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Abdullah Bin Al Qasim, from Hayyan Al Sarraj, from Dawood Bin Suleyman Al Kisaie, from Abu Al Tufeyls who said,

[55] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 4
[56] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 5

‘During the beginning of the caliphate of Umar, a Jew from the children of Haroun[-as] asked Amir Al-Momineen[-asws] about the first drop (of blood) to have dropped upon the surface of the earth, and the first spring to have flowed upon the surface of the earth, and the first tree to has shaken upon the surface of the water.

فَقَالَ ع يَا هَارُونِيُّ أَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلُ قَطْرَةٍ قَطَرَتْ عَلَى وَجْهِ الْأَرْضِ حَيْثُ قَتَلَ أَحَدُ ابْنَيْ آدَمَ صَاحِبَهُ وَ لَيْسَ كَذَلِكَ وَ لَكِنَّهُ حَيْثُ طَمِثَتْ حَوَّاءُ وَ ذَلِكَ قَبْلَ أَنْ تَلِدَ ابْنَيْهَا

He[-asws] said: ‘O Harouny (son of Haroun[-as])! As for you (Jews), you are saying that the first drop to have dropped upon the surface of the earth was when one of the two sons of Adam[-as] killed his companion, and it isn’t like that, but it was when Hawwa[-as] menstruated, and that was before she[-as] gave birth to her[-as] two sons.

وَ أَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلُ عَيْنٍ فَاضَتْ عَلَى وَجْهِ الْأَرْضِ الْعَيْنُ الَّتِي بِ بَيْتِ الْمَقْدِسِ وَ لَيْسَ هُوَ كَذَلِكَ وَ لَكِنَّهَا عَيْنُ الْحَيَاةِ الَّتِي وَقَفَ عَلَيْهَا مُوسَى وَ فَتَاهُ وَ مَعَهُمَا النُّونُ الْمَالِحُ فَسَقَطَ فِيهَا فَحَيِيَ وَ هَذَا الْمَاءُ لَا يُصِيبُ مَيِّتاً إِلَّا حَيِيَ

And as for you (Jews), you are saying that the first spring to have flowed upon the surface of the earth was the spring which is by Bayt Al-Maqdis, and it isn’t like that, but it is the spring of life which Musa[-as] and his[-as] youth had paused at, and with them was the salted fish. It fell into it, and it was revived. And this is that water, no deceased would attain except he would live.

وَ أَمَّا أَنْتُمْ فَتَقُولُونَ أَوَّلُ شَجَرٍ اهْتَزَّ عَلَى وَجْهِ الْأَرْضِ الشَّجَرَةُ الَّتِي كَانَتْ مِنْهَا سَفِينَةُ نُوحٍ وَ لَيْسَ كَذَلِكَ وَ لَكِنَّهَا النَّخْلَةُ الَّتِي هَبَطَتْ مِنَ الْجَنَّةِ وَ هِيَ الْعَجْوَةُ وَ مِنْهَا تَفَرَّعَ كُلُّ مَا تَرَى مِنْ أَنْوَاعِ النَّخْلِ

As for you (Jews), you are saying that the first tree to have shaken upon the surface of the earth was the tree from which was the ship of Noah[-as], and it isn’t like that. But, it was the palm tree which came down from the Paradise, and it is the ‘Ajwa’ (date), and from it branched out all what you see from the types of palm trees’.

فَقَالَ صَدَقْتَ وَ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنِّي لَأَجِدُ هَذَا فِي كُتُبِ أَبِي هَارُونَ ع كِتَابَةَ يَدِهِ وَ إِمْلَاءَ عَمِّي مُوسَى ع.

He said, ‘You[-asws] speak the truth! By Allah[-azwj], there is no god except He[-azwj], I do find this in the Books of my father[-as] Haroun[-as], hand written by his[-as] hand and dictated from my uncle[-as] Musa[-as]’’.[57]

7- إِكْمَالُ الدِّينِ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ جَمِيعاً عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ يَعْقُوبَ بْنِ يَزِيدَ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَيْمَنَ بْنِ مُحْرِزٍ عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى الْمَدَنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ إِلَّا أَنَّهُ قَالَ قَالَ الْيَهُودِيُّ أَخْبِرْنِي عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ وَ عَنْ أَوَّلِ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ وَ عَنْ أَوَّلِ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ

(The book) ‘Ikmal Al Deen’ – From his father and Muhammad Bin Al-Hassan, from Saad Bin Abdullah, and Muhammad Bin Yahya Al Attar, and Ahmad Bin Idrees, altogether from Ahmad Bin Abu Abdullah Al Barqy, and

[57] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 6

Yaqoub Bin Yazeed, and Ibrahim Bin Hashim, altogether from Al-Hassan Bin Ali Bin Fazzal, from Ayman Bin Muhriz, from Muhammad Bin Sama'at, from Ibrahim Bin Abu Yahya Al Madany,

'From Abu Abdullah-asws – similar to it, except he-asws said: 'The Jew said, 'Inform me about the first tree to have been planted upon the surface of the earth, and about the first spring to have sprung upon the surface of the earth, and about the first stone to have been placed upon the surface of the earth'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَمَّا أَوَّلُ شَجَرَةٍ نَبَتَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الزَّيْتُونَةُ وَ كَذَبُوا وَ إِنَّمَا هِيَ النَّخْلَةُ مِنَ الْعَجْوَةِ هَبَطَ بِهَا آدَمُ ع مَعَهُ مِنَ الْجَنَّةِ فَغَرَسَهَا وَ أَصْلُ النَّخْلَةِ كُلِّهِ مِنْهَا

Amir Al-Momineen-asws said: 'As for the first tree to have been planted upon the surface of the earth, the Jews are alleging that it is the olive, and they are lying, and rather it is the palm tree from Al-Ajwa (dates). Adam-as had brought it down with him-as from the Paradise. He-as planted it, and the origin of the palm trees, all of these after from it.

وَ أَمَّا أَوَّلُ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهَا الْعَيْنُ الَّتِي بِ بَيْتِ الْمَقْدِسِ وَ تَحْتَ الْحَجَرِ وَ كَذَبُوا هِيَ عَيْنُ الْحَيَاةِ الَّتِي مَا انْتَهَى إِلَيْهَا أَحَدٌ إِلَّا حَيِيَ وَ كَانَ الْخَضِرُ عَلَى مُقَدِّمَةِ ذِي الْقَرْنَيْنِ فَطَلَبَ عَيْنَ الْحَيَاةِ فَوَجَدَهَا الْخَضِرُ ع وَ شَرِبَ مِنْهَا وَ لَمْ يَجِدْهَا ذُو الْقَرْنَيْنِ

And as for the first spring to have sprung upon the surface of the earth, the Jews are alleging that it is the spring which is at Bayt Al-Maqdis, and beneath the rock, and they are lying! It is the spring of life which no one ends up to it except he would live; and Al Khizr-as was at the forefront of Zulqarnayn-as. He-as sought the spring of life. Al-Khizr-as found it and drank from it, and Zulqarnayn-as could not find it.

وَ أَمَّا أَوَّلُ حَجَرٍ وُضِعَ عَلَى وَجْهِ الْأَرْضِ فَإِنَّ الْيَهُودَ يَزْعُمُونَ أَنَّهُ الْجَحَرُ الَّذِي بِ بَيْتِ الْمَقْدِسِ وَ كَذَبُوا إِنَّمَا هُوَ الْحَجَرُ الْأَسْوَدُ هَبَطَ بِهِ آدَمُ ع مَعَهُ مِنَ الْجَنَّةِ فَوَضَعَهُ فِي الرُّكْنِ وَ النَّاسُ يَسْتَلِمُونَهُ وَ كَانَ أَشَدَّ بَيَاضاً مِنَ الثَّلْجِ فَاسْوَدَّ مِنْ خَطَايَا بَنِي آدَمَ.

And as for the first stone to have been placed upon the surface of the earth, the Jews are alleging it is the rock which is at Bayt Al-Maqdis, and they are lying! But rather, it is the Black Stone which Adam-as had brought it down with him-as from the Paradise. He-as placed it in the corner, and the people are kissing it, and it used to be intensely whiter than the snow, but it blackened from the sins of the children of Adam-as''.[58]

أقول: الخبران طويلان أوردتهما بأسانيدهما في باب نص أمير المؤمنين ع على الاثني عشر ع في المجلد التاسع.

Note: *I (Majlisi) am saying, 'The two lengthy Ahadeeth, I have referred these two with their chains in the chapter on the text upon Amir Al-Momineen-asws upon the twelve (Imams-asws), in the ninth volume*.

كتاب الأقاليم و البلدان و الأنهار للفرات فضائل كثيرة.

The book 'The regions, and the cities and the rivers of Euphrates, there are many merits.

[58] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 7

8- رُوِيَ أَنَّ أَرْبَعَةً مِنْ أَنْهَارِ الْجَنَّةِ سَيْحُونُ وَ جَيْحُونُ وَ النِّيلُ وَ الْفُرَاتُ.

It is reported, 'Four are the rivers of Paradise – Sayhoun, and Jayhoun, and the Nile, and the Euphrates'.[59]

9- وَ عَنْ عَلِيٍّ ع قَالَ: يَا أَهْلَ الْكُوفَةِ نَهَرُكُمْ هَذَا يَنْصَبُّ إِلَيْهِ مِيزَابَانِ مِنَ الْجَنَّةِ.

And from Ali[-asws] having said: 'O people of Al-Kufa! This river of yours, two spouts from the spouts of Paradise pour into it!''[60]

10- وَ رُوِيَ عَنْ جَعْفَرٍ الصَّادِقِ ع أَنَّهُ شَرِبَ مِنْ مَاءِ الْفُرَاتِ ثُمَّ اسْتَزَادَ وَ حَمِدَ اللَّهَ تَعَالَى قَالَ مَا أَعْظَمَ بَرَكَتَهُ لَوْ عَلِمَ النَّاسُ مَا فِيهِ مِنَ الْبَرَكَةِ لَضَرَبُوا عَلَى حَافَتَيْهِ الْقِبَابَ مَا انْغَمَسَ فِيهِ ذُو عَاهَةٍ إِلَّا بَرِئَ.

And it is reported from Ja'far Al-Sadiq[-asws] that he[-asws] drank from the water of Euphrates, then provided (took some home), and Praised Allah[-azwj] the Exalted. He[-asws] said: 'How mighty are its Blessings! If the people knew what Blessings are in it, they would strike the domes (tents) by its banks. No one with a disability would immerse in it, except he would be cured!''[61]

وَ عَنِ السُّدِّيِ أَنَّ الْفُرَاتَ مَدَّ فِي زَمَنِ عُمَرَ فَأَلْقَى رُمَّانَةً عَظِيمَةً مِنْهَا كَرُمَّانِ الْحَبِّ فَأَمَرَ الْمُسْلِمِينَ أَنْ يَقْسِمُوهَا بَيْنَهُمْ فَكَانُوا يَزْعُمُونَ أَنَّهَا مِنَ الْجَنَّةِ.

And from Al Sudy,

'The Euphrates had high tide in the era of Umar. It threw out a large pomegranate from it like 'Al-Habb' pomegranate. He ordered the Muslims to divide it between them. They were claiming that it was from the Paradise''.[62] (Not a Hadeeth + non-Shia source)

11- وَ قَالَ قَالَ رَسُولُ اللَّهِ ص النِّيلُ يَخْرُجُ مِنَ الْجَنَّةِ وَ لَوِ الْتَمَسْتُمْ فِيهِ حِينَ يَخْرُجُ لَوَجَدْتُمْ مِنْ وَرَقِهَا.

And he (Al-Sudy) said,

'Rasool-Allah[-saww] said: 'The Nile emerges from the Paradise, and if you had sought in it when it emerged, you would find from its leaves''.[63] (Non-Shia source)

وَ قَالَ فِي وَصْفِ بَعْضِ الْبِحَارِ نَقْلًا عَنْ صَاحِبِ كِتَابِ عَجَائِبِ الْأَخْبَارِ هَذَا الْبَحْرُ فِيهِ طَائِرٌ مُكْرَمٌ لِأَبَوَيْهِ فَإِنَّهُمَا إِذَا كَبِرَا وَ عَجَزَا عَنِ الْقِيَامِ بِأَمْرِ أَنْفُسِهِمَا يَجْتَمِعُ عَلَيْهِمَا فَرْخَانِ مِنْ فِرَاخِهِمَا فَيَحْمِلَانِهِمَا عَلَى ظُهُورِهِمَا إِلَى مَكَانٍ حَصِينٍ وَ يَبْنِيَانِ لَهُمَا عُشّاً وَ يَتَعَاهَدَانِهِمَا الزَّادُ وَ الْمَاءُ إِلَى أَنْ يَمُوتَا فَإِنْ مَاتَ الْفَرْخَانِ قَبْلَهُمَا يَأْتِي إِلَيْهِمَا فَرْخَانِ آخَرَانِ مِنْ فِرَاخِهِمَا وَ يَفْعَلَانِ بِهِمَا كَمَا فَعَلَ الْفَرْخَانِ الْأَوَّلَانِ وَ هَلُمَّ جَرّاً وَ هَذَا دَأْبُهُمَا.

And he (Al-Sudy) said in describing one of the oceans, transmitting from the author of 'Kitab Ajaib Al-Akhbaar'

'This ocean, in it there are birds honourable to its parents, for they both, when they are old and are unable from the standing with a matter for themselves, two chicks from their chicks

[59] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 8
[60] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 9
[61] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 10 a
[62] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 10 b
[63] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 11 a

gather to them. They carry them upon their back to a fortified place and build a nest for them and bring food and water to them until they die. If the two chicks were to die before them, two other chicks from their chicks come to them and deal with them just as the first two chicks had dealt with them, and so on, and this is their norm''.[64] (Not a Hadeeth + non-Shia source)

12- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ قَالَ مِنْ مَاءِ السَّمَاءِ وَ مِنْ مَاءِ الْبَحْرِ فَإِذَا أُمْطِرَتْ فَفَتَحَتِ الْأَصْدَافُ أَفْوَاهَهَا فِي الْبَحْرِ فَيَقَعُ فِيهَا مِنْ مَاءِ الْمَطَرِ فَتُخْلَقُ اللُّؤْلُؤَةُ الصَّغِيرَةُ مِنَ الْقَطْرَةِ الصَّغِيرَةِ وَ اللُّؤْلُؤَةُ الْكَبِيرَةُ مِنَ الْقَطْرَةِ الْكَبِيرَةِ.

(The book) 'Qurb Al Asnaad' – From Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far-asws, from his-asws father-asws having said: '***There come forth from them the pearls and the rubies [55:22]***. He-asws said: 'From water of the sky, and from water of the sea. When it rains, the oysters in the sea open their mouths, so there falls into these (drops) from the rain water, and the small pearls are created from the small drops, and the large pearls from the large drops''.[65]

13- كَامِلُ الزِّيَارَةِ، عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ مَتِّيلٍ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْجَامُورَانِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَهْرَانِ مُؤْمِنَانِ وَ نَهْرَانِ كَافِرَانِ نَهْرَانِ كَافِرَانِ نَهْرُ بَلْخَ وَ دِجْلَةَ وَ الْمُؤْمِنَانِ نِيلُ مِصْرَ وَ الْفُرَاتُ فَحَنِّكُوا أَوْلَادَكُمْ بِمَاءِ الْفُرَاتِ.

(The book) 'Kamil Al Ziyaraat' – From his father, from Al-Hassan Bin Mateel, from Imran Bin Musa, from Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah-asws having said: 'Two rivers are Momin and two rivers are Kafir. The Kafir rivers are the river Balkh and Tigris, and the Momin rivers are Nile of Egypt and the Euphrates. So wipe the under-chins of your children with the water of Euphrates''.[66]

بيان قال الجزري في النهاية فيه نهران مؤمنان و نهران كافران أما المؤمنان فالنيل و الفرات و أما الكافران فدجلة و نهر بلخ جعلهما مؤمنين على التشبيه لأنهما يفيضان على الأرض فيسقيان الحرث بلا مئونة و جعل الآخرين كافرين لأنهما لا يسقيان و لا ينتفع بهما إلا بمئونة و كلفة فهذان في الخير و النفع كالمؤمنين و هذان في قلة النفع كالكافرين انتهى

Explanation: *Al-Jazry said in 'Al-Nihaya' regarding the two Momin rivers and two Kafir rivers, 'As for the two Momin (rivers), it is the Nile and the Euphrates, and as for the two Kafir (rivers), it is the Tigris and river Balkh. He-asws made them to be Momin upon the resemblance of them both pouring upon the earth, quenching the cultivation without any equipment, and the other two have been made to be Kafirs due to them not quenching nor benefitted with except by equipment and effort. So these two are in the Hadeeth, and the benefit is the Momineen, and these two are of little benefit like the two Kafirs' – end.*

و أقول ربما يومئ التفريع بقوله فحنكوا إلى أن المراد أن للأولين مدخلا في الإيمان و للآخرين في الكفر و هو في الفرات ظاهر كما عرفت و أما في النيل فلعل شقاوة أهله لسوء تربة مصر كما ورد في الأخبار فلو جرى في غيره لم يكن كذلك و نهر بلخ هو نهر جيحون

[64] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 11 b
[65] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 12
[66] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 13

And I (Majlisi) am saying, 'Perhaps he-asws gestured by his-asws words: 'So wipe the under-chins' to intend that the first two enter into the Eman, and the other two into the Kufr, and regarding the Euphrates, it is apparent like what is known. And as for the Nile, perhaps the wretchedness of its people due to the evilness of the soil of Egypt, just as has been referred to in the Ahadeeth. If it had flown among others, that would not have happened. And the river Balkh, it is Jayhoun.

و قال البرجندي و يخرج عموده من حدود بدخشان من موضع طوله أربع و تسعون درجة و عرضه سبع و ثلاثون درجة ثم يجتمع معه أنهار كثيرة و يذهب إلى جهة المغرب و الشمال إلى حدود بلخ ثم يجاوزه إلى ترمد ثم يذهب إلى المغرب و الجنوب إلى ولاية زم و طوله تسع و ثمانون درجة و عرضه سبع و ثلاثون ثم يمر إلى المغرب و الشمال إلى موضع طوله ثمان و ثمانون درجة و عرضه تسع و ثلاثون ثم يمر إلى أن ينصب في بحيرة خوارزم

And Al-Barjandy said, 'And its pillar emerged from the boundaries of Badakhshan, from a place its length is ninety-four grades, and its width is thirty-seven grades. Then, a lot of rivers gather with it and go to the direction of the west and the north, to the boundaries of Balkh. Then, they cross it to Tarmad, then go to the west and the south up to the state of Zamm, and its length is of eighty-nine grades, and its width is of thirty-seven grades. Then it passes to the west and the north up to a place its length is eighty-eight grades, and its width is thirty-nine grades. Then it passes until it pours into Khawarizm sea.

و نهر دجلة مشهور و يخرج من بلاد الروم من شمال ميارقين من تحت حصار ذي القرنين و يذهب من جهة الشمال و المغرب إلى جهة الجنوب و المشرق و يمر بمدينة آمد و الموصل و سرمن‌رأى و بغداد ثم إلى واسط ثم ينصب في بحر فارس.

And river Tigris is famous, and emerges from a city of Rome from north of Miyarqeen, from beneath a siege of Zulqarnayn-as, and it goes from the direction of the north and the west to the direction of the south and the east, and it passed by the cities of Aamad, and Mosul, and Surmanray, and Baghdad, then to Waasit, then it pours into the Persian sea.

14- الْعَيَّاشِيُّ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْعَلَاءِ عَنْ غَيْرِ وَاحِدٍ عَنْ أَحَدِهِمَا ع قَالَ: لَمَّا قَالَ اللَّهُ يا أَرْضُ ابْلَعِي ماءَكِ وَ يا سَماءُ أَقْلِعِي قَالَتِ الْأَرْضُ إِنَّمَا أُمِرْتُ أَنْ أَبْلَعَ مَائِي أَنَا فَقَطْ وَ لَمْ أُومَرْ أَنْ أَبْلَعَ مَاءَ السَّمَاءِ

Al Ayyashi – From Ibrahim Bin Abu Al A'ala, from someone else,

'From one of the two (5th or the Imam-asws) having said: 'When Allah-azwj Said: ***"O earth, swallow down your water, and O sky, clear away!" [11:44]***, the earth said, 'But rather I have been Commanded to swallow my water only, and I have not been to swallow water of the sky!'

قَالَ فَبَلَعَتِ الْأَرْضُ مَاءَهَا وَ بَقِيَ مَاءُ السَّمَاءِ فَصُيِّرَ بَحْراً حَوْلَ الدُّنْيَا.

He-asws said: 'The earth swallowed its waters, and there remained water of the sky, so it became an ocean around the world''.[67]

[67] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 14

15- الْكَافِي، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ جَبْرَئِيلَ ع كَرَى بِرِجْلِهِ خَمْسَةَ أَنْهَارٍ وَ لِسَانُ الْمَاءِ يَتْبَعُهُ الْفُرَاتَ وَ دِجْلَةَ وَ نِيلَ مِصْرَ وَ مِهْرَانَ وَ نَهْرَ بَلْخَ فَمَا سَقَتْ أَوْ سُقِيَ مِنْهَا فَلِلْإِمَامِ وَ الْبَحْرُ الْمُطِيفُ بِالدُّنْيَا.

(The book) 'Al Kafi' – From Muhammad Bin Ismail, from Al Fazl Bin Shazan, and Ali Bin Ibrahim, from his father, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

'From Abu Abdullah[-asws] having said: 'Jibraeel[-as] furrowed five rivers by his[-as] leg, and the strip of water followed it – the Euphrates, and Tigris, and Nile of Egypt, and Mihran, a river of Balkh. So whatever quenches or drawn from it (to quench others), it is for the Imam[-asws], and (so are) the oceans circling the world''.[68]

بيان قال البرجندي نهر مهران هو نهر السند يمر أولا في ناحية ملتان ثم يميل إلى الجنوب و يمر بالمنصورة ثم يمر حتى ينصب في بحر ديبل من جانب المشرق و هو نهر عظيم و ماؤه في غاية العذوبة و شبيه بنيل مصر و يكون فيه التمساح كالنيل

Explanation: *Al-Barjandy said, 'River Mihran, it is a river of Al-Sind, passing first in an area of Multan, the it inclines to the sought and passes by Al-Mansourah, then passes on until it pours into Deybal sea from the eastern side, and it is a large river, and its water are in the peak of sweetness, and it resembles with the Nile of Egypt, and there happen to be the crocodiles in it like the Nile*.

و قيل إذا وصل إلى موضع طوله مائة و سبع درجات و عرضه ثلاث و عشرون درجة ينقسم إلى شعبتين ينصب إحداهما في بحر الهند و الأخرى تمر و تنصب فيه بعد مسافة أيضا

And it is said, 'When it arrives to a place, its length it one hundred and seven grades, and its width is twenty-three grades, it divides into two branches. One of these pours into the Indian ocean and the other passes on and pours into it after some distance as well.

16- نَوَادِرُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص شَرُّ الْيَهُودِ يَهُودُ بَيْسَانَ وَ شَرُّ النَّصَارَى نَصَارَى نَجْرَانَ وَ خَيْرُ مَاءٍ نَبَعَ عَلَى وَجْهِ الْأَرْضِ مَاءُ زَمْزَمَ وَ شَرُّ مَاءٍ نَبَعَ عَلَى وَجْهِ الْأَرْضِ مَاءُ بَرَهُوتَ وَادٍ بِحَضْرَمَوْتَ يَرِدُ عَلَيْهِ هَامُ الْكُفَّارِ وَ صَدَاهُمْ.

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

'From Abu Ja'far[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'The evilest of the Jews are the Jews of Baysan, and evils of the Christians are the Christians of Najran, and best water bursting upon the surface of the water is the water of Zamzam, and evilest water to burst upon the surface of the earth is water of Barhout, a valley at Hazramaut (in Yemen). The skulls (souls) of the Kafirs and their bodies return to it''.[69]

17- كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ رَفَعَهُ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ أَوَّلِ شَيْءٍ ضَجَّ عَلَى الْأَرْضِ قَالَ وَادٍ بِالْيَمَنِ هُوَ أَوَّلُ وَادٍ فَارَ مِنْهُ الْمَاءُ.

[68] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 15
[69] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 16

'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafy, raising it from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen-asws was asked about the first thing on earth to have clamoured. He-asws said: 'A valley at Al-Yemen. It is the first valley the water had overflowed from it''.[70]

18- كِتَابُ النَّوَادِرِ، لِعَلِيِّ بْنِ أَسْبَاطٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ ع لَوْ عُدِلَ فِي الْفُرَاتِ لَسَقَى مَا عَلَى الْأَرْضِ كُلَّهُ.

'Kitab Al Nawadir' of Ali Bin Asbaat, from Isa Bin Abdullah, from his father, from his grandfather who said,

'He-asws said: 'If there was an amendment in the Euphrates, it would quench whatever was upon the earth, all of it''.[71]

19- الدُّرُّ الْمَنْثُورُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَاءُ زَمْزَمَ لِمَا شُرِبَ لَهُ مِنْ شَرْبَةٍ لِمَرَضٍ شَفَاهُ اللَّهُ أَوْ لِجُوعٍ أَشْبَعَهُ اللَّهُ أَوْ لِحَاجَةٍ قَضَاهَا اللَّهُ.

(The non-Shia book) 'Al Durr Al Mansour' – From Jabir Bin Abdullah who said,

'I heard Rasool-Allah-saww saying: 'When the water of Zamzam is drunk by the one who drinks it for an illness, Allah-azwj would Heal him, or for hunger, Allah-azwj would Satiate him, or for a need, Allah-azwj would Fulfil it''.[72] (non-Shia source)

قال الحكيم الترمذي و حدّثني أبي قال دخلت الطواف في ليلة ظلماء فأخذني من البول ما شغلني فجعلت أعتصر حتى آذاني و خفت إن خرجت من المسجد أن أطأ بعض تلك الأقذار و ذلك أيام الحاج فذكرت هذا الحديث فدخلت زمزم فتبلّعت منه فذهب عني إلى الصباح.

Al-Tirmizi the wise said, 'And my father narrated to me. He said, 'I entered the Tawaaf during a dark night. I was seized by the urge to urinate which pre-occupied me. I went on to squeeze (myself) until it hurt me, and I feared to exit from the Masjid that I might tread on some of that filth. And that was during the day of the Hajj. I remembered this Hadeeth, so I entered Zamzam and I swallowed from it. It went away from me up to the morning'.[73] (Not a Hadeeth + non-Shia source)

20- وَ مِنْهُ، عَنِ ابْنِ عَبَّاسٍ مَرَجَ الْبَحْرَيْنِ قَالَ أَرْسَلَ الْبَحْرَيْنِ بَيْنَهُما بَرْزَخٌ قَالَ حَاجِزٌ لا يَبْغِيانِ قَالَ لَا يَخْتَلِطَانِ.

And from him, from Ibn Abbas –

'***He Let loose the two seas [55:19]*** – He said, 'Sent the two seas'. ***Between them is a barrier*** – he said, 'A guard' - ***which they do not violate [55:20]***, he said, 'Do not mingle''.[74] (Not a Hadeeth + non-Shia source)

[70] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 17
[71] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 18
[72] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 19 a
[73] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 19 b
[74] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 20 a

وَ رُوِيَ أَيْضاً عَنْهُ قَالَ: بَحْرُ السَّمَاءِ وَ بَحْرُ الْأَرْضِ يَلْتَقِيَانِ كُلَّ عَامٍ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجانُ قَالَ إِذَا مَطَرَتِ السَّمَاءُ فَتَحَتِ الْأَصْدَافُ فِي الْبَحْرِ أَفْوَاهَهَا فَمَا وَقَعَ فِيهَا مِنْ قَطْرِ السَّمَاءِ فَهُوَ اللُّؤْلُؤُ.

And it is reported from him as well, he said, 'Sea of the sky and sea of the earth, they both meet every year'. ***There come forth from them the pearls and the rubies [55:22]***. He said, 'When the sky rains, the oysters in the sea open their mouths. So whatever falls into it from the drops of the sky, it would be the pearl''.[75] (Not a Hadeeth + non-Shia source)

21- وَ عَنِ ابْنِ جُبَيْرٍ قَالَ: إِذَا نَزَلَ الْقَطْرُ مِنَ السَّمَاءِ تَفَتَّحَتْ لَهُ الْأَصْدَافُ فَكَانَ لُؤْلُؤاً.

And from Ibn Jubeyr who said,

'When the drop falls from the sky, the oyster opens up for it, so it would become a pearl''.[76] (Not a Hadeeth + non-Shia source)

22- وَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: الْمَرْجَانُ عِظَامُ اللُّؤْلُؤِ.

And from Ali Bin Abu Talib-asws having said: 'The 'Marjan' (coral) are bones of the pearl''.[77] (Non-Shia source)

23- وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ الْمَرْجَانُ اللُّؤْلُؤُ الصِّغَارُ.

And in another report from him-asws: 'The 'Marjan' (coral) are small pearls''.[78] (Non-Shia source)

24- وَ عَنِ ابْنِ مَسْعُودٍ الْمَرْجَانُ الْخَرَزُ الْأَحْمَرُ.

And from Ibn Masoud – 'Al Marjan (coral) are the red beads''.[79] (Not a Hadeeth + non-Shia source)

25- وَ عَنْ عُمَيْرِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ عَلِيٍّ عَلَى شَطِّ الْفُرَاتِ فَمَرَّتْ سَفِينَةٌ فَقَرَأَ هَذِهِ الْآيَةَ وَ لَهُ الْجَوارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْأَعْلامِ.

And from Umeyr Bin Sa'ad who said,

'We were with Ali-asws at the coast of the Euphrates, and a ship passed by. He-asws read this Verse: ***[55:22] And for Him are the facilities flowing in the sea, like the banners [55:24]***''.[80]

26- مَجْمَعُ الْبَيَانِ، رَوَى مُقَاتِلٌ عَنْ عِكْرِمَةَ وَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى أَنْزَلَ مِنَ الْجَنَّةِ خَمْسَةَ أَنْهَارٍ سَيْحُونَ وَ هُوَ نَهْرُ الْهِنْدِ وَ جَيْحُونَ وَ هُوَ نَهْرُ بَلْخَ وَ دِجْلَةَ وَ الْفُرَاتَ وَ هُمَا نَهْرَا الْعِرَاقِ وَ النِّيلَ وَ هُوَ نَهْرُ مِصْرَ

[75] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 20 b
[76] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 21
[77] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 22
[78] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 23
[79] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 24
[80] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 25

(The book) ‘Majma Al Bayan’ – It is reported by Muwatil, from Ikrimah (Bin Abu Jahl[-la]), from Ibn Abbas,

‘From the Prophet[-saww] having said: ‘Allah[-azwj] the Exalted Sent down fiver rivers from the Paradise – Sayhoun, and it is a river of India, and Jayhoun, and it is a river of Balkh, and Tigris and the Euphrates, and these two are rivers of Al Iraq, and the Nile, and it is a river of Egypt.

أَنْزَلَهَا اللَّهُ تَعَالَى مِنْ عَيْنٍ وَاحِدَةٍ وَ أَجْرَاهَا فِي الْأَرْضِ وَ جَعَلَ فِيهَا مَنَافِعَ لِلنَّاسِ فِي أَصْنَافِ مَعَايِشِهِمْ وَ ذَلِكَ قَوْلُهُ وَ أَنْزَلْنا مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ وَ إِنَّا عَلى ذَهابٍ بِهِ لَقادِرُونَ.

Allah[-azwj] the Exalted Sent these from one spring and Flowed these in the earth, and Made to be in these benefits for the people in a variety of their livelihoods, and that is His[-azwj] Word: ***And We send down water from the sky by a measurement, so We Settle it in the earth, and We are Able upon Doing away with it [23:18]***’’.[81]

27- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ أَبَانِ بْنِ مُصْعَبٍ عَنْ يُونُسَ بْنِ ظَبْيَانَ أَوِ الْمُعَلَّى بْنِ خُنَيْسٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا لَكُمْ مِنْ هَذِهِ الْأَنْهَارِ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Abdullah Bin Ahmad, from Ali Bin Al Numan, from Salih Bin Hamza, from Aban Bin Mus’ab, from Yunus Bin Zabyan, or Al Moalla Bin Khuneys who said,

‘I said to Abu Abdullah[-asws], ‘What is the matter with you[-asws] all and these rivers?’

فَتَبَسَّمَ وَ قَالَ إِنَّ اللَّهَ تَعَالَى بَعَثَ جَبْرَئِيلَ وَ أَمَرَهُ أَنْ يَخْرِقَ بِإِبْهَامِهِ ثَمَانِيَةَ أَنْهَارٍ فِي الْأَرْضِ مِنْهَا سَيْحَانُ وَ جَيْحَانُ وَ هُوَ نَهْرُ بَلْخَ وَ الْخَشُوعُ وَ هُوَ نَهْرُ الشَّاشِ وَ مِهْرَانُ وَ هُوَ نَهْرُ الْهِنْدِ وَ نِيلُ مِصْرَ وَ دِجْلَةُ وَ الْفُرَاتُ

He[-asws] smiled and said: ‘Allah[-azwj] the Exalted Sent Jibraeel[-as] and Commanded him[-as] to furrow eight rivers by his[-as] toe. From these are – Sayhan and Jayhan, and it is a river of Balkh, and Al Khashou, and it is river Al Shaash, and Mihran, and it is a river of India, and Nile of Egypt, and Tigris and Euphrates.

فَمَا سَقَتْ أَوِ اسْتَقَتْ فَهُوَ لَنَا وَ مَا كَانَ لَنَا فَهُوَ لِشِيعَتِنَا وَ لَيْسَ لِعَدُوِّنَا مِنْهُ شَيْءٌ إِلَّا مَا غَصَبَ عَلَيْهِ وَ إِنَّ وَلِيَّنَا لَفِي أَوْسَعَ مِمَّا بَيْنَ ذِهْ إِلَى ذِهْ يَعْنِي بَيْنَ السَّمَاءِ وَ الْأَرْضِ

So whatever is quenched or drawn to be quenched, so it is for us[-asws], and whatever was for us[-asws] so it is for our[-asws] Shias, and there isn’t anything from it for our[-asws] enemies except what they have usurped upon, and that our[-asws] friend would be in a vastness of what is between this and that!’ – meaning by it the sky and the earth.

ثُمَّ تَلَا هَذِهِ الْآيَةَ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيا الْمَغْصُوبِينَ عَلَيْهَا خالِصَةً لَهُمْ يَوْمَ الْقِيامَةِ بِلَا غَصْبٍ.

[81] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 26

Then he-asws recited this Verse: ***Say: 'These would be for those who believe sincerely in the life of the world,*** - the ones usurped upon it – purely for them - ***on the Day of Judgment. [7:32]*** - without usurpation''.[82]

[82] Bihar Al-Anwaar – V 57 The book of creation - Ch 30 H 27

CHAPTER 31 – THE EARTH AND ITS QUALITATIVE STATE (HOWNESS) AND WHAT ALLAH-azwj HAS PREPARTED FOR THE PEOPLE IN IT, AND A SUMMARY OF THE STATES OF THE ELEMENTS, AND WHAT IS BENEATH THE GROUNDS

الآيات

The Verses –

البقرة يا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَ الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

(Surah) Al Baqarah: ***O you people! Worship your Lord Who Created you and those from before you that you may be fearing [2:21]***.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِراشاً وَ السَّماءَ بِناءً وَ أَنْزَلَ مِنَ السَّماءِ ماءً فَأَخْرَجَ بِهِ مِنَ الثَّمَراتِ رِزْقاً لَكُمْ فَلا تَجْعَلُوا لِلَّهِ أَنْداداً وَ أَنْتُمْ تَعْلَمُونَ

Who Made the earth a resting place for you and the sky a canopy and (Who) Sends down water from the sky then brings forth the fruits by it as a sustenance for you; therefore do not set up rivals to Allah while you are knowing [2:22].

الرعد وَ هُوَ الَّذِي مَدَّ الْأَرْضَ وَ جَعَلَ فِيها رَواسِيَ وَ أَنْهاراً وَ مِنْ كُلِّ الثَّمَراتِ جَعَلَ فِيها زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهارَ إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَتَفَكَّرُونَ

(Surah) Al Ra'ad: ***And He is the One Who Extended the earth and Made therein mountains and rivers. And from each of the fruits He Made two pairs in these. He Makes the night to cover the day. Surely in that are Signs for a people who ponder [13:3]***.

وَ فِي الْأَرْضِ قِطَعٌ مُتَجاوِراتٌ وَ جَنَّاتٌ مِنْ أَعْنابٍ وَ زَرْعٌ وَ نَخِيلٌ صِنْوانٌ وَ غَيْرُ صِنْوانٍ يُسْقى بِماءٍ واحِدٍ وَ نُفَضِّلُ بَعْضَها عَلى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ

And in the earth there are neighbouring tracts and gardens of grapes cultivated, and single-rooted palm trees other than single-rooted, being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. Surely, in that there are Signs for a people using their intellects [13:4].

إبراهيم اللَّهُ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ أَنْزَلَ مِنَ السَّماءِ ماءً فَأَخْرَجَ بِهِ مِنَ الثَّمَراتِ رِزْقاً لَكُمْ وَ سَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَ سَخَّرَ لَكُمُ الْأَنْهارَ

(Surah) Ibrahim-as: ***Allah is the One Who Created the skies and the earth, and Sent down water from the sky, and He Extract by it the fruits being a sustenance for you. And He Subdued for you the ships to flow in the sea by His Command, and Subdued the rivers for you [14:32]***.

وَ سَخَّرَ لَكُمُ الشَّمْسَ وَ الْقَمَرَ دائِبَيْنِ وَ سَخَّرَ لَكُمُ اللَّيْلَ وَ النَّهارَ

And He Subdued for you the sun and the moon constantly pursuing their courses, and Subdued for you the night and the day [14:33].

وَ آتاكُمْ مِنْ كُلِّ ما سَأَلْتُمُوهُ وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها إِنَّ الْإِنْسانَ لَظَلُومٌ كَفَّارٌ

And He Gives you from all that you ask Him for, and if you were to count the Favours of Allah, you would not (be able to) number these. Surely the human being is unjust, ungrateful [14:34].

الحجر وَ الْأَرْضَ مَدَدْناها وَ أَلْقَيْنا فِيها رَواسِيَ وَ أَنْبَتْنا فِيها مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

(Surah) Al Hijr: ***And the earth - We Extended it and Cast mountains to be therein and Grew therein from every suitable thing [15:19]***.

وَ جَعَلْنا لَكُمْ فِيها مَعايِشَ وَ مَنْ لَسْتُمْ لَهُ بِرازِقِينَ

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

النحل هُوَ الَّذِي أَنْزَلَ مِنَ السَّماءِ ماءً لَكُمْ مِنْهُ شَرابٌ وَ مِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ

(Surah) Al Nahl: ***He is the One Who Sends down water from the sky for you; from it (you drink), and from it trees (grow), wherein you are pasturing [16:10]***.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَ الزَّيْتُونَ وَ النَّخِيلَ وَ الْأَعْنابَ وَ مِنْ كُلِّ الثَّمَراتِ إِنَّ فِي ذلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ

With it He Grows for you the crops, and the olives, and the palm trees, and the grapes, and from all fruits. Surely in that is a Sign for a people who ponder [16:11].

وَ سَخَّرَ لَكُمُ اللَّيْلَ وَ النَّهارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومُ مُسَخَّراتٌ بِأَمْرِهِ إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ

And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12].

وَ ما ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفاً أَلْوانُهُ إِنَّ فِي ذلِكَ لَآيَةً لِقَوْمٍ يَذَّكَّرُونَ

And what He has Multiplied for you in the earth of various types. Surely in that is a Sign for a people who are mindful [16:13].

وَ هُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْماً طَرِيًّا وَ تَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَها وَ تَرَى الْفُلْكَ مَواخِرَ فِيهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ

And He is the One Who Made the sea subservient for you to be eating fresh flesh from it, and (for) you to extract ornaments from it to wear, and you see the ships cleaving in it, and for you to seek His Grace, and perhaps you would be grateful [16:14].

وَ أَلْقى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَ أَنْهاراً وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

And He Cast firm mountains in the earth lest it shakes with you, and rivers and roads, perhaps you may go aright [16:15].

وَ عَلاماتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ

And directional signs, and by the star they are being guided [16:16].

إلى قوله تعالى وَ إِنْ تَعُدُّوا نِعْمَةَ اللَّهِ لا تُحْصُوها إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ

Up to His-azwj Words: ***And if you were to count the Favours of Allah, you would not be (able to) count these. Surely, Allah is Forgiving, Merciful [16:18]***.

الكهف إِنَّا جَعَلْنا ما عَلَى الْأَرْضِ زِينَةً لَها لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا

(Surah) Al Kahf: ***Surely, We Made whatever is upon the earth as an adornment for it, so We may Try them (as to) which of them is best in deeds [18:7]***.

طه لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى

(Surah) Ta Ha: ***For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]***.

و قال تعالى الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْداً وَ سَلَكَ لَكُمْ فِيها سُبُلًا وَ أَنْزَلَ مِنَ السَّماءِ ماءً فَأَخْرَجْنا بِهِ أَزْواجاً مِنْ نَباتٍ شَتَّى

And the Exalted Said: ***He Who Made the earth an expanse for you and Made pathways for you therein, and Sent down water from the sky, so He Extracts by it pairs from species of vegetation [20:53]***.

كُلُوا وَ ارْعَوْا أَنْعامَكُمْ إِنَّ فِي ذلِكَ لَآياتٍ لِأُولِي النُّهى

Eat and pasture your cattle. Surely in that are Signs for the possessors of intellect [20:54].

مِنْها خَلَقْناكُمْ وَ فِيها نُعِيدُكُمْ وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى

From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55].

الأنبياء وَ جَعَلْنا فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِهِمْ وَ جَعَلْنا فِيها فِجاجاً سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ

(Surah) Al Anbiya: ***And We Made stable mountains in the earth lest it might shake with them, and We have made therein wide ways perhaps they would be guided [21:31]***.

الشعراء أَ وَ لَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنْبَتْنا فِيها مِنْ كُلِّ زَوْجٍ كَرِيمٍ

(Surah) Al Shoara: ***Or do they not look at the earth, how many of every noble kind of pairs We have Grown therein? [26:7]***.

إِنَّ فِي ذلِكَ لَآيَةً وَ ما كانَ أَكْثَرُهُمْ مُؤْمِنِينَ

Surely, there is a Sign in that, but most of them are not Momineen [26:8].

و قال تعالى أَ تُتْرَكُونَ فِي ما هاهُنا آمِنِينَ

And the Exalted Said: ***Will you be left secure in what is over here? [26:146]***.

فِي جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ

In gardens and springs [26:147].

وَ نَخْلٍ طَلْعُها هَضِيمٌ

And plantations and heavy laden palm-trees? [26:148].

وَ تَنْحِتُونَ مِنَ الْجِبالِ بُيُوتاً فارِهِينَ

And you are carving out houses out of the mountains, skilfully [26:149].

النمل أَمَّنْ خَلَقَ السَّماواتِ وَ الْأَرْضَ وَ أَنْزَلَ لَكُمْ مِنَ السَّماءِ ماءً فَأَنْبَتْنا بِهِ حَدائِقَ ذاتَ بَهْجَةٍ ما كانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَها أَ إِلهٌ مَعَ اللَّهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ

(Surah) Al Naml: ***Or, One Who Created the skies and the earth, and Sent down for you water from the sky? Then We Grow by it gardens with delight. It was not for you that you should be growing the trees. Is there a god along with Allah? But they are a people equating (others with Allah) [27:60]***.

أَمَّنْ جَعَلَ الْأَرْضَ قَراراً وَ جَعَلَ خِلالَها أَنْهاراً وَ جَعَلَ لَها رَواسِيَ وَ جَعَلَ بَيْنَ الْبَحْرَيْنِ حاجِزاً أَ إِلهٌ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ

Or, One Who Made the earth to be a resting place, and Made rivers in the midst of it, and Made mountains for it, and Made a barrier to be between the two seas? Is there a god along with Allah? But, most of them do not know [27:61].

لقمان خَلَقَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها وَ أَلْقى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ وَ بَثَّ فِيها مِنْ كُلِّ دابَّةٍ وَ أَنْزَلْنا مِنَ السَّماءِ ماءً فَأَنْبَتْنا فِيها مِنْ كُلِّ زَوْجٍ كَرِيمٍ

(Surah) Luqman: ***He Created the skies without pillars you can see, and Cast mountains in the earth lest it shakes with you all, and Sent therein every (kind of) animal; and We Send down water from the sky, so We Grow therein from every noble pair [31:10]***.

هذا خَلْقُ اللَّهِ فَأَرُونِي ما ذا خَلَقَ الَّذِينَ مِنْ دُونِهِ بَلِ الظَّالِمُونَ فِي ضَلالٍ مُبِينٍ

'This is Allah's creation, so show me what those besides Him have created'. But, the unjust are in manifest error [31:11].

فاطر أَ لَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّماءِ ماءً فَأَخْرَجْنا بِهِ ثَمَراتٍ مُخْتَلِفاً أَلْوانُها وَ مِنَ الْجِبالِ جُدَدٌ بِيضٌ وَ حُمْرٌ مُخْتَلِفٌ أَلْوانُها وَ غَرابِيبُ سُودٌ

(Surah) Fatir: ***Do you not see that Allah Sends down water from the sky, then We Bring out by it fruits of different colours, and from the mountain tracts – white, and red, of various colours, and shades of black? [35:27]***.

وَ مِنَ النَّاسِ وَ الدَّوَابِّ وَ الْأَنْعامِ مُخْتَلِفٌ أَلْوانُهُ كَذلِكَ إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ

And from the people, and beasts and cattle are various species of it, similar to that. But rather, Allah is feared by those from His knowledgeable servants. Surely, Allah is Mighty, Forgiving [35:28].

يس وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْناها وَ أَخْرَجْنا مِنْها حَبًّا فَمِنْهُ يَأْكُلُونَ

(Surah) Yaseen: ***And a Sign for them is the dead ground. We Revive it and Extract seeds from it, so they are eating from it [36:33]***.

وَ جَعَلْنا فِيها جَنَّاتٍ مِنْ نَخِيلٍ وَ أَعْنابٍ وَ فَجَّرْنا فِيها مِنَ الْعُيُونِ

And We Make therein gardens of palms and grapevines, and We Make springs to gush forth in it [36:34].

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَ ما عَمِلَتْهُ أَيْدِيهِمْ أَ فَلا يَشْكُرُونَ

For them to eat from its fruits, and what their hands had not worked for. So will they not be thankful? [36:35].

سُبْحانَ الَّذِي خَلَقَ الْأَزْواجَ كُلَّها مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَ مِمَّا لا يَعْلَمُونَ

Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36].

المؤمن اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَراراً وَ السَّماءَ بِناءً

(Surah) Al Momin: ***Allah is the One Who Made the earth for you for settlement, and the sky as a canopy, [40:64]***.

السجدة وَ مِنْ آياتِهِ أَنَّكَ تَرَى الْأَرْضَ خاشِعَةً فَإِذا أَنْزَلْنا عَلَيْهَا الْماءَ اهْتَزَّتْ وَ رَبَتْ إِنَّ الَّذِي أَحْياها لَمُحْيِ الْمَوْتى إِنَّهُ عَلى كُلِّ شَيْءٍ قَدِيرٌ

(Surah) Al Sajdah (Fussilat): ***And from His Signs is, you see the land as barren, so when We Send the water upon it, it stirs and gets nourished. Surely the One Who Revives it would Revive the dead. He is Able upon all things [41:39]***.

حمعسق وَ مِنْ آياتِهِ خَلْقُ السَّماواتِ وَ الْأَرْضِ وَ ما بَثَّ فِيهِما مِنْ دابَّةٍ وَ هُوَ عَلى جَمْعِهِمْ إِذا يَشاءُ قَدِيرٌ

(Surah) Ha Meem Ayn Seen Qaf (Al Shura): ***And from His Signs is the Creation of the skies and the earth and whatever from the animals Allah Spreads therein, and He is Able upon the entirety of them, when He so Desires [42:29]***.

الزخرف الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْداً وَ جَعَلَ لَكُمْ فِيها سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ

(Surah) Al Zukhruf: ***The One Who Made the earth as a resting-place for you, and Made therein ways for you, perhaps you would be Guided [43:10]***.

الجاثية وَ سَخَّرَ لَكُمْ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ جَمِيعاً مِنْهُ إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَتَفَكَّرُونَ

(Surah) Al Jasiyah: ***And He Subdued for you whatever is in the skies and whatever is in the earth altogether from it. Surely, in that are Signs for a people who think [45:13]***.

ق وَ الْأَرْضَ مَدَدْناها وَ أَلْقَيْنا فِيها رَواسِيَ وَ أَنْبَتْنا فِيها مِنْ كُلِّ زَوْجٍ بَهِيجٍ

(Surah) Qaf: ***And the earth, We Extended it and Cast mountains it, and Grew every beautiful pair therein? [50:7]***.

تَبْصِرَةً وَ ذِكْرى لِكُلِّ عَبْدٍ مُنِيبٍ

An insight and a Zikr for every penitent (repentant) servant [50:8].

الذاريات وَ الْأَرْضَ فَرَشْناها فَنِعْمَ الْماهِدُونَ

(Surah) Al Zariyaat: ***And the earth, We Spread it out, so how excellent are the spreaders [51:48]***

وَ مِنْ كُلِّ شَيْءٍ خَلَقْنا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ

And from all things, We Created pairs, perhaps you would take heed [51:49].

الرحمن وَ الْأَرْضَ وَضَعَها لِلْأَنامِ

(Surah) Al Rahman: ***And the earth, He Placed it for the creatures [55:10]***.

فِيها فاكِهَةٌ وَ النَّخْلُ ذاتُ الْأَكْمامِ

Therein are fruits, and the palm trees with the sheathed clusters [55:11].

وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحانُ

And the grain with the husk and the basil [55:12].

فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ

So which of the Favours of your Lord with you two belie? [55:13].

الحديد اعْلَمُوا أَنَّ اللَّهَ يُحْيِ الْأَرْضَ بَعْدَ مَوْتِها قَدْ بَيَّنَّا لَكُمُ الْآياتِ لَعَلَّكُمْ تَعْقِلُونَ

(Surah) Al Hadeed: ***Know that Allah Revives the earth after its death. We Clarified the Signs for you, perhaps you would be using your intellects [57:17]***.

الطلاق اللَّهُ الَّذِي خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلى كُلِّ شَيْءٍ قَدِيرٌ وَ أَنَّ اللَّهَ قَدْ أَحاطَ بِكُلِّ شَيْءٍ عِلْماً

(Surah) Al Talaaq: ***Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these for you to know that Allah is Able upon all things, and that Allah has Encompassed with all things in Knowledge [65:12]***.

الملك هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَامْشُوا فِي مَناكِبِها وَ كُلُوا مِنْ رِزْقِهِ وَ إِلَيْهِ النُّشُورُ

(Surah) Al Mulk: ***He is the One Who Made the earth smooth for you, therefore walk in its paths and eat from its sustenance, and to Him is the Resurrection [67:15]***.

نوح وَ اللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِساطاً

(Surah) Nuh-as: ***And Allah Made the earth a wide expanse for you [71:19]***.

لِتَسْلُكُوا مِنْها سُبُلًا فِجاجاً

For you to travel from its wide passages [71:20].

المرسلات أَ لَمْ نَجْعَلِ الْأَرْضَ كِفاتاً

(Surah) Al Mursalaat: ***Did We not Make the earth like a receptacle [77:25]***.

أَحْياءً وَ أَمْواتاً

(For) the living and the dead? [77:26].

وَ جَعَلْنا فِيها رَواسِيَ شامِخاتٍ وَ أَسْقَيْناكُمْ ماءً فُراتاً

And made therein lofty peaks, and Quench you fresh water? [77:27].

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

Woe on that Day is for the beliers [77:28].

النبأ أَ لَمْ نَجْعَلِ الْأَرْضَ مِهاداً

(Surah) Al Naba: ***Have We not made the earth a cradle? [78:6]***.

وَ الْجِبالَ أَوْتاداً

And the mountains as pegs? [78:7].

وَ خَلَقْناكُمْ أَزْواجاً

And We Created you as pairs [78:8].

وَ جَعَلْنا نَوْمَكُمْ سُباتاً

And We Made your sleep to be rest [78:9].

وَ جَعَلْنَا اللَّيْلَ لِباساً

And We Made the night a covering [78:10].

وَ جَعَلْنَا النَّهارَ مَعاشاً

And We Made the day for livelihood [78:11].

وَ بَنَيْنا فَوْقَكُمْ سَبْعاً شِداداً

And We Built seven strong (skies) above you [78:12].

وَ جَعَلْنا سِراجاً وَهَّاجاً

And We Made a burning lamp [78:13].

وَ أَنْزَلْنا مِنَ الْمُعْصِراتِ ماءً ثَجَّاجاً

And We Send down from the clouds abundant water [78:14].

لِنُخْرِجَ بِهِ حَبًّا وَ نَباتاً

To Bring forth thereby corn and vegetation [78:15].

وَ جَنَّاتٍ أَلْفافاً

And the gardens thick foliaged gardens [78:16].

الطارق وَ الْأَرْضِ ذاتِ الصَّدْعِ

(Surah) Al Tariq: ***And the earth with the crevices (cracks) [86:12]***.

الغاشية أَ فَلا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ

(Surah) Al Ghashiya: ***So why are they not looking at the camel, how it is Created, [88:17]***.

وَ إِلَى السَّماءِ كَيْفَ رُفِعَتْ

And at the sky, how it is raised, [88:18].

وَ إِلَى الْجِبالِ كَيْفَ نُصِبَتْ

And at the mountains, how they are established, [88:19].

وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ

And at the earth, how it is spread out? [88:20].

الشمس وَ الْأَرْضِ وَ ما طَحاها

(Surah) Al Shams: ***And the earth and what He Spread [91:6]***.

تفسير

(Forbidden) Tafseer (opinionated)

الَّذِي خَلَقَكُمْ قيل إنه تعالى عدّد في هذا المقام عليهم خمسة دلائل اثنين من الأنفس و هما خلقهم و خلق أصولهم و ثلاثة من الآفاق بجعل الأرض فراشا و السماء بناء و الأمور الحاصلة من مجموعهما و هي إنزال الماء من السماء و إخراج الثمرات بسببه و سبب هذا الترتيب ظاهر لأن أقرب الأشياء إلى الإنسان نفسه ثم مأمنه و منشؤه و أصله

Who Created you [2:21] – It is said, He-azwj has Counted five evidence(s) upon them, two from their own selves, and these two are their creation and creation of their origins, and three from the horizon by making the earth as a bed (resting place), and the sky as a construction (canopy), and the affairs result from their getting together, and it is descent of the water from the sky, and extraction by its cause and cause of this arrangement is apparent, because the closest of the things to the human being himself, then with his security and his growth and his origin.

ثم الأرض التي هي مكانه و مستقرّه يقعدون عليها و ينامون و يتقلّبون كما يتقلّب أحدهم على فراشه ثم السماء التي كالقبّة المضروبة و الخيمة المبنية على هذا القرار

Then the earth which is his place and his settlement. They are sitting upon it, and sleeping, and turning over just as one of them turn upon his bed. Then the sky which is like the dome having been struck, and the built tent upon this settlement.

ثم ما يحصل من شبه الازدواج بين المقلّة و المظلّة من إنزال الماء عليها و الإخراج به من بطنها أشباه النسل من الحيوان ألوان الغذاء و أنواع الثمار رزقا لبني آدم و أيضا خلق المكلفين أحياء قادرين أصل لجميع النعم

Then what results from resembling the pairing between the eye and the shade, from the descent of the water upon it and the extraction by it from its belly, like the offspring from the animal types from the provisions and a variety of fruits as a sustenance of the children of Adam-as, and as well creation of the workers, alive, able, for entirety of the bounties.

و أما خلق الأرض و السماء فذلك إنما ينتفع به بشرط حصول الخلق و الحياة و القدرة و الشهوة و ذكر الأصول مقدّم على ذكر الفروع و أيضا كل ما كان في السماء و الأرض من الدلائل على وجود الصانع فهو حاصل في الإنسان بزيادة الحياة و القدرة و الشهوة و العقل و لما كانت وجوه الدلالة فيه أتم كان تقديمه في الذكر أهم.

And as for creation of the earth and the sky, so that rather is benefitted with by a condition the creation is achieved, and the life, and the power, and the desire; and Mention of the principles is precedent over Mention of the branches. And as well, whatever was in the sky and the earth, from the evidence upon existence of the Maker, so it is resultant in the human being by additional life, and the power, and the desire, and the intellect, and when its aspect of the evidence in it was more complete, its precedence in the Mention is more important.

و الفراش اسم لما يفرش كالبساط لما يبسط و ليس من ضرورات الافتراش أن يكون سطحا مستويا كالفراش على ما ظنّ فسواء كانت كذلك و على شكل الكرة فالافتراش غير مستنكر و لا مدفوع لعظم جرمها و تباعد أطرافها و لكنه لا يتم الافتراش عليها ما لم تكن ساكنة في حيزها الطبيعي و هو وسط الأفلاك

And the ‘bed’ is a name when it is spread out like the carpet when it is spread, and it isn’t from the necessities the spreading that it becomes flat, even like the mattress, based upon what is thought. So whether it is like that or in the shape of a ball, then bedding is not objectionable and is not driven by the greatness of its body and the spacing of its edges, but it is not to be spread over it unless it is stationary in its natural space, which is in the midst of the orbits.

لأن الأثقال بالطبع تميل إلى تحت كما أن الخفاف بالطبع تميل إلى فوق و الفوق من جميع الجوانب ما يلي السماء و التحت ما يلي المركز فكما أنه يستبعد حركة الأرض في ما يلينا إلى جهة السماء

(This is) because the weights, by the nature, incline to the bottom just as the lightweights, by the nature, incline towards the above, from entirety of the sides what follows the sky, and the bottom what follows the centre. It is as if he distances movement of the earth in what follows us to the direction of the sky.

فكذلك يستبعد هبوطها في مقابلة ذلك لأن ذلك الهبوط صعود أيضا إلى السماء فإذن لا حاجة في سكون الأرض و قرارها في حيزها إلى علاقة من فوقها و لا إلى دعامة من تحتها بل يكفي في ذلك ما أعطاها خالقها و ركز فيها من الميل الطبيعي إلى الوسط الحقيقي بقدرته و اختياره

Likewise, it distances its descent in contrast to that, because that descent is also an ascent to the sky, so there is no need in the stillness of the earth and its resolution in its space for a relationship from above it or for a pillar from under it, rather it suffices in that what the

Creator gave it and focused in it from the natural inclination to the true medium with His-azwj Power and His-azwj Choice.

إِنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ و مما من الله على عباده في خلق الأرض أن لم تجعل في غاية الصلابة كالحجر و لا في غاية اللين و الانغمار كالماء ليسهل النوم و المشي عليها و أمكنت الزراعة و اتخاذ الأبنية منها و يتأتى حفر الآبار و إجراء الأنهار

Surely, Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. [35:41], and from what Allah-azwj has Conferred upon His-azwj servants among creatures of the earth that He-azwj did not Make it to be at the peak of the hardness like the stone, nor in the peak of the softness and the immersion like the water in order to ease the sleep and the walking upon it, and enable the cultivation and taking the building from it, and drilling the digs of the wells, and flowing the rivers.

و منها أن لم تخلق في نهاية اللطافة و الشفيف لتستقر الأنوار عليها و تتسخن منها فيمكن جوازها.

And from it is that He-azwj did not Create in the peak of the delicateness and the transparent for the rays of lights to settle upon it and heat up from it. Thus its allowance is possible.

و منها أن جعلت بارزة بعضها من الماء مع أن طبعها الغوص فيها لتصلح لتعيش الحيوانات البرية عليها و سبب انكشاف ما برز منها و هو قريب من ربعها إن لم تخلق صحيحة الاستدارة بل خلقت هي و الماء بمنزلة كرة واحدة يدل على ذلك في ما بين الخافقين تقدم طلوع الكواكب و غروبها للمشرقيين على طلوعها و غروبها للمغربيين

And from it is that part of it is Made to be from the water along with its nature of the immersion in it, in order for the betterment of the lives of the land animals upon it, and a reason for the uncovering of what emerges from it, and it is nearly a quarter of it, if it had not been Created of the correct rotation. But it and the water have been Created at the status of one turn. That is evidenced upon by what is between the two sides. The rising of the planets and their setting precedes to the easts upon its emergence, and its wests for the wests.

و في ما بين الشمال و الجنوب ازدياد ارتفاع القطب الظاهر و انحطاط الخفي للواغلين في الشمال و بالعكس للواغلين في الجنوب

And in what is between the north and the south, there increased ascendancy of the apparent poles, and the hidden drops for the occupants in the north, and vice versa for the occupants in the south.

و تركب الاختلافين لمن يسير على سمت بين السمتين إلى غير ذلك من الأعراض الخاصة بالاستدارة يستوي في ذلك راكب البر و راكب البحر و هذه الجبال و إن شمخت لا تخرجها عن أصل الاستدارة لأنها بمنزلة الخشونة القادحة في ملاسة الكرة لا في استدارتها.

The two differences are compounded by the one who travels on a zenith between the two features and other symptoms specific to turning. The land rider and the sea rider are equal in that. And these mountains, even if they are tall, do not deviate them from the principle of roundness, because they are like roughness that affects the smoothness of the ball, not its roundness.

و منها الأشياء المتولدة فيها من المعادن و النبات و الحيوان و الآثار العلوية و السفلية و لا يعلم تفاصيلها إلا موجدها

And from these are things being produced in it, from the minerals, and the vegetation, and the animals, and the higher and the lower impacts, and no one knows its detains except its Creator.

و منها اختلاف بقاعها في الرخاوة و الصلابة و الدماثة و الوعورة بحسب اختلاف الحاجات و الأغراض وَ فِي الْأَرْضِ قِطَعٌ مُتَجاوِراتٌ

And among them are the different parts of it in softness, hardness, gentleness and ruggedness, according to the different needs and purposes: ***And in the earth there are neighbouring tracts [13:4]***.

و منها اختلاف ألوانها وَ مِنَ الْجِبالِ جُدَدٌ بِيضٌ وَ حُمْرٌ مُخْتَلِفٌ أَلْوانُها وَ غَرابِيبُ سُودٌ

And from it as its different colours: ***and from the mountain tracts – white, and red, of various colours, and shades of black?***.

و منها انصداعها بالنبات وَ الْأَرْضِ ذاتِ الصَّدْعِ

And from it are its cracks with the plants: ***And the earth with the crevices (cracks) [86:12]***.

و منها جذبها للماء المنزل من السماء وَ أَنْزَلْنا مِنَ السَّماءِ ماءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ

And from it is its pull to the water descending from the sky: ***And We send down water from the sky by a measurement, so We Settle it in the earth, [23:18]***.

و منها العيون و الأنهار العظام التي فيها وَ الْأَرْضَ مَدَدْناها

And from it are the springs and the mighty rivers which are in it: ***And the earth, We Extended it [50:7]***.

و منها أن لها طبع الكرم و السماحة تأخذ واحدة و ترد سبعمائة كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنابِلَ فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ

And from it is that there is a benevolent nature and tolerance. It takes one and returns seven hundred: ***like the example of a grain growing seven ears, in every ear being a hundred grains; [2:261]***.

و منها حياتها و موتها وَ آيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْناها

And from it is its life and its death: ***And a Sign for them is the dead ground. We Revive it [36:33]***.

و منها الدواب المختلفة وَ بَثَّ فِيها مِنْ كُلِّ دَابَّةٍ

And from it are the different animals: ***and Sent therein every (kind of) animal; [31:10]***.

و منها النباتات المتنوعة وَ أَنْبَتْنا فِيها مِنْ كُلِّ زَوْجٍ بَهِيجٍ فاختلاف ألوانها دلالة و اختلاف طعومها دلالة و اختلاف روائحها دلالة

And from it are the inclusive plants: ***and Grew every beautiful pair therein? [50:7]***. The difference of their colours is evidence, and their difference tastes is evidence, and their different aromas is evidence.

فمنها قوت البشر و منها قوت البهائم كُلُوا وَ ارْعَوْا أَنْعامَكُمْ

From it is subsistence of the human beings, and from it is subsistence of the animals: ***Eat and pasture your cattle. [20:54]***.

و منها الطعام و منها الإدام و منها الدواء و منها الفواكه و منها كسوة البشر نباتية كالقطن و الكتان و حيوانية كالشعر و الصوف و الإبريسم و الجلود

And from it is the food, and from it is the sauce, and from it is the medicine, and from it are its fruits, and from it is plant clothing of the humans like the cotton and the linen, and the beastly (clothing) like the hair, and the wool, and the silk, and the leather.

و منها الأحجار المختلفة بعضها للزينة و بعضها للأبنية فانظر إلى الحجر الذي تستخرج منه النار مع كثرته و انظر إلى الياقوت الأحمر مع عزته و انظر إلى كثرة النفع بذلك الحقير و قلة النفع بهذا الخطير

And from it are different stones, some of these for the decor and some of these for the constructions, therefore look at the stone from which the fire emerges along with it's abundance, and look at the red ruby along with its endearment, and look at the numerous benefits with that despicable, and lack of benefits with this hazardous.

و منها ما أودع الله تعالى فيها من المعادن الشريفة كالذهب و الفضة.

And from it is what Allah-azwj the Exalted has Deposited from the noble minerals like the gold and the silver.

ثم تأمل أن البشر استنبطوا الحرف الدقيقة و الصنائع الجليلة و استخرجوا السمك من قعر البحر و استنزلوا الطير من أوج الهواء و عجزوا عن اتخاذ الذهب و الفضة و السبب فيه أن معظم فائدتهما ترجع إلى الثمنية و هذه الفائدة لا تحصل إلا عند العزة و القدرة على اتخاذهما تبطل هذه الحكمة فلذلك ضرب الله دونهما بابا مسدودا و من هاهنا اشتهر في الألسنة من طلب المال بالكيمياء أفلس.

Then contemplate that the humans devised delicate crafts and noble crafts, and majestic manufacturing, and they extract the fish from bottom of the sea, and they bring down the birds from the height of the air, and they were unable to take the gold and the silver. And the reason regarding it is that most of their (gold & silver) benefits are obtained due to the price, and this benefit cannot be achieved except during endearment, and the ability upon taking them invalidates this wisdom. So, due to that, Allah-azwj has Struck a closed door besides them, and from over here, the most famous during the years of seeking the wealth with the Alchemy, would go bankrupt.

و منها ما يوجد على الجبال و الأراضي من الأشجار الصالحة للبناء و السقف و الحطب و ما اشتد إليه الحاجة في الخبز و الطبخ و لعل ما تركناه من الفوائد أكثر مما عددناه

And from it is what is found upon mountain and the lands of trees correct for the building, and the roof and the firewood, and whatever the need intensifies to regarding the bread and the cooking, and perhaps what we have left from the benefits is more than what we have counted.

فإذا تأمل العاقل في هذه الغرائب و العجائب اعترف بمدبر حكيم و مقدر عليم إن كان ممن يسمع و يبصر و يعتبر.

So when the intellectual contemplates regarding these strangeness and the wonderful, he would acknowledge a Wise Manager and a Knower Determiner, if he was from the ones who hears, and is insightful, and takes lesson.

و أما منافع السماء فإن الله تعالى زينها بمصابيح وَ لَقَدْ زَيَّنَّا السَّماءَ الدُّنْيا بِمَصابِيحَ و بالقمر وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُوراً و بالشمس وَ جَعَلَ الشَّمْسَ سِراجاً و بالعرش رَبُّ الْعَرْشِ الْعَظِيمِ و بالكرسي وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ و باللوح فِي لَوْحٍ مَحْفُوظٍ و بالقلم ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ

And as for benefits of the sky, Allah-azwj the Exalted has Adorned it with lamps: ***And We have Adorned the sky of the world with lamps, [67:5]***; and with the moon: ***And Made the moon a light therein, [71:16]***; and with the sun: ***and Made the sun a lamp? [71:16]***; and with the Throne: ***He is Lord of the Magnificent Throne [27:26]***; and with the Chair: ***His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]***; and with the (Guarded) Tablet: ***In a Guarded Tablet [85:22]***; and with the Pen: ***Noon and the Pen, and what they will be writing! [68:1]***;

و سماها سقفا محفوظا و سبعا طباقا و سبعا شدادا و ذكر أن خلقها مشتمل على حكم بليغة و غايات صحيحة رَبَّنا ما خَلَقْتَ هذا باطِلًا وَ ما خَلَقْنَا السَّماءَ وَ الْأَرْضَ وَ ما بَيْنَهُما باطِلًا ذلِكَ ظَنُّ الَّذِينَ كَفَرُوا

And He-azwj Named these as a guarded canopy, and seven layers, and seven strong ones, and He-azwj Mentioned that He-azwj had Created these inclusive upon a far-reaching wisdom and peak of correctness: ***'Our Lord! You have not Created this in vain! [3:191] And We did not Create the sky and the earth and what is between the two in vain. That is the thinking of those who commit Kufr. [38:27]***.

و جعلها مصعد الأعمال و مهبط الأنوار و قبلة الدعاء و محل الضياء و الصفاء و جعل لونها أنقع الألوان و هو المستنير و شكلها أفضل الأشكال و هو المستدير و نجومها رجوما للشياطين و علامات يهتدى بها في ظلمات البر و البحر و قيض للشمس طلوعا و سهل معه التقلب لقضاء الأوطار في الأطراف و غروبا

And He-azwj Made it an ascent of the deeds and a descent of the lights, and a direction for the supplications, and the place of illumination, and Made its colour to be purest of the colours, and it is the radiance, and it's form is best of the forms, and it is the circulate, and its stars as pelters for the Satans-la and signs to be guided by in the darkness of the land and the seas, and a bursting for the sun of its rising, and Eased with it the for fulfilling the events in the horizons and wests.

يصلح معه الهدء و القرار في الأكناف لتحصيل الراحة و انبعاث القوة الهاضمة و تنفيذ الغذاء إلى الأعضاء و أيضا لو لا الطلوع لانجمدت المياه و غلبت البرودة و الكثافة و أفضت إلى جمود الحرارة الغريزية و انكسار سورتها

He-azwj Corrects the guidance with it, and the settlement in the corner to achieve the rest, and emitting the digestive force, and implement the food in the body parts. And as well, had there been no sunrise, the waters would freeze and the coldness and the density would have prevailed, and it would have led to the freezing of the instinctive heat and a break up of its image.

و لو لا الغروب لحميت الأرض حتى يحترق كل من عليها من حيوان و نبات فهي بمنزلة السراج يوضع لأهل بيت بمقدار حاجتهم ثم يرفع عنهم ليستقروا و يستريحوا فصار النور و الظلمة مع تضادهما متظاهرين على ما فيه صلاح قطان الأرض.

And had it not been for the sunset, the earth would have warmed up to the extent that it would have burnt all the ones upon it, from animals and vegetation. It (sun) is as the status of the lamp illuminating people of a household in accordance to their deeds, then it is raised from them for them to calm down and rest. So the light and the darkness, along with their contradictions, became backers of each other upon what there is betterment in it for the environment of the earth.

و أما ارتفاع الشمس و انحطاطها فقد جعله الله تعالى سببا لإقامة الفصول الأربعة ففي الشتاء تغور الحرارة في الشجر و النبات فيتولد منه مواد الثمار و يستكثف الهواء فيكثر السحاب و المطر و تقوى أبدان الحيوانات بسبب احتقان الحرارة الغريزية في البواطن

And as for rising of the sun and its falling, Allah-azwj the Exalted has Made it a cause for the establishment of the four seasons. In the winter, the heat sinks into the trees and the vegetations, so the material of the fruits is produced from it, and the air thickens and the clouds and the rain is abundant, and bodies of the animals are strengthened by the cause of the latent heat in the interior.

و في الربيع تتحرك الطبائع و تظهر المواد المتولدة في الشتاء و ينور الشجر و يهيج الحيوان للسفاد

And in the spring, the natures move and the material produced during the winter, appears and irrigates the tree, and the animals are stirred for the copulation.

و في الصيف يحتدم الهواء فتنضج الثمار و تتحلل فضول الأبدان و يجف وجه الأرض و يتهيأ للعمارة و الزراعة

And in the summer, the air rages and the fruits ripen and the surplus of the bodies decompose, and the surface of the earth dries up and is prepared for the construction and the agriculture.

و في الخريف يظهر البرد و اليبس فتدرك الثمار و تستعد الأبدان قليلا قليلا للشتاء.

And in the autumn, the cold and the dryness appears, and the bodies are prepared, little by little, for the winter.

و أما القمر فهو تلو الشمس و خليفتها و به يعلم عدد السنين و الحساب و تضبط المواقيت الشرعية و منه يحصل النماء و الرواء و قد جعل الله في طلوعه مصلحة و في غيبته مصلحة

And as for the moon, it follows the sun and it it's caliph, and by it are known the number of years, and the calculations, and the exact timings of the laws are set, and from it results the

growth and the saturation, and Allah-azwj has Made betterment to be in its rising and betterment in its setting.

يحكى أن أعرابيا نام عن جمله ليلا ففقده فلما طلع القمر وجده فنظر إلى القمر و قال إن الله صورك و نورك و على البروج دورك فإذا شاء نورك و إذا شاء كورك فلا أعلم مزيدا أسأله لك فإن أهديت إلي سرورا فقد أهدى الله إليك نورا ثم أنشأ في ذلك أبياتا.

It is told that a Bedouin slept upon his camel at night. He lost it. When the moon rose, he found it. So, he looked at the moon and said, 'Allah-azwj has Imaged you and Irradiated you, and based upon the constellations is your rotation. So, whenever He-azwj so Desires, He-azwj Irradiates you, and when He-azwj so desires, He-azwj Rotates you. So I don't know whether I should ask Him-azwj for an increase for you, for I am guided to happiness for Allah-azwj has Guided the light to you'. Then he prosed couplets regarding that.

و قال الجاحظ إذا تأملت في هذا العالم وجدته كالبيت المعد فيه كل ما يحتاج إليه فالسماء مرفوعة كالسقف و الأرض ممدودة كالبساط و النجوم منضودة كالمصابيح و الإنسان كما لك البيت المتصرف فيه و ضروب النبات مهيأة لمنافعه و صنوف الحيوان متصرفة في مصالحه

And Al-Jahiz said, 'When you ponder regarding this world, you will find it being like the prepared house in which is all what is needed to. The sky is raised like the ceiling, and the ground is extended like the carpet, and the stars are laid out like the lamps, and the human being is like what is the house for you, to be utilised in it, and the various types of the vegetation is prepared for his benefits, and various types of animals are utilised regarding his betterment.

فهذه جملة واضحة دالة على أن العالم مخلوق بتدبير كامل و تقدير شامل و حكمة بالغة و قدرة غير متناهية.

So, all this is clear evidence upon that the world is Created by a perfect arrangement, and an all-inclusive determination, and a far-reaching Wisdom, and an infinite Power.

ثم إنهم اختلفوا في أن السماء أفضل أم الأرض قال بعضهم السماء أفضل لأنها معبد الملائكة و ما فيها بقعة عصي الله فيها و لما أتى آدم بالمعصية أهبط من الجنة و قال الله لا يسكن في جواري من عصاني

Then they differed regarding whether the sky is superior or the earth is. Some of them said the sky is superior because the it is a worshipping place of the Angels, and there is no spot in it where Allah-azwj is being disobeyed in, and when Adam-as came with an act of disobedience, He-azwj was Sent down from the Paradise, and Allah-azwj said: "He-azwj shall not dwell in My-azwj vicinity, one who disobeys Me-azwj!"

و قال تعالى وَ جَعَلْنَا السَّماءَ سَقْفاً مَحْفُوظاً و قال تَبارَكَ الَّذِي جَعَلَ فِي السَّماءِ بُرُوجاً و ورد في الأكثر ذكر السماء مقدما على ذكر الأرض و السماوات مؤثرة و الأرضيات متأثرة و المؤثر أشرف من المتأثر.

And Allah-azwj the Exalted Said: ***And We Made the-sky a guarding ceiling, [21:32]***. And He-azwj Said: ***Blessed is He Who Made the constellations in the skies [25:61]***. And He-azwj has Referred during many mentioned of the sky preceding upon mention of the earth, and the skies are preferred and the earths are preferred upon, and the preferred is nobler than the preferred.

و قال آخرون بل الأرض أفضل لأنه تعالى وصف بقاعا من الأرض بالبركة إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً و فِي الْبُقْعَةِ الْمُبارَكَةِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بارَكْنا حَوْلَهُ مَشارِقَ الْأَرْضِ وَ مَغارِبَهَا الَّتِي بارَكْنا فِيها يعني أرض الشام و وصف جملة الأرض بالبركة وَ بارَكَ فِيها وَ قَدَّرَ فِيها أَقْواتَها فِي أَرْبَعَةِ أَيَّامٍ

And others said, 'But, the earth is superior because He-azwj the Exalted has Described spots of the earth as 'Blessed': ***Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96]***. And: ***in the spot of the Blessed spot [28:30] to Masjid Al-Aqsa Which We have Blessed its precincts, [17:1] the eastern lands and its western ones which We had Blessed in; [7:137]*** – meaning the land of Syria. And He-azwj Described the whole of the earth as being with the Blessings: ***and He Blessed therein, and Measured out its livelihoods (to be) in it in four periods, [41:10]***.

فإن قيل أي بركة في المفاوز المهلكة قلت إنها مساكن الوحوش و مراعيها و مساكن الناس إذا احتاجوا إليها و مساكن خلق لا يعلمهم إلا الله تعالى فلهذه البركات

If it is said, 'Which Blessings are there in the fatal seizures?' I say, 'It is a dwelling of the animals their pastures, and dwelling of the people when they are needy to it, and dwelling of creatures no one knows them except Allah-azwj the Exalted. So for this reason are the Blessings.

قال فِي الْأَرْضِ آياتٌ لِلْمُوقِنِينَ تشريفا لهم لأنهم هم المنتفعون بها كما قال هُدىً لِلْمُتَّقِينَ و خلق الأنبياء منها مِنْها خَلَقْناكُمْ و أودعهم فيها وَ فِيها نُعِيدُكُمْ و أكرم نبيه المصطفى فجعل الأرض كلها له مسجدا و طهورا.

He-azwj Said: '***And in the earth there are Signs for the convinced ones [51:20]***, as a nobility for them because they are the one benefitting with it, just as He-azwj Said: ***Guidance for the pious [2:2]***. And He-azwj Created the Prophets from it, ***From it We Created you*** – and be returning them in it - ***and into it We will Return you, [20:55]***; and the most honourable of His-azwj Prophets is Al Mustafa-saww, so He-azwj Made the earth, all of it as being a Masjid for him-saww and a cleansing.

و معنى إخراج الثمرات بالماء و إنما خرجت بقدرته و مشيته أنه جعل الماء سببا في خروجها و مادة لها كالنطفة في خلق الولد و هو قادر على إنشاء الأشياء بلا أسباب و مواد كما أنشأ نفوس الأسباب و المواد و لكن له في هذا التدريج و التسبيب حكما يتبصر بها من يستبصر و يتفطن لها من يعتبر

And the meaning of 'extracting the fruits by the water' – and rather these emerged by His-azwj Power and His-azwj Desires, when He-azwj Made the water to be a cause regarding their emergence and as a substance for it, like in the sperm regarding creation of the child, and He-azwj is Able upon Growing the things without causes and substances just as He-azwj Grew the souls as the causes and the substances. But, for Him-azwj, in this gradualness and the causality, there is Wisdom, the one who seeks insight can get insight with it, and the one seeking lesson would be fascinated to it.

وَ هُوَ الَّذِي مَدَّ الْأَرْضَ قال الرازي أي جعل الأرض بذلك المقدار المعين الحاصل لا أزيد و لا أنقص و الدليل عليه هو أن كون الأرض أزيد مقدارا مما هو الآن أو أنقص منه أمر جائز فاختصاصه بذلك المقدار المعين لا بد و أن يكون بتخصيص مخصص و بتقدير مقدر

And He is the One Who Extended the earth [13:3] – Al Razy said, 'I.e., He-azwj Made the earth with that exact resulting measurement, neither increasing nor decreasing, and the evidence

upon it is that if the earth had been of a measurement increased from what it is now, or reduced from it, is an allowed matter. So His-azwj being specific with that exact measurement, there is no escape of it being with a specific allocation and as determined measurement'.

و قال أبو بكر الأصم المد البسط إلى ما يدرك منتهاه أي جعل حجمها عظيما و إلا لما كمل الانتفاع بها و قال قوم كانت الأرض مدورة فمدها و دحاها من مكة من تحت البيت فذهبت كذا و كذا و هذا إنما يتم إذا كانت الأرض مسطحة لا كرة و هو خلاف ما ثبت بالدليل و مد الأرض لا ينافي كونها كرة و لأن الكرة إذا كانت في غاية الكبر كان كل قطعة منها تشاهد كالسطح.

And Abu Bakr Al-Asam said, 'Extending the carpet to what reaches its limit, i.e., making its size great, otherwise it would not have completed its use. And a people said, "he earth was round, so they stretched it and spread it from Mecca from under the House, so it went like this and that, and this only takes place if the earth is flat and not a sphere, and it is contrary to what has been proven by the evidence'. And the extension of the earth does not negate its being a sphere, and because if the sphere was very large, every piece of it would be seen like a (flat) surface.

وَ جَعَلَ فِيها رَواسِيَ أي جبالا ثابتة باقية في أحيازها غير منتقلة عن أمكنتها و الاستدلال بها على وجود الصانع القادر الحكيم من وجوه الأول أن طبيعة الأرض طبيعة واحدة فحصول الجبل في بعض جوانبها دون البعض لا بد و أن يكون بتخليق القادر الحكيم

And Made therein mountains [13:3] – i.e. affirmed mountains that remain in their territories and do not move from their places, and the evidencing with it upon existence of the Maker, the Able, the Wise, is from various aspects. The first of it is that the nature of the earth is one nature. So the result of the mountain being in one of its sides besides the other, there is no escape that it would be due to the creation of the Able, the Wise.

قال الفلاسفة هذه الجبال إنما تولدت لأن البحار كانت في هذا الجانب من العالم فكان يتولد من البحر طين لزج ثم يقوى تأثير الشمس فيها فينقلب حجرا كما نشاهد في كوز الفقاع ثم إن الماء كان يغور و يقل فيتحجر البقية فلهذا السبب تولدت هذه الجبال

The philosophers said, 'These mountains were rather produced because the oceans were in this side of the world. So the sticky clay was produced from the sea, then it was hardened by the impact of the sun in it, so it transformed into rocks just as we tend to witness in the (clay) pointed cone. Then the water kept sinking and decreasing, and the spot became segregated. For this cause, these mountains were produced'.

قالوا و إنما كانت البحار حاصلة في هذا الجانب من العالم لأن أوج الشمس و حضيضها متحركان ففي الدهر الأقدم كان حضيض الشمس في جانب الشمال و الشمس متى كانت في حضيضها كانت أقرب إلى الأرض فكان التسخين أقوى و شدة السخونة توجب انجذاب الرطوبات

They said, 'And rather, the oceans came into existence as a result of this side of the world because the sun's zenith and its perihelion are both moving. In the ancient times, the perihelion of the sun was in the northern sides, and when the sun was in its perihelion, it was nearest of the earth. So the warming was stronger, and the intensity of the heating required the attraction of the moisture.

فحين كان الحضيض في جانب الشمال كانت البحار في جانب الشمال و الآن لما انتقل الأوج إلى جانب الشمال و الحضيض إلى جانب الجنوب انتقلت البحار إلى جانب الجنوب فبقيت هذه الجبال في الشمال

So when the perihelion was in the north side, the oceans were in the northern side, and now when the zenith has shifted to the north and the perihelion to the southern side, the oceans shifted to the southern side. So these mountains remain in the north'.

هذا حاصل كلام القوم في هذا الباب و هو ضعيف من وجوه الأول أن حصول الطين في البحر أمر عام فلم حصل الجبل في بعض الجوانب دون بعض.

This is resultant of the speech of the people in this subject, and it is weak from the first aspect, that the resultant clay in the sea is a general matter, so it could not have resulted in the mountain being in one of the sides besides the other.

الثاني هو أنا نشاهد في بعض الجبال كأن تلك الأحجار موضوعة سافا فسافا كان البناء بناه من لبنات كثيرة موضوع بعضها على بعض و يبعد حصول مثل هذا التركيب من السبب الذي ذكروه.

The second is that, we can witness in some of the mountains as if those rock had been placed in rows, laid across from it, as if it is a building of many bricks placed on top of each other, and it is far-fetched for the likes of this arrangement resulting from the cause which they have mentioned.

الثالث أن أوج الشمس الآن قريب من أول السرطان فعلى هذا من الوقت الذي انتقل أوج الشمس إلى الجانب الشمالي مضى قريبا من تسعة آلاف سنة و بهذا التقدير إن الجبال كانت في هذه المدة الطويلة في التفتت فوجب أن لا يبقى من الأحجار شيء لكن ليس الأمر كذلك فعلمنا أن السبب الذي ذكروه ضعيف.

The third is that the zenith of the sun now is near to the beginning of the Cancer, so based upon this, from the time which the zenith of the sun shifted to the northern side, near to nine thousand years have passed by, and by this measurement, there mountains were tall during this period during the fragmentation. So it obligates that there should not have remained anything from the rocks. But, the matter isn't lie that, so we know that the cause which they are mentioning, is weak.

و الوجه الثاني من الاستدلال بأحوال الجبال على وجود الصانع ذي الجلال ما يحصل فيها من معادن الفلزات السبعة و مواضع الجواهر النفيسة و قد يحصل منها معادن الزاجات و الأملاح و قد تحصل معادن النفط و القير و الكبريت

The second aspect of inferring from the conditions of the mountains the existence of the majestic Maker is what occurs in them from the minerals of the seven metals and the locations of the precious gems, and from them the minerals of glass and salts may be obtained, and the minerals of oil, tar and sulphur may be obtained from them.

فكون الأرض واحدة في الطبيعة و كون الجبل واحدا في الطبيعة و كون تأثير الشمس واحدا في الكل يدل دلالة ظاهرة على أن الكل بتقدير قادر قاهر متعال عن مشابهة الممكنات و المحدثات.

The fact that the earth is one in nature, the mountain being one in nature, and the fact that the sun's impact is one in all, indicates a clear indication that the whole is with the estimation of the All Powerful, the Omnipotent, transcendent of the resemblance to possibilities and newly occurrences.

و الوجه الثالث أن بسببها تتولد الأنهار على وجه الأرض و ذلك لأن الحجر جسم صلب فإذا تصاعدت الأبخرة من قعر الأرض و وصلت إلى الجبل احتبست هناك و لا يزال يتكامل الأمر فيحصل تحت الجبال مياه كثيرة

The third aspect is that, by its cause are produced the rivers upon the surface of the earth, and that is because the rock is a solid body. When the vapours ascend from the bottom of the earth and arrive to the mountain, they get withheld over there, and the does not cease to perfect the matter. So it results in a lot of water at the bottom of the mountain.

ثم إنها لكثرتها و قوتها تنقب و تخرج و تسيل على وجه الأرض فمنفعة الجبال في تولد الأنهار هو من هذا الوجه و لهذا السبب في أكثر الأمر أينما ذكر الله تعالى الجبال قرن بها ذكر الأنهار مثل هذه الآية و مثل قوله وَ جَعَلْنا فِيها رَواسِيَ شامِخاتٍ وَ أَسْقَيْناكُمْ ماءً فُراتاً

Then, due to its abundance and its strength, it permeates and emerges and flows upon surface of the earth. Thus, the benefit of the mountain regarding the production of the rivers, it is from this aspect, and for this reason is most of the affairs, wherever Allah-azwj the Exalted has Mentioned the mountain, He-azwj has Paired the Mention of the rivers along with, like this Verse, and like His-azwj Words: ***And made therein lofty peaks, and Quench you fresh water? [77:27]***.

ثم استدل سبحانه بعجائب خلقة النبات بقوله وَ مِنْ كُلِّ الثَّمَراتِ إلخ فإن الحبة إذا وقعت في أرض و أثرت فيها نداوة الأرض ربت و كبرت و بسبب ذلك ينشق أعلاها و أسفلها فيخرج من الشق الأعلى الشجرة الصاعدة و من الشق الأسفل العروق الغائصة في أسفل الأرض

Then He-azwj the Glorious Evidenced with the Wonders of the creation of the vegetation by His-azwj Words: ***And from each of the fruits [13:3]***, etc. for the seed, when it occurs in the ground, and the dew of the earth impacts in it, it is nourished and becomes bigger, and by the cause of that it cleaves through its top (layers) and its bottom. The tree emerges ascending from the splitting of the top, and from the bottom split are the veins immersing in the bottom of the ground.

و هذا من العجائب أن طبيعة تلك الحبة واحدة و تأثير الطبائع و الأفلاك و الكواكب فيها واحد ثم إنه خرج من الجانب الأعلى من تلك الحبة جرم صاعد إلى الهواء و من الجانب الأسفل منه جرم غائص في الأرض و من المحال أن يتولد من الطبيعة الواحدة طبيعتان متضادتان فعلمنا أن ذلك كان بسبب تدبير المدبر الحكيم و المقدر القديم لا بسبب الطبع و الخاصية.

And this is from the wonders. The nature of that seed is one, and the impact of the natures of the planets and the stars in it is one. Then there emerges from the top side of that seed, a body climbing to the air, and from the bottom side from it, a body immerses in the ground. And it is from the impossibilities that two ascending natures be produced from the one nature. So we know, that was by the cause of management of the Wise Manager, and the ancient Determiner, not by the cause and the specifics.

ثم إن الشجرة النابتة في تلك الحبة بعضها يكون خشبة و بعضها نورا و بعضها ثمرة ثم إن تلك الثمرة أيضا تحصل فيها أجسام مختلفة الطبائع فالجوز له أربعة أنواع من القشور القشر الأعلى و تحته القشرة الخشبية و تحته القشرة المحيطة باللب و تحت تلك القشرة قشرة أخرى في غاية الرقة تمتاز عما فوقها حال كون الجوز و اللوز رطبا

Then the tree growing in that seed, part of it happens to be dry and part of it light, and part of it, fruit. Then that fruit as well has bodies resulting in it being of different natures. The

walnut has four types of crusts (peels) – the top crust, and beneath it is the dry crust, and beneath it is the crust surrounding the pulp, and beneath that crust is another crust being at the people of delicateness, distinct from what is above it, a state of being the walnut and the almonds as moist.

و أيضا فقد تحصل في الثمرة الواحدة الطبائع المختلفة فالأترج قشره حار يابس و لحمه حار رطب و حماضه بارد يابس و بذره حار يابس و كذلك العنب قشره و عجمه باردان يابسان و لحمه و ماؤه حار رطب

And as well, crusts of different natures result in the one fruit. The citron has a hot dry crust, and its flesh is hot, wet, and its sourness is cold, dry, and its seed is hot, dry. And like that is the grape. Its peel and its pipes are both cold, dry, and its flesh and its water is hot, wet.

فتولد هذه الطبائع المختلفة من الحبة الواحدة مع تساوي تأثيرات الطبائع و تأثيرات الأنجم و الأفلاك لا بد و أن يكون لأجل الحكيم القديم.

Thus, these different natures are born from the same seed, with the effects of natures being equal and the influences of the stars and celestials equal, and it must be for the sake of the Ancient Wise One-azwj.

و المراد بزوجين اثنين صنفين اثنين و الاختلاف إما من حيث الطعم كالحلو و الحامض أو الطبيعة كالحار و البارد أو اللون كالأبيض و الأسود و فائدة قوله اثنين بيان أن كل نوع حصل من فردين كالإنسان من آدم و حواء و هكذا.

And the intent with 'two pairs', are the two types and the difference. As from whereby is the taste like the sweetness and the sourness, or the natures like the heat and the cold, or the colours like the white and the black. And a benefit of His-azwj words, 'two' is that every type is a result from two individuals, like the human being is from Adam-as and Hawwa-as, and like that.

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ إنما قال ذلك لأن الفلاسفة يسندون الحوادث إلى اختلاف الأشكال الكوكبية فما لم تقم الدلالة على دفع هذا السؤال لا يتم المقصود و دفعه بوجهين

Surely, in that are Signs for a people who think [45:13] – but rather He-azwj Said that because the philosophers are attributing the newly occurring events to the different forms of the celestial bodies. For as long as you do not establish the evidence upon defending (answering) this question, the purpose would not be completed, and its defending is by two aspects.

الأول أنه إن سلمنا جواز ذلك فلا بد من استناد الأفلاك و أوضاعها إلى واجب الوجود بالذات القادر الحكيم

The first is that we do accept the permissibility of that, so there is no escape from attributing the celestial bodies and their placements to an existence necessary by itself, the Able, the Wise.

و الثاني ما يذكر في الآيات الآتية حيث قال وَ فِي الْأَرْضِ قِطَعٌ مُتَجاوِراتٌ الآية

The second is what He-azwj has Mentioned in the following Verses whereby He-azwj Said: ***And in the earth there are neighbouring tracts [13:4]*** – the Verse.

و تقريره من وجهين الأول أنه حصل في الأرض قطع مختلفة بالطبيعة و هي مع ذلك متجاورة فبعضها تكون سبخة و بعضها حرة و بعضها صلبة و بعضها حجرية أو رملية و بعضها طينا لزجا ثم إنها متجاورة و تأثير الشمس و سائر الكواكب في تلك القطع على السوية و دل هذا على اختلافها في صفاتها بتقدير المقدر العليم.

And its resolution is from two aspects. The first is that there have been different pieces of land in the nature, and they are nevertheless contiguous, some of them are swampy, some are free, some are solid, some are stony or sandy, and some are sticky mud. Then, these are neighbouring, and impact of the sun and rest of the celestial bodies in that piece is upon the sameness. And this evidence upon their difference in their descriptions by the Determination of the all-Knowing Determiner.

و الثاني أن القطعة الواحدة من الأرض تسقى بماء واحد يكون تأثير الشمس فيها متشابها ثم إن تلك الثمار تجيء مختلفة في الطعم و اللون و الطبيعة و الخاصية حتى إنك قد تأخذ عنقودا من العنب و تكون جميع حباته حلوة نضيجة إلا الحبة الواحدة فإنها بقيت حامضة يابسة

And the second is that the one piece from the earth is irrigated with one water, the impact of the sun in it is similar (same). Then those fruits come up with differences in the taste, and the colour, and the natures, and the specialities to the extent that you might be taking a bunch of grapes and the entirety of its seeds would be sweet, ripe, except for the one seed, for it could have remained sour, dry.

و نحن نعلم بالضرورة أن نسبة الطبائع و الأفلاك إلى الكل على السوية بل نقول هاهنا ما يعد أعجب منه و هو أنه يوجد في بعض أنواع الورد ما يكون أحد وجهيه في غاية الحمرة و الوجه الثاني في غاية السواد مع أن ذلك الورد في غاية الرقة و النعومة

And we know by the necessity that the link of the natures and the celestial bodies to all is upon the sameness. But we are saying over here what returned the strangest from it, and it is that there are some types of roses, one of their facets is at the peak of redness, and the other facet is at the people of blackness, and long with that, the rose is at the peak of delicateness and the softness.

فيستحيل أن يقال وصل تأثير الشمس إلى أحد طرفيه دون الثاني و هذا يدل دلالة قطعية على أن الكل بتقدير الفاعل المختار لا بسبب الاتصالات الفلكية و هو المراد من قوله تعالى يُسْقى بِماءٍ واحِدٍ وَ نُفَضِّلُ بَعْضَها عَلى بَعْضٍ فِي الْأُكُلِ

So it would be permissible to say the impact of the sun has arrived to one of its dies besides the second, and evidences the cutting evidence upon the whole, with the Determination of the Choosing Doer, not by the cause of the connection of the celestial bodies, and it is intended from Words of the Exalted: ***being irrigated by one water source, and We Prefer some of it upon the others regarding the eating. [13:4]***.

فبهذا تمت الحجة فإن هذه الحوادث السفلية لا بد لها من مؤثر و بينا أن ذلك المؤثر ليس هو الكواكب و الأفلاك و الطبائع فعند هذا يجب القطع بأنه لا بد من فاعل مختار آخر سوى هذه الأشياء فعند هذا يتم الدليل و لا يبقى بعده للتفكر مقام

So with this completes the argument, for these lowly evens, there is no escape for it from an influencer, and it is clear that influencer, it isn't the stars and the celestial bodies, and the natures. During this, it obligates the cutting off with that there is no escape from there being

another Choosing Doers besides these things. During this, the evidence is complete and there does not remain after it any place for the thinker.

فلهذا قال هاهنا إِنَّ فِي ذلِكَ لَآياتٍ لِقَوْمٍ يَعْقِلُونَ لأنه لا دافع لهذه الحجة إلا أن يقال إنها حدثت لا لمؤثر و لا يقوله عاقل

So, for this (reason), He-azwj Said over here: ***Surely there are signs in this for a people who use their intellects [16:12]***, because there is not defence for this argument except that it be said these are occurrences have no influencer, and an intellectual will not say it.

و الجنة البستان الذي يحصل فيه النخل و الكرم و الزرع و الصنوان جمع صنو مثل قنوان و قنو و الصنو أن يكون الأصل واحدا و تنبت منه النخلتان و الثلاثة و أكثر فكل واحد صنو

And the Paradise is an orchard in which result the palm trees, and the vines, and the plants, and the varieties, entirety of the varieties, dates, and its varieties. The origin is one, and two palm trees grow from it, and the three, and more. Each one is a type.

و عن ابن الأعرابي الصنو المثل أي متشابهة و غير متشابهة و عن الزجاج الأكل الثمر الذي يؤكل و عن غيره الأكل المهيأ للأكل.

And from Ibn Al-Araby, 'The type, is the example, i.e. similar and dissimilar'. And from Al-Zajaj, 'Eating the fruit which is edible'. And from others, 'The food prepared for the eating'.

و اللَّهُ الَّذِي خَلَقَ السَّماواتِ وَ الْأَرْضَ مبتدأ و خبر وَ سَخَّرَ لَكُمُ الْفُلْكَ امتن على عباده بتسخير الفلك لأن انتفاع العباد يتوقف عليها لأنه تعالى خص كل طرف من أطراف الأرض بنوع آخر من النعمة حتى أن نعمة هذا الطرف إذا نقلت إلى الجانب الآخر من الأرض أو بالعكس كثر الربح في التجارات و لا يمكن هذا إلا بسفن البر و هي الجمال أو بسفن البحر و هي الفلك

Allah is the One Who Created the skies and the earth, [14:32] – initiating, and Informed: ***And He Subdued for you the ships [14:32]*** – as a Grant upon His-azwj servants by Subduing the ships, because benefits of the servants are standing upon it, because He-azwj the Exalted has Specialised every side from the sides of the earth by other types of the Favours, to the extent that a Bounty of this side, when it is transferred to the other sides of the earth, or vice versa, the winds become more frequent in the flowing, and this is not possible except by ships of the land, and these are the camels, or by ships of the sea, and these are the ships.

و نسبة التسخير إلى نفسه لأنه سبحانه خلق الأشجار الصلبة التي منها يمكن تركيب السفن و لو لا خلقه الحديد و سائر الآلات و لو لا تعريفه العباد كيف يتخذونه و لو لا أنه تعالى خلق الماء على صفة السلاسة التي باعتبارها يصح جري السفينة و لو لا خلقه تعالى الرياح و خلق الحركات القوية فيها و لو لا أنه وسع الأنهار و جعل لها من العمق ما يجوز جري السفن فيها لما وقع الانتفاع بالسفن

And He-azwj Attributed the subduance to Himself-azwj. The Glorious Created the trees was the solidness from which it was possible to build the ships, and had He-azwj not Created the iron and rest of the tools, and had He-azwj not Introduced it to the servants how to be taking it, and had He-azwj the Exalted not Created the water upon a description of the flowing liquid the reliance upon it is correct to sail the ships, and He-azwj not Created the winds and Created the strong movements in it, and had He-azwj not Expanded the rivers and Made the depth to be for these, it would not have been possible to sail the ships in it when the benefits were to occur with the ships.

فصار لأجل أنه تعالى هو الخالق لهذه الأحوال و هو المدبر لهذه الأمور و المسخر لها حسنت إضافته إليه و أضاف التسخير إلى أمره لأن الملك العظيم قل ما يوصف أنه فعل و إنما يقال فيه إنه أمر بكذا تعظيما لشأنه.

The reason came to be that the Exalted, He-azwj is the Creator of these conditions, and He-azwj is the Arranger of these matters, and the Subduer of it. Excellent is its addition to Him-azwj, and addition of the Subduance to His-azwj Command, because the Mighty King has scarcely Described that He-azwj has Done it, and rather He-azwj Said regarding it that He-azwj had Commanded with such and such, as a reverence to His-azwj Glory.

وَ سَخَّرَ لَكُمُ الْأَنْهارَ لما كان ماء البحر قل ما ينتفع في الزراعات لعمقه و ملوحته ذكر تعالى إنعامه على الخلق بتفجير الأنهار و العيون حتى ينبعث الماء منها إلى مواضع الزروع و النباتات و أيضا ماء البحر لا يصلح للشرب

and Subdued the rivers for you [14:32] – when the sea water is scarcely benefitted in the agriculture due to its depth and its saltiness, the Exalted Mentioned His-azwj Favours upon the creature by cleaving the rivers and the springs until the water is dispatched from these to the places of agriculture and the vegetation, and as well water of the sea is not correct for the drinking.

وَ آتاكُمْ مِنْ كُلِّ ما سَأَلْتُمُوهُ قيل أي بلسان حالكم بحسب استعداداتكم و قابلياتكم وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها

And He Gives you from all that you ask Him for, - it is said, i.e., by the tongues of your situations, in accordance to your preparations and your capabilities - ***and if you were to count the Favours of Allah, you would not (be able to) number these. [14:34]***.

قال الرازي اعلم أن الإنسان إذا أراد أن يعرف أن الوقوف على أقسام نعم الله ممتنع فعليه أن يتأمل في شيء واحد ليعرف عجز نفسه و نحن نذكر منه مثالين

Al-Razi said, 'Know that when the human being wants to know the standpoint upon types of Conferred Favours of Allah-azwj, it is upon him that he contemplates regarding one this in order to recognise his own frustration, and we mention two examples from it.

المثال الأول أن الأطباء ذكروا أن الأعصاب قسمان منها دماغية و منها نخاعية أما الدماغية فإنها سبعة ثم أتعبوا أنفسهم في معرفة الحكم الناشئة من كل واحد من تلك الأرواح السبعة

The first example is that the physicians are mentioned that the nerves are of two types. From these are cerebral and from these are spinal. As for the cerebral, these are seven. Then these toil themselves in understanding the wisdom arising from each one of those seven souls.

ثم مما لا شك فيه أن كل واحد من تلك الأرواح السبعة تنقسم إلى شعب كثيرة و كل واحد من تلك الشعب أيضا إلى شعب دقيقة أدق من الشعر و لكل واحد منها ممر إلى الأعضاء و لو أن شعبة واحدة اختلت إما بسبب الكمية و الكيفية أو بسبب الوضع لاختلت مصالح البنية

Then, from what there is no doubt in it, each of one these seven souls subdivide into many branches, and each one of these branches as well to delicate branches, more delicate than the hair, and for each one of these, these is a passage to the limbs; and even if one branch

were to differ, either by a cause of the quantity and the quality, or by cause of the different placing, the betterment of the structure would be disturbed.

ثم إن تلك الشعب الدقيقة تكون كثيرة العدد جدّا و لكل واحد منها حكمة مخصوصة فإذا نظر الإنسان في هذا المعنى عرف أن لله بحسب كل شظية من تلك الشظايا العصبية على العبد نعمة عظيمة لو فاتت لعظم الضرر عليه

Then these delicate branches happen to be a very large number, and for each one of these, there is specific wisdom. So when the human being looks into this meaning, he would recognise that in accordance to every nerve from those nerves, there is a mighty Blessing upon the servant, even if it be the mighty harm is missed upon him.

و عرف قطعا أنه لا سبيل له إلى الوقوف عليها و الاطلاع على أحوالها و عند هذا يقطع بصحة قوله تعالى وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها و كما اعتبرت هذا في الشظايا العصبية فاعتبر مثله في الشرايين و الأوردة في كل واحد من الأعضاء البسيطة و المركبة بحسب الكمية و الكيفية و الوضع و الفعل و الانفعال

And he would definitely know that there is no way for him to be standing upon it, and the notification upon its conditions, and during this he would conclude the correctness of Words of the Exalted: ***and if you were to count the Favours of Allah, you would not (be able to) number these. [14:34]***, and just as I have considered this regarding the nerve fragment, so I have considered similar to it regarding the arteries and the veins in each one of the complex and simple organs in accordance with the quantity and the quality, and the placing, and the work, and the emotions.

و أقسام هذا الباب بحر لا يساحل و إذا اعتبرت هذا في بدن الإنسان الواحد فاعرف أقسام نعم الله تعالى في نفسه و في روحه فإن عجائب عالم الأرواح أكثر من عجائب عالم الأجساد

And the divisions of this subjects are an ocean having not coast for it. And when one considers this in the body of a human being, the one, he would recognise the types of Favours of Allah-azwj the Exalted within himself and in his soul. The wonders of the world of spirits are more than wonders of the bodies.

ثم لما اعتبرت حال الحيوان الواحد فعند ذلك اعتبر أحوال عالم الأفلاك و الكواكب و طبقات العناصر و عجائب البر و البحر و النبات و الحيوان

Then when you consider the situation of the one animal, during that consider the situation of the world of the celestial bodies and the planets, and the layers of the elements, and wonders of the land and the sea, and the venerations and the animals.

و عند هذا تعرف أن عقول جميع الخلائق لو ركبت و جعلت عقلا واحدا ثم بذلك العقل يتأمل الإنسان في عجائب حكمة الله تعالى في أقل الأشياء لما أدرك منها إلا القليل فسبحانه و تقدس عن أوهام المتوهمين.

And during this, you will recognise that the intellects of entirety of the creatures, if they were to be united and made into one intellect, then with that intellects the human being were to contemplate regarding wonders of the Wisdom of Allah-azwj the Exalted in the lease of things, he would not realise from it except the little. Glorious is He-azwj and Holy, from the imaginations of the imaginers.

المثال الثاني أنه إذا أخذت اللقمة الواحدة لتضعها في الفم فانظر إلى ما قبلها و ما بعدها أما الأمور التي قبلها إن تلك اللقمة من الخبز لا تتم و لا تكمل إلا إذا كان هذا العالم بكليته قائما على الوجه الأصوب لأن الحنطة لا بد منها و إنها لا تنبت إلا بمعونة الفصول الأربعة و تركيب الطبائع و ظهور الأرياح و الأمطار

The second example is that when you take the one morsel and place it in the mouth, then look at what is before it and what is after it. As for the matters which are before it, that morsel is from the bread, neither complete nor perfect, except what this world as a whole was standing upon the aspect of correctness, because the wheat, there is no escape from it, and it does not grow except with assistance of the four seasons, and a sequence of the natures, and appearance of the winds and the rains.

و لا يحصل شيء منها إلا بعد دوران الأفلاك و اتصال بعض الكواكب ببعض على وجوه مخصوصة في الحركات و في كيفيتها في الجهة و في السرعة و البطء ثم بعد تكون الحنطة لا بد من آلات الطحن و الخبز و هي لا تحصل إلا عند تولد الحديد في أرحام الجبال

And nothing is resulted from it except after rotation of the celestial bodies and connection of some of the planets with some upon a specific aspect in the movement, and its quality in the direction, and in the quickness and the delay. Then, after the wheat coming into being, there is no escape from the tools of grinding, and bread-making, and these cannot result except at the production of the iron in the wombs of the mountains.

ثم إن الآلات الحديدية لا يمكن إصلاحها إلا بآلات أخرى حديدية سابقة عليها و لا بد من انتهائها إلى آلة حديدية هي أول هذه الآلات فتأمل أنها كيف تكونت على الأشكال المخصوصة

Then, the iron tools, it is not possible to correct these except by other iron preceding upon it, and there is no escape from ending these to an iron tool which is foremost of these tools. So, ponder, how these have come into being upon specific forms.

ثم إذا حصلت تلك الآلات فانظر أنه لا بد من اجتماع العناصر الأربعة و هي الأرض و الماء و الهواء و النار حتى يمكن طبخ الخبز من ذلك الدقيق فهذا هو النظر في ما تقدم على هذه اللقمة.

Then when these tools are resulted, then look, these is no escape from the gathering of the four elements, and these are the earth, and the water, and the air, and the fire, until it is possible to cook the bread from that flour. So this, it is the consideration into what precedes upon this morsel.

أما النظر في ما بعد حدوثها فتأمل في تركيب بدن الحيوان و هو أنه تعالى كيف خلق هذه الأبدان حتى يمكنها الانتفاع بتلك اللقمة و أنه كيف يتضرر الحيوان في الأكل و في أي الأعضاء تحدث تلك المضار و لا يمكنك أن تعرف القليل من هذه الأشياء إلا بمعرفة علم التشريح و علم الطب بالكلية

As for the consideration into what is after its occurrence, so ponder into the installation of the body of the animals, and it is that He-azwj the Exalted, How He-azwj has Created these bodies until it is possible to benefit with that morsel, and how the animal tends to be harmed during the eating, and in which of the body parts that harm occurs, and it is not for you to now the little from these things except by understanding the knowledge of the anatomy and knowledge of the medicine as a whole.

فظهر بما ذكرنا أن الانتفاع باللقمة الواحدة لا يمكن معرفته إلا بمعرفة جملة هذه الأمور و العقول قاصرة عن إدراك ذرة من هذه المباحث فظهر بالبراهين الباهرة صحة قوله تعالى وَ إِنْ تَعُدُّوا نِعْمَتَ اللَّهِ لا تُحْصُوها انتهى كلامه.

So it is apparent from what we have mentioned that the benefit with the one morsel, it is not possible to understand except by understanding the whole of these matters, and the intellects are deficient from realising the peak of this detection. So it is apparent with the dazzling proofs the correctness of Words of the Exalted: ***and if you were to count the Favours of Allah, you would not (be able to) number these. [14:34]***' – end of his speech.

و أقول يمكن سلوك طريق آخر في ذلك أدق و أوسع مما ذكره بأن يقال بعد أن عرفت النعم التي على إنسان واحد كزيد مثلا من السماوات و الكواكب و العرش و الكرسي و جميع الأرضيات

And I (Majlisi) am saying: 'It is possible to travel another path, more delicate and more expansive than what he has mentioned by it being said, after having recognise the Favour which is upon the one human being, like Zayd as an example, from the skies, and the planets, and the Throne and the Chair, and entirety of the lands.

فإن لها جميعا مدخلا في وجوده و بقائه و نموه فنقول جميع هذه النعم متعلقة بعمرو أيضا لمدخليتها في وجوده و بقائه أيضا و كل هذه أيضا نعمة لزيد لتوقف وجود زيد و بقائه على وجود عمرو لكون الإنسان مدنيا بالنوع و كذا بالنسبة إلى بكر و خالد

There is an entrance for all of these into His-azwj Existence and His-azwj Lasting, and His-azwj Given growth. We say, entirety of these Favours are related with Amro as well due to their entrance into His-azwj existence and His-azwj Lasting as well. And all of this as well is a Favour for Zayd in order for the standpoint of the existence of Zayd and his lasting over the existence of Amro, for the human being to be a civilian of a type, and like that is the attribution to Bakr, and Khalid.

و كذا كل نعمة لله على كل حيوان من الحيوانات التي لها مدخل في نظام أحوال الإنسان فهي نعمة على زيد مرة بذاته و مرة باعتبار كونها نعمة على كل واحد واحد من أفراد البشر لمدخلية وجودهم في وجوده و نظام أحواله فيضرب عدد تلك النعم في عدد الأشخاص و الحيوانات مرات لا تتناهى.

Likewise, every Blessing of Allah-azwj for every animal that has an entrance into the system of human conditions, it is a blessing for Zaid once by himself, and once considering that it is a blessing on each and every one of the human beings due to the entry of their existence into his existence and the system of his conditions, so the number of those blessings is multiplied by the number of people and animals, endless times.

ثم لما كان وجود زيد موقوفا على وجود أبويه فكل نعمة على كل من أبويه و على كل من كان في عصر أبويه نعمة عليه و كذا كل نعمة على والدي بكر و خالد نعمة عليه لتوقف وجوده و بقائه و نظام أحواله على وجود بكر و وجوده متوقف على وجود والديه و وجودهما و بقاؤهما و سائر أمورهما متوقفة على جميع النعم على أهل عصرهما

Then, since Zaid's existence was contingent upon the existence of his parents, then every blessing on each of his parents and on everyone who was in the era of his parents is a blessing on him, and likewise every blessing on the parents of Bakr and Khaled is a blessing on him due to the continuation of his existence and survival and the order of his affairs on the existence

of a Bakr and his existence depends on the existence of his parents, their existence, their survival, and all their other matters depend on all the blessings of the people of their era.

فمن هذه الجهة أيضا جميعها نعمة عليه فيضرب جميع هذه الأعداد الغير المتناهية في جميع تلك الأعداد الغير المتناهية مرات غير متناهية ثم ننقل الكلام في كل عصر من الأعصار و آباء كل منهم إلى أن ينتهي إلى آدم و حواء ع

From this aspect as well are entirety of the Favours upon him. So he should multiply entirety of these endless numbers by entirety of those endless numbers by endless times. Then we can transfer in every era from the eras, and father of each of them until it ends to Adam-as and Hawwa-as.

و يضرب كل من تلك المراتب في ما حصل من المراتب السابقة و هذا حساب لا يحيط به علم البشر و لو اجتمع جميع المحاسبين من الثقلين و أرادوا استيفاء حساب مرتبة من هذه المراتب لا يقدرون عليه مع أن كل قطرة من قطرات البحار و كل ذرة من ذرات الجو و الأرض نعمة على كل شخص من الأشخاص

And each of these ranks is multiplied by what happened from the previous ranks, and this is an account that human knowledge does not encompass, even if all the accountants from the two weighty groups (humans and Jinns) gathered and wanted to complete the account of one of these ranks, they would not be able to do it even though every drop of the sea and every particle of the particles of air and the earth are a blessing to every person from the persons.

فسبحان من لا يقدر على إحصاء شعبة واحدة من شعب نعمه الغير المتناهية إلا هو و له الحمد بعدد كل نعمة له علينا و على كل خلق من مخلوقاته.

Glorious is the One-azwj, no one is able upon counting one branch of the branches of endless Favours except He-azwj, and for Him-azwj is the Praise of the number of every Favours of His-azwj upon us, and upon every creature from His-azwj creatures.

إِنَّ الْإِنْسانَ لَظَلُومٌ يظلم النعمة بإغفال شكرها أو يظلم نفسه بأن يعرضها للحرمان كَفَّارٌ شديد الكفران و قيل ظلوم في الشدة يشكو و يجزع كفار في النعمة يجمع و يمنع.

Surely the human being is unjust, [14:34] – being unjust of the Bounty by being heedless thanking for it, or being unjust to himself by exposing himself to the deprivation - ***ungrateful [14:34]*** – severe of the ungratefulness. And it is said, he is unjust during the difficulties, complaining and panicking, ungrateful of the Bounties by amassing and preventing (from others).

مِنْ كُلِّ شَيْءٍ مَوْزُونٍ قيل أي بميزان الحكمة و مقدر بقدر الحاجة و ذلك أن الوزن سبب معرفة المقدار فأطلق اسم السبب على المسبب و قيل أي له وزن و قدر في أبواب النعمة و المنفعة

from every suitable thing [15:19] – It is said, i.e., by the scale of wisdom and a measurement in accordance to the need, and that is because the weight is a cause of understanding the measurement, so the name of the cause is related upon the caused (effect). And it is said, i.e. there is weight for it and a measurement, regarding the subject of the Bounty and the benefit.

و قيل أراد أن مقاديرها من العناصر معلومة و كذا مقدار تأثير الشمس و الكواكب فيها و قيل أي متناسب محكوم عليه عند العقول السليمة بالحسن و اللطافة يقال كلام موزون أي متناسب و فلان موزون الحركات و قيل أراد ما يوزن من نحو الذهب و الفضة و النحاس و غيرها من الموزونات كأكثر الفواكه و النبات.

And it is said, He-azwj Meant their measurement from the known elements, and like that is a measurement of the impact of the sun and the celestial bodies in it. And it is said that the proportion is judged based upon it in the presence of the sound intellect with the goodness and the kindness. It is said the talk is balanced, i.e. proportionate, and so and so is of balanced movement. And it is said He-azwj Intended what can be weighed, like the gold and the silver and the brass and other such from the weighed, like most of the fruits and the plants.

وَ جَعَلْنا لَكُمْ فِيها أي في الأرض أو في الجبال أو في تلك الموزونات مَعايِشَ ما يتوصل به إلى المعيشة وَ مَنْ لَسْتُمْ لَهُ بِرازِقِينَ عطف على محل لكم أو على معايش أي و جعلنا لكم من لستم له برازقين و أراد بهم العيال و المماليك و الخدم الذين رازقهم في الحقيقة هو الله وحده لا الآباء و السادات و المخاديم

And We Made to be in it for you – i.e. in the earth, or in the mountain, or in those weighed things - ***livelihood*** – what one can connect with it to the livelihoods - ***and ones you are not the sustainers for [15:20]*** – as a kindness upon a place of yours, or upon a livelihood, i.e. and We-azwj have Made for you all, someone whom you are not a sustainer of, and He-azwj Intended the dependants and the slaves and the servants by them, those who sustainers in the reality, He-azwj is Allah-azwj Alone, not the fathers and the chiefs and the masters.

و يدخل فيه بحكم التغليب غير ذوي العقول من الأنعام و الدواب و الوحوش و الطير كقوله وَ ما مِنْ دَابَّةٍ ... إِلَّا عَلَى اللَّهِ رِزْقُها

And He-azwj Included in it by the overwhelming Wisdom, ones without intellect from the cattles, and the animals, and the beasts, and the birds, like His-azwj Words: ***And there is none from an animal in the earth except upon Allah is its sustenance, [11:6]***.

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ الذي هو الغذاء الأصلي وَ الزَّيْتُونَ الذي هو فاكهة من وجه و غذاء من وجه لكثرة ما فيه من الدهن وَ النَّخِيلَ وَ الْأَعْنابَ اللتين هما أشرف الفواكه ثم أشار إلى سائر الثمرات بقوله وَ مِنْ كُلِّ الثَّمَراتِ

With it He Grows for you the crops, - which is the original provision - ***and the olives,*** - which is a fruit from an aspect and a provision from many aspects of what is therein from the oil - ***and the palm trees, and the grapes,*** - these are noblest of the fruits. Then He-azwj Indicated to rest of the fruits by His-azwj Words: ***and from all fruits. [16:11]***.

قال الزمخشري إنما لم يقل و كل الثمرات لأن كلها لا تكون إلا في الجنة

Al-Zamakhshari said, 'But rather, He-azwj did not Say: "All fruits", because all of these cannot happen to be except in the Paradise'.

و قيل قدم الغذاء الحيواني في قوله سبحانه وَ الْأَنْعامَ خَلَقَها لَكُمْ فِيها دِفْءٌ وَ مَنافِعُ وَ مِنْها تَأْكُلُونَ على الغذاء النباتي لأن النعمة فيه أعظم لأنه أسرع تشبها ببدن الإنسان و في ذكر الغذاء النباتي قدم غذاء الحيوان و هو الشجر على غذاء الإنسان و هو الزرع و غيره بناء على مكارم الأخلاق و هو أن يكون اهتمام الإنسان بحال من تحت يده أكمل من اهتمامه بحال نفسه.

And it is said, He-azwj Preceded the animal feed in the Words of the Glorious: ***And the cattle, He Created these for you. In these you have warm clothing and benefits, and from these you are eating [16:5]*** – upon the vegetative provision, because the Bounty in it is mighty, because it is quick in its resembling with the body of the human being, and in Mentioning the vegetative provision, He-azwj Preceded the animal provision, and it is the tree, over provision of the human being, and it is the plants and other such, built upon the noble mannerisms, and it is that the concern of the human being with the state of the one under his hand is more perfect than his concern with his own state.

وَ ما ذَرَأَ لَكُمْ فِي الْأَرْضِ أي خلق فيها من حيوان و شجر و ثمر و غير ذلك مُخْتَلِفاً أَلْوانُهُ فإن ذرء هذه الأشياء على حاله اختلاف الألوان و الأشكال مع تساوي الكل في الطبيعة الجسمية و في تأثير الفلكيات فيها آية على وجود الصانع تعالى شأنه.

And what He has Multiplied for you in the earth – i.e. Created in it of animals, and trees, and fruits, and other than that - ***of various types. [16:13]***, for the variety of these things is based upon its different state of the colours and forms, along with the sameness of all regarding the bodily nature, and in the impact of the celestial bodies in it, there is a sign upon the existence of the Maker, the Exalted of His-azwj Glory.

رَواسِيَ أي جبالا ثوابت أَنْ تَمِيدَ بِكُمْ أي كراهة أن تميد بكم و تضطرب وَ أَنْهاراً أي و جعل فيها أنهارا لأن ألقى فيه معناه وَ سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ لمقاصدكم أو إلى معرفة الله

And He Cast firm mountains in the earth - i.e. affirmed mountains – ***lest it shakes with you,*** i.e. Dislikes that it shakes with you all and is restless - ***and rivers*** – i.e. and Made rivers to be in it, because it gives it its meaning: ***and roads, perhaps you may go aright [16:15]*** – to your purpose, or to recognition of Allah-azwj.

وَ عَلاماتٍ أي معالم تستدل بها السابلة من جبل و منهل و ريح و نحو ذلك وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ بالليل في البراري و البحار

And directional signs, - Markings the ways can be pointed with, from a mountain, or a spring, and winds, and approximate to that - and ***by the star they are being guided [16:16]*** – at night in the wilderness and the oceans.

إِنَّ اللَّهَ لَغَفُورٌ حيث يتجاوز عن تقصيركم في أداء شكرها رَحِيمٌ لا يقطعها لتفريطكم فيه و لا يعاجلكم بالعقوبة على كفرانها.

Surely, Allah is Forgiving – whereby you are exceeding from your deficiencies in fulfilling thanking Him-azwj - ***Merciful [16:18]*** – not terminating it due to your excesses regarding Him-azwj, and not Hastening the Punishment with you all based upon your Kufr.

إِنَّا جَعَلْنا ما عَلَى الْأَرْضِ زِينَةً لَها قيل ما على الأرض المواليد الثلاثة المعادن و النباتات و الحيوانات و أشرفها الإنسان

Surely, We Made whatever is upon the earth as an adornment for it, - It is said, whatever is upon the earth of the three productions – the minerals, and the vegetation, and the animals, and its nobles is the human being.

و قيل لا يدخل المكلف فيه لأن ما على الأرض ليس زينة لها على الحقيقة و إنما هو لأهلها لغرض الابتلاء فالذي له الزينة يكون خارجا عن الزينة لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا في تعاطيه و هو من زهد فيه و لم يغتر به و قنع منه بالكفاف.

And it is said, the encumbered is not included in it because whatever is upon the earth isn't an adornment for it upon the reality, and rather he is its deserving for the purpose of the Trial. So the one it is the adornment for would be outside from the adornment - ***so We may Try them (as to) which of them is best in deeds [18:7]*** – in giving it, and he is from the abstainers regarding it, and he is not being deceived by it, and he is content from it with the sufficiency.

لَهُ ما فِي السَّماواتِ قال الرازي مالك لما في السماوات من ملك و نجم و غيرهما و مالك لما في الأرض من المعادن و الفلزات و مالك لما بينهما من الهواء و مالك لما تحت الثرى

For Him is whatever is in the skies [20:6] – Al-Razi said, 'Owner of whatever is in the skies, from Angels, and stars, and other such, and owner of whatever is in the earth, from the minerals, and the metals, and owner of whatever is between the two, of the air, and owner of what is beneath the soil.

فإن قيل الثرى هو السطح الأخير من العالم فلا يكون تحته شيء فكيف يكون الله تعالى مالكا له

If it is said, 'The soil is such, it is the last surface of the world, so there cannot happen to be anything under it, so how can Allah-azwj the Exalted be an owner of it?

قلنا الثرى في اللغة هو التراب الندي فيحتمل أن تكون تحته شيء فهو إما الثور أو الحوت أو الصخرة أو البحر أو الهواء على اختلاف الروايات انتهى.

We say that the 'soil', in the language, it is the dewy soil, so it is possible that there would be something under it. So, either it is the bull, or the fish, or the rock, or the ocean, or the air, based upon the differing of the reports' – end.

و قال الطبرسي ره الثرى التراب الندي يعني و ما وارى الثرى من كل شيء و قيل يعني ما في ضمن الأرض من الكنوز و الأموات.

And Al-Tabarsi said, 'The 'soil' is the dewy soil, meaning, and what the soils covers of all things'. And it is said, 'It means what is included in the earth, from the treasures and the dead'.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْداً أي كالمهد تتمهدونها وَ سَلَكَ لَكُمْ فِيها سُبُلًا أي و حصل لكم فيها سبلا بين الجبال و الأودية و البراري تسلكونها من أرض إلى أرض لتبلغوا منافعها وَ أَنْزَلَ مِنَ السَّماءِ ماءً أي مطرا

He Who Made the earth an cradle for you – i.e., like the cradle you spread out - ***and Made pathways for you therein,*** - i.e. and resulted for you all in it, ways between the mountains and the valleys, and the plains you can be travelling it, from a land to a land, in order to reach its benefits - ***and Sent down water from the sky,*** - i.e. rain.

فَأَخْرَجْنا بِهِ قيل عدل من لفظ الغيبة إلى التكلم على الحكاية لكلام الله تعالى تنبيها على ظهور ما فيه من الدلالة على كمال القدرة و الحكمة و إيذانا بأنه مطاع تنقاد الأشياء المختلفة بمشيّته

so He Extracts by it – It is said, He-azwj Changed the absent word to speaking about the narration of the Speech of Allah-azwj the Exalted, as a warning of the manifestation of what is in it of evidence of perfect Power and Wisdom and denoting that it is obedient for the things to be led by His-azwj Desire.

أَزْواجاً أي أصنافا مِنْ نَباتٍ بيان و صفة لأزواجا و كذلك شَتَّى و يحتمل أن يكون صفة للنبات فإنه من حيث إنه مصدر في الأصل يستوي فيه الواحد و الجمع و هو جمع شتيت كمريض و مرضى أي متفرقات في الصور و الأعراض و المنافع يصلح بعضها للناس و بعضها للبهائم

pairs - i.e. types - ***from species of vegetation [20:53]*** – Explanation and description of the pairs, and like that is the 'species', and it is possible that the description would before the vegetation, for it is from whereby it is a source in the original the single and the plural are same in it, and it is a plural 'species', like 'a sick' and 'sickness', i.e. miscellaneous in the forms, and the symptoms, and the benefits, some of these being correct for the people and some of these for the animals.

فلذلك قال كُلُوا وَ ارْعَوْا أَنْعامَكُمْ و هو حال من ضمير فَأَخْرَجْنا على إرادة القول أي أخرجنا أصناف النبات قائلين كُلُوا وَ ارْعَوْا أَنْعامَكُمْ و المعنى معدّيها لانتفاعكم بالأكل و العلف آذنين فيه لِأُولِي النُّهى أي لذوي العقول الناهية عن اتباع الباطل و ارتكاب القبائح جمع نهية

For that (reason) He[-azwj] Said: ***Eat and pasture your cattle. [20:54]*** – and it is a state of conscience, ***then We Bring out [35:27]*** – is based upon intention of the word, i.e. We[-azwj] Bring out types of vegetation, Saying: ***Eat and pasture your cattle. [20:54]*** – and the meaning is that they are prepared for your benefit with the food and the fodder, both permitted in it. ***for the possessors of intellect [20:54]*** – i.e. for the ones with intellect preventing from following the falsehood, and indulging in the ugliness, entirety of Prohibitions.

وَ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ نَحْنُ أُولُو النُّهَى.

And from Al-Sadiq[-asws]: 'We[-asws] are the possessors of intellect''.

وَ عَنِ الْبَاقِرِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خِيَارُكُمْ أُولُو النُّهَى قِيلَ يَا رَسُولَ اللَّهِ وَ مَنْ أُولُو النُّهَى

And from Al-Baqir[-asws] having said: 'Rasool-Allah[-saww] said: 'Your best ones are the possessors of intellect!' It was said, 'O Rasool-Allah[-saww]! And who are the possessors of intellect?'

قَالَ هُمْ أُولُو الْأَخْلَاقِ الْحَسَنَةِ وَ الْأَحْلَامِ الرَّزِينَةِ وَ صِلَةِ الْأَرْحَامِ وَ الْبَرَرَةُ بِالْأُمَّهَاتِ وَ الْآبَاءِ وَ الْمُتَعَاهِدُونَ لِلْفُقَرَاءِ وَ الْجِيرَانِ وَ الْيَتَامَى وَ يُطْعِمُونَ الطَّعَامَ وَ يُفْشُونَ السَّلَامَ فِي الْعَالَمِ وَ يُصَلُّونَ وَ النَّاسُ نِيَامٌ غَافِلُونَ.

He[-saww] said: 'They are possessors of the excellent mannerisms, and the sober dreams, and connecting the kinship, and the righteousness with the mothers and the fathers, and the pledgers of the poor, and the neighbours, and the orphans, and they are feeding the food, and they initiate the greetings in the world, and are praying Salat while the people are sleeping heedless''.

مِنْها خَلَقْناكُمْ فإن التراب أصل خلقه أول آبائكم و أول مواد أبدانكم و سيأتي وجه آخر في الخبر إن شاء الله وَ فِيها نُعِيدُكُمْ بالموت و تفكيك الأجزاء وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى بتأليف أجزائكم المتفتتة المختلطة بالتراب على الصور السابقة و رد الأرواح فيها.

From it We Created you – for the soil is origin the creation of your first father[-as], and the first substance of your bodies. And I (Majlisi) shall be coming with another aspect in the Hadeeth, if Allah[-azwj] so Desires - ***and into it We will Return you, [20:55]*** – with the death and fragment the parts - ***, and from it We will Extract you once again [20:55]*** – by composing your body

parts, the scattered, mixed with the soil, upon the previous image, and return the souls into these.

وَ جَعَلْنا فِيها أي في الأرض أو في الرواسي فِجاجاً سُبُلًا مسالك واسعة و إنما قدم فِجاجاً و هو وصف له ليصير حالا يدل على أنه حين خلقها كذلك أو ليبدل منها سُبُلًا فيدل ضمنا على أنه خلقها و وسعها للسابلة مع ما يكون فيه من التأكيد لَعَلَّهُمْ يَهْتَدُونَ إلى مصالحهم.

and We have made therein – i.e. in the earth or in the mountains - ***wide ways*** – wide pathways, and rather 'wide ways' was preceded, and it is a description for it in order to become a condition pointing upon that when He-azwj Created it like that, or in order to replace from it the partway. It implicitly indicates that He-azwj Created it and Expanded it for the travelling, along with what the emphasis happens to be in it - ***perhaps they would be guided [21:31]*** – to their betterment.

أَ وَ لَمْ يَرَوْا إِلَى الْأَرْضِ أي أ و لم ينظروا في عجائبها مِنْ كُلِّ زَوْجٍ كَرِيمٍ أي محمود كثير المنفعة و هو صفة لكل ما يحمد و يرضى قيل و هاهنا يحتمل أن تكون مقيدة لما يتضمن الدلالة على القدرة و أن تكون مبينة منبهة على أنه ما من نبت إلا و له فائدة إما وحده أو مع غيره و كل لإحاطة الأزواج و كم لكثرتها

Or do they not look at the earth, - i.e., or are they not looking into its wonders - ***noble kind of pairs [26:7]*** – i.e., praise-worthy of numerous benefits, and it is a descript for all what is praised and pleases. It is said, and over here it is possible that it is restricted to what includes indications of ability and that it is clear and alert that there is no plant that does not have a benefit either alone or with others, and each is to surround the pairs and how many of them due to its large numbers.

إِنَّ فِي ذلِكَ أي في إثبات تلك الأصناف أو في كل واحد لَآيَةً على أن منبتها تام القدرة و الحكمة سابغ النعمة و الرحمة.

Surely, there is a Sign in that, [26:8] – i.e., in the proving of those types, or regarding each one, there is a sign based upon that its Originator is of complete Power and Wisdom, Endowing the Bounties and the Mercy.

أَ تُتْرَكُونَ إنكار لأن يتركوا كذلك أو تذكير بالنعمة في تخلية الله إياهم و أسباب تنعمهم آمنين

Will you be left [26:146] – a denial, because they would be left like that, or a reminder with the Bounties in the Allah-azwj Gracing them, and the reasons by they were safe.

ثم فسر بقوله فِي جَنَّاتٍ وَ عُيُونٍ وَ زُرُوعٍ وَ نَخْلٍ طَلْعُها هَضِيمٌ أي لطيف لين للطف التمر أو لأن النخل أنثى و طلع إناث النخل ألطف و هو يطلع منها كنصل السيف في جوفه شماريخ القنو أو متدل منكسر من كثرة الحمل

Then He-azwj Interpreted by His-azwj Words: ***In gardens and springs [26:147] And plantations and heavy laden palm-trees? [26:148]*** – i.e. subtle, soft for the subtleness of the dates, or because the palm tree is female, and the female palm tree emerges the subtlest, and it comes out from it like the blade of a sword having the seed in its interior, or hanging, bowing due to the abundance of the load.

فارِهِينَ أي حاذقين أو بطرين

skilfully [26:149] – i.e. clever, or with cleverness.

حَدائِقَ ذاتَ بَهْجَةٍ أي ذات منظر حسن يبتهج به من رآه و لم يقل ذوات بهجة لأنه أراد تأنيث الجماعة و لو أراد تأنيث الأعيان لقال ذوات

Then We Grow by it gardens with delight. [27:60] – i.e. with excellent scenery delighting the one who sees it, and He-azwj did not Say 'Zawat' delight because He-azwj Intended the feminine plural, and had He-azwj Intended supporting feminine, He-azwj would have Said: 'Zawat'.

قَوْمٌ يَعْدِلُونَ أي يشركون بالله غيره

But they are a people equating (others with Allah) [27:60] – i.e., associating someone else with Allah-azwj.

قَراراً أي مستقرا لا تميل و لا تميد بأهلها وَ جَعَلَ خِلالَها أي في وسط الأرض و في مسالكها و نواحيها أَنْهاراً جارية ينبت بها الزرع و يحيي به الخلق وَ جَعَلَ لَها رَواسِيَ أي ثوابت أثبتت بها الأرض وَ جَعَلَ بَيْنَ الْبَحْرَيْنِ حاجِزاً أي مانعا من قدرته بين العذب و المالح فلا يختلط أحدهما بالآخر

a resting place, - stable, neither inclining nor extending with its people - ***and Made rivers in the midst of it,*** - i.e. in the middle of the earth and in its pathways and its areas, flowing, the vegetation grows by it reviving the creatures with it - ***and Made mountains for it,*** - i.e. affirmed, the earth is stabilised by it - ***and Made a barrier to be between the two seas? [27:61]*** – i.e. a preventer, from His-azwj Power, between the sweet and the salty, so one of them does not mingle with the other.

مُخْتَلِفاً أَلْوانُها قيل أي أجناسها أو أوصافها على أن كلا منها لها أصناف مختلفة أو هيأتها من الصفرة و الخضرة و نحوهما وَ مِنَ الْجِبالِ جُدَدٌ أي ذو جدد و خطوط و طرائق يقال جدة الحمار للخطة السوداء على ظهره مُخْتَلِفٌ أَلْوانُها بالشدة و الضعف وَ غَرابِيبُ سُودٌ عطف على بيض أو على جدد كأنه قيل و من الجبال ذو جدد مختلف اللون و منها غرابيب متحدة اللون

of different colours, - It is said, i.e. its species or its description based upon each of these there are difference types for it, or its form is from the yellow, and the green and approximate to it - ***and from the mountain tracts*** – i.e. with the pathway, and line, and roads. It is called 'pathway of the donkey' due to the black line upon its back - ***of various colours,*** - with the strength and the weakness - ***and shades of black? [35:27]*** – inclining upon the white, or upon a tract, as if He-azwj Said: "And from the mountains with the tracts of different colour, and from these there are various united colours".

و هو تأكيد مضمر يفسره فإن الغرابيب تأكيد للأسود و حق التأكيد أن يتبع المؤكد

And it is an implicit emphasis He-azwj has Explained, for the strangeness is an emphasis for the black, and it is a right of the emphasis that pursues the emphasised.

مُخْتَلِفٌ أَلْوانُهُ كَذلِكَ أي كاختلاف الثمار و الجبال إِنَّما يَخْشَى اللَّهَ مِنْ عِبادِهِ الْعُلَماءُ إذ شرط الخشية معرفة المخشي و العلم بصفاته و أفعاله فمن كان أعلم به كان أخشى منه إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ تعليل لوجوب الخشية لدلالته على أنه معاقب للمصر على طغيانه غفور للتائب عن عصيانه.

are various species of it, similar to that. – i.e. like the different fruits and the mountains - ***But rather, Allah is feared by those from His knowledgeable servants.*** – when a condition of the

fearing is recognition of the feared, and the know of its attributes and its deeds. So the one who was a knower of it would be fearing from Him-azwj - ***Surely, Allah is Mighty, Forgiving [35:28]*** – and explanation of the necessity of the fear to evidence upon that it is a Punishment to the Egyptians based upon their tyranny, He-azwj is Forgiving to the one repenting from his disobedience.

وَ أَخْرَجْنا مِنْها حَبًّا المراد جنس الحب فَمِنْهُ يَأْكُلُونَ قيل قدم الصلة للدلالة على أن الحب معظم ما يؤكل و يعاش به

We Extract seeds from it, - the intent being the species of the seed - ***so they are eating from it [36:33]***. It is said, He-azwj Preceded the connection for the evidence based upon the revered seed what can be eaten and lived with.

مِنْ نَخِيلٍ وَ أَعْنابٍ أي من أنواع النخل و العنب مِنَ الْعُيُونِ أي شيئا من العيون و من مزيدة عند الأخفش

palms and grapevines, - i.e. types of palm trees and the grape vines - ***springs [36:34]*** – i.e. something from the springs, and from additional during the obscurity.

مِنْ ثَمَرِهِ أي من ثمر ما ذكر و هو الجنات و قيل الضمير لله على طريقة الالتفات و الإضافة إليه لأن الثمر مخلوقة وَ ما عَمِلَتْهُ أَيْدِيهِمْ عطف على الثمر و المراد ما يتخذ منه العصير و الدبس و نحوهما و قيل ما نافية و المراد أن الثمر بخلق الله لا بفعلهم أَ فَلا يَشْكُرُونَ أمر بالشكر من حيث إنه إنكار لتركه

from its fruits, - i.e. from the fruits what are mentioned, and it is the gardens. And it is said, the pronoun is for Allah-azwj based upon the kindness, and the addition to it, because the fruit is a creation - ***and what their hands had not worked for*** – sympathetic upon the fruit, and intent is what the juices can be taken from it, and the syrups, and approximate to it. And it is said, what benefits, and the intent is that the fruit is a creation of Allah-azwj, not due to their work - ***So will they not be thankful? [36:35]*** – from whereby it is a denial to leaving it.

خَلَقَ الْأَزْواجَ كُلَّها أي الأنواع و الأصناف مِمَّا تُنْبِتُ الْأَرْضُ من النبات و الشجر وَ مِنْ أَنْفُسِهِمْ الذكر و الأنثى وَ مِمَّا لا يَعْلَمُونَ أي و أزواجا مما لم يطلعهم الله عليه و لم يجعل لهم طريقا إلى معرفته.

Glory be to Him Who Created the pairs of all things, - i.e. the types and the varieties - ***from what the earth grows,*** - of the vegetation and the trees - ***and from their own selves,*** - the male and the female - ***and from what they do not know [36:36]*** – i.e. and their pairs from what Allah-azwj has not Notified them upon, and He-azwj has not Made a way for them to understanding it.

تَرَى الْأَرْضَ خاشِعَةً أي يابسة متطأمنة مستعار من الخشوع بمعنى التذلل اهْتَزَّتْ أي تحركت بالنبات وَ رَبَتْ أي انتفخت و ارتفعت قبل أن تنبت و قيل اهتزت بالنبات و ربت بكثرة ريعها

you see the land as barren, - i.e. dry, ‘reassuring’ borrowed from the ‘humbleness’ in the meading of the subduance - ***it stirs*** – i.e. moves with the vegetation - ***and gets nourished [41:39]***. – i.e. blows and rises. It is said that it grows. And it is said, it stirs with the vegetation, and nourished by the abundance of its yield.

وَ ما بَثَ عطف على السماوات أو الخلق مِنْ دابَّةٍ قيل أي من حي على إطلاق اسم السبب على المسبب أو مما يدب على الأرض و ما يكون في أحد الشيئين يصدق أنه فيهما في الجملة إِذا يَشاءُ أي في أي وقت يشاء قَدِيرٌ متمكن منه.

and whatever - as a complement upon the skies or the creation - ***from the animals*** – it is said, i.e. from a life upon a linking the name of the cause upon the effect, or from what walks upon the earth, and what would be in one of the two things ratifying that it is in them in the whole - ***when He so Desires [42:29]*** – i.e. in whichever timing He[-azwj] so Desires, He[-azwj] is Able to, Enabled from it.

وَ سَخَّرَ لَكُمْ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ جَمِيعاً بأن خلقها نافعة لكم مِنْهُ حال من ما أي سخر هذه الأشياء كائنة منه أو خبر لمحذوف أي هي جميعا منه أو لما في السماوات

And He Subdued for you whatever is in the skies and whatever is in the earth altogether – by Creating it as beneficial for you all - ***from it. [45:13]*** – a state of what, i.e. subduance of these things, as if it is from Him[-azwj], or Informing of the obscure, i.e. it is entirety from Him[-azwj], or due to what is in the skies.

و سَخَّرَ لَكُمْ تكرير للتأكيد أو لما في الأرض مِنْ كُلِّ زَوْجٍ بَهِيجٍ أي من كل صنف حسن لِكُلِّ عَبْدٍ مُنِيبٍ أي راجع إلى ربه متفكر في بدائع صنعه.

And He Subdued for you [45:13] – is a reiteration for the emphasis, or due to what is in the earth - ***and Grew every beautiful pair therein? [50:7]*** – i.e. of every excellent type - ***for every penitent (repentant) servant [50:8]*** – i.e. returning (referring) to his Lord[-azwj], thoughtful regarding the Origination of His[-azwj] Making.

وَ الْأَرْضَ فَرَشْناها أي مهدناها ليستقروا عليها فَنِعْمَ الْماهِدُونَ أي نحن

And the earth, We Spread it out, - i.e. cradled it for them to be settled upon it - ***so how excellent are the spreaders [51:48]*** – i.e., We[-azwj] are.

وَ مِنْ كُلِّ شَيْءٍ خَلَقْنا زَوْجَيْنِ أي نوعين لَعَلَّكُمْ تَذَكَّرُونَ فتعلموا أن التعدد من خواص الممكنات و أن الواجب بالذات لا يقبل الانقسام و التعدد

And from all things, We Created pairs, [51:49]. So they learned that pluralism is one of the properties of possibilities, and that the duty in particular does not accept division and plurality.

وَ رُوِيَ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ فِي خُطْبَةٍ طَوِيلَةٍ قَدْ تَقَدَّمَ فِي كِتَابِ التَّوْحِيدِ مَشْرُوحاً وَ بِمُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ ضَادَّ النُّورَ بِالظُّلْمَةِ وَ الْيُبْسَ بِالْبَلَلِ وَ الْخَشِنَ بِاللَّيِّنِ وَ الصَّرْدَ بِالْحَرُورِ مُؤَلِّفاً بَيْنَ مُتَعَادِيَاتِهَا مُفَرِّقاً بَيْنَ مُتَدَانِيَاتِهَا دَالَّةً بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَ بِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا وَ ذَلِكَ قَوْلُهُ وَ مِنْ كُلِ شَيْءٍ خَلَقْنا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ.

And it is reported from Al-Reza[-asws] in a lengthy sermon which has already preceded in the book of Tawheed, annotated: 'And by His[-azwj] Contradicting between the things, it is known that there is no opponent for Him[-azwj], and by His[-azwj] Pairing between the things, it is known that there is no pair for Him[-azwj]. The light contradicts with the darkness, and the dry with the wet, and the coarse with the soft, and the cold with the hot, being a compilation between its antagonists and separation between its descriptions, evidencing by their individualism based

upon their separation, and by their compilation upon its compilation, and that is His-azwj Word: ***And from all things, We Created pairs, perhaps you would take heed [51:49]***.

وَ الْأَرْضَ وَضَعَهَا أي حفظها مدحوّة لِلْأَنامِ للخلق و قيل الأنام كل ذي روح

And the earth, He Placed it - i.e., preserved it as a flat surface - ***for the creatures [55:10]*** – for the people. And it is said, the creatures is all what is with a soul.

فِيها فاكِهَةٌ أي ضروب مما يتفكّه به وَ النَّخْلُ ذاتُ الْأَكْمامِ هي أوعية التمر جمع كمّ أو كل ما يكمّ أي يغطّى من ليف و سعف و كفرّى فإنه ينتفع به كالمكموم و كالجذع وَ الْحَبُ كالحنطة و الشعير سائر ما يتغذّى به

Therein are fruits, - i.e. types of what one can be classified as a fruit with - ***and the palm trees with the sheathed clusters [55:11]*** – i.e. They are receptacles of dates, plural or all that is covered, i.e., it is covered with fibres, fronds and receptacles, because it is benefited from it as the mounded and like the trunk and the grain, like wheat and barley and the rest of what is nourished with it.

ذُو الْعَصْفِ هو ورق النبات اليابس كالتين وَ الرَّيْحانُ يعني المشموم أو الرزق من قولهم خرجت أطلب ريحان الله

And the grain with the husk – it is the leave of the dry plant, like the fig - ***and the basil [55:12]*** – meaning the smelt, or the sustenance from their words, 'I went out seeking the aromas of Allah-azwj'.

وَ عَنِ الرِّضَا ع وَ الْأَرْضَ وَضَعَهَا لِلْأَنامِ قَالَ لِلنَّاسِ

And from Al Reza-asws (regarding): ***And the earth, He Placed it for the creatures [55:10]***, he-asws said: 'For the people'.

فِيها فاكِهَةٌ وَ النَّخْلُ ذاتُ الْأَكْمامِ قَالَ يَكْبُرُ ثَمَرُ النَّخْلِ فِي الْقَمْعِ ثُمَّ يَطْلُعُ مِنْهُ

Therein are fruits and the palm trees with the sheathed clusters [55:11], he-asws said: 'The palm fruit grown in the funnel, then emerges from it'.

قَوْلُهُ وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحانُ قَالَ الْحَبُّ الْحِنْطَةُ وَ الشَّعِيرُ وَ الْحُبُوبُ وَ الْعَصْفُ التِّبْنُ وَ الرَّيْحَانُ مَا يُؤْكَلُ مِنْهُ.

His-azwj Words: ***And the grain with the husk and the basil [55:12]***. He-asws said: 'The grain, is the wheat and the barley and the cereals, and the husk is the fig, and the basil is what is eaten from'.

فَبِأَيِّ آلاءِ رَبِّكُما تُكَذِّبانِ المخاطبة للثقلين

So which of the Favours of your Lord with you two belie? [55:13] – Addressing to the two weighty ones (human beings and Jinn).

وَ فِي الْحَدِيثِ أَنَّهُ فِي الْبَاطِنِ مُخَاطَبَةٌ لِلْأَوَّلِينَ وَ الْمَعْنَى فَبِأَيِّ النِّعْمَتَيْنِ تَكْفُرَانِ بِمُحَمَّدٍ أَمْ بِعَلِيٍّ وَ فِي خَبَرٍ آخَرَ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ.

And in the Hadeeth: 'In the esoteric, it is addressed to the two former ones (Abu Bakr and Umar), and the meaning is, with which of the two Bounties will you two be denying, Muhammad[-saww] or Ali[-asws]? And in another Hadeeth, 'The Prophet[-saww] or the successor[-asws]?'

وَ مِنَ الْأَرْضِ مِثْلَهُنَ قال الطبرسي ره و في الأرض خلق مثلهن في العدد لا في الكيفية لأن كيفية السماء مخالفة لكيفية الأرض و ليس في القرآن آية تدل على أن الأرضين سبع مثل السماوات إلا هذه الآية و لا خلاف في السماوات أنها سماء فوق سماء

and from the earth similar to these. [65:12] – Al-Tabarsi said, 'And in the earth there is a creation similar to these in the quality, because the quality of the sky is opposite to the quality of the earth, and there isn't any Verse in the Quran evidencing upon that the earths are seven like the skies are, except for this Verse, nor is there any opposite in the skies. Rather it is a sky above a sky.

و أما الأرضون فقال قوم إنها سبع أرضين طباقا بعضها فوق بعض كالسماوات لأنها لو كانت مصمتة لكانت أرضا واحدة و في كل أرض خلق خلقهم الله تعالى كيف شاء

And as for the earths, a people said these are seven layers of earths, on top of each other like the skies, because if these had been solid, these would have been one earth, and in every earth these are creatures Allah[-azwj] the Exalted has Created them however He[-azwj] so Desired.

و روى أبو صالح عن ابن عباس أنها سبع أرضين ليس بعضها فوق بعض تفرق بينهن البحار و تظل جميعهن السماء و الله سبحانه أعلم بصحة ما استأثر بعلمه و اشتبه على خلقه.

And it is reported by Abu Salih, from Ibn Abbas, 'These are seven earths. These aren't on top of each other. There is a separation between these by the oceans, and they are all shaded by the sky, and Allah[-azwj] the Glorious is more Knowing with the correctness of what He[-azwj] has Impacted with His[-azwj] Knowledge and Resembled it upon His[-azwj] creatures'.

وَ قَدْ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: بَسَطَ كَفَّيْهِ ثُمَّ وَضَعَ الْيُمْنَى عَلَيْهَا فَقَالَ هَذِهِ الْأَرْضُ الدُّنْيَا وَ السَّمَاءُ الدُّنْيَا عَلَيْهَا قُبَّةٌ وَ الْأَرْضُ الثَّانِيَةُ فَوْقَ سَمَاءِ الدُّنْيَا السَّمَاءُ الثَّانِيَةُ فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ الثَّالِثَةُ فَوْقَ السَّمَاءِ الثَّانِيَةِ وَ السَّمَاءُ الثَّالِثَةُ فَوْقَهَا قُبَّةٌ حَتَّى ذَكَرَ الرَّابِعَةَ وَ الْخَامِسَةَ وَ السَّادِسَةَ

And it has been reported by Al Ayyashi, by his chain from Al Husayn Bin Khalid,

'From Abu Al Hassan[-asws], he (the narrator) said, 'He[-asws] extended his palm and placed the right hand upon it. He[-asws] said: 'This is the earth of the world and the sky of the world. Upon it there is a dome. And the second earth is above the sky of the world. The second sky is above it as a dome, and the third earth is above the second sky, and the third sky is above it as a dome' – until he[-asws] mentioned the fourth and the fifth and the sixth.

فَقَالَ وَ الْأَرْضُ السَّابِعَةُ فَوْقَ السَّمَاءِ السَّادِسَةِ وَ السَّمَاءُ السَّابِعَةُ فَوْقَهَا قُبَّةٌ وَ عَرْشُ الرَّحْمَنِ فَوْقَ السَّمَاءِ السَّابِعَةِ وَ هُوَ قَوْلُهُ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَ وَ إِنَّمَا صَاحِبُ الْأَمْرِ النَّبِيُّ ص وَ هُوَ عَلَى وَجْهِ الْأَرْضِ وَ إِنَّمَا يَنْزِلُ الْأَمْرُ مِنْ فَوْقُ مِنْ بَيْنِ السَّمَوَاتِ وَ الْأَرَضِينَ.

He[-asws] said: 'And the seventh earth is above the sixth sky, and the seventh sky is above it as a dome, and the Throne of the Beneficent is above the seventh sky, and it is His[-azwj] Word: ***the***

seven skies, and from the earth similar to these. The Command descends between these [65:12] – and rather, the master of the command is the Prophet-saww, and he-saww is upon the surface of the earth, and rather the Command descends from above, from between the skies and the earths'.

فعلى هذا يكون المعنى تتنزّل الملائكة بأوامره إلى الأنبياء و قيل معناه ينزل الأمر بين السماوات و الأرضين من الله سبحانه بحياة بعض و موت بعض و سلامة حي و هلاك آخر و غنى إنسان و فقر آخر و تصريف الأمور على الحكمة انتهى.

Based on this, the meaning is that the Angels descend by His-azwj Commands to the Prophets-as, and it was said that it means the matter descends between the skies and the earths from Allah-azwj the Exalted, with the life of some and the death of others, the safety of the living for one and the destruction of another, the richness of a person, the poverty of another, and the management of matters based on Wisdom' - end.

و قال الرازي قال الكلبي خلق سبع سماوات بعضها فوق بعض مثل القبة وَ مِنَ الْأَرْضِ مِثْلَهُنَ في كونها طبقات متلاصقة كما هو المشهور أن الأرض ثلاث طبقات طبقة أرضية محضة و طبقة طينية و هي غير محضة و طبقة منكشفة بعضها في البر و بعضها في البحر و هي المعمورة و لا يبعد من قوله وَ مِنَ الْأَرْضِ مِثْلَهُنَ كونها سبعة أقاليم على سبع سماوات

And Al Razy said, 'Al Kalby said, 'He-azwj Created seven skies on top of each other like the dome - ***and from the earth similar to these [65:12]*** in its being layers, adhering, like what is well known that the earth is of three layers – a layer of pure earth, and a layer of clay which is not pure, and a layer exposed, part of it being in the land and part of it being in the sea, and these are Commanded, and are not far-fetched from His-azwj Words: ***and from the earth similar to these [65:12]***, it its being seven provinces, based upon the seven skies.

و سبعة كواكب فيها و هي السيارة فإن لكل واحد من هذه الكواكب خواص تظهر آثار تلك الخواص في كل أقاليم الأرض فتصير سبعة بهذا الاعتبار

And there are seven planets in it, and these are the travellers, for each of one of these planets there are qualities manifesting the impacts of those specialities in every region of the earth, so these became seven, by this consideration.

فهذه هي الوجوه التي لا يأباها العقل و ما عداها من الوجوه المنقولة من أهل التفسير فمما يأباه العقل مثل ما يقال السماوات السبع أولها موج مكفوف و ثانيها سخر و ثالثها حديد و رابعها نحاس و خامسها فضة و سادسها ذهب و سابعها ياقوت

This is from the aspects which the intellect does not care about, and what is counted from the transmitted aspects is from the people of interpretation. From what the intellect does not care about is what is said, 'The skies are seven. Its first is a blind wave, and its second is a rock, and its third is iron, and its fourth is brass, and its fifth is silver, and its sixth is gold, and its seventh is ruby'.

و قول من قال بين كل واحدة منها و بين الأخرى مائة عام و غلظ كل واحد منها كذلك

And the words of the one who said, 'Between each one of these and the other there are one hundred years, and the thickness of each one of these is like that'.

فذلك غير معتبر عند أهل التحقيق و يمكن أن يكون أكثر من ذلك و الله أعلم بأنه ما هو و كيف هو انتهى.

So that is not reliable in the present of the people of research, and it is possible that most of that would be so, and Allah-azwj is more Knowing with what it is and how it is' – end.

و أقول و قد مر بعض الوجوه في الأرضين السبع في باب الهواء.

And I (Majlisi) am saying, 'And some of the aspects regarding the seven earths have already passed in the chapter on air'.

لِتَعْلَمُوا علة الخلق أو يتنزل أو يعمها فإن كلا منهما يدل على كمال قدرته و علمه.

for you to know [65:12] – the reason of creation, or it descends, or it pervades. All of these evidence upon the perfection of His-azwj Power and His-azwj Knowledge.

ذَلُولًا قيل أي لينة فسهل لكم السلوك فيها فَامْشُوا فِي مَناكِبِها أي في جوانبها و جبالها و هو مثل لفرط التذليل فإن منكب البعير ينبو عن أن يطأه الراكب و لا يتذلل له فإذا جعل الأرض في الذل بحيث يمشي في مناكبها لم يبق شيء لم يتذلل وَ كُلُوا مِنْ رِزْقِهِ أي و التمسوا من نعم الله وَ إِلَيْهِ النُّشُورُ أي المرجع فيسألكم عن شكر ما أنعم عليكم

smooth - it is said, soft - ***for you,*** easy for you to be walking in it - ***therefore walk in its paths*** - i.e. in its sides and in its mountains, and it is an example of excessive humiliation, for the shoulders of the camel are away from the rider to be treading on it, and are not humbled for him. So when the earth is made to be in the humbleness whereby he is walking on its shoulder, there does not remain anything not humbled - ***and eat from its sustenance,*** - i.e. seek from the Bounties of Allah-azwj - ***and to Him is the Resurrection [67:15]*** – i.e. the return, so He-azwj will Question you about the thanks of what He-azwj had Conferred upon you all.

بِساطاً أي مبسوطة ليمكنكم المشي عليها و الاستقرار فيها

a wide expanse [71:19] – i.e. extended to enable the walking upon it and the settling in it.

سُبُلًا فِجاجاً أي طرقا واسعة و قيل طرقا مختلفة عن ابن عباس و قيل سبلا في الصحاري و فجاجا في الجبال.

wide passages [71:20] – i.e a wide road. And it is said, different roads – from Ibn Abbas. And it is said, way is the deserts, and passages in the mountains.

كِفاتاً قال الطبرسي ره كفت الشيء يكفته كفتا و كفاتا إذا ضمه و منه الحديث اكفتوا صبيانك أي ضموهم إلى أنفسكم و يقال للوعاء كفت و كفيت

a receptacle [77:25] – Al-Tabarsi said, 'A receptacle of the thing is containing it, and a containing is when it includes it, and from it is the Hadeeth: 'Contain your children' – i.e., include them to yourselves. And it is said for the receptacle, it contains and is inclusive.

قال أبو عبيد كفاتا أي أوعية و المعنى جعلنا الأرض كفاتا للعباد تكفتهم أحياء على ظهرها في دورهم و منازلهم و تكفتهم أمواتا في بطنها أي تحوزهم و تضمهم

Abu Ubeyd said, 'Receptacle, i.e., a container, and the meaning, '***Make the earth like a receptacle [77:25]*** – for the servants to contain them, living upon its surface in their house and their dwellings, and containing their deceased in its interior, i.e., possessing them and including them.

وَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ نَظَرَ إِلَى الْجَبَّانَةِ فَقَالَ هَذِهِ كِفَاتُ الْأَمْوَاتِ ثُمَّ نَظَرَ إِلَى الْبُيُوتِ فَقَالَ هَذِهِ كِفَاتُ الْأَحْيَاءِ.

And it is reported from Amir Al-Momineen-asws, he-asws looked at Al-Jubanah (cemetery) and he-asws said: 'This is a receptacle of the dead'. Then he-asws looked at the houses. He-asws said: 'These are receptacles of the living'.

و قوله أَحْياءً وَ أَمْواتاً أي منها ما ينبت و منها ما لا ينبت فعلى هذا يكون أحياء و أمواتا نصبا على الحال و على القول الأول على المفعول به

(For) the living and the dead? [77:26] – i.e. from these is what grows, and from these is what does not grow. Based upon this, the living and the dead are accusative based upon the situation, and based upon the first word, being the subject of it.

رَواسِيَ شامِخاتٍ أي جبالا ثابتة عالية وَ أَسْقَيْناكُمْ ماءً فُراتاً أي و جعلنا لكم سقيا من الماء العذب عن ابن عباس

And made therein lofty peaks, - i.e. firm, tall mountains - ***, and Quench you fresh water? [77:27]*** – i.e. and We-azwj have Made for you all, a quencher from the fresh water – from Ibn Abbas.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بهذه النعم و أنها من جهة الله.

Woe on that Day is for the beliers [77:28] – of these Bounties, and these are from the Direction of Allah-azwj.

مِهاداً أي وطاء و قرارا و مهيأ للتصرف فيه من غير أذية و المصدر بمعنى المفعول أو الحمل على المبالغة أو المعنى ذات مهاد

a cradle? [78:6] – i.e., treading and a settlement, and prepared for the using in it from without needing any permission. And the source is in the meaning of the worked with, or the carried upon the extent, or the meaning of being with a cradle.

وَ خَلَقْناكُمْ أَزْواجاً أي أشكالا كل واحد شكل للآخر أو ذكرانا و إناثا حتى يصح منكم التناسل و يتمتع بعضكم ببعض أو أصنافا أبيض و أسود و صغيرا و كبيرا إلى غير ذلك

And We Created you as pairs [78:8] – i.e., in forms, each one being of another form, or male and female, until the procreation is correct from you and you enjoy with each other, or types of white and black, small and large, to other than that.

وَ جَعَلْنا نَوْمَكُمْ سُباتاً أي راحة و دعة لأجسادكم أو قطعا لأعمالكم و تصرفكم أي سباتا ليس بموت على الحقيقة و لا مخرج عن الحياة و الإدراك

And We Made your sleep to be rest [78:9] – i.e. rest and a slow down for your bodies, or cutting your works and your dealings, i.e. rest isn't with death upon the reality nor any exiting from the life and the realisation.

وَ جَعَلْنَا اللَّيْلَ لِباساً أي غطاء و سترة يستر كل شيء بظلمته و سواده

And We Made the night an apparel [78:10] – i.e. a covering and a concealment hiding all things with it's darkness and its blackness.

وَ جَعَلْنَا النَّهارَ مَعاشاً أي مطلب معاش أو وقت معاشكم

And We Made the day for livelihood [78:11] – i.e. a requirement of livelihood, or time for your livelihood.

وَ بَنَيْنا فَوْقَكُمْ سَبْعاً شِداداً أي سبع سماوات محكمة أحكمنا صنعها و أوثقنا بناءها

And We Built seven strong (skies) above you [78:12] – i.e. seven skies, Decisive. We-azwj have Decided its Making and Strengthened its construction.

وَ جَعَلْنا سِراجاً وَهَّاجاً يعني الشمس جعلها سبحانه سراجا للعالم وقادا متلألئا بالنور يستضيئون بها و قيل الوهج مجمع النور و الحر

And We Made a burning lamp [78:13] – meaning the sun. He-azwj, the Glorious, Made it as a lamp for the world, igniting, shining with the light illuminating with it. And it is said (the word) 'Al Wahaj' is a plural of (the word) 'the light and the heat'.

وَ أَنْزَلْنا مِنَ الْمُعْصِراتِ أي من الرياح ذات الأعاصير و ذلك أن الريح يستدر المطر و قيل المعصرات السحائب إذا أعصرت أي شارفت أن تعصرها الرياح فتمطر كقولهم أحصد الزرع أي حان له أن يحصد ماءً ثَجَّاجاً أي منصبا بكثرة

And We Send down from the clouds - That is, from the winds with hurricanes, and that is that the wind turns the rain, and it was said that the clouds press if they squeeze, which means they are about to be wrung by the wind, and it will rain, as they say, 'Reap the planting', meaning it is time for him to reap - ***abundant water [78:14]*** – i.e. attributed to the plentifulness.

لِنُخْرِجَ بِهِ حَبًّا وَ نَباتاً فالحب كل ما تضمنه كمام الزرع الذي يحصد و النبات الكلأ من الحشيش و الزروع و نحوها قيل حبا يأكله الناس و نباتا تنبته الأرض مما تأكله الأنعام

To Bring forth thereby corn and vegetation [78:15] – The corn is all what is included in the sleeve of the crops which are harvested, and the vegetation is the fodder, from the grass and the plants, and approximate to it. It is said, corn is what the people eat, and vegetation is what the earth grows from what the animals eat.

وَ جَنَّاتٍ أَلْفافاً أي بساتين ملتفة بالشجر أو بعضها ببعض و إنما سميت جنة لأن الشجر تجنها أي تسترها.

And the gardens thick foliaged gardens [78:16] – i.e. orchards compiled with the trees, or part of it with part, and rather it is named as 'garden', because the trees shield it, i.e. cover it.

ذاتِ الصَّدْعِ أي ما يتصدع عنه الأرض من النبات أو الشق بالنبات و العيون.

with the crevices (cracks) [86:12] – i.e. what the earth cracks from by the vegetation, or the splitting with the vegetation and the springs.

أَ فَلا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ خلقا دالا على كمال قدرته و حسن تدبيره حيث خلقها لجرّ الثقال إلى البلاد النائية فجعلها عظيمة باركة للحمل ناهضة به منقادة لمن اقتادها طوال الأعنان لتنوء بالأوقار ترعى كل نابت و تحمل العطش إلى عشر فصاعدا ليتأتى لها قطع البراري و المفاوز مع ما لها من منافع أخر

So why are they not looking at the camel, how it is Created, [88:17] - A creation indicative of the perfection of His-azwj Ability and His-azwj good management, as He-azwj Created it to drag heavy burdens to remote lands, so He-azwj made it great, a blessing for the burden, rising with it, submissive to those who led it with great care, to carry its burdens with dignity, to nurture every spring, and to carry the thirst to ten onwards, in order to come for it in cutting through the prairies and the wilderness, along with what is for it of other benefits.

فلذا خصت بالذكر و لأنها أعجب ما عند العرب من هذا النوع و قيل المراد بها السحاب على الاستعارة

So, for that, it was Specialised with the Mention, and because it is the most wondrous of what is with the Arabs, of this type. And it is said, the intent with it is the clouds, based upon the metaphor.

وَ إِلَى السَّماءِ كَيْفَ رُفِعَتْ بلا عمد

And at the sky, how it is raised, [88:18] – without pillars.

وَ إِلَى الْجِبالِ كَيْفَ نُصِبَتْ فهي راسخة لا تميل

And at the mountains, how they are established, [88:19] – It is a peak not leaning.

وَ إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ أي بسطت حتى صارت مهادا

And at the earth, how it is spread out? [88:20] – i.e. extended until it became a cradle.

وَ ما طَحاها أي و من طحيها أو مصدرية و طحوها تسطيحها و بسطها.

And the earth and what He Spread [91:6] – And from its spreading, or by its source, and Spread it out and extended it'.

1- الْإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزِّنْدِيقُ فِي مَا سَأَلَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ النَّهَارُ قَبْلَ اللَّيْلِ

(The book) 'Al Ihtijaj' –

From Hisham Bin Al-Hakam who said, 'The atheist asked among what he asked Abu Abdullah-asws. He said, 'The day is before the night?'

فَقَالَ نَعَمْ خَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ وَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ وُضِعَ الْأَرْضُ عَلَى الْحُوتِ وَ الْحُوتُ فِي الْمَاءِ وَ الْمَاءُ فِي صَخْرَةٍ مُجَوَّفَةٍ وَ الصَّخْرَةُ عَلَى عَاتِقِ مَلَكٍ وَ الْمَلَكُ عَلَى الثَّرَى وَ الثَّرَى عَلَى الرِّيحِ وَ الرِّيحُ عَلَى الْهَوَاءِ وَ الْهَوَاءُ تُمْسِكُهُ الْقُدْرَةُ

He-asws said: 'Yes. The day was Created before the night, and the sun before the moon, and the earth before the sky, and the earth was placed upon the fish, and the fish in the water, and the water in a hollow rock, and the rock upon a shoulder of an Angel, and the Angel upon the soil, and the soil is upon the wind, and the wind upon the air, and the air is withheld by the Power.

وَ لَيْسَ تَحْتَ الرِّيحِ الْعَقِيمِ إِلَّا الْهَوَاءُ وَ الظُّلُمَاتُ وَ لَا وَرَاءَ ذَلِكَ سَعَةٌ وَ لَا ضِيقٌ وَ لَا شَيْءٌ يُتَوَهَّمُ ثُمَّ خَلَقَ الْكُرْسِيَّ فَحَشَاهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْكُرْسِيُّ أَكْبَرُ مِنْ كُلِّ شَيْءٍ خَلَقَ ثُمَّ خَلَقَ الْعَرْشَ فَجَعَلَهُ أَكْبَرَ مِنَ الْكُرْسِيِّ.

And there anything beneath the Al-Aqeem wind except the air and the darkness, nor is there any expanse or narrowness behind that, nor anything imaginable. Then He-azwj Created the Chair, so He-azwj Stuffed (Filled up) the skies and the earth, and the Chair is the largest of all Created things. Then He-azwj Created the Throne and Made it to be larger than the Chair''.[83]

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَلَاءٍ الْمَكْفُوفِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْأَرْضِ عَلَى أَيِّ شَيْءٍ هِيَ قَالَ [عَلَى] الْحُوتِ فَقِيلَ لَهُ فَالْحُوتُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الْمَاءِ فَقِيلَ لَهُ فَالْمَاءُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الثَّرَى قِيلَ لَهُ فَالثَّرَى عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عِنْدَ ذَلِكَ انْقَضَى عِلْمُ الْعُلَمَاءِ.

Tafseer of Ali Bin Ibrahim – From his father, from Ali Bin Mahziyar, from Ala'a Al Makfouf, from one of his companions,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws was asked about the earth, 'Upon which thing is it?' He-asws said: 'Upon the fish'. It was said to him-asws, 'The fish, upon which thing is it?' He-asws said: 'Upon the water'. It was said to him-asws, 'So the water, upon which thing is it?' He-asws said: 'Upon the soil'. It was said to him-asws, 'The soil, upon which thing is it?' He-asws said: 'At that, the knowledge of the scholars ends''.[84]

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبَانِ بْنِ تَغْلِبَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْأَرْضِ عَلَى أَيِّ شَيْءٍ هِيَ قَالَ عَلَى الْحُوتِ قُلْتُ فَالْحُوتُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الْمَاءِ قُلْتُ فَالْمَاءُ عَلَى أَيِّ شَيْءٍ هُوَ قَالَ عَلَى الصَّخْرَةِ قُلْتُ فَالصَّخْرَةُ عَلَى أَيِّ شَيْءٍ هِيَ قَالَ عَلَى قَرْنِ ثَوْرٍ أَمْلَسَ قُلْتُ فَعَلَى أَيِّ شَيْءٍ الثَّوْرُ قَالَ عَلَى الثَّرَى قُلْتُ فَعَلَى أَيِّ شَيْءٍ الثَّرَى فَقَالَ هَيْهَاتَ عِنْدَ ذَلِكَ ضَلَّ عِلْمُ الْعُلَمَاءِ.

And from him (Ali Bin Ibrahim), from Muhammad Bin Abu Abdullah, from Sahl Bin Ziyad, from Ibn Mahboub, from Jameel Bin Salih, from Aban Bin Taghlib who said,

'I asked Abu Abdullah-asws about the earth, 'Upon which thing is it?' He-asws said: 'Upon the fish'. I said, 'So the fish, upon which thing is it?' He-asws said: 'Upon the water'. I said, 'The water, upon which thing is it?' He-asws said: 'Upon the rock'. I said, 'The rock, upon which thing is it?' He-asws said: 'Upon a horn of a sleek bull'. I said, 'Upon which thing is the bull?' He-asws said: 'Upon the soil'. I said, 'Upon which thing is the soil?' He-asws said: 'Far be it! The knowledge of the scholars have strayed at that''.[85]

[83] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 1
[84] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 2
[85] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 3

4- التَّفْسِيرُ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ وَ السَّماءِ ذاتِ الْحُبُكِ فَقَالَ هِيَ مَحْبُوكَةٌ إِلَى الْأَرْضِ وَ شَبَّكَ بَيْنَ أَصَابِعِهِ

The Tafseer (Al Qummi) – From his father, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza-asws, he (the narrator) said, 'I said, 'Inform me about Words of Allah-azwj: ***And by the sky with the orbital pathways [51:7]***'. He-asws said: 'Orbital towards the earth' – and he-asws clasped between his-asws fingers'.

فَقُلْتُ كَيْفَ تَكُونُ مَحْبُوكَةً إِلَى الْأَرْضِ وَ اللَّهُ يَقُولُ رَفَعَ السَّماواتِ بِغَيْرِ عَمَدٍ تَرَوْنَها فَقَالَ سُبْحَانَ اللَّهِ أَ لَيْسَ يَقُولُ بِغَيْرِ عَمَدٍ تَرَوْنَها قُلْتُ بَلَى فَقَالَ فَثَمَّ عَمَدٌ وَ لَكِنْ لَا تَرَوْنَهَا قُلْتُ كَيْفَ ذَلِكَ جَعَلَنِيَ اللَّهُ فِدَاكَ

I said, 'How can they be orbital towards the earth and Allah-azwj is Saying: ***Allah is the One Who Raised the skies without a pillar you can see [13:2]***?' He-asws said: 'Glory be to Allah-azwj! Isn't He-azwj Saying: ***without a pillar you can see [13:2]***?' I said, 'Yes'. He-asws said: 'So then there are pillars but you cannot see these'. I said, 'How is that? May I be sacrificed for you-asws!'

قَالَ فَبَسَطَ كَفَّهُ الْيُسْرَى ثُمَّ وَضَعَ الْيُمْنَى عَلَيْهَا فَقَالَ هَذِهِ أَرْضُ الدُّنْيَا وَ السَّمَاءُ الدُّنْيَا عَلَيْهَا فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ الثَّانِيَةُ فَوْقَ السَّمَاءِ الدُّنْيَا وَ السَّمَاءُ الثَّانِيَةُ فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ الثَّالِثَةُ فَوْقَ السَّمَاءِ الثَّانِيَةِ وَ السَّمَاءُ الثَّالِثَةُ فَوْقَهَا قُبَّةٌ

He (the narrator) said, 'He-asws extended the left palm then placed the right upon it. He-asws said: 'This is earth of the world and sky of the world. Upon it, as a dome above it, and the second earth is above the sky of the world, and the second sky is above it, and the third earth is above the second sky, and the third sky is above it as a dome.

وَ الْأَرْضُ الرَّابِعَةُ فَوْقَ السَّمَاءِ الثَّالِثَةِ وَ السَّمَاءُ الرَّابِعَةُ فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ الْخَامِسَةُ فَوْقَ السَّمَاءِ الرَّابِعَةِ وَ السَّمَاءُ الْخَامِسَةُ فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ السَّادِسَةُ فَوْقَ السَّمَاءِ الْخَامِسَةِ وَ السَّمَاءُ السَّادِسَةُ فَوْقَهَا قُبَّةٌ وَ الْأَرْضُ السَّابِعَةُ فَوْقَ السَّمَاءِ السَّادِسَةِ وَ السَّمَاءُ السَّابِعَةُ فَوْقَهَا قُبَّةٌ وَ عَرْشُ الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى فَوْقَ السَّمَاءِ السَّابِعَةِ وَ هُوَ قَوْلُ اللَّهِ الَّذِي خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَ

And the fourth earth is above the third sky, and the fourth sky is above it as a dome, and the fifth earth is above the fourth sky, and the fifth sky is above it as a dome, and the sixth earth is above the fifth sky, and the sixth sky is above it as a dome, and the seventh earth is above the sixth sky, and the seventh sky is above it as a dome, and the Throne of the Beneficent, Blessed and Exalted, is above the seventh sky, and it is the Word of Allah-azwj: ***Allah is the One Who Created the seven skies, and from the earth similar to these. The Command descends between these [65:12]***.

فَأَمَّا صَاحِبُ الْأَمْرِ فَهُوَ رَسُولُ اللَّهِ ص وَ الْوَصِيُّ بَعْدَ رَسُولِ اللَّهِ ص قَائِمٌ هُوَ عَلَى وَجْهِ الْأَرْضِ فَإِنَّمَا يَنْزِلُ الْأَمْرُ إِلَيْهِ مِنْ فَوْقِ السَّمَاءِ مِنْ بَيْنِ السَّمَاوَاتِ وَ الْأَرَضِينَ

As for Master of the Command, he-saww is Rasool-Allah-saww and the successor-asws after Rasool-Allah-saww. He-saww is standing upon the surface of the earth. But rather, the Command descends to him-saww from above the sky from between the skies and the earths'.

قُلْتُ فَمَا تَحْتَنَا إِلَّا أَرْضٌ وَاحِدَةٌ فَقَالَ مَا تَحْتَنَا إِلَّا أَرْضٌ وَاحِدَةٌ وَ إِنَّ السِّتَّ لَهُنَ فَوْقَنَا.

I said, 'So there isn't anything beneath us except for one earth?' He[-asws] said: 'There isn't anything beneath us except for one earth, and the six of these are above us''.[86]

5- الْعُيُونُ، وَ الْعِلَلُ، فِي خَبَرِ الشَّامِيِ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْأَرْضِ مِمَّ خُلِقَ قَالَ مِنْ زَبَدِ الْمَاءِ.

(The books) 'Al Uyoun', and 'Al Illal' –

'In a Hadeeth of the Syrian, he asked Amir Al-Momineen[-asws] about the earth, 'What is it Created from?' He[-asws] said: 'From the frothy water''.[87]

6- الْعَيَّاشِيُّ، عَنِ الْخَطَّابِ الْأَعْوَرِ رَفَعَهُ إِلَى أَهْلِ الْعِلْمِ وَ الْفِقْهِ مِنْ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ قَالَ: وَ فِي الْأَرْضِ قِطَعٌ مُتَجاوِراتٌ يَعْنِي هَذِهِ الْأَرْضُ الطَّيِّبَةُ يُجَاوِرُهَا هَذِهِ الْمَالِحَةُ وَ لَيْسَتْ مِنْهَا كَمَا يُجَاوِرُ الْقَوْمُ الْقَوْمَ وَ لَيْسُوا مِنْهُمْ.

Al Ayyashi, from Al Khattab Al Awr,

'Raising it to the people of knowledge and the understanding from the Progeny[-asws] of Muhammad[-saww], may the greetings be upon them[-asws] having said: '***And in the earth there are neighbouring tracts [13:4]***, meaning this goodly earth being in the vicinity of the saltiness, and it isn't from it, just as the people tend to be in the neighbourhood of the people, and they aren't from them''.[88]

7- الْإِخْتِصَاصُ، عَنِ ابْنِ عَبَّاسٍ سَأَلَ ابْنُ سَلَّامٍ النَّبِيَّ ص مَا السِّتُّونَ قَالَ الْأَرْضُ لَهَا سِتُّونَ عِرْقاً وَ النَّاسُ خُلِقُوا عَلَى سِتِّينَ لَوْناً.

(The book) 'Al Ikhtisas' – From Ibn Abbas,

'Ibn Salam asked the Prophet[-saww], 'What are the sixty?' He[-saww] said: 'The earth, there are sixty veins for it, and the people have been Created based upon sixty colours''.[89]

8- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ نَظَرَ إِلَى الْمَقَابِرِ فَقَالَ يَا حَمَّادُ هَذِهِ كِفَاتُ الْأَمْوَاتِ وَ نَظَرَ إِلَى الْبُيُوتِ فَقَالَ هَذِهِ كِفَاتُ الْأَحْيَاءِ ثُمَّ تَلَا أَ لَمْ نَجْعَلِ الْأَرْضَ كِفاتاً أَحْياءً وَ أَمْواتاً وَ رُوِيَ أَنَّهُ دَفَنَ الشَّعْرَ وَ الظُّفُرَ.

'Ma'any Al Akhbar' – From his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al-Asbahany, from Suleyman Bin Dawood Al Minqary, from Hammad Bin Isa,

'From Abu Abdullah[-asws], he[-asws] looked at the graves. He[-asws] said: 'O Hammad! These are receptacle of the dead'. And he[-asws] looked at the houses, he[-asws] said: 'These are receptacles of the living'. Then he[-asws] recited: ***Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]***. And it is reported that he[-asws] buried the hair and the nails''.[90]

[86] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 4
[87] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 5
[88] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 6
[89] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 7
[90] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 8

9- الْعُيُونُ، عَنِ الْمُفَسِّرِ بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع فِي قَوْلِهِ عَزَّ وَ جَلَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِراشاً وَ السَّماءَ بِناءً قَالَ جَعَلَهَا مُلَائِمَةً لِطَبَائِعِكُمْ مُوَافِقَةً لِأَجْسَادِكُمْ وَ لَمْ يَجْعَلْهَا شَدِيدَةَ الْحَمْيِ وَ الْحَرَارَةِ فَتُحْرِقَكُمْ وَ لَا شَدِيدَةَ الْبُرُودَةِ فَتُجْمِدَكُمْ وَ لَا شَدِيدَةَ طِيبِ الرِّيحِ فَتُصَدِّعَ هَامَاتُكُمْ وَ لَا شَدِيدَةَ النَّتْنِ فَتُعْطِبَكُمْ وَ لَا شَدِيدَةَ اللِّينِ كَالْمَاءِ فَتُغْرِقَكُمْ وَ لَا شَدِيدَةَ الصَّلَابَةِ فَتَمْتَنِعَ عَلَيْكُمْ فِي دُورِكُمْ وَ أَبْنِيَتِكُمْ وَ قُبُورِ مَوْتَاكُمْ

(The book) 'Al Uyoun' – From Al Mufassir,

'By his chain to Muhammad Al-Askari-asws, from his-asws forefathers-asws, from Ali-asws Bin Al-Husayn-asws regarding Words of Mighty and Majestic: ***Who Made the earth a resting place for you and the sky a canopy [2:22]***. He-asws said: 'Made is appropriate for your natures, compatible for your bodies, and did not Make it of extreme temperatures and heat so you would be burnt, nor extremely cold so you would freeze, nor extremely of perfumed aroma so your heads would hurt, nor of extreme stench so it would break you, nor extremely soft like the water so you would drown, nor extremely solid so it would prevent upon you regarding your farming and building, digging graves for burying your dead.

وَ لَكِنَّهُ عَزَّ وَ جَلَّ جَعَلَ فِيهَا مِنَ الْمَتَانَةِ مَا تَنْتَفِعُونَ بِهِ وَ تَتَمَاسَكُ عَلَيْهَا أَبْدَانُكُمْ وَ بُنْيَانُكُمْ وَ جَعَلَ فِيهَا مَا تَنْقَادُ بِهِ لِدُورِكُمْ وَ قُبُورِكُمْ وَ كَثِيرٍ مِنْ مَنَافِعِكُمْ فَذَلِكَ جَعَلَ لَكُمُ الْأَرْضَ فِراشاً

But He-azwj, Mighty and Majestic, Made the durability in it what you could be benefitting with it, and holds together your bodies upon it, and your structure, and Made in it what you can be led with to your houses and your graves and most of your benefits. So that is ***Who Made the earth a resting place for you [2:22]***.

ثُمَّ قَالَ وَ السَّماءَ بِناءً سَقْفاً مَحْفُوظاً مِنْ فَوْقِكُمْ يُدِيرُ فِيهَا شَمْسَهَا وَ قَمَرَهَا وَ نُجُومَهَا لِمَنَافِعِكُمْ

Then He-azwj Said: ***and the sky a canopy [2:22]*** – a protective ceiling from above you, its sun and its moon and its stars rotate in it for your benefits.

ثُمَّ قَالَ عَزَّ وَ جَلَ وَ أَنْزَلَ مِنَ السَّماءِ ماءً يَعْنِي الْمَطَرَ يُنْزِلُهُ مِنْ عَلًى لِيَبْلُغَ قُلَلَ جِبَالِكُمْ وَ تِلَالَكُمْ وَ هِضَابَكُمْ وَ أَوْهَادَكُمْ ثُمَّ فَرَّقَهُ رَذَاذاً وَ وَابِلًا وَ هَطْلًا وَ طَلًّا لِتَنْشَفَهُ أَرَضُوكُمْ وَ لَمْ يَجْعَلْ ذَلِكَ الْمَطَرَ نَازِلًا عَلَيْكُمْ قِطْعَةً وَاحِدَةً فَيُفْسِدَ أَرَضِيكُمْ وَ أَشْجَارَكُمْ وَ زُرُوعَكُمْ وَ ثِمَارَكُمْ

Then the Mighty and Majestic Said: ***and (Who) Sends down water from the sky [2:22]*** – meaning the rain He-azwj Sends down from the high in order to reach the tops of your mountains, and your hills, and your plateaus, and your pits. Then He-azwj Separated into mist, and hail, and rainfall, and dew in order to heal your lands, and He-azwj did not Make that rain falling upon you as one piece so it would spoil your land, and your trees, and your plantations, and your fruits.

ثُمَّ قَالَ عَزَّ وَ جَلَ فَأَخْرَجَ بِهِ مِنَ الثَّمَراتِ رِزْقاً لَكُمْ يَعْنِي مِمَّا يُخْرِجُهُ مِنَ الْأَرْضِ رِزْقاً لَكُمْ فَلا تَجْعَلُوا لِلَّهِ أَنْداداً أَيْ أَشْبَاهاً وَ أَمْثَالًا مِنَ الْأَصْنَامِ الَّتِي لَا تَعْقِلُ وَ لَا تَسْمَعُ وَ لَا تُبْصِرُ وَ لَا تَقْدِرُ عَلَى شَيْءٍ وَ أَنْتُمْ تَعْلَمُونَ أَنَّهَا لَا تَقْدِرُ عَلَى شَيْءٍ مِنْ هَذِهِ النِّعَمِ الْجَلِيلَةِ الَّتِي أَنْعَمَهَا عَلَيْكُمْ رَبُّكُمْ تَبَارَكَ وَ تَعَالَى.

Then the Mighty and Majestic Said: ***then brings forth the fruits by it as a sustenance for you;*** - meaning, from what He-azwj Brings forth from the ground as a sustenance for you all - ***therefore do not set up rivals to Allah*** – i.e., resemblances and the likeness from the idols which neither have intellect, nor hear, nor see, nor are able upon anything - ***while you are***

knowing [2:22] – these are not able upon anything from these majestic bounties which your Lord[-azwj], Blessed and Exalted, has Favoured upon you''.[91]

10- التَّوْحِيدُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ غَيْرِهِ عَنْ خَلَفِ بْنِ حَمَّادٍ عَنِ الْحَسَنِ بْنِ زَيْدٍ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَتْ زَيْنَبُ الْعَطَّارَةُ الْحَوْلَاءُ إِلَى نِسَاءِ رَسُولِ اللَّهِ ص وَ بَنَاتِهِ وَ كَانَتْ تَبِيعُ مِنْهُنَّ الْعِطْرَ فَدَخَلَ رَسُولُ اللَّهِ ص وَ هِيَ عِنْدَهُنَّ فَقَالَ إِذَا أَتَيْتِنَا طَابَتْ بُيُوتُنَا فَقَالَتْ بُيُوتُكَ بِرِيحِكَ أَطْيَبُ يَا رَسُولَ اللَّهِ

(The book) 'Al Tawheed' – From his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim and someone else, from Khalaf Bin Hammad, from Al-Hassan Bin Zayd, Al Hashimy,

'From Abu Abdullah[-asws] having said: 'Zainab Al-Howla the perfume-seller, came to the wives of Rasool-Allah[-saww] and his[-saww] daughters[-as], and she used to sell the perfume to them. Rasool-Allah[-saww] entered while she was with them. He[-saww] said: 'Whenever you come our rooms become aromatic'. She said, 'Your[-saww] rooms are more aromatic by your[-saww] aroma, O Rasool-Allah[-saww]!'

فَقَالَ إِذَا بِعْتِ فَاحْشِي وَ لَا تَغُشِّي فَإِنَّهُ أَتْقَى وَ أَبْقَى لِلْمَالِ فَقَالَتْ مَا جِئْتُ لِشَيْءٍ مِنْ بَيْعِي وَ إِنَّمَا جِئْتُكَ أَسْأَلُكَ عَنْ عَظَمَةِ اللَّهِ قَالَ جَلَّ جَلَالُهُ سَأُحَدِّثُكِ عَنْ بَعْضِ ذَلِكِ

He[-saww] said: 'When you sell, then do it well, and do not cheat, for it would be more pious and lasting for the wealth'. She said, 'I did not come for anything from my sales, and rather I have come to you[-saww] to ask you[-saww] about the Magnificence of Allah[-azwj]'. He[-saww] said: 'The Majesty of His[-azwj] Majesty, I[-saww] shall be narrating to you about some of that'.

ثُمَّ قَالَ إِنَّ هَذِهِ الْأَرْضَ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عِنْدَ الَّتِي تَحْتَهَا كَحَلْقَةٍ مُلْقَاةٍ فِي فَلَاةٍ قِيٍّ وَ هَاتَانِ وَ مَنْ فِيهِمَا وَ مَنْ عَلَيْهِمَا عِنْدَ الَّتِي تَحْتَهُمَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ الثَّالِثَةُ حَتَّى انْتَهَى إِلَى السَّابِعَةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَ

Then he[-saww] said: 'This earth, along with the ones in it and the ones upon it, in comparison to what which is beneath it, is like a ring thrown in the desert, and these two and the ones in these and the ones upon these, in comparison to that which it beneath them is like a ring thrown in the desert, and the second' – until he[-saww] ended to the seventh. Then he[-saww] recited this Verse: ***Allah is the One Who Created the seven skies, and from the earth similar to these. [65:12]***.

وَ السَّبْعُ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عَلَى ظَهْرِ الدِّيكِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ الدِّيكُ لَهُ جَنَاحٌ بِالْمَشْرِقِ وَ جَنَاحٌ بِالْمَغْرِبِ وَ رِجْلَاهُ فِي التُّخُومِ وَ السَّبْعُ وَ الدِّيكُ بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عَلَى الصَّخْرَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And the seventh, and the ones in these and the ones upon these, being upon the back of a rooster, are like a ring thrown in the desert, and the rooster has a wing for it in the east and a wing for it in the west, and its legs are in the edges and the seven, and the rooster, along with the ones in it and the ones upon it, are upon the rock like a ring thrown in the desert.

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وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ بِمَنْ فِيهَا وَ مَنْ عَلَيْهَا عَلَى ظَهْرِ الْحُوتِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ عِنْدَ الْبَحْرِ الْمُظْلِمِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ عِنْدَ الْهَوَاءِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ عِنْدَ الثَّرَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And the seven, and the rooster, and the rock, along with the ones in these and the ones upon these are upon the back of the fish like a ring thrown in the desert; and the seven, and the rooster, and the rock, and the fish in comparison to the dark ocean are like a ring in a desert; and the seven, and the rooster, and the rock, and the fish, and the dark ocean, in comparison to the air are like a ring thrown in the desert; and the seven, and the rooster, and the rock, and the fish, and the dark ocean, and the air in comparison to the soil are like a ring thrown in the desert'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ لَهُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ وَ ما بَيْنَهُما وَ ما تَحْتَ الثَّرى ثُمَّ انْقَطَعَ الْخَبَرُ

Then he-saww recited this Verse: ***For Him is whatever is in the skies and whatever is in the earth and whatever is between the two and whatever is beneath the soil [20:6]***. Then the news is cut off.

وَ السَّبْعُ وَ الدِّيكُ وَ الصَّخْرَةُ وَ الْحُوتُ وَ الْبَحْرُ الْمُظْلِمُ وَ الْهَوَاءُ وَ الثَّرَى بِمَنْ فِيهِ وَ مَنْ عَلَيْهِ عِنْدَ السَّمَاءِ الْأُولَى كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا وَ السَّمَاءُ الدُّنْيَا وَ مَنْ فِيهَا وَ مَنْ عَلَيْهَا عِنْدَ الَّتِي فَوْقَهَا كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And the seven, and the rooster, and the rock, and the fish, and the dark ocean, and the air, and the soil along with the ones in it and the ones upon it, in comparison to the first sky is like a ring thrown in the desert; and this, and the sky of the world, and the ones in it and the ones upon it, in comparison to what which is above it is like a ring thrown in the desert.

وَ هَذَا وَ هَاتَانِ السَّمَاوَانِ عِنْدَ الثَّالِثَةِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هَذَا وَ هَذِهِ الثَّلَاثُ عِنْدَ الرَّابِعَةِ بِمَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ حَتَّى انْتَهَى إِلَى السَّابِعَةِ وَ هَذِهِ السَّبْعُ وَ مَنْ فِيهِنَّ وَ مَنْ عَلَيْهِنَّ عِنْدَ الْبَحْرِ الْمَكْفُوفِ عَنْ أَهْلِ الْأَرْضِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ عِنْدَ جِبَالِ الْبَرَدِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

And this, and these two skies, in comparison to the third is like a ring thrown in the desert; and this and these three, in comparison to the fourth along with the ones in these, and the ones upon these is like a ring thrown in the desert' – until he-saww ended to the seventh – and these seven and the ones in these and the ones upon these, in comparison to the ocean restrained from people of the earth, is like a ring in the desert; and the seven, and the restrained ocean, in comparison to the cold mountain is like a right thrown in the desert'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ يُنَزِّلُ مِنَ السَّماءِ مِنْ جِبالٍ فِيها مِنْ بَرَدٍ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ عِنْدَ حُجُبِ النُّورِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ هُوَ سَبْعُونَ أَلْفَ حِجَابٍ يَذْهَبُ نُورُهَا بِالْأَبْصَارِ وَ هَذَا وَ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ الْحُجُبُ عِنْدَ الْهَوَاءِ الَّذِي تَحَارُ فِيهِ الْقُلُوبُ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ وَ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ الْحُجُبُ فِي الْكُرْسِيِّ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍّ

Then he-saww recited this Verse: ***and descends from the sky on a mountain wherein is hail. [24:43]***. 'And these seven, and the restrained ocean, and the mountain of hail, in comparison to the veils of light, is like a ring thrown in the desert, and these are seventy thousand veils. Their radiance does away with the sight. And this, and the seven, and the restrained ocean,

and the mountain of hail, and the air, and the veils, in comparison to the air which the hearts are confused about, is like a ring thrown in the desert; and the seven, and the restrained ocean, and the mountain of hail, and the air, and the veils are in the Chair like a ring thrown in the desert.

ثُمَّ تَلَا هَذِهِ الْآيَةَ وَسِعَ كُرْسِيُّهُ السَّماواتِ وَ الْأَرْضَ وَ لا يَؤُدُهُ حِفْظُهُما وَ هُوَ الْعَلِيُّ الْعَظِيمُ وَ هَذِهِ السَّبْعُ وَ الْبَحْرُ الْمَكْفُوفُ وَ جِبَالُ الْبَرَدِ وَ الْهَوَاءُ وَ الْحُجُبُ وَ الْكُرْسِيُّ عِنْدَ الْعَرْشِ كَحَلْقَةٍ فِي فَلَاةٍ قِيٍ

Then he-saww recited this Verse: ***His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]***. 'And these seven, and the restrained ocean, and the mountain of hair, and the air, and the veils, and the Chair, in comparison to the Throne, are like a ring thrown in the desert'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ الرَّحْمنُ عَلَى الْعَرْشِ اسْتَوى مَا تَحْمِلُهُ الْأَمْلَاكُ إِلَّا بِقَوْلِ .

Then he-saww recited this Verse: ***The Beneficent, Established upon the Throne [20:5]***. 'The Angels do not carry it except by the word:

لَا إِلَهَ إِلَّا اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

'There is no god except Allah-azwj, and there is neither any might nor strength except with Allah-azwj the Exalted, the Magnificent''.[92]

11- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَكِّرْ يَا مُفَضَّلُ فِيمَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ هَذِهِ الْجَوَاهِرَ الْأَرْبَعَةَ لِيَتَّسِعَ مَا يُحْتَاجُ إِلَيْهِ مِنْهَا فَمِنْ ذَلِكَ سَعَةُ هَذِهِ الْأَرْضِ وَ امْتِدَادُهَا فَلَوْ لَا ذَلِكَ كَيْفَ كَانَتْ تَتَّسِعُ لِمَسَاكِنِ النَّاسِ وَ مَزَارِعِهِمْ وَ مَرَاعِيهِمْ وَ مَنَابِتِ أَحْشَائِهِمْ وَ أَحْطَابِهِمْ وَ الْعَقَاقِيرِ الْعَظِيمَةِ وَ الْمَعَادِنِ الْجَسِيمَةِ غَنَاؤُهَا

(The book) 'Tawheed' of Al Mufazzal who said,

'Al-Sadiq-asws said: 'Think, O Mufazzal, regarding what Allah-azwj Mighty and Majestic Created these four seasons to expand upon what is needed to from these. From that expansion is this earth and its spread. Had it not been that, how would it be capacious for the dwellings of the people and their farms and their pastures, and the growth of their timber and firewood, and the great real estates, and the mines of their minerals and their gems.

وَ لَعَلَّ مَنْ يُنْكِرُ هَذِهِ الْفَلَوَاتِ الْخَالِيَةَ وَ الْقِفَارَ الْمُوحِشَةَ يَقُولُ مَا الْمَنْفَعَةُ فِيهَا فَهِيَ مَأْوَى هَذِهِ الْوُحُوشِ وَ مَحَالُّهَا وَ مَرْعَاهَا ثُمَّ فِيهَا بَعْدُ مُتَنَفَّسٌ وَ مُضْطَرَبٌ لِلنَّاسِ إِذَا احْتَاجُوا إِلَى الِاسْتِبْدَالِ بِأَوْطَانِهِمْ وَ كَمْ بَيْدَاءَ وَ كَمْ فَدْفَدٍ حَالَتْ قُصُوراً وَ جِنَاناً بِانْتِقَالِ النَّاسِ إِلَيْهَا وَ حُلُولِهِمْ فِيهَا

And perhaps one would deny these empty voids and desolate wilderness, and he would be saying, 'What is the benefit in these? These are a shelter for these wild beasts and their places and their pastures. Then, in these afterwards is an outlet and disturbance for the people when they are needy to change their homeland. So, many deserts, and how many wastelands became castles and gardens by the transfer of the people to it and their arrival in these.

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وَ لَوْ لَا سَعَةُ الْأَرْضِ وَ فُسْحَتُهَا لَكَانَ النَّاسُ كَمَنْ هُوَ فِي حِصَارٍ ضَيِّقٍ لَا يَجِدُ مَنْدُوحَةً عَنْ وَطَنِهِ إِذَا أَحْزَنَهُ أَمْرٌ يَضْطَرُّهُ إِلَى الِانْتِقَالِ عَنْهُ

And had the earth not been capacious and open spaced, the people would be like one who is in a siege, restricted, not finding an option from his homeland, when a matter of a group makes him desperate to the transfer away from it.

ثُمَّ فَكِّرْ فِي خَلْقِ هَذِهِ الْأَرْضِ عَلَى مَا هِيَ عَلَيْهِ حِينَ خُلِقَتْ رَاتِبَةً رَاكِنَةً فَيَكُونُ مُوَطَّناً مُسْتَقَرّاً لِلْأَشْيَاءِ فَيَتَمَكَّنُ النَّاسُ مِنَ السَّعْيِ عَلَيْهَا فِي مَآرِبِهِمْ وَ الْجُلُوسِ عَلَيْهَا لِرَاحَتِهِمْ وَ النَّوْمِ لِهُدُوئِهِمْ وَ الْإِتْقَانِ لِأَعْمَالِهِمْ

Then think regarding the creation of this earth upon what it is upon, where it has been Created wet, static, so it would become a stable homeland for the things. The people are enabled from the capaciousness upon it in their purposes, and the sitting upon it for their rest, and the sleep for their calmness, and the workmanship for their works.

فَإِنَّهَا لَوْ كَانَتْ رَجْرَاجَةً مُتَكَفِّئَةً لَمْ يَكُونُوا يَسْتَطِيعُونَ أَنْ يُتْقِنُوا الْبِنَاءَ وَ التِّجَارَةَ وَ الصِّنَاعَةَ وَ مَا أَشْبَهَ ذَلِكَ بَلْ كَانُوا لَا يَتَهَنَّؤُونَ بِالْعَيْشِ وَ الْأَرْضُ تَرْتَجُّ مِنْ تَحْتِهِمْ

So, if it had been shaking, reclining, they would not have been able to master the construction, and the trading, and the manufacturing, and what resembles that. But, they would not be enjoying the life while the ground was shaking beneath them.

وَ اعْتَبِرْ ذَلِكَ بِمَا يُصِيبُ النَّاسَ حِينَ الزَّلَازِلِ عَلَى قِلَّةِ مَكْثِهَا حَتَّى يَصِيرُوا إِلَى تَرْكِ مَنَازِلِهِمْ وَ الْهَرَبِ عَنْهَا فَإِنْ قَالَ قَائِلٌ فَلِمَ صَارَتْ هَذِهِ الْأَرْضُ تُزَلْزَلُ قِيلَ لَهُ إِنَّ الزَّلْزَلَةَ وَ مَا أَشْبَهَهَا مَوْعِظَةٌ وَ تَرْهِيبٌ يُرَهَّبُ بِهَا النَّاسُ لِيَرْعُوا عَنِ الْمَعَاصِي

And consider that with what hits the people where there is the earthquake for a little while, until they become leaving their houses and fleeing from these. If a speaker were to say, 'Why did this earth come to be with the tremors?' It would be said to him, 'The earthquake and what resembles it is a preaching and an intimidation, the people being intimidated by it, to warn them and take them away from the acts of disobedience.

وَ كَذَلِكَ مَا يَنْزِلُ بِهِمْ مِنَ الْبَلَاءِ فِي أَبْدَانِهِمْ وَ أَمْوَالِهِمْ يَجْرِي فِي التَّدْبِيرِ عَلَى مَا فِيهِ صَلَاحُهُمْ وَ اسْتِقَامَتُهُمْ وَ يُدَّخَرُ لَهُمْ إِنْ صَلَحُوا مِنَ الثَّوَابِ وَ الْعِوَضِ فِي الْآخِرَةِ مَا لَا يَعْدِلُهُ شَيْءٌ مِنْ أُمُورِ الدُّنْيَا وَ رُبَّمَا عُجِّلَ ذَلِكَ فِي الدُّنْيَا إِذَا كَانَ ذَلِكَ فِي الدُّنْيَا صَلَاحاً لِلْعَامَّةِ وَ الْخَاصَّةِ

And like that is what descend with them from the affliction in their bodies and their wealth, flowing in the arrangement upon what therein is their correction and their integrity, and hoarding for them, if they correct themselves, the Rewards and the replacements in the Hereafter what nothing from the affairs of the world can be equated with; and sometimes hasten that in the world, when that was in the world a correction of the general ones and the special ones.

ثُمَّ إِنَّ الْأَرْضَ فِي طِبَاعِهَا الَّذِي طَبَعَهَا اللَّهُ عَلَيْهِ بَارِدَةٌ يَابِسَةٌ وَ كَذَلِكَ الْحِجَارَةُ وَ إِنَّمَا الْفَرْقُ بَيْنَهَا وَ بَيْنَ الْحِجَارَةِ فَضْلُ يُبْسٍ فِي الْحِجَارَةِ أَ فَرَأَيْتَ لَوْ أَنَّ الْيُبْسَ أَفْرَطَ عَلَى الْأَرْضِ قَلِيلًا حَتَّى تَكُونَ حَجَراً صَلْداً أَ كَانَتْ تُنْبِتُ هَذَا النَّبَاتَ الَّذِي بِهِ حَيَاةُ الْحَيَوَانِ وَ كَانَ يُمْكِنُ بِهَا حَرْثٌ أَوْ بِنَاءٌ أَ فَلَا تَرَى كَيْفَ نَقَصَتْ عَنْ يُبْسِ الْحِجَارَةِ وَ جُعِلَتْ عَلَى مَا هِيَ عَلَيْهِ مِنَ اللِّينِ وَ الرَّخَاوَةِ وَ لِيَتَهَيَّأَ لِلِاعْتِمَادِ

Then, the earth, in its nature which Allah-azwj Natured it upon, is cold, dry, and like that are the rocks. But rather, the difference between it and the rock is the extra dryness in the rocks. Do you not see, if that dryness is overdone upon the earth a little until the rocks become rock solid, would the vegetation grow with this growth by which is like of the animals? And would it have enabled a farm or a construction? Do you not see how the dryness is concentrated in the rock, and it has been Made what it is upon from the softness, and the laxity and the preparedness for the deliberation?

وَ مِنْ تَدْبِيرِ الْحَكِيمِ جَلَّ وَ عَلَا فِي خَلْقِهِ الْأَرْضَ أَنَّ مَهَبَّ الشَّمَالِ أَرْفَعُ مِنْ مَهَبِّ الْجَنُوبِ فَلَمْ يَجْعَلِ اللَّهُ عَزَّ وَ جَلَّ كَذَلِكَ إِلَّا لِتَنْحَدِرَ الْمِيَاهُ عَلَى وَجْهِ الْأَرْضِ فَتَسْقِيَهَا وَ تَرْوِيَهَا ثُمَّ يُفِيضَ آخِرَ ذَلِكَ إِلَى الْبَحْرِ فَكَمَا يُرْفَعُ أَحَدُ جَانِبَيِ السَّطْحِ وَ يُخْفَضُ الْآخَرُ لِيَنْحَدِرَ الْمَاءُ عَنْهُ وَ لَا تَقُومَ عَلَيْهِ كَذَلِكَ جُعِلَ مَهَبُّ الشَّمَالِ أَرْفَعَ مِنْ مَهَبِّ الْجَنُوبِ لِهَذِهِ الْعِلَّةِ بِعَيْنِهَا وَ لَوْ لَا ذَلِكَ لَبَقِيَ الْمَاءُ مُتَحَيِّراً عَلَى وَجْهِ الْأَرْضِ فَكَانَ يَمْنَعُ النَّاسَ مِنْ أَعْمَالِهَا وَ يَقْطَعُ الطُّرُقَ وَ الْمَسَالِكَ

And from the arrangement of the Wise, Majestic and Exalted, in the creation of the earth is that the northern side is higher than the south. Why did Allah-azwj Mighty and Majestic Make it like that except for trickling the waters upon the surface of the earth to quench it and irrigate it? Then that overflows into the sea. It is as if one side of the roof is higher, and the other is lower to trickle the water away from it and not to stand still upon it. Like that He-azwj Made the northern side to be higher than the southern side for this reason exactly. And had it not been that the water would have remained confused upon the surface of the earth, and it would have prevented the people from their works, and cut off the roads and the pathways.

ثُمَّ الْمَاءُ لَوْ لَا كَثْرَتُهُ وَ تَدَفُّقُهُ فِي الْعُيُونِ وَ الْأَوْدِيَةِ وَ الْأَنْهَارِ لَضَاقَ عَمَّا يَحْتَاجُ النَّاسُ إِلَيْهِ لِشُرْبِهِمْ وَ شُرْبِ أَنْعَامِهِمْ وَ مَوَاشِيهِمْ وَ سَقْيِ زُرُوعِهِمْ وَ أَشْجَارِهِمْ وَ أَصْنَافِ غَلَّاتِهِمْ وَ شُرْبِ مَا يَرِدُهُ مِنَ الْوُحُوشِ وَ الطَّيْرِ وَ السِّبَاعِ وَ تَتَقَلَّبُ فِيهِ الْحِيتَانُ وَ دَوَابُّ الْمَاءِ

Then, the water, had it not been for its abundance and its being dispelled into the rivers, and the valleys, it would have been constricted upon what the people are needy to, for their drinking, and the drinking of their cattle and their livestock, and quench their plants and their trees and types of their harvests; and the drinking of whatever comes to it from the wild animals, and the birds, and the predators, and the fishes and creatures of the water fluctuate in it.

وَ فِيهِ مَنَافِعُ أُخَرُ أَنْتَ بِهَا عَارِفٌ وَ عَنْ عِظَمِ مَوْقِعِهَا غَافِلٌ فَإِنَّهُ سِوَى الْأَمْرِ الْجَلِيلِ الْمَعْرُوفِ مِنْ غَنَائِهِ فِي إِحْيَاءِ جَمِيعِ مَا عَلَى الْأَرْضِ مِنَ الْحَيَوَانِ وَ النَّبَاتِ يُمْزَجُ بِالْأَشْرِبَةِ فَتَلِينُ وَ تَطِيبُ لِشَارِبِهَا وَ بِهِ تُنَظَّفُ الْأَبْدَانُ وَ الْأَمْتِعَةُ مِنَ الدَّرَنِ الَّذِي يَغْشَاهَا وَ بِهِ يُبَلُّ التُّرَابُ فَيَصْلُحُ لِلِاعْتِمَالِ وَ بِهِ نَكُفُّ عَادِيَةَ النَّارِ إِذَا اضْطَرَمَتْ وَ أَشْرَفَ النَّاسُ عَلَى الْمَكْرُوهِ وَ بِهِ يَسْتَحِمُّ الْمُتْعِبُ الْكَالُّ فَيَجِدُ الرَّاحَةَ مِنْ أَوْصَابِهِ إِلَى أَشْبَاهِ هَذَا مِنَ الْمَآرِبِ الَّتِي تَعْرِفُ عِظَمَ مَوْقِعِهَا فِي وَقْتِ الْحَاجَةِ إِلَيْهَا

And in it is another benefit. You know it, and about the greatness of its occurrence, you are heedless, for it is the same majestic matter, the well know from its abundance in reviving the entirety of what is upon the earth, from the animals and the vegetation mingling with the drinking, so it softens and becomes good for it to be drunk; and by it the bodies are cleaned, and the dead from the dust which engulfs it, and by it the soil humidifies and is correct for the utilisation, and by it the fire is doused (soaked) when it inflames and the people face upon its abhorrence, and by it the dyer dyes what he dyes with it, and by it the tired calf is bathed

and finds the rest from its injuries, to the likes of this from the purposes which you recognised the greatness of its occurrence in the time of need to it.

فَإِنْ شَكَكْتَ فِي مَنْفَعَةِ هَذَا الْمَاءِ الْكَثِيرِ الْمُتَرَاكِمِ فِي الْبِحَارِ وَ قُلْتَ مَا الْإِرْبُ فِيهِ فَاعْلَمْ أَنَّهُ مُكْتَنَفٌ وَ مُضْطَرَبٌ مَا لَا يُحْصَى مِنْ أَصْنَافِ السَّمَكِ وَ دَوَابِّ الْبَحْرِ وَ مَعْدِنِ اللُّؤْلُؤِ وَ الْيَاقُوتِ وَ الْعَنْبَرِ وَ أَصْنَافٍ شَتَّى تُسْتَخْرَجُ مِنَ الْبَحْرِ وَ فِي سَوَاحِلِهِ مَنَابِتُ الْعُودِ الْيَلَنْجُوجِ وَ ضُرُوبٌ مِنَ الطِّيبِ وَ الْعَقَاقِيرِ

So, if you were to doubt in the benefits of this abundant water accumulating in the ocean, and you say, 'What is the purpose in it?', then know that it is encompassed and turbulent with what cannot be counted, from the types of fish and creatures of the sea, and a mine of pearls and the sapphire and amber, and various types being extracted from the sea; and in its coasts grows the Oud and the driftwood, and a variety of the perfumes and the medicines.

ثُمَّ هُوَ بَعْدُ مَرْكَبُ النَّاسِ وَ مَحْمِلٌ لِهَذِهِ التِّجَارَاتِ الَّتِي تُجْلَبُ مِنَ الْبُلْدَانِ الْبَعِيدَةِ كَمِثْلِ مَا يُجْلَبُ مِنَ الصِّينِ إِلَى الْعِرَاقِ وَ مِنَ الْعِرَاقِ إِلَى الْعِرَاقِ فَإِنَّ هَذِهِ التِّجَارَاتِ لَوْ لَمْ يَكُنْ لَهَا مَحْمِلٌ إِلَّا عَلَى الظَّهْرِ لَبَارَتْ وَ بَقِيَتْ فِي بُلْدَانِهَا وَ أَيْدِي أَهْلِهَا لِأَنَّ أَجْرَ حَمْلِهَا كَانَ يُجَاوِزُ أَثْمَانَهَا فَلَا يَتَعَرَّضُ أَحَدٌ لِحَمْلِهَا وَ كَانَ يَجْتَمِعُ فِي ذَلِكَ أَمْرَانِ أَحَدُهُمَا فَقْدُ أَشْيَاءَ كَثِيرَةٍ تَعْظُمُ الْحَاجَةُ إِلَيْهَا وَ الْآخَرُ انْقِطَاعُ مَعَاشِ مَنْ يَحْمِلُهَا وَ يَتَعَيَّشُ بِفَضْلِهَا

Then, after its composition by the people, and carried to these trades which are brought from distant cities, like what is brought from China to Iraq, and from Iraq to China, for these trades, if there had not been a carrier for it except upon the back, would have broken and remained in its city and in the hands of its people, because the wages of carrying it would have exceeded its cost, therefore no one would be exposed (agree) to carrying it. And two matters would have gathered in that – one of that is the loss of a lot of things maximising the need to it, and the other, cutting off the livelihood of the one carrying it and living by the grace of it.

وَ هَكَذَا الْهَوَاءُ لَوْ لَا كَثْرَتُهُ وَ سَعَتُهُ لَاخْتَنَقَ هَذَا الْأَنَامُ مِنَ الدُّخَانِ وَ الْبُخَارِ الَّتِي يَتَحَيَّرُ فِيهِ وَ يَعْجِزُ عَمَّا يُحَوَّلُ إِلَى السَّحَابِ وَ الضَّبَابِ أَوَّلًا أَوَّلًا وَ قَدْ تَقَدَّمَ مِنْ صِفَتِهِ مَا فِيهِ كِفَايَةٌ

And similar to that is the air, if it had not been abundant, capacious, it would have choked the cattle from the smoke and the vapour which they would be hesitating in, and frustrated from what is turned into the cloud and the fog first of all, and there has preceded from its description what therein is sufficiency.

وَ النَّارُ أَيْضاً كَذَلِكَ فَإِنَّهَا لَوْ كَانَتْ مَبْثُوثَةً كَالنَّسِيمِ وَ الْمَاءِ كَانَتْ تُحْرِقُ الْعَالَمَ وَ مَا فِيهِ وَ لَمْ يَكُنْ بُدٌّ مِنْ ظُهُورِهَا فِي الْأَحَايِينِ لِغَنَائِهَا فِي كَثِيرٍ مِنَ الْمَصَالِحِ فَجُعِلَتْ كَالْمَخْزُونَةِ فِي الْأَخْشَابِ تُلْتَمَسُ عِنْدَ الْحَاجَةِ إِلَيْهَا وَ تُمْسَكُ بِالْمَادَّةِ وَ الْحَطَبِ مَا احْتِيجَ إِلَى بَقَائِهَا لِئَلَّا تَخْبُوَ

And the fire as well is like that, if it had been transmitted like the gentle breeze and the water, it would incinerate the world and whatever is in it, and it would not have been a must that it should appear in the two states of its abundance in many of the interests, so it was Made to be like the treasure inside the timber, sought during the need to it, and withheld with the essence and the firewood what is needed to is survival lest it freezes.

فَلَا هِيَ تُمْسَكُ بِالْمَادَّةِ وَ الْحَطَبِ فَتَعْظُمُ الْمَئُونَةُ فِي ذَلِكَ وَ لَا هِيَ تَظْهَرُ مَبْثُوثَةً فَتُحْرِقُ كُلَّمَا هِيَ فِيهِ بَلْ هِيَ عَلَى تَهْيِئَةٍ وَ تَقْدِيرٍ اجْتَمَعَ فِيهَا الِاسْتِمْتَاعُ بِمَنَافِعِهَا وَ السَّلَامَةُ مِنْ ضَرَرِهَا

Therefore, it is withheld with the essence and the firewood to magnify the assistance in that, and it is not transmitted so it would incinerate all what it is in, but it is upon a preparation and a measurement gathered in it the enjoyment of its benefits and the safety from its harm.

ثُمَّ فِيهَا خَلَّةٌ أُخْرَى وَ هِيَ أَنَّهَا مِمَّا خُصَّ بِهِ الْإِنْسَانُ دُونَ جَمِيعِ الْحَيَوَانِ لِمَا لَهُ فِيهَا مِنَ الْمَصْلَحَةِ فَإِنَّهُ لَوْ فَقَدَ النَّارَ لَعَظُمَ مَا يَدْخُلُ عَلَيْهِ مِنَ الضَّرَرِ فِي مَعَاشِهِ فَأَمَّا الْبَهَائِمُ فَلَا تَسْتَعْمِلُ النَّارَ وَ لَا تَسْتَمْتِعُ بِهَا وَ لَمَّا قَدَّرَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ هَذَا هَكَذَا خَلَقَ لِلْإِنْسَانِ كَفّاً وَ أَصَابِعَ مُهَيَّأَةً لِقَدْحِ النَّارِ وَ اسْتِعْمَالِهَا وَ لَمْ يُعْطِ الْبَهَائِمَ مِثْلَ ذَلِكَ لَكِنَّهَا أُغْنِيَتْ بِالصَّبْرِ عَلَى الْجُفَاءِ وَ الْخَلَلِ فِي الْمَعَاشِ لِكَيْلَا يَنَالَهَا فِي فَقْدِ النَّارِ مَا يَنَالُ الْإِنْسَانَ

Then, in it is another manner, and it is that it is from what the human being has been particularised with besides the entirety of the animals to what there is for him an interest in it, for if he loses the fire, it would be grievous what would enter upon him from the harm in his life. As for the animals, they do not utilise the fire not do they enjoy with it, and for what Allah-azwj Mighty and Majestic had Determined that this happens like that. He-azwj Created for the human being, a palm and fingers prepared to ignite the fire and utilise it, and did not Give the animals the like of that, but these are assisted with the sight upon the staleness and the disturbance in the life, lest it comes upon them regarding the loss of the fire what would come upon the human being.

وَ أُنَبِّئُكَ مِنْ مَنَافِعِ النَّارِ عَلَى خَلَّةٍ صَغِيرَةٍ عَظِيمٍ مَوْقِعُهَا وَ هِيَ هَذَا الْمِصْبَاحُ الَّذِي يَتَّخِذُهُ النَّاسُ فَيَقْضُونَ بِهِ حَوَائِجَهُمْ مَا شَاءُوا مِنْ لَيْلِهِمْ وَ لَوْ لَا هَذِهِ الْخَلَّةُ لَكَانَ النَّاسُ تُصْرَفُ أَعْمَارُهُمْ بِمَنْزِلَةِ مَنْ فِي الْقُبُورِ فَمَنْ كَانَ يَسْتَطِيعُ أَنْ يَكْتُبَ أَوْ يَحْفَظَ أَوْ يَنْسِجَ فِي ظُلْمَةِ اللَّيْلِ وَ كَيْفَ كَانَتْ حَالُ مَنْ عُرِضَ لَهُ وَجَعٌ فِي وَقْتٍ مِنْ أَوْقَاتِ اللَّيْلِ فَاحْتَاجَ إِلَى أَنْ يُعَالِجَ ضِمَاداً أَوْ سَفُوفاً أَوْ شَيْئاً يَسْتَشْفِي بِهِ

And I-asws shall inform you of the benefits of the fire upon the small creation in a great place, and it is this lamp which the people take to and they are fulfilling their needs with it, whatever they so desire from their nights. And had it not been these characteristics, the people would have utilised their building at the status of the ones in the graves. So, who could have been able to write, or preserve, or weave in the darkness of the night? And how would have been the state of one exposed to a pain during a time from the times of the night, and is needy for the treatment of dressing, or (medicinal) powder, or something to be healed with?

فَأَمَّا مَنَافِعُهَا فِي نَضْجِ الْأَطْعِمَةِ وَ دفء [دَفَاءِ] الْأَبْدَانِ وَ تَجْفِيفِ أَشْيَاءَ وَ تَحْلِيلِ أَشْيَاءَ وَ أَشْبَاهِ ذَلِكَ فَأَكْثَرُ مِنْ أَنْ تُحْصَى وَ أَظْهَرُ مِنْ أَنْ تُخْفَى.

So, as for its benefits in cooking the meals, and defending the bodies, and drying the things, and analysing the things, and the likes of that are more than can be counted, and (more) apparent than are hidden''.[93]

12- الدُّرُّ الْمَنْثُورُ، سُئِلَ عَنِ ابْنِ عَبَّاسٍ هَلْ تَحْتَ الْأَرْضِ خَلْقٌ قَالَ نَعَمْ أَ لَا تَرَى إِلَى قَوْلِهِ تَعَالَى خَلَقَ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَ.

(The non-Shia book) 'Al Durr Al Mansour' –

[93] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 11

'Ibn Abbas was asked, 'Are there any creatures beneath the ground?' He said, 'Yes, don't you see Words of the Exalted: ***Created the seven skies, and from the earth similar to these. The Command descends between these [65:12]***?''[94] (Not a Hadeeth + non-Shia source)

13- وَ عَنْ قَتَادَةَ فِي قَوْلِهِ سَبْعَ سَماواتٍ وَ مِنَ الْأَرْضِ مِثْلَهُنَ قَالَ فِي كُلِّ سَمَاءٍ وَ كُلِّ أَرْضٍ خَلْقٌ مِنْ خَلْقِهِ وَ أَمْرٌ مِنْ أَمْرِهِ وَ قَضَاءٌ مِنْ قَضَائِهِ.

And from Qatada – Regarding His[-azwj] Words: ***seven skies, and from the earth similar to these. [65:12]***. He said, 'In every sky and in every earth, there are creatures from His[-azwj] creation, and Commands from His[-azwj] Commands, and Judgments from His[-azwj] Judgments''.[95] (Not a Hadeeth + non-Shia source)

14- وَ عَنْ مُجَاهِدٍ فِي قَوْلِهِ يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَ قَالَ مِنَ السَّمَاءِ السَّابِعَةِ إِلَى الْأَرْضِ السَّابِعَةِ مَلْفُوفَةً.

And from Mujahid – regarding His[-azwj] Words: ***The Command descends between these [65:12]***. He said, 'From the seventh sky to the seventh earth, wrapped up''.[96] (Not a Hadeeth + non-Shia source)

15- وَ عَنِ الْحَسَنِ فِي الْآيَةِ قَالَ بَيْنَ كُلِّ سَمَاءٍ وَ أَرْضٍ خَلْقٌ وَ أَمْرٌ.

And from Al-Hassan – regarding the Verse. He said, 'Between every sky and earth there are creatures and Commands''.[97] (Not a Hadeeth + non-Shia source)

16- وَ عَنِ ابْنِ جَرِيجٍ قَالَ: بَلَغَنِي أَنَّ عَرْضَ كُلِّ سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ وَ أَنَّ بَيْنَ كُلِّ أَرْضَيْنِ مَسِيرَةُ خَمْسِمِائَةِ سَنَةٍ وَ أُخْبِرْتُ أَنَّ الرِّيحَ بَيْنَ الْأَرْضِ الثَّانِيَةِ وَ الثَّالِثَةِ وَ الْأَرْضُ السَّابِعَةُ فَوْقَ الثَّرَى وَ اسْمُهَا تُخُومٌ وَ أَنَّ أَرْوَاحَ الْكُفَّارِ فِيهَا فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أُلْقِتْهُمْ إِلَى بَرَهُوتَ

And from Ibn Jareeh who said,

'It has reached me that the width of each sky is a travel distance of five hundred years and that between each of the earths there is a travel distance of five hundred years, and I am informed that the wind between the second and the third earth and the seventh earth above the soil, and its name is 'Takhoum', and that the souls of the Kafirs are in it. So when it will be the Day of Qiyamah, they would be thrown with into Barhout.

وَ الثَّرَى فَوْقَ الصَّخْرَةِ الَّتِي قَالَ اللَّهُ فِي صَخْرَةٍ وَ الصَّخْرَةُ عَلَى الثَّوْرِ لَهُ قَرْنَانِ وَ لَهُ ثَلَاثُ قَوَائِمَ يَبْتَلِعُ مَاءَ الْأَرْضِ كُلَّهَا يَوْمَ الْقِيَامَةِ وَ الثَّوْرُ عَلَى الْحُوتِ وَ ذَنَبُ الْحُوتِ عِنْدَ رَأْسِهِ مُسْتَدِيرٌ تَحْتَ الْأَرْضِ السُّفْلَى وَ طَرَفَاهُ مُنْعَقِدَانِ تَحْتَ الْعَرْشِ

And the soil is above the rock which Allah[-azwj] Said regarding a rock, and the rock is upon the bull having two horns for it, and there are three legs for it. It will swallow up the water of the earth, all of it, on the Day of Qiyamah, and the bull is upon the fish, and the tail of the fish is by its head, roaming beneath the lowest earth, and its sides are joined beneath the Throne.

[94] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 12
[95] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 13
[96] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 14
[97] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 15

وَ يُقَالُ الْأَرْضُ السُّفْلَى عُمُدٌ بَيْنَ قَرْنَيِ الثَّوْرِ وَ يُقَالُ بَلْ عَلَى ظَهْرِهِ وَ اسْمُهَا يهموت

And it is said that the lowest earth is extended between the two horns of the bull. And it is said, but upon it's back, and its name is Yahmout.

وَ أُخْبِرْتُ أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ سَأَلَ النَّبِيَّ ص عَلَى مَا الْحُوتُ قَالَ عَلَى مَاءٍ أَسْوَدَ وَ مَا أُخِذَ مِنْهُ الْحُوتُ إِلَّا كَمَا أُخِذَ حُوتٌ مِنْ حِيتَانِكُمْ مِنْ بَحْرٍ مِنْ هَذِهِ الْبِحَارِ

And I am informed that Abdullah Bin Salam asked the Prophet[-saww], 'What is the fish upon?' He[-saww] said: 'Upon black water, and the fish does not take from it except like what a whale from your fishes would be taking from the sea, from these oceans'.

وَ حُدِّثْتُ أَنَّ إِبْلِيسَ يُغَلْغِلُ إِلَى الْحُوتِ فَيُعْظِمُ لَهُ نَفْسَهُ وَ قَالَ لَيْسَ خَلْقٌ بِأَعْظَمَ مِنْكَ عِزّاً وَ لَا أَقْوَى مِنْكَ فَوَجَدَ الْحُوتُ فِي نَفْسِهِ فَتَحَرَّكَ فَمِنْهُ تَكُونُ الزَّلْزَلَةُ إِذَا تَحَرَّكَ فَبَعَثَ اللَّهُ حُوتاً صَغِيراً فَأَسْكَنَهُ فِي أُذُنِهِ فَإِذَا ذَهَبَ يَتَحَرَّكُ تَحَرَّكَ الَّذِي فِي أُذُنِهِ فَيَسْكُنُ.

And I have been narrated to that Iblees[-la] get to the whale, so he[-la] himself[-la] for it and said, 'There is no creature mightier than you in might, nor stronger than you'. So the whale found within itself, and it moved. From it becomes the earthquake, when it moves. Allah[-azwj] Sends a small fish and Settles it in its earth. When it goes to move, that which is in its ear, moves, so it calms down''.[98] (Non-Shia source)

17- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ مِنَ الْأَرْضِ مِثْلَهُنَ قَالَ سَبْعُ أَرَضِينَ فِي كُلِّ أَرْضٍ نَبِيٌّ كَنَبِيِّكُمْ وَ آدَمُ كَآدَمَ وَ نُوحٌ كَنُوحٍ وَ إِبْرَاهِيمُ كَإِبْرَاهِيمَ وَ عِيسَى كَعِيسَى.

And from Ibn Abbas – regarding His[-azwj] Words: ***and from the earth similar to these. [65:12]***. He said, 'Seven earths, in every earth there is a Prophet[-as] like your Prophet[-saww], and an Adam[-as] like your Adam[-as], and a Noah[-as] like your Noah[-as], and an Ibrahim[-as] like your Ibrahim[-as], and an Isa[-as] like your Isa[-as]''.[99] (Not a Hadeeth + non-Shia source)

18- وَ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْأَرَضِينَ بَيْنَ كُلِّ أَرْضٍ وَ الَّتِي تَلِيهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ الْعُلْيَا مِنْهَا عَلَى ظَهْرِ حُوتٍ قَدِ الْتَقَى طَرَفَاهُ فِي السَّمَاءِ وَ الْحُوتُ عَلَى صَخْرَةٍ وَ الصَّخْرَةُ بِيَدِ مَلَكٍ وَ الثَّانِيَةُ مَسْجَنُ الرِّيحِ

And from Ibn Umar who said,

'Rasool-Allah[-saww] said: 'The earths are such, between each earth and the one which follows it, there is a travel distance of five hundred years, and highest of these is upon a back of a whale, having casts its sides in the sky, and the whale is upon a rock, and the rock is in the hand of an Angel; and the second is a prisoner of the wind.

[98] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 16
[99] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 17

فَلَمَّا أَرَادَ اللَّهُ أَنْ يُهْلِكَ عَاداً أَمَرَ خَازِنَ الرِّيحِ أَنْ يُرْسِلَ عَلَيْهِمْ رِيحاً يَهْلِكُ عَاداً فَقَالَ يَا رَبِّ أُرْسِلُ عَلَيْهِمْ مِنَ الرِّيحِ قَدْرَ مَنْخِرِ الثَّوْرِ فَقَالَ لَهُ الْجَبَّارُ إِذَنْ تُكْفِأَ الْأَرْضُ وَ مَنْ عَلَيْهَا وَ لَكِنْ أَرْسِلْ عَلَيْهِمْ بِقَدْرِ خَاتَمٍ فَهِيَ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ ما تَذَرُ مِنْ شَيْءٍ أَتَتْ عَلَيْهِ إِلَّا جَعَلَتْهُ كَالرَّمِيمِ وَ الثَّالِثَةُ فِيهَا حِجَارَةُ جَهَنَّمَ وَ الرَّابِعَةُ فِيهَا كِبْرِيتُ جَهَنَّمَ

When Allah-azwj Wanted to Destroy the (people of) Aad, He-azwj Commanded the keeper of the wind to send a wind unto them to destroy (people of) Aad. He said, 'O Lord-azwj! Shall I send upon them from the wind, a measurement of a nostril of the bull?' the Subduer Said to him: "Then it would suffice the earth and the ones upon it, but Send upon them a measurement of a rind!" So it is which Allah-azwj Said in His-azwj Book: ***It did not leave anything it came upon except it made it to be like dust [51:42]***. And the third, there are rocks of Hell in it, and the fourth, there is sulphur of Hell in it'.

فَقَالُوا يَا رَسُولَ اللَّهِ أَ لِلنَّارِ كِبْرِيتٌ

They said, 'O Rasool-Allah-saww! Is there sulphur or the Fire?'

قَالَ نَعَمْ وَ الَّذِي نَفْسِي بِيَدِهِ إِنَّ فِيهَا لَأَوْدِيَةً مِنْ كِبْرِيتٍ لَوْ أَرْسَلَ فِيهَا الْجِبَالَ الرَّوَاسِيَ لَمَاعَتْ وَ الْخَامِسَةُ فِيهَا حَيَّاتُ جَهَنَّمَ إِنَّ أَفْوَاهَهَا كَالْأَوْدِيَةِ تَلْسَعُ الْكَافِرَ اللَّسْعَةَ فَلَا يَبْقَى مِنْهُ لَحْمٌ عَلَى وَضَمٍ

He-saww said: 'Yes, by the One-azwj in Whose Hand is my-saww soul! There are valleys of sulphur in it. If it were to be sent to the tall mountains, they would shine. And the fifth, there are serpents of Hell in it. Their mouths are like the valleys, stinging the Kafir with such stings there will not remain any flesh from him upon a bone.

وَ السَّادِسَةُ فِيهَا عَقَارِبُ جَهَنَّمَ إِنَّ أَدْنَى عَقْرَبَةٍ مِنْهَا كَالْبِغَالِ الْمُؤَكَّفَةِ تَضْرِبُ الْكَافِرَ ضَرْبَةً يُنْسِيهِ ضَرْبُهَا حَرَّ جَهَنَّمَ وَ السَّابِعَةُ فِيهَا سَقَرُ وَ فِيهَا إِبْلِيسُ مُصَفَّدٌ بِالْحَدِيدِ يَدٌ أَمَامَهُ وَ يَدٌ خَلْفَهُ فَإِذَا أَرَادَ اللَّهُ أَنْ يُطْلِقَهُ لِمَا يَشَاءُ أَطْلَقَهُ.

And the sixth, there are scorpions of Hell in it. The smallest of the scorpions from these is like the saddled mule. It will strike the Kafir with such a strike, he will forget the heat of Hell. And the seventh, in it is 'Saqar', and therein is Iblees-la handcuffed with the iron, a hand in front of him-la and a hand behind him-la. When Allah-azwj Wants to Free him-la when He-azwj so Desires to, will free him-la'' (How Iblees-la will ever be released from Fire).[100] (Non-Shia source)

19- وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ قَالَ رَسُولُ اللَّهِ ص كَنَفُ الْأَرْضِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ الثَّانِيَةُ مِثْلُ ذَلِكَ وَ مَا بَيْنَ كُلِّ أَرْضٍ أَرْضَيْنِ مِثْلَ ذَلِكَ.

And from Abu Al Darda'a who said,

'Rasool-Allah-saww said: 'The protective wind of the earth is a travel distance of five hundred years, and the third is similar to that, and whatever is between every earth, two earths, is like that'.[101] (Non-Shia source)

20- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَيِّدُ السَّمَاوَاتِ السَّمَاءُ الَّتِي فِيهَا الْعَرْشُ وَ سَيِّدُ الْأَرَضِينَ الْأَرْضُ الَّتِي نَحْنُ فِيهَا.

[100] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 18
[101] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 19

And from Ibn Abbas who said, ‘Chief of the skies is the sky in which is the Throne, and chief of the earths is the earth which we are in’’.[102] (Not a Hadeeth + non-Shia source)

21- وَ عَنْ كَعْبٍ قَالَ: الْأَرَضُونَ السَّبْعُ عَلَى صَخْرَةٍ وَ الصَّخْرَةُ فِي كَفِّ مَلَكٍ وَ الْمَلَكُ عَلَى جَنَاحِ الْحُوتِ وَ الْحُوتُ فِي الْمَاءِ عَلَى الرِّيحِ وَ الرِّيحُ عَلَى الْهَوَاءِ رِيحٌ عَقِيمٌ لَا تُلْقِحُ وَ إِنَّ قُرُونَهَا مُعَلَّقَةٌ بِالْعَرْشِ.

And from Ka’ab who said,

‘The seven earths are upon a rock, and the rock is in a palm of an Angel, and the Angel is upon a wing of the whale, and the whale is in the water upon the wind, and the wind is upon the air, a sterile wind which does not pollinate, and that its horns are suspended with the Throne’’.[103] (Not a Hadeeth + non-Shia source)

22- وَ عَنْ أَبِي مَالِكٍ قَالَ: الصَّخْرَةُ الَّتِي تَحْتَ الْأَرْضِ مُنْتَهَى الْخَلْقِ عَلَى أَرْجَائِهَا أَرْبَعَةُ أَمْلَاكٍ رُءُوسُهُمْ تَحْتَ الْعَرْشِ.

And from Abu Malik who said,

‘The rock which is beneath the earth, is an end-point of the creation. There are four Angels upon its edges. Their heads are beneath the Throne’’.[104] (Not a Hadeeth + non-Shia source)

23- وَ عَنْهُ قَالَ: الصَّخْرَةُ تَحْتَ الْأَرَضِينَ عَلَى حُوتٍ وَ السِّلْسِلَةُ فِي أُذُنِ الْحُوتِ.

And from him, said, ‘The rock beneath the earths is upon a whale, and there is a chain in the ear of the whale’’.[105] (Not a Hadeeth + non-Shia source)

24- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمُ فَقَالَ لَهُ اكْتُبْ قَالَ يَا رَبِّ وَ مَا أَكْتُبُ قَالَ اكْتُبِ الْقَدَرَ يَجْرِي مِنْ ذَلِكَ الْيَوْمِ بِمَا هُوَ كَائِنٌ إِلَى أَنْ تَقُومَ السَّاعَةُ

And from Ibn Abbas who said,

‘The first thing Allah-azwj Created was the Pen. He-azwj Said to it: “Write!” It said, ‘O Lord-azwj! And what shall I write?’ He-azwj Said: “Write the Pre-determination to flow from that day with whatever is to happen up to the establishment of the Hour!”

ثُمَّ طَوَى الْكِتَابَ وَ رَفَعَ الْقَلَمَ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَارْتَفَعَ بُخَارُ الْمَاءِ فَفُتِقَتْ مِنْهُ السَّمَاوَاتُ ثُمَّ خُلِقَ النُّونُ فَبُسِطَتْ عَلَيْهِ الْأَرْضُ وَ الْأَرْضُ عَلَى ظَهْرِ النُّونِ فَاضْطَرَبَ النُّونُ فَمَادَتِ الْأَرْضُ فَأَثْبَتَتْ بِالْجِبَالِ فَإِنَّ الْجِبَالَ لَتَفْخَرُ عَلَى الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ

Then He-azwj Folded the book and Raised the Pen, and His-azwj Throne was upon the water. He-azwj Raised the water vapour and Split the skies from it. Then He-azwj Created ‘Al-Noun’. He-azwj Spread the earth upon it, and the earth was upon the back of ‘Al-Noun’. ‘Al-Noun’ was

[102] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 20
[103] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 21
[104] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 22
[105] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 23

restless, so the earth was giddy. He-azwj Affirmed with the mountains. So the mountain would be priding upon the earth up to the Day of Qiyamah'.

ثُمَّ قَرَأَ ابْنُ عَبَّاسٍ ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ.

Then Ibn Abbas recited: ***Noon and the Pen, and what they will be writing! [68:1]***''.[106] (Not a Hadeeth + non-Shia source)

25- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمُ وَ الْحُوتُ وَ قَالَ مَا أَكْتُبُ قَالَ كُلَّ شَيْءٍ كَائِنٍ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ قَرَأَ ن وَ الْقَلَمِ فَالنُّونُ الْحُوتُ.

And from Ibn Abbas who said,

'Rasool-Allah-saww said: 'The first of what Allah-azwj Created was the Pen and the whale, and it said, 'What shall I write?' He-azwj Said: "All things to happen up to the Day of Qiyamah!" Then he-saww recited: ***Noon and the Pen, and what they will be writing! [68:1]***. So 'Al-Noun', it is the whale''.[107] (Non-Shia source)

26- وَ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص النُّونُ السَّمَكَةُ الَّتِي عَلَيْهَا قَرَارُ الْأَرَضِينَ وَ الْقَلَمُ الَّذِي خَطَّ بِهِ رَبُّنَا عَزَّ وَ جَلَّ الْقَدَرَ خَيْرُهُ وَ شَرُّهُ وَ نَفْعُهُ وَ ضَرَرُهُ وَ ما يَسْطُرُونَ قَالَ الْكِرَامُ الْكَاتِبُونَ.

And from him who said,

'Rasool-Allah-saww said: 'Al Noun is the fish upon which the earths are settled, and the Pen which our Lord-azwj Mighty and Majestic, Wrote with, is the Pre-determination, its good and its evil, and its benefit and its harm'. ***and what they will be writing! [68:1]***, he-saww said: 'The two honourable recorders''.[108] (Non-Shia source)

27- نَوَادِرُ الرَّاوَنْدِيُّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: أَقْبَلَ رَجُلَانِ إِلَى رَسُولِ اللَّهِ ص فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ اجْلِسْ عَلَى اسْمِ اللَّهِ تَعَالَى وَ الْبَرَكَةِ فَقَالَ رَسُولُ اللَّهِ ص اجْلِسْ عَلَى اسْتِكَ فَأَقْبَلَ يَضْرِبُ الْأَرْضَ بِعَصًا فَقَالَ رَسُولُ اللَّهِ ص لَا تَضْرِبْهَا فَإِنَّهَا أُمُّكُمْ وَ هِيَ بِكُمْ بَرَّةٌ.

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

'From Ja'far-asws Bin Muhammad-asws, from his-asws forefathers-asws having said: 'Two men came to Rasool-Allah-saww. One of them said to his companions, 'Be seated, based upon the Name of Allah-azwj the Exalted and the Blessing!' Rasool-Allah-saww said: 'Be seated upon your backside!' He went on to strike the ground with a stick. Rasool-Allah-saww said: 'Do not strike it, for it is your mother, and it is righteous with you all''.[109]

28- وَ بِهَذَا الْإِسْنَادِ، قَالَ رَسُولُ اللَّهِ ص تَمَسَّحُوا بِالْأَرْضِ فَإِنَّهَا أُمُّكُمْ وَ هِيَ بِكُمْ بَرَّةٌ.

[106] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 24
[107] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 25
[108] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 26
[109] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 27

And by this chain –

‘Rasool-Allah-saww said: ‘Wipe with the earth for it is your mother, and it is righteous with you all!’’[110]

29- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ: الْعِلَّةُ فِي أَنَّ الْأَرْضَ لَا تَقْبَلُ الدَّمَ أَنَّهُ لَمَّا قَتَلَ قَابِيلُ أَخَاهُ هَابِيلَ غَضِبَ آدَمُ عَلَى الْأَرْضِ فَلَا تَقْبَلُ الدَّمَ لِهَذِهِ الْعِلَّةِ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim who said, ‘

‘The reason why the earth does not accept the blood, is when Qabeel-la killed his-la brother-as Habeel-as, Adam-as was angered upon the earth. So it does not accept the blood for this reason’’.[111]

30- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنِ الْكُلَيْنِيِّ عَنْ عَلَّانٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ: أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ يَهُودِيٌّ فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيمَا سَأَلَهُ أَخْبِرْنِي عَنْ قَرَارِ هَذِهِ الْأَرْضِ عَلَى مَا هُوَ

(The book) ‘Al Illal’ – From Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Allan, by his chain, raising it, said,

‘A Jew came to Ali-asws Bin Abu Talib-asws. He asked him-asws about issues. It was among what he asked him-asws, ‘Inform me about the stability of this earth, what is it based upon?’

فَقَالَ ع قَرَارُ هَذِهِ الْأَرْضِ لَا يَكُونُ إِلَّا عَلَى عَاتِقِ مَلَكٍ وَ قَدَمَا ذَلِكَ الْمَلَكِ عَلَى صَخْرَةٍ وَ الصَّخْرَةُ عَلَى قَرْنِ ثَوْرٍ وَ الثَّوْرُ قَوَائِمُهُ عَلَى ظَهْرِ الْحُوتِ فِي الْيَمِّ الْأَسْفَلِ وَ الْيَمُّ عَلَى الظُّلْمَةِ وَ الظُّلْمَةُ عَلَى الْعَقِيمِ وَ الْعَقِيمُ عَلَى الثَّرَى وَ مَا يَعْلَمُ تَحْتَ الثَّرَى إِلَّا اللَّهُ عَزَّ وَ جَلَّ الْخَبَرَ.

He-asws said: ‘The stability of this earth does not happen to be except upon a shoulder of an Angel, and the feet of that Angel are upon a rock, and the rock is upon a horn of a bull, and the bull, its legs are upon the back of the whale in the lowest river, and the river is upon the darkness, and the darkness is upon the storm, and the storm is upon the soil, and no one knows what is beneath the soil except Allah-azwj Mighty and Majestic’ – the Hadeeth’’.[112]

31- النهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَةِ التَّوْحِيدِ لَا يَجْرِي عَلَيْهِ السُّكُونُ وَ الْحَرَكَةُ وَ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ وَ يَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ وَ يَحْدُثُ فِيهِ مَا هُوَ أَحْدَثَهُ إِذاً لَتَفَاوَتَتْ ذَاتُهُ وَ لَتَجَزَّأَ كُنْهُهُ وَ لَامْتَنَعَ مِنَ الْأَزَلِ مَعْنَاهُ وَ لَكَانَ لَهُ وَرَاءٌ إِذْ وُجِدَ لَهُ أَمَامٌ وَ لَالْتَمَسَ التَّمَامَ إِذْ لَزِمَهُ النُّقْصَانُ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen-asws said in a sermon on Al-Tawheed: ‘The stability and the movement do not flow upon Him-azwj, and how can it flow upon Him-azwj what He-azwj is the Causer of its flow, and return to Him-azwj what He-azwj is its Initiator, and occur in Him-azwj what He-azwj had Caused to occur? Then His-azwj Self would have been diverse, and His-azwj Being would have been segmented, and its meaning it He-azwj would have been prevented from been eternal, but for

[110] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 28
[111] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 29
[112] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 30

Him-azwj there can only be a back when a front can be found to be for Him, and the completion can only be sought when the deficiency is necessitated''.[113]

[113] Bihar Al Anwaar – V 57 The book of creation - Ch 31 H 31

باب 32 في قسمة الأرض إلى الأقاليم و ذكر جبل قاف و سائر الجبال و كيفية خلقها و سبب الزلزلة و علتها

CHAPTER 32 – REGARDING DIVISION OF THE EARTH TO THE REGIONS, AND MENTION OF THE MOUNT QAF AND REST OF THE MOUNTAINS, AND METHOD OF THEIR CREATION AND CAUSE OF THE EARTHQUAKES AND ITS REASONS

الآيات

The Verses

النحل وَ أَلْقى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ

(Surah) Al Nahl - ***And He Cast firm mountains in the earth lest it shakes with you, [16:15]***.

الكهف حَتَّى إِذا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُونِهِما قَوْماً إلى قوله وَ كانَ وَعْدُ رَبِّي حَقًّا

(Surah) Al Kahf - ***Until when he reached between the two mountains and found besides these a people [18:93]*** – up to His-azwj Words: ***and a Promise of my Lord would always be true [18:97]***.

الأنبياء وَ جَعَلْنا فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِهِمْ وَ جَعَلْنا فِيها فِجاجاً سُبُلًا لَعَلَّهُمْ يَهْتَدُونَ

(Surah) Al Anbiya – ***And We Made stable mountains in the earth lest it might shake with them, and We have made therein wide ways perhaps they would be guided [21:31]***.

و قال تعالى حَتَّى إِذا فُتِحَتْ يَأْجُوجُ وَ مَأْجُوجُ وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ

And the Exalted Said: ***Until when Yajouj and Majouj are released, and they would be descending from every elevation [21:96]***.

لقمان وَ أَلْقى فِي الْأَرْضِ رَواسِيَ أَنْ تَمِيدَ بِكُمْ

(Surah) Luqman-as - ***and Cast mountains in the earth lest it shakes with you all, [31:10]***.

فاطر وَ مِنَ الْجِبالِ جُدَدٌ بِيضٌ وَ حُمْرٌ مُخْتَلِفٌ أَلْوانُها وَ غَرابِيبُ سُودٌ

(Surah) Fatir - ***and from the mountain tracts – white, and red, of various colours, and shades of black? [35:27]***.

ص إِنَّا سَخَّرْنَا الْجِبالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْإِشْراقِ

(Surah) Suad - ***Surely, We Subjugated the mountains with him, Glorifying at evening and sunrise [38:18]***.

ق وَ أَلْقَيْنا فِيها رَواسِيَ

(Surah) Qaf - ***And the earth, We Extended it and Cast mountains it, [50:7]***.

الطور وَ الطُّورِ

(Surah) Al Tour - ***(I Swear) by the (mount) Toor (of Sinai) [52:1]***.

و قال تعالى وَ تَسِيرُ الْجِبالُ سَيْراً

And the Exalted Said: ***And the mountains will move with a (severe) movement [52:10]***.

المرسلات وَ جَعَلْنا فِيها رَواسِيَ شامِخاتٍ

(Surah) Al Mursalaat - ***And made therein lofty peaks, [77:27]***.

النبأ أَ لَمْ نَجْعَلِ الْأَرْضَ مِهاداً وَ الْجِبالَ أَوْتاداً

(Surah) Al Naba - ***Have We not made the earth a cradle? [78:6] And the mountains as pegs? [78:7]***.

الغاشية وَ إِلَى الْجِبالِ كَيْفَ نُصِبَتْ

(Surah) Al Ghashiya - ***And at the mountains, how they are established, [88:19]***.

التين وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ

(Surah) Al Teen - ***(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2]***.

تفسير

(Forbidden) Tafseer (opinionated) –

أَنْ تَمِيدَ بِكُمْ قال المبرد أي منع الأرض أن تميد و قيل لئلا تميد و قيل أي كراهة أن تميد و قال بعض المفسرين الميد الاضطراب في الجهات الثلاث و قيل إن الأرض كانت تميد و ترجف رجوف السقف بالوطء فثقلها الله بالجبال الرواسي ليمنع من رجوفها

lest it shakes with you, [16:15] – Al-Mabrad said, 'i.e., the earth is prevented from shaking'. And it is said, i.e., disliked that it shakes. And one of the interpreters said, the shaking is the restlessness in the three direction. And it is said that the earth used to shake and tremble, like the trembling of the roof with the treading, so Allah-azwj Weighed it down with the tall mountains in order to prevent its trembling.

و رووا عن ابن عباس أنه قال إن الأرض بسطت على الماء فكانت تكفأ بأهلها كما تكفأ السفينة فأرساها الله تعالى بالجبال ثم إنهم اختلفوا في أنه لما صارت الجبال سببا لسكون الأرض على أقوال و ذكروا لذلك وجوها و لنذكر بعضها.

And it is reported from Ibn Abbas having said, 'The earth was spread upon the water. It sufficed with its inhabitants just as the ship is sufficed. Allah-azwj the Exalted Affirmed it with the mountains. Then they differed regarding that when the mountains became a cause for the stability of the earth based upon the word, and they mentioned aspects for that, and we shall mention some of these.

الأول ما ذكره الفخر الرازي في تفسيره أن السفينة إذا ألقيت على وجه الماء فإنها تميل من جانب إلى جانب و تضطرب فإذا وقعت الأجرام الثقيلة فيها استقرت على وجه الماء فكذلك لما خلق الله تعالى الأرض على وجه الماء اضطربت و مادت فخلق الله تعالى عليها هذه الجبال و وتدها بها فاستقرت على وجه الماء بسبب ثقل الجبال

The first is what Al-Fakhr Al-Razi mentioned in his interpretation, 'The ship, when it is cast upon the surface of the water, it inclines from a side to a side, and is restless. When the heavy bodies fall in it, it stabilises upon surface of the water. Like that, when Allah-azwj the Exalted Created the earth upon the surface of the water, it was restless and it shook. So Allah-azwj the Exalted Created mountains upon it and pegged it with these. Thus, the stability upon surface of the water is by the cause of the weight of the mountains'.

ثم قال لقائل أن يقول هذا يشكل من وجوه الأول أن هذا المعلل إما أن يقول بأن حركات الأجسام بطباعها أو يقول ليست بطباعها بل هي واقعة بإيجاد الفاعل المختار إياها فعلى التقدير الأول نقول لا شك أن الأرض أثقل من الماء و الأثقل يغوص في الماء و لا يبقى طافيا عليه

Then he said to someone saying that this constitutes one of the aspects of the first that this reason is either to say that the motions of bodies are by their nature, or he says that they are not by their nature, but rather the doer is the one Choosing it. According to the first assessment, we say there is no doubt that the earth is heavier than water, and the heaviest sinks into the water and does not remain afloat on it.

فامتنع أن يقال إنها كانت تميد و تضطرب بخلاف السفينة فإنها متخذة من الخشب و في داخل الخشب تجويفات غير مملوءة فلذلك تميد و تضطرب على وجه الماء فإذا أرسيت بالأجسام الثقيلة استقرت و سكنت فظهر الفرق

So he refrained from saying that it was elongating and turbulent, unlike a ship, for it was made of wood, and inside the wood were unfilled cavities, so it elongated and was turbulent on the surface of the water. If you anchor with heavy objects, they will be stabilized and settled, and the difference will appear.

و أما على التقدير الثاني و هو أن يقال ليس للأرض و الماء طبائع توجب الثقل و الرسوب و الأرض إنما تنزل لأن الله تعالى أجرى عادته بجعلها كذلك و إنما صار الماء محيطا بالأرض لمجرد إجراء العادة ليس هاهنا طبيعة للأرض و لا للماء توجب حالة مخصوصة

As for the second assessment, which is to say that the earth and water do not have natures that necessitate gravity and sedimentation, and the earth only descends because Allah-azwj the Exalted flowed its norm by Making it to be like that, and the water became surrounding the earth just for the sake of making a norm. There isn't over here a nature fort the earth nor for the water obliging a specific state.

فنقول على هذا التقدير علة سكون الأرض هي أن الله تعالى يخلق فيها السكون و علة كونها مائدة مضطربة هو أن الله تعالى يخلق فيها الحركة فيفسد القول بأن الله تعالى خلق الجبال لتبقى الأرض ساكنة فثبت أن التعليل مشكل على كلا التقديرين.

So we say based on this estimate, the reason for the earth's stillness is that Allah-azwj the Exalted creates in it stillness, and the reason for its being a turbulent table is that Allah-azwj the Exalted Creates motion in it, so the saying that Allah-azwj the Exalted Created the mountains to keep the earth still is proven that the reasoning is problematic on both assessments.

الإشكال الثاني أن إرساء الأرض بالجبال إنما يعقل لأجل أن تبقى الأرض على وجه الماء من غير أن تميد و تميل من جانب إلى جانب و هذا إنما يعقل إذا كان الذي استقرت الأرض على وجهه واقفا

The second problem is that anchoring the land with the mountains is reasonable in order for the land to remain on the surface of the water without elongating and tilting from side to side. This is only reasonable if the one on whose face the earth rests is standing.

فنقول فما المقتضي لسكونه في ذلك الحيز المخصوص فإن قلت إن طبيعته توجب وقوفه في ذلك الحيز المعين فحينئذ يفسد القول بأن الأرض إنما وقفت بسبب أن الله تعالى أرساها بالجبال و إن قلت إن المقتضي لسكون الماء في حيزه المعين هو أن الله تعالى أسكن الماء بقدرته في ذلك الحيز المخصوص فنقول فلم لا تقول مثله في سكون الأرض و حينئذ يفسد هذا التعليل أيضا.

So we say, what is required for him to remain in that particular space? If you say that his nature necessitates his standing in that particular space, then the saying that the earth only stood because Allah-azwj Exalted Affirmed it with the mountains. And if you say that what necessitates the stillness of water in its specific space is that Allah-azwj the Exalted Made the water inhabit by His-azwj Power in that specific space, then we say, why do you not say the like of it in the stillness of the earth? And then this reasoning is corrupted as well.

الإشكال الثالث أن مجموع الأرض جسم واحد فبتقدير أن يميل بكليته و يضطرب على وجه البحر المحيط لم تظهر تلك الحالة للناس فإن قيل أ ليس أن الأرض تحركها البخارات المحتقنة في داخلها عند الزلازل و تظهر تلك الحركات للناس

The third problem is that the whole of the earth is a single body, so it is assessed that it tilts in its entirety and tumbles on the face of the surrounding sea. This condition does not appear to the people. If it is said, 'Is it not that the earth is moved by the vapours engulfed within it during earthquakes, and these movements appear to people?'

قلنا البخارات احتقنت في داخل قطعة صغيرة من الأرض فلما حصلت الحركة في تلك القطعة ظهرت تلك الحركة فإن ظهور الحركة في تلك القطعة المعينة يجري مجرى اختلاج عضو من بدن الإنسان أما لو تحركت كلية الأرض لم تظهر أ لا ترى أن الساكن في سفينة لا يحس بحركة كلية السفينة و إن كانت على أسرع الوجوه و أقواها انتهى كلامه.

We said the vapours were congested inside a small piece of the earth, and when movement occurred in that piece, that movement appeared, for the emergence of movement in that particular piece follows the course of the shuddering of an organ of the human body. But if the whole of the earth moves, it does not appear. Do you not see that the one who dwells in a ship does not feel the movement of the whole of the ship, even if it is in the fastest and strongest of ways?' – end of his speech.

و يمكن أن يجاب عنها أما عن الإشكال الأول فبأن يختار أنها طالبة بطبعها للمركز لكن إذا كانت خفيفة كان الماء يحركها بأمواجه حركة قسرية و يزيلها عن مكانها الطبيعي بسهولة فكانت تميد و تضطرب بأهلها و تغوص قطعة منها و تخرج قطعة منها و لما أرساها الله تعالى بالجبال و أثقلها قاومت الماء و أمواجه بثقلها فكانت كالأوتاد مثبتة لها

And it is possible that it be answered. As for the first problem, it is to choose that it is naturally demanding of the centre, but if it was light, the water would move it in its waves with a forced movement and remove it from its natural place easily. It would be stretching and disturbing its people, and a piece of it would sink and a piece would come out. And when Allah-azwj the Exalted Anchored it in the mountains and made it heavy, it resisted the water and its waves with its weight, so it was like pegs attached to it.

و منه يظهر الجواب عن الإشكال الثاني على أن توقف إرساء الأرض بالجبال على سكون الماء في حيز معين ممنوع

And from it appears the answer of the second problem, based upon that provided the anchoring of the earth with the mountains stops based upon the water being still in a specific prohibited space.

و أما عن الإشكال الثالث فبأن يقال ليس الامتنان بمجرد عدم ظهور حركة الأرض حتى يقال أنه على تقدير حركتها بكليتها لا يظهر للناس بل بخروج البقاع من الماء و عدم غرقها بحركة الأرض و ميدانها بأهلها على أن الظاهر أن الحركة التي لا تحس

As for the third problem, it is said that prevention is not merely the absence of the movement of the earth, to the extent that it is said that it is based on the assessment of its movement in its entirety, that it does not appear to people, but rather by the exit of spots from the water and their not being submerged by the movement of the earth and its field with its people, on the assumption that the movement is not felt.

إنما هي إذا كانت في جهة مخصوصة و على وضع واحد كحركة وضعية مستمرة أو حركة أينية على جهة واحدة كحركة السفينة إذا كانت سائرة من غير اضطراب

Rather, it is if it is in a specific direction and on one position, such as a continuous postural movement, or an instantaneous movement on one side, such as the movement of a ship if it is moving without turbulence.

و أما إذا تحركت في جهات مختلفة و اضطربت فيحس بها كحركة السفينة عند تلاطم البحر و اضطرابه و هذا هو الفرق بين حالة الزلزلة و بين حركة الأرض في الظهور و عدمه

But if it moves in different directions and becomes turbulent, it is felt as the movement of a ship when the sea crashes and turbulences, and this is the difference between the state of an earthquake and the movement of the earth in appearance and non-appearance.

فإنا لو فرضنا قطعة منها سائرة غير مضطربة في سيرها لما أحس بها كما لا يحس بحركة كلها بل باضطراب الحركة و كونها في جهات مختلفة تحس الحركة سواء كان محلها كل الأرض أو بعضها

If we suppose a piece of it is moving without turbulence in its course, he would not feel it, just as he does not feel all movement, but rather with the disturbance of movement and being in different directions, he will feel the movement, whether its location is all or part of the earth.

الوجه الثاني ما ذكره الفاضل المقدم ذكره أيضا في تفسيره و اختاره حيث قال و الذي عندي في هذا الموضع المشكل أن يقال أنه ثبت بالدلائل اليقينية أن الأرض كره و أن هذه الجبال على سطح هذه الكرة جارية مجرى خشونات و تضريسات تحصل على وجه هذه الكرة إذا ثبت هذا

The second aspect is what the meritorious Al-Muqaddam mentioned also in his interpretation and chose it, where he said, 'And what I have in this problematic place is to say that it has been proven with certain evidence that the earth is a globe and that these mountains on the surface of this sphere are in flow, the course of roughness(es) and indentations that obtain the face of this sphere, when this is proven'.

فنقول إذا فرضنا أن هذه الخشونات ما كانت حاصلة بل كانت الأرض كرة حقيقية خالية عن هذه الخشونات و التضريسات لصارت بحيث تتحرك بالاستدارة بأدنى سبب لأن الجرم البسيط المستدير و إن لم يجب كونه متحركا بالاستدارة عقلا إلا أنه بأدنى سبب تتحرك على هذا الوجه

So we say that if we suppose that these roughness(es) did not occur, but rather the earth was a real sphere, free of these roughness(es) and indentations, it would have become such that it moves by turning for the slightest reason, because the body is simply round, and if it is not necessary for him to be moving by turning around in mind, but it is at the slightest reason to move in this direction.

أما إذا حصل على سطح كرة الأرض هذه الجبال و كانت كالخشونات الواقعة على وجه الكرة فكل واحد من هذه الجبال إنما يتوجه بطبعه إلى مركز العالم و توجه ذلك الجبل نحو مركز العالم بثقله العظيم و قوته الشديدة يكون جاريا مجرى الوتد الذي يمنع كرة الأرض من الاستدارة

But if these mountains are on the surface of the globe of the earth, and they are like the roughness(es) on the surface of the sphere, then each one of these mountains, by its nature, is directed towards the centre of the world, and that mountain is directed towards the centre of the world with its great weight and strong strength, then it is running the course of the peg that prevents the globe of the earth from turning around.

فكان تخليق هذه الجبال على الأرض كالأوتاد المغروزة في الكرة المانعة لها عن الحركة المستديرة و كانت مانعة للأرض عن الميد و الميل و الاضطراب بمعنى أنها منعت الأرض عن الحركة المستديرة فهذا ما وصل إليه خاطري في هذا الباب و الله أعلم انتهى.

The creation of these mountains on the earth was like pegs embedded in a ball that prevented them from rotating movement, and they were preventing the earth from ebb and flow and turbulence, meaning that they prevented the earth from rotational movement. And Allah-azwj is more Knowing' – end.

و اعترض عليه بأن كلامه لا يخلو عن تشويش و اضطراب و الذي يظهر من أوائل كلامه هو أنه جعل المناط في استقرار الأرض الخشونات و التضريسات من حيث إنها خشونات و تضريسات

He objected to him that his words were not without confusion and disturbance, and what appears from the beginning of his speech is that he made the criterion for the stability of the

earth as being the roughness(es) and the indentations whereby these are the roughness(es) and the indentations.

و ذلك إما لممانعة الأجزاء المائية الملاصقة لتلك التضريسات لاستلزام حركة الأرض زوالها عن مواضعها و حينئذ يكون علة السكون هي الجبال الموجودة في الماء لا ما خلقت في الربع المكشوف من الأرض و لعله خلاف الظاهر في معرض الامتنان بخلق الجبال و هو خلاف الظاهر من قوله تعالى

This is either because of the resistance of the water parts adjacent to those grooves, to require the movement of the earth to remove them from their positions. And then the cause of the stillness will be the mountains that are in the water, not what was created in the open quarter of the earth. Perhaps it is contrary to the apparent meaning of prevention for the creation of mountains, and it is contrary to the apparent meaning of the Words of the Exalted.

وَ جَعَلَ فِيها رَواسِيَ مِنْ فَوْقِها و القول بأن ما في الماء أيضا فوقها فلعل المراد تلك الجبال لا يخلو عن بعد مع أنها ربما كانت معاونة لحركة الأرض كما إذا تحركت كرة الماء بتموجها بأجمعها أو تموج أبعاضها المقاربة لتلك الخشونات

And He Made in it mountains from above it, [41:10] - And He[-azwj] Placed anchors in it from above it, and He[-azwj] Said that what is in the water is also above it. Perhaps what is meant is those mountains that are not free from a distance, even though they may have been aiding the movement of the earth, as if the water ball moves with its entire undulation or the undulation of its parts that are close to those roughness(es).

و إنما يمانعها عن الحركة أحيانا عند حركة أبعاضها و إما لممانعة الأجزاء الهوائية المقارنة للجبال الكائنة على الربع الظاهر فكانت الأوتاد مثبتة لها في الهواء مانعة عن تحريك الماء بتموجه إياها كما يمانع الجبال المخلوقة في الماء عن تحريك الرياح إياها

Rather, it prevents it from moving sometimes when its parts are moving, or because of the opposition of the aerial parts compared to the mountains located on the apparent quadrant. The pegs were fixed to it in the air, preventing the water from moving by its ripples, just as it prevents mountains created in water from the winds moving it.

و حينئذ يكون وجود الجبال في كل منهما معاونا لحركة الأرض في بعض الصور معاوقا عنها في بعضها و لا مدخل حينئذ لثقل الجبال و تركبها في سكون الأرض و استقرارها و الذي يظهر من قوله لأن الجرم البسيط إلخ أن البساطة توجب حركة الأرض إما بانفرادها أو بمشاركة عدم الخشونة

At that time, the presence of mountains in each of them helps the movement of the earth in some forms and opposes it in some of them, and there is no entrance at that time to the weight of the mountains and their compilation in the stillness and stability of the earth, which appears from his saying because the body is simple etc. Simplicity necessitates the movement of the earth either by itself or by sharing the lack of roughness.

و لعله استند في ذلك إلى أن البسيط تتساوى نسبة أجزائه إلى أجزاء المكان و إنما الطبيعة تقتضي انطباق مركز الثقل من الأرض على مركز العالم على أي وضع كان و الماء لا يقوى على إخراج الكرة عن مكانها

Perhaps he based this on the fact that the simple ratio of its parts to the parts of the place is equal, but nature requires the application of the centre of gravity from the earth to the centre of the world in any situation, and water is not able to remove the sphere from its place.

نعم يحركها بالحركة المستديرة بخلاف المركب فإنه ربما كان بعض أجزائه مقتضيا لوضع خاص كمحاذاة أحد القطبين مثلا حتى تكون الفائدة تحصل بتركب بعض أجزاء الأرض و إن لم يكن هناك جبل و ارتفاع

Yes, it moves it in a circular motion, unlike the boat, because some of its parts may require a special situation, such as the alignment of one of the poles, for example, so that the benefit is obtained by mounting some parts of the earth, even if there is no mountain and height.

فلا يكون الامتنان بخلق الجبل من حيث إنه جبل بل من حيث إنه مركب إلا على تقدير كون المراد أن المقتضي للسكون هو الحالة المركبة من التركب و التضريس و الظاهر من وصف الجبال بالشامخات في الآية مدخلية ارتفاعها في هذا المعنى إلا أن يكون الوصف لترتب فوائد أخر عليها

The prevention is not due to the creation of the mountain insofar as it is a mountain, but rather in the sense that it is a compound, except on the assessment that what is meant for serenity is the compound state of mounting and grooving, and it is apparent from the description of the mountains as being lofty in the Verse entering their height in this sense, unless the description is to result in other benefits on it.

و حينئذ لا مدخل لثقل الجبال في سكون الأرض كما يظهر من قوله أخيرا فكل واحد من هذه الجبال إنما يتوجه بطبعه إلى مركز العالم و توجه ذلك الجبل نحو مركز العالم بثقله العظيم و قوته الشديدة يكون جاريا مجرى الوتد الذي يمنع كرة الأرض من الاستدارة

And then there is no entry for the weight of the mountains in the stillness of the earth, as it appears from his last words. Each of these mountains is directed by its nature to the centre of the world, and the orientation of that mountain towards the centre of the world with its great weight and strong strength is running the course of the peg that prevents the globe of the earth from turning.

و مع ذلك لا ينفع في نفي الحركة المشرقية و المغربية بل يؤيدها و يمكن أن يكون مراده أن العلة هي المجموع من الأمور الثلاثة و لعله جعل الطبيعية الأرضية كافية في استقرارها في مكانها

However, it is not useful in denying the eastern and western movement, but rather it supports it, and His-azwj Intention could be that the cause is the sum of the three things, and perhaps He-azwj Made the earthly nature sufficient for its stability in its place.

و إنما احتاج إلى المانع عن حركتها بالاستدارة حركة وضعية و لذا قال أخيرا و كانت مانعة للأرض عن الميد و الاضطراب بمعنى أنها منعت الأرض عن الحركة المستديرة.

Rather, it needed an impediment to prevent it from moving by rotation and a postural movement, so he said at the end, ‘And it prevented the earth from ebb and flow, meaning that it prevented the earth from rotating’.

الوجه الثالث ما يخطر بالبال و هو أن يكون مدخلية الجبال لعدم اضطراب الأرض بسبب اشتباكها و اتصال بعضها ببعض في أعماق الأرض بحيث تمنعها عن تفتت أجزائها و تفرقها

The third aspect is what comes to mind, which is that the mountains are inserted so as not to disturb the earth because of their clash and connection with each other in the depths of the earth so as to prevent them from disintegrating and scattering their parts.

فهي بمنزلة الأوتاد المغروزة المثبتة في الأبواب المركبة من قطع الخشب الكثيرة بحيث تصير سببا لالتصاق بعضها ببعض و عدم تفرقها و هذا معلوم ظاهر لمن حفر الآبار في الأرض فإنها تنتهي عند المبالغة في حفرها إلى الأحجار الصلبة و أنت ترى أكثر قطع الأرض واقعة بين جبال محيطة بها

They are like pegs embedded in doors made of many pieces of wood, so that they become a reason for them to stick together and not separate. And this is clearly known to the one who digs wells in the earth. It ends when you exaggerate digging it into hard stones, and you see the most pieces of land located between the mountains surrounding it.

فكأنها مع ما يتصل بها من القطعة الحجرية المتصلة بها من تحت تلك القطعات كالظرف لها تمنعها عن التفتت و التفرق و الاضطراب عند عروض الأسباب الداعية إلى ذلك.

It is as if it is with what is connected to it from the stone piece attached to it from under those pieces, as its envelopment prevents it from disintegrating, scattering and turbulence when presenting the reasons that call for that.

الوجه الرابع ما ذكره بعض المتعسفين من أنه لما كانت فائدة الوتد أن يحفظ الموتود في بعض المواضع عن الحركة و الاضطراب حتى يكون قارا ساكنا و كان من لوازم ذلك السكون في بعض الأشياء صحة الاستقرار على ذلك و التصرف عليه

The fourth aspect is what some of the arbitrary ones have mentioned that since the benefit of the stake was to protect the stake in some places from movement and disturbance so that it would be stable and still, one of the prerequisites of that stillness in some things was the validity of settling on that and acting on it.

و كان من فائدة وجود الجبال و التضريسات الموجودة في وجه الأرض أن لا تكون مغمورة بالماء ليحصل للحيوان الاستقرار و التصرف عليها لا جرم كان بين الأوتاد و الجبال الخارجة من الماء في الأرض اشتراك في كونهما مستلزمين لصحة استقراره مانعين من عدمه لا جرم حسنت نسبة الإيتاد إلى الصخور و الجبال

And it was from the benefit of the presence of mountains and grooves on the surface of the earth that they were not submerged in water so that the animals could obtain stability and dispose of it. There is no body between the pegs and the mountains emerging from the water in the earth, in the presence of both of them being prerequisites for the correctness of its stability, preventing its absence. No doubt, the ratio of stakes to rocks and mountains is excellent.

و أما إشعاره بالميدان فلأن الحيوان كما يكون صادقا عليه أنه غير مستقر على الأرض بسبب انغمارها في الماء لو لم يوجد الجبال كذلك يصدق على الأرض أنه غير مستقرة تحته و مضطربة بالنسبة إليه

And as for His-azwj Indication with the plains, so if the animals were firm upon it, it would not be stable upon the earth by the cause of its immersion in the water. If the mountains were not found to be like that it would ratify upon the earth that is unstable beneath it and restless by the attribution to it.

فثبت حينئذ أنه لو لا وجود الجبال في سطح الأرض لكانت مضطربة و مائدة بالنسبة إلى الحيوان لعدم تمكنه من الاستقرار عليها

At that time, it was established that if mountains were not on the surface of the earth, they would have been turbulent, and turbulent for the animals as they would not be able to settle on it.

الوجه الخامس أن يكون المراد بالجبال الرواسي الأنبياء و الأولياء و العلماء و بالأرض الدنيا أما وجه التجوز بالجبال عن الأنبياء و العلماء فلأن الجبال لما كانت على غاية من الثبات و الاستقرار مانعة لما يكون تحتها من الحركة و الاضطراب عاصمة لما يلتجئ إليها من الحيوان عما يوجب له الهرب

The fifth aspect is that the Intent with the tall mountains are the Prophets-as, and the Guardians-asws, and the scholars, and with the earth of the world. As for the aspect of the surrounding with the mountains being about the Prophets-as and the scholars, when the mountains are being upon a peak of stability and the settlement, it is a prevented to the movement from under it and the restlessness is fortified due to what the animals resort to shelter from whatever the fleeing obliges them to.

فيسكن بذلك اضطرابه و قلقلته أشبهت الأوتاد من بعض هذه الجهات ثم لما كانت الأنبياء و العلماء هم السبب في انتظام أمور الدنيا و عدم اضطراب أحوال أهلها كانوا كالأوتاد للأرض

Thus, its disturbance and anxiety subside, resembling pegs from some of these directions. Then, when the Prophets-as and scholars were the reason for the regularity of the affairs of the world and the lack of disorder in the conditions of its people, they were like pegs for the earth.

فلا جرم صحت استعارة لفظ الجبال لهم و لذلك صح في العرف أن يقال فلان جبل منيع يأوي إليه كل ملهوف إذا كان يرجع إليه في المهمات و الحوائج و العلماء أوتاد الله في الأرض.

There is no doubt the metaphor of the word ‘mountains’ is correct for them, and for this reason it is correct in custom to say that it is an impenetrable mountain that shelters every anxious person if he returns to it in tasks and needs, and the scholars are the pegs of Allah-azwj in the earth.

الوجه السادس أن يكون المقصود من جعل الجبال كالأوتاد في الأرض أن يهتدى بها إلى طرقها و المقاصد فيها فلا تميد جهاتها المشتبهة بأهلها و لا تميل بهم فيتيهون فيها عن طرقهم و مقاصدهم

The sixth aspect is that the intent of making the mountains like pegs in the earth is to guide them (people) to their ways and their destinations, so that they do not extend the sides suspected of their inhabitants and do not incline with them, so that they wander away from their ways and their purposes.

و هذه الوجوه الثلاثة ذكرها بعض المتعسفين و هذا دأبه في أكثر الآيات و الأخبار حيث يئولها بلا ضرورة داعية و علة مانعة عن القول بظاهرها و هل هذا إلا اجتراء على مالك يوم الدين و افتراء على حجج رب العالمين.

And these three aspects have been mentioned by some of the arbitrary ones, and this is the usual practice in most of the Verses and Ahadeeth, where they are interpreted without necessity and a reason that prevents us from saying its apparent meaning. And is this nothing

but a presumption against the Owner of the Day of Religion (Qiyamah) and a slander against the Divine Authorities of Lord-azwj of the worlds.

الوجه السابع أن يقال المراد بالأرض قطعاتها و بقاعها لا مجموع كرة الأرض و بكون الجبال أوتادا لها أنها حافظة لها عن الميدان و الاضطراب بالزلزلة و نحوها إما لحركة البخارات المحتقنة في داخلها بإذن الله تعالى أو لغير ذلك من الأسباب التي يعلمها مبدعها و منشئها

The seventh aspect is to say what is meant by the earth, its segments, and its parts, not the sum of the globe of the earth, and the mountains being pegs for it, that it protects it from the field and disturbance by earthquake and such like, either due to the movement of vapours engulfed within it, by the Permission of Allah-azwj the Exalted, or for other reasons that its Creator and Originator Knows.

و هذا وجه قريب و يؤيده ما سيأتي في باب الزلزلة من حديث ذي القرنين.

And this is a nearby aspect, and it is supported by what I shall be coming within the chapter on earthquakes, from a Hadeeth of Zulqarnayn-as.

أقول و أما حديث ذي القرنين و السد و غيره من أحواله فقد مضى في المجلد الخامس في باب أحواله و لنذكر هنا بعض ما مضى

I (Majlisi) am saying, 'And as for the Hadeeth of Zulqarnayn-as, and the barrier and others such from his-as situations, so it has already passed in the fifth volume in the chapters on his-as situation, and we shall mentioned over here some of what has passed.

برواية أخرى قال الثعلبي في العرائس روى وهب بن منبه و غيره من أهل الكتب قالوا كان ذو القرنين رجلا من الروم ابن عجوز من عجائزهم ليس لها ولد غيره و كان اسمه إسكندروس و يقال كان اسمه عياش و كان عبدا صالحا

By another report, Sa'alby said in 'Al Arais', 'It is reported by Wahb Bin Manbah and others from the people of the Book, they said, 'Zulqarnayn-as was a man from Rome, a son of an old woman from their old women, not having anyone child for her other than him-as, and his-as names was Askandarous. And it is said his name was Ayash, and he was a righteous servant.

فلما استحكم ملكه و استجمع أمره أوحى الله إليه يا ذا القرنين إني بعثتك إلى جميع الخلق ما بين الخافقين و جعلتك حجتي عليهم و هذا تأويل رؤياك و إني باعثك إلى أمم الأرض كلهم

When he-as ruled his-as kingdom and gathered his-as affairs, Allah-azwj Revealed to him-as: "O Zulqarnayn-as! I-azwj am Send you-as to entirety of the creatures what are between the two sides, and Make you-as to be My-azwj Divine Authority upon them! And this is the interpretation of your-as dream. And I-azwj am Sending you-as to the communities of the earth, all of them.

و هم سبع أمم مختلفة ألسنتهم منهم أمتان بينهما عرض الأرض و أمتان بينهما طول الأرض و ثلاث أمم في وسط الأرض و هم الجن و الإنس و يأجوج و مأجوج

And they are seven community of different tongues. From these are two communities, between them is the width of the earth, and two communities, between these is the length

of the earth, and three communities in the middle of the earth, and they are the Jinn and the human beings, and Yajouj and Majouj.

فأما الأمتان اللتان بينهما طول الأرض فأمة عند المغرب يقال لها ناسك و أمة أخرى بحيالها عند مطلع الشمس يقال لها منسك و أما اللتان بينهما عرض الأرض فأمة في قطر الأرض الأيمن يقال لها هاويل و أمة في قطرة الأرض الأيسر يقال لها قاويل

As for the two communities between them is the length of the earth, a community is by the west called Nasik, and another community parallel to it by the rising of the sun, called Mansak. And as for the two between them is the width of the earth, a community is in the right diameter of the earth, called Haweel, and a community in the left diameter of the earth, called Qaweel!"

فلما قال الله سبحانه ذلك قال ذو القرنين إلهي إنك قد ندبتني إلى أمر عظيم لا يقدر قدره إلا أنت فأخبرني عن الأمم التي بعثتني إليها بأي قوة أكاثرهم أو بأي جمع و حيلة أكابرهم و بأي صبر أقاسيهم و بأي لسان أناطقهم

When Allah[-azwj] the Glorious had Said that, Zulqarnayn[-as] said: 'My[-as] God[-azwj]! You[-azwj] are Assigning me[-as] to a mighty matter. No one knows its worth except You[-azwj]. So, inform me about the communities which You[-azwj] are Dispatching me[-as] to. By which strength shall I[-as] have numerical superiority over them, or by which crowd and means shall I be their greatest, and by which patience shall I[-as] compare them, and by which language shall I[-as] speak to them?

و كيف لي بأن أفهم لغاتهم و بأي سمع أسمع أقوالهم و بأي بصر أنفذهم و بأي حجة أخاصمهم و بأي عقل أعقل عنهم و بأي قلب و حكمة أدبر أمورهم و بأي قسط أعدل بينهم و بأي حلم أصابرهم

And how can it be for me[-as] to understand their language, and by which ear shall I[-as] hear their words, and by which insight shall I[-as] implement them, and by which argument shall I[-as] contend them, and by which intellect shall I[-as] understand them, and by which heart and wisdom shall I[-as] manage their affairs, and by which fairness shall I[-as] dispense justice between them, and by which forbearance shall I[-as] be patient with them?

و بأي معرفة أفصل بينهم و بأي علم أتقن أمورهم و بأي يد أستطيل عليهم و بأي رجل أطأهم و بأي طاقة أحصيهم و بأي جند أقاتلهم و بأي رفق أتألفهم

By which understanding shall I[-as] decide between them, and by which knowledge shall I[-as] discern their matters, and by which hand shall I[-as] elongate upon them, and by which leg shall I[-as] tread them, and by which energy shall I[-as] count them, and by which army shall I[-as] fight them, and by which sustenance shall I[-azwj] familiarise with them?

و ليس عندي يا إلهي شيء مما ذكرت يقوم لهم و يقوى عليهم و أنت الرءوف الرحيم الذي لا تكلف نفسا إلا وسعها و لا تكلفها إلا طاقتها

And O my[-as] God[-azwj], there isn't anything in my[-as] possession, from what I[-as] have mentioned that I[-as] could be standing for them, and be strong upon them, and You[-azwj] are the Kind, the Merciful Who does not Encumber any soul except to his capacity, nor Encumber it except to its strength'.

فقال الله عز و جل إني سأطوقك ما حملتك أشرح لك سمعك فتسمع كل شيء و تعي كل شيء و أشرح لك فهمك فتفقه كل شيء و أبسط لك لسانك فتنطق بكل شيء

Allah-azwj Mighty and Majestic Said: "I-azwj shall Cause you-as to endure whatever is loaded on you-as, I-azwj shall Expand your-as hearing for you-as so you-as will hear all things and retain all things, and I-azwj shall Expand your-as understanding for you-as, so you-as will understand all things, and I-azwj shall Extend your-as tongue for you-as, so you will speak with all things!

و أفتح لك بصرك فتنفذ كل شيء و أحصي لك فلا يفوتك شيء و أشد لك عضدك فلا يهولك شيء و أشد لك ركنك فلا يغلبك شيء و أشد لك قلبك فلا يفزعك شيء

And I-azwj shall Open your-as insight for you-as, so you-as will accomplish all things, and I-azwj shall Strengthen your-as forearm for you-as so nothing will terrify you-as, and I-azwj shall Strengthen your-as corner for you-as, so nothing will overcome you-as, and I-azwj shall Strengthen your-as heart for you-as so nothing will alarm you-asws!

و أشد لك يدك فتسطو فوق كل شيء و أشد لك وطأتك فتهد على كل شيء و ألبسك الهيبة فلا يروعك شيء و أسخر الظلمة من ورائك

And I-azwj shall Strengthen your-as hand for you-as, so it will extend above all things, and I-azwj shall Strengthen your-as treading for you-as, so you-as will undermine all things, and I-azwj shall Cover you-as the awe, so nothing will frighten you-as, and I-as shall Subdue the darkness from behind you-as!"

فلما قيل له ذلك حدث نفسه بالمسير و ألح عليه قومه بالمقام فلم يفعل و قال لا بد من طاعة الله تعالى.

When He-azwj had Said that to him-as, he-as discussed himself with the travelling and his-as people insisted upon him-as with the staying, but he-as did not do so and said: 'There is no escape from obeying Allah-azwj the Exalted'.

ثم أمرهم أن يبنوا له مسجدا و أن يجعلوا طول المسجد أربعمائة ذراع و أمرهم أن لا ينصبوا فيه السواري قالوا كيف نصنع قال إذا فرغتم من بنيان الحائط فاكبسوها بالتراب حتى يستوي الكبس مع حيطان المسجد

Then he-as instructed them that they should build a Masjid for them and make the length of the Masjid to be four hundred cubits, and he-as instructed them that they should not be erecting any masts in it. They said, 'How shall we make it?' He-as said: 'When you are free from the building the walls, then press it with the soil until the soil is even with the walls of the Masjid.

فإذا فرغتم فرضتم من الذهب على الموسر قدره و على المقتر قدره ثم قطعتموه مثل قلامة الظفر ثم خلطتموه بذلك الكبس و جعلتم خشبا من نحاس و وتدا من نحاس و صفائح من نحاس تذيبون ذلك و أنتم تمكنون من العمل كيف شئتم على أرض مستوية

And when you have finished, you impose his measure of gold on the wealthy and on the one who chooses his measure, then you cut it like a nail clipper, then you mix it with that pressing, and you make wood of copper, a wedge of copper, and plates of copper. You will be melting that and be able from the work however you so desire to upon an even group.

و جعلتم طول كل خشبة مائتي ذراع و أربعة و عشرين ذراعا مائتا ذراع في ما بين الحائطين لكل حائط اثنا عشر ذراعا ثم تدعون المساكين لنقل التراب فيتسارعون إليه لأجل ما فيه من الذهب و الفضة فمن حمل شيئا فهو له

And you made the length of each timber two hundred and twenty-four cubits, two hundred cubits between the two walls, for each wall was twelve cubits, then you call the poor to move the dirt, so they should hurry to it for what is in it of gold and silver. The one who carries something, so it is for him'.

ففعلوا ذلك فأخرج المساكين التراب و استقر السقف بما عليه و استغنى المساكين فجندهم أربعين ألفا و جعلهم أربعة أجناد في كل جند عشرة آلاف ثم عرضهم

They did that. The poor extracted the soil and the ceiling settled with whatever was upon it, and the poor were enriched. Their army was of forty thousand, so they made them into four armies, having ten thousand in each army, then presented them.

فوجدهم في ما قيل ألف ألف و أربعمائة ألف رجل منهم من جنده ثمانمائة ألف و من جند دارا ستمائة ألف و من المساكين أربعين ألفا ثم انطلق يؤمّ الأمة التي عند مغرب الشمس

He[-as] found them to be, among what is said, a military and four hundred thousand men. From them, from his[-as] army were eight hundred thousand, and from the homeland army there were six hundred thousand, and from the poor there were forty thousand. Then he[-as] went to lead the community which was at the setting of the sun.

فذلك قوله تعالى حَتَّى إِذا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَها تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ أي ذات حمأة و من قرأ حَامِيَةٍ بالألف من غير همز فمعناه حارة

That is the Word of the Exalted: ***Until when he reached west of the sun, and found it setting in a muddy spring [18:86]*** – i.e., with mud. And the one who reads it as 'hot' with the (letter) 'Alif' from without (the letter) 'Hamza', its meaning is hot.

فلما بلغ مغرب الشمس وجد جمعا و عددا لا يحصيهم إلا الله تعالى و قوة و بأسا لا يطيقه إلا الله عز و جل و رأى ألسنة مختلفة و أهواء متشتتة و ذلك قول الله تعالى وَ وَجَدَ عِنْدَها قَوْماً يعني ناسا كثيرة يقال لها ناسك

When he[-as] reached the setting of the sun, he[-as] found a crowd and numbers no one can count except Allah[-azwj] the Exalted, and strength and prowess no one can endure except Allah[-azwj] Mighty and Majestic. And he[-as] saw different languages and various weather. And that is the Word of the Exalted: ***and found besides these a people [18:93]*** – meaning a lot of people called Nasak.

فلما رأى ذلك كاثرهم بالظلمة فضرب حولهم ثلاثة عساكر منها فأحاط بهم من كل مكان حتى جمعهم في مكان واحد ثم أخذ عليهم بالنور فدعاهم إلى الله عز و جل و عبادته

When he[-as] saw that, he[-as] outnumbered them. He[-as] struck three armies from these around them. He[-as] surrounded them from all places until he[-as] gathered them in one place. Then he[-as] took upon them with the light and called them to Allah[-azwj] Mighty and Majestic and worshipping Him[-azwj].

فمنهم من آمن به و منهم من صد عنه فعمد إلى الذين تولوا عنه فأدخل عليهم الظلمة فدخلت في أفواههم و أنوفهم و آذانهم و أحداقهم و أجوافهم و دخلت في بيوتهم و دورهم و غشيهم من فوقهم و من كل جانب منهم

From them was one who believed him-as, and from them was one who hindered from him-as. So he-as deliberated to those who had turned around from him-asws and entered the darkness upon them. It entered into their mouths and their noses, and their ears, and their eyes, and their interiors, and entered into their rooms and their houses, and overwhelmed them from above them and from all sides from them.

فهاجوا فيه و تحيروا فلما أشفقوا أن يهلكوا فيها عجوا إليه بصوت واحد فكشفها عنهم و أخذهم عنوة فدخلوا في دعوته فجند من أهل المغرب أمما عظيمة فجعلهم جندا واحدا

They quarrelled regarding it and were confused. When they feared that they would perish in it, they came to him-as with one voice. He-as removed it from them and took them by forced. They entered into his-as call. He-azwj recruited a mighty army from the people of the west. He-as made them into armies and armies.

ثم انطلق بهم يقودهم و الظلمة تسوقهم من خلفهم و تحرسهم من خلفهم و النور أمامهم يقوده و يدله و هو يسير في ناحية الأرض اليمنى و هو يريد الأمة التي في قطر الأرض الأيمن التي يقال لها هاويل

Then he-as went with them, leading them, and the darkness was ushering them from behind them and protecting them from behind them, and the light was in front of them, leading him-as and pointing him-as, and he-as travelled in the right area of the earth, and he-as intended the community which was in the right part of the earth who were called Haweel.

و سخر الله له قلبه و يده و رأيه و عقله و نظره فلا يخطئ إذا عمل عملا فانطلق يقود تلك الأمم و هي تتبعه

Allah-azwj Subjected for him-as, his-as heart, and his-as hand, and his-as opinion, and his-as intellect, and his-as consideration, so he-as did not err whenever he-as did any work. He-as went on leading that community, and it was following him-as.

فإذا هي أتت إلى بحر أو مخاضة بنى سفناً من ألواح صغار أمثال البغال فنظمها في ساعة ثم حمل فيها جميع من معه من تلك الأمم و تلك الجنود فإذا هي قطع الأنهار و البحار فتقها ثم دفع إلى كل رجل منهم لوحا فلم يكرثه حمله فلم يزل ذلك دأبه حتى انتهى إلى هاويل

There he-as came to a sea or a wreck of the clan of Safna, from small tablets like the mules. He-as systemised it in an hour, then carried in its entirety of the ones from that community with him-as, and that army. When he-as had cut across the rivers and the seas cleaving these, then he handed over a table to every man from them. He did not hate carrying it. That ride did not cease being like that until they ended to Haweel.

فعمل فيها كفعله في ناسك فلما فرغ منها مضى على وجهه في ناحية الأرض اليمنى حتى انتهى إلى منسك عند مطلع الشمس فعمل فيها و جند جنودا كفعله في الأمتين قبلهما

He-as dealt in them like his-as dealing among Nasak. When he-as was free from them, he-as went upon his-as direction in a right area of the earth until he-as ended up to Mansak, by the rising

of the sun. He[-as] dealt in them, and recruited armies, like his[-as] dealing among the two communities before them.

ثم كر مقبلا حتى أخذ ناحية الأرض اليسرى و هو يريد قاويل و هي الأمة التي بحيال هاويل و هما متقابلتان بينهما عرض الأرض كله فلما بلغها عمل فيها و جند فيها كفعله في ما قبلها

Then he[-as] turned coming back until he[-as] took to the left area of the earth, and he[-as] intended Qaweel, and it is the community which is parallel to Haweel, and they were both facing each other. Between them was width of the earth, all of it. When he[-as] reached it, he[-as] dealt among them and recruited an army like his[-as] dealing among what had been before it.

فذلك قوله تعالى حَتَّى إِذا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَها تَطْلُعُ عَلى قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِها سِتْراً يعني مسكنا.

That is Word of the Exalted: ***Until when he reached the emergence of the sun and found it emerging upon a people for whom We had not Made a shelter from below it [18:90]*** – meaning a dwelling.

قال قتادة لم يكن بينهم و بين الشمس ستر و ذلك أنهم كانوا في مكان لا يستقر عليه بناء و كانوا يكونون في أسراب لهم حتى إذا زالت الشمس عنهم خرجوا إلى معايشهم و حروثهم

Qatadah said, ‘There did not happen to be any shelter between them and the sun, and that is because they were in a place no building could settle upon it, and they were happening to be in a mirage for them until when the sun had set from them, they would go out to their livelihoods and their farms’.

و قال الحسن كانت أرضهم أرضا لا تحتمل البناء فكانوا إذا طلعت عليهم الشمس هووا في الماء فإذا ارتفعت عنهم خرجوا فتراعوا كما تتراعى البهائم

And Al-Hassan said, ‘Their land was a land which could not tolerate the construction. So, whenever the sun emerged upon them, they would cool down in the water. When it was raised away from them, they would come out and pasture just as the beasts would pasture’.

و قال ابن جريج و جاءهم جيش مرة و قال لهم أهلها لا يطلع عليكم الشمس و أنتم بها فقالوا ما نبرح حتى تطلع الشمس فنراها فماتوا و قيل فذهبوا بها هاربين في الأرض و قال الكلبي هم أمة يقال لها منسك حفاة عماة عن الحق

And Ibn Jareeh said, ‘And an army came to them once and its people said to them, ‘The sun will not emerge upon you while you are at it!’ They said, ‘We shall not depart until the sun emerges’. They refused, and they died. And it is said they went fleeing in the earth. And Al-Kalby said, ‘They are a community called Mansak, bare, blind from the truth’.

قال و حدثنا عمرو بن مالك بن أمية قال وجدت رجلا بسمرقند يحدث الناس و هم يجتمعون حوله فسألت بعض من سمع فأخبرني أنه حدثهم عن القوم الذين تطلع عليهم الشمس

He said, ‘And it is narrated to us by Amro Bin Malik Bin Amiya who said, ‘I found a man at Samarqand narrating to the people, they had gathered around him. I asked the one who was

listening. He informed me that he had been narrating about the people, those the sun had emerged upon.

قال قال خرجت حتى إذا جاوزت الصين ثم سألت عنهم فقيل إن بينك و بينهم مسيرة يوم و ليلة فاستأجرت رجلا فسرت بقية عشيتي و ليلتي حتى صبحتهم فإذا أحدهم يفرش أذنه و يلبس الأخرى

He said, 'He said, 'I went out until when I had crossed over Chine, then I asked about them. It was said, 'Between you and them there is a travel distance of a day and a night'. So I hired a man and went travelled the remainder of my evening and my night until I was with them in the morning. There, one of them was using his ear as a bedspread and wearing the other (as a blanket).

و كان صاحبي يحسن لسانهم فسألهم و قال جئنا ننظر كيف تطلع الشمس فبينا نحن كذلك إذ سمعنا كهيئة الصلصلة فغشي علي فأفقت و هم يمسحونني بالدهن فلما طلعت الشمس على الماء فإذا هو يغلي كهيئة الزيت و إذا طرف السماء كهيئة الفسطاط فلما ارتفعت أدخلوني في سرب لهم أنا و صاحبي فلما ارتفع النهار خرجوا إلى البحر فجعلوا يصطادون السمك و يطرحونه بالشمس فينضج.

And my companion was good at their language. He asked them, and said, 'We have come to look at how the sun emerges'. While we were lie that when we heard like the chain. There was unconsciousness upon me. I woke up and they were wiping me with the oil. When the sun emerged upon the water, there is boiled as if it was the oil, and there a side of the sky was as if it was the tent. When it rose, then entered me into a rent of their, I and my companion. When the day rose, they went out to the sea and went on to hunt for the fish, and they would drop it in the sun (shine), so it would ripen'.

ثم قال الثعلبي قالت العلماء بأخبار القدماء لما فرغ ذو القرنين من أمر الأمم الذين هم بأطراف الأرض و طاف الشرق و الغرب عطف فيها إلى الأمم التي في وسط الأرض من الجن و الإنس و يأجوج و مأجوج

Then Al-Salby said, 'The scholars of the ancient news said, 'When Zulqarnayn[-as] was free from the matter of the communities, those who were in the edges of the earth, and he[-as] had gone round the east and the west, he inclined in it to the communities which were in the middle of the earth, from the Jinn and the humans, and Yajouj and Majouj.

فلما كان في بعض الطريق مما يلي منقطع الترك نحو المشرق قالت له أمة صالحة من الإنس يا ذا القرنين إن بين هذين الجبلين خلقا من خلق الله تعالى ليس فيهم مشابه الإنس و هم مشابه البهائم يأكلون العشب و يفترسون الدواب و الوحش كما تفترسها السباع و يأكلون حشرات الأرض كلها من الحيات و العقارب و كل ذي روح مما خلق الله تعالى في الأرض

When he was in one of the roads from what follows a piece of Turey around the east, a righteous community from the humans said to him, 'O Zulqarnayn[-as]! Between these two mountain there are creatures from the creatures of Allah[-azwj] the Exalted. There isn't any resemblance for them with the human beings, and they resemble the beasts. They are eating the grass and are preying on the animals and the beasts just as the predators' tent to prey and earth the grass of the earth, all of them, from the snakes and the scorpions, and everything with a soul, from what Allah[-azwj] the Exalted has Created.

و ليست لله تعالى خلق ينمو نماءهم و لا يزداد كزيادتهم فإن أتت مدة على ما يرى من نمائهم و زيادتهم فلا شك أنهم سيملئون الأرض و يجلون أهلها منها و يظهرون عليها و يفسدون فيها

And there isn't for Allah-azwj the Exalted any creature growing their growth, nor increasing their increasing. So when a period comes upon what is seen from their growth and their increase, there would be no doubt they would be filling the earth and expelling its people from it, and they would be prevailing upon it and making mischief therein.

و ليست تمر بنا سنة مذ جاوزناهم إلا و نحن نتوقعهم أن يطلع علينا أولهم من بين هذين الجبلين فَهَلْ نَجْعَلُ لَكَ خَرْجاً أي جعلا و أجرا عَلى أَنْ تَجْعَلَ بَيْنَنا وَ بَيْنَهُمْ سَدًّا حاجزا فلا يصلون إلينا

And not a year passes by us since have been in their vicinity, except and we are anticipating that they would emerge upon us first from between these two mountains ***so can we make a remuneration for you*** – i.e. some reward - ***upon that you will make a barrier to be (built) between us and them?' [18:94]***, a barrier so they will not arrive to us?'

فقال لهم ذو القرنين ما مَكَّنِّي فِيهِ رَبِّي خَيْرٌ أي ما قواني عليه خير من خرجكم و لكن فَأَعِينُونِي بِقُوَّةٍ أَجْعَلْ بَيْنَكُمْ وَ بَيْنَهُمْ رَدْماً أي حاجزا كالحائط

Zulqarnayn-as said to them: '***What my Lord has Enabled me in it is better,*** - i.e., What He-azwj has Strengthened me-as upon is better than your recompense, but - ***assist me with a workforce, I shall make a fortified barrier to be between you and them [18:95]***' – i.e., a barrier like the wall.

قالوا و ما تلك القوة قال فعله و صناع يحسنون البناء و العمل و آلة قالوا و ما تلك الآلة قال آتُونِي زُبَرَ الْحَدِيدِ يعني قطعا واحدتها زبرة و آتوني بالنحاس فقالوا و من أين لنا الحديد و النحاس ما يسع هذا العمل قال سأريكم على معادن الحديد و النحاس

They said, 'And what is that strength?' He-as said: 'Its work and making, improving the construction and the work and the tools'. They said, 'And what these tools'. He-as said: '***Bring me blocks of iron!' [18:96]***' – meaning one piece of iron, a sheet, and come to me-as with the copper. They said, 'And from where will be iron and the copper for us? This work cannot be done!' He-as said: 'I-as shall show upon minerals of iron and the copper'.

فضرب لهم في جبلين حتى فلقهما ثم استخرج منهما معدنين من الحديد و النحاس قالوا بأي قوة نقطع الحديد و النحاس فاستخرج لهم معدنا آخر من تحت الأرض يقال له السامور و هو أشد ما خلق الله تعالى بياضا و هو الذي قطع به سليمان أساطين بيت المقدس و صخوره و جواهره

He-as struck for them among the two mountains until he-as split them. Then he-as extracted the two minerals of the iron and the copper from them. They said, 'By which strength shall we cut the iron and the copper?' He-as struck another mineral for them from beneath the ground call Al Samour, and it is the whitest of what Allah-azwj the Exalted has Created, and it is by which Suleyman-as had cut the pillars of Bayt Al-Maqdis and its rock and its jewels.

ثم قاس ما بين الجبلين ثم أوقد على جمع من الحديد و النحاس النار فصنع منه زبرا أمثال الصخور العظام ثم أذاب النحاس فجعله كالطين و الملاط لتلك الصخور من الحديد

Then he[-as] compared (measured) what is between the two mountains, then ignited fire upon a collection of the iron and the copper. He[-as] made blocks from it like the large rocks. Then he[-as] melted the copper and made it like the clay and the mortar for those rocks of iron.

ثم بنى و كيفية بنائه على ما ذكر أهل السير هو أنه لما قاس ما بين الجبلين وجد ما بينهما مائة فرسخ فلما أنشأ في عمله حفر له الأساس حتى بلغ الماء ثم جعل عرضه خمسين فرسخا

Then he[-as] built, and the method of his[-as] construction was based upon what the biographers have mentioned. It is that when he[-as] had measured out what is between the two mountains, he[-as] found what is between the two to be one hundred Farsakhs (576 miles). When he[-as] began in his[-as] work, he[-as] dug the foundation for it until he[-as] reached the water. Then he[-as] made its width to be fifty Farsakhs.

ثم وضع الحطب بين الجبلين ثم نسج عليه الحديد ثم نسج الحطب على الحديد فلم يزل يجعل الحديد على الحطب و الحطب على الحديد حَتَّى إِذا ساوى بَيْنَ الصَّدَفَيْنِ و هما الجبلان ثم أمر بالنار فأرسلت فيه ثم قالَ انْفُخُوا حَتَّى إِذا جَعَلَهُ ناراً

Then he[-as] placed the firewood between the mountains. Then he[-as] weaved the iron upon it. Then he[-as] weaved the firewood upon the iron. He[-as] did not cease making the iron to be upon the firewood, and the firewood upon the iron, ***Until when he had erected between the two cliffs,*** - and these are two mountain. Then he[-as] ordered with the fire and sent into it. Then he[-as] said ***'Blow!' Until when He made it a fire, [18:96]***.

ثم جعل يفرغ القطر عليه و هو النحاس المذاب فجعلت النار تأكل الحطب فيصير النحاس مكان الحطب حتى لزم الحديد النحاس فصار كأنه برد حبرة من صفرة النحاس و حمرته و سواد الحديد و غبرته فصار سدا طويلا عظيما حصينا كما قال تعالى فَمَا اسْطاعُوا أَنْ يَظْهَرُوهُ وَ مَا اسْتَطاعُوا لَهُ نَقْباً.

Then he[-as] went on to pour the drops upon it, and it is the molten copper. The fire went on to consume the firewood, so the copper came to be in the place of the firewood, until the iron stuck to the copper, and it became as it if was coldness of ink from the yellowness of the copper and its redness, and blackness of the iron and its dustiness. It became a long barrier, a mighty fortification, just as Allah[-azwj] the Exalted Said: ***So they were neither able to scale it nor were they able to make a hole in it [18:97]***'.

و قال قتادة ذكر لنا أن رجلا قال يا نبي الله قد رأيت سد يأجوج و مأجوج قال انعته لي قال كالبرد الحبر طريقة سوداء و طريقة حمراء قال قد رأيته

And Qatada said, 'It is mentioned to us that a man said, 'O Prophet[-saww] of Allah[-azwj]! Have you[-saww] seen the barrier of Yajouj and Majouj?' He[-saww] said: 'It has been described to me[-saww]'. He[-saww] said: 'Like the coldness of the ink, a black path, and a red path'. He[-saww] said: 'I[-saww] have seen it!'

و يقال إن موضع السد وراء ملاذجرد بقرب مشرق الصيف بينه و بين الخزرة مسيرة اثنين و سبعين يوما.

And it is said that the place of the barrier is behind Malazjard nearby east of Al-Seyf. Between it and Al-Khazra there is a travel distance of seventy-two days.

وَ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: كَانَ ذُو الْقَرْنَيْنِ قَدْ مَلَكَ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ كَانَ لَهُ خَلِيلٌ مِنَ الْمَلَائِكَةِ اسْمُهُ رَفَائِيلُ يَأْتِيهِ وَ يَزُورُهُ فَبَيْنَمَا هُمَا ذَاتَ يَوْمٍ يَتَحَدَّثَانِ إِذْ قَالَ ذُو الْقَرْنَيْنِ يَا رَفَائِيلُ حَدِّثْنِي عَنْ عِبَادَتِكُمْ فِي السَّمَاءِ

And it is reported from Ali[-asws] Bin Abu Talib[-asws] having said: 'Zulqarnayn[-as] had ruled what is between the east and the west, and there was a friend for him[-as] from the Angels, his name was Rafaeel. He used to come to him[-as] and visit him[-as]. While one day they were like that, discussing, when Zulqarnayn[-as] said: 'O Rafaeel[-as]! Narrated to me[-as] about your worship in the sky!'

فَبَكَى وَ قَالَ يَا ذَا الْقَرْنَيْنِ وَ مَا عِبَادَتُكُمْ عِنْدَ عِبَادَتِنَا إِنَّ فِي السَّمَاءِ مِنَ الْمَلَائِكَةِ مَنْ هُوَ قَائِمٌ أَبَداً لَا يَجْلِسُ وَ مِنْهُمُ السَّاجِدُ لَا يَرْفَعُ رَأْسَهُ أَبَداً وَ مِنْهُمُ الرَّاكِعُ لَا يَسْتَوِي قَائِماً أَبَداً يَقُولُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ رَبَّنَا مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ

He wept and said, 'O Zulqarnayn[-as]! And what is your all worship compared to our worship? In the sky, from the Angels, there is one who is standing for ever nor sitting down, and from them is the one is Sajdah not raising his head, ever, and from them is the one in Ruk'u, not standing straight, ever. He is saying, 'Glorious is the King, the Holy, Lord[-azwj] of the Angels and the Spirit! Our Lord[-azwj]! We are not worshipping as is the right of worshipping You[-azwj]!'

فَبَكَى ذُو الْقَرْنَيْنِ بُكَاءً شَدِيداً ثُمَّ قَالَ إِنِّي لَأُحِبُّ أَنْ أَعِيشَ فَأَبْلُغَ مِنْ عِبَادَةِ رَبِّي حَقَّ طَاعَتِهِ

Zulqarnayn[-as] cried an intense crying, then said: 'I[-as] would love to live, so I[-as] could reach from worshipping my[-as] Lord[-azwj] as is the right of obeying Him[-azwj]!'

فَقَالَ رَفَائِيلُ أَ وَ تُحِبُّ ذَلِكَ يَا ذَا الْقَرْنَيْنِ قَالَ نَعَمْ فَقَالَ رَفَائِيلُ فَإِنَّ لِلَّهِ تَعَالَى عَيْناً فِي الْأَرْضِ تُسَمَّى عَيْنَ الْحَيَاةِ فِيهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ عَزِيمَةٌ أَنَّهُ مَنْ شَرِبَ مِنْهَا لَمْ يَمُتْ أَبَداً حَتَّى يَكُونَ هُوَ الَّذِي يَسْأَلُ رَبَّهُ الْمَوْتَ

Rafaeel said, 'And you[-as] would love that, O Zulqarnayn[-as]?' He[-as] said: 'Yes'. Rafaeel said, 'For Allah[-azwj] the Exalted there is a spring in the earth named as 'the spring of life'. Therein is a determination from Allah[-azwj] Mighty and Majestic that the one who drinks from it, will not die, ever, until he is the one who happens to ask his Lord[-azwj] for the death'.

فَقَالَ ذُو الْقَرْنَيْنِ هَلْ تَعْلَمُونَ أَنْتُمْ مَوْضِعَ تِلْكَ الْعَيْنِ فَقَالَ لَا غَيْرَ أَنَّا نَتَحَدَّثُ فِي السَّمَاءِ أَنَّ لِلَّهِ تَعَالَى فِي الْأَرْضِ ظُلْمَةً لَا يَطَؤُهَا إِنْسٌ وَ لَا جَانٌّ فَنَحْنُ نَظُنُّ أَنَّ تِلْكَ الْعَيْنَ فِي تِلْكَ الظُّلْمَةِ

Zulqarnayn[-as] said: 'Do you (Angels) know the place of that spring?' He said, 'No, apart from that we tend to discuss in the sky that there is a darkness for Allah[-azwj] the Exalted in the earth, neither the humans nor the Jinn had trodden on it. We guess that spring is in that darkness'.

فَجَمَعَ ذُو الْقَرْنَيْنِ عُلَمَاءَ أَهْلِ الْأَرْضِ وَ أَهْلَ دِرَاسَةِ الْكُتُبِ وَ آثَارِ النُّبُوَّةِ فَقَالَ لَهُمْ أَخْبِرُونِي هَلْ وَجَدْتُمْ فِي مَا قَرَأْتُمْ مِنْ كُتُبِ اللَّهِ تَعَالَى وَ مَا جَاءَكُمْ مِنْ أَحَادِيثِ الْأَنْبِيَاءِ وَ مَنْ كَانَ قَبْلَكُمْ مِنَ الْعُلَمَاءِ أَنَّ اللَّهَ تَعَالَى وَضَعَ فِي الْأَرْضِ عَيْناً سَمَّاهَا عَيْنَ الْحَيَاةِ

Zulqarnayn[-as] gathered the scholars of the people of the earth and people studying the books and Ahadeeth of the Prophet-hood. He[-as] said to them, 'Inform me[-as]! Are you finding among what you have read from the Books of Allah[-azwj] the Exalted, and what has come to you all from the Ahadeeth of the Prophets[-as], and the ones from the scholars who were before you,

for Allah[azwj] the Exalted has Placed a spring in the earth He[azwj] has Named it as ‘the spring of life’?’

فَقَالَتِ الْعُلَمَاءُ لَا فَقَالَ عَالِمٌ مِنَ الْعُلَمَاءِ وَ اسْمُهُ فتحيز إِنِّي قَرَأْتُ وَصِيَّةَ آدَمَ فَوَجَدْتُ فِيهَا إِنَّ اللَّهَ خَلَقَ فِي الْأَرْضِ ظُلْمَةً لَمْ يَطَأْهَا إِنْسٌ وَ لَا جَانٌّ وَ وَضَعَ فِيهَا عَيْنَ الْخُلْدِ

The scholars said, ‘No!’ A scholar from the scholars, and his name was Fat’heez (Al-Khizr[as]), said, ‘I[as] have read in the bequest of Adam[as] and found in it that Allah[azwj] has Created a darkness in the earth. Neither a human nor a Jinn has trodden it, and He[azwj] has Placed therein the eternal spring’.

فَقَالَ ذُو الْقَرْنَيْنِ صَدَقْتَ ثُمَّ حَشَدَ إِلَيْهِ الْفُقَهَاءَ وَ الْأَشْرَافَ وَ الْمُلُوكَ وَ سَارَ يَطْلُبُ مَطْلَعَ الشَّمْسِ فَسَارَ اثْنَيْ عَشْرَةَ سَنَةً إِلَى أَنْ بَلَغَ طَرَفَ الظُّلْمَةِ فَإِذَا ظُلْمَةٌ تَفُورُ مِثْلَ الدُّخَانِ لَيْسَتْ بِظُلْمَةِ لَيْلٍ فَعَسْكَرَ هُنَاكَ

Zulqarnayn[as] said: ‘You speak the truth!’ Then he[as] mobilised the jurists, and the nobles, and the kings to it, and travelled seeking the emergence of the sun. He[as] travelled for twelve years until he reached an edge of the darkness. There, the darkness was rising like the smoke, not being the darkness of night. He[as] laid camp over there.

ثُمَّ جَمَعَ عُلَمَاءَ عَسْكَرِهِ فَقَالَ إِنِّي أُرِيدُ أَنْ أَسْلُكَ هَذِهِ الظُّلْمَةَ فَقَالَ الْعُلَمَاءُ أَيُّهَا الْمَلِكُ إِنَّهُ مَنْ كَانَ قَبْلَكَ مِنَ الْأَنْبِيَاءِ وَ الْمُلُوكِ لَمْ يَطْلُبُوا هَذِهِ الظُّلْمَةَ فَلَا تَطْلُبْهَا فَإِنَّا نَخَافُ أَنْ يَنْفَتِقَ عَلَيْكَ أَمْرٌ تَكْرَهُهُ وَ يَكُونَ فِيهِ فَسَادُ أَهْلِ الْأَرْضِ

Then he[as] gathered the scholars of his[as] army. He[as] said: ‘I[as] want to ask you about this darkness’. The scholars said, ‘O you king! Surely the ones who were before you from the Prophets[as] and the kings, did not seek this darkness! Do not seek it, for we fear that a matter would unravel for you[as] which you[as] dislike, and there would be mischief of the people of the earth in it’.

فَقَالَ لَا بُدَّ مِنْ أَنْ أَسْلُكَهَا فَقَالُوا أَيُّهَا الْمَلِكُ كُفَّ عَنْ هَذِهِ الظُّلْمَةِ وَ لَا تَطْلُبْهَا فَإِنَّا لَوْ نَعْلَمُ أَنَّكَ إِنْ طَلَبْتَهَا ظَفِرْتَ بِمَا تُرِيدُ وَ لَمْ يَسْخَطِ اللَّهُ عَلَيْنَا لَاتَّبَعْنَاكَ وَ لَكِنَّا نَخَافُ الْعَنَتَ مِنَ اللَّهِ تَعَالَى وَ فَسَاداً فِي الْأَرْضِ وَ مَنْ عَلَيْهَا

He[as] said: ‘There is no escape from my travelling it’. They said, ‘O you king! Refrain from this darkness and do not seek it! Surely, if we were to know that if you[as] were to seek it and are successful with what you intend, and Allah[azwj] would not be Wrathful upon us, we would follow you, but we fear the Curse from Allah[azwj] the Exalted and mischief in the earth and the ones upon it’.

فَقَالَ ذُو الْقَرْنَيْنِ لَا بُدَّ مِنْ أَنْ أَسْلُكَهَا فَقَالَتِ الْعُلَمَاءُ شَأْنُكَ بِهَا فَقَالَ ذُو الْقَرْنَيْنِ أَيُّ الدَّوَابِّ أَبْصَرُ قَالُوا الْخَيْلُ قَالَ فَأَيُّ الْخَيْلِ أَبْصَرُ قَالُوا الْإِنَاثُ قَالَ فَأَيُّ الْإِنَاثِ أَبْصَرُ قَالُوا الْبِكَارَةُ

Zulqarnayn[as] said: ‘There is no escape from my[as] travelling it’. The scholars said, ‘It’s your concern with it’. Zulqarnayn[as] said: ‘Which of the animals is the most insightful?’ They said, ‘The horse’. He[as] said: ‘So which of the horses is the most insightful?’ They said, ‘The female’. He[as] said: ‘So which of the females is the most insightful?’ They said, ‘The virgin’.

فَأَرْسَلَ ذُو الْقَرْنَيْنِ فَجُمِعَ لَهُ سِتَّةُ آلَافِ فَرَسٍ أُنْثَى بِكَارَةٌ ثُمَّ انْتَخَبَ مِنْ عَسْكَرِهِ أَهْلَ الْجَلْدِ وَ الْعَقْلِ سِتَّةَ آلَافِ رَجُلٍ فَدَفَعَ إِلَيْهِمْ كُلَّ رَجُلٍ فَرَساً وَ عَقَدَ لِلْخَضِرِ عَلَى مُقَدِّمَتِهِ عَلَى أَلْفَيْنِ وَ بَقِيَ ذُو الْقَرْنَيْنِ فِي أَرْبَعَةِ آلَافٍ

Zulqarnayn[-as] sent messages and six thousand female virgin (horses) were gathered for him[-as]. Then he[-as] selected from his[-as] soldiers, the people of courage and the intellect, six thousand men. He[-as] handed a horse to each man, and he[-as] tied (a flag) for Al-Khizr[-as] upon his[-as] vanguard, upon two thousand, and Zulqarnayn[-as] remained among four thousand.

وَ قَالَ ذُو الْقَرْنَيْنِ لِلنَّاسِ لَا تَبْرَحُوا مِنْ مُعَسْكَرِكُمْ هَذَا اثْنَيْ عَشْرَةَ سَنَةً فَإِنْ نَحْنُ رَجَعْنَا إِلَيْكُمْ وَ إِلَّا فَارْجِعُوا إِلَى بِلَادِكُمْ

And Zulqarnayn[-as] said to the people: ‘Do not depart from this encampment of yours for twelve years, for we shall be returning to you all, or else return to your cities’.

فَقَالَ الْخَضِرُ أَيُّهَا الْمَلِكُ إِنَّا نَسْلُكُ ظُلْمَةً هُوَ لَا نَدْرِي كَمِ السَّيْرُ فِيهَا وَ لَا يُبْصِرُ بَعْضُنَا بَعْضاً فَكَيْفَ نَصْنَعُ بِالضَّلَالِ إِذَا أَصَابَنَا

Al-Khizr[-as] said: ‘O King! We are to travel a darkness which we do not know how much is the journey in it, nor can we see each other. So, how should we deal with the straying when it afflicts us?’

فَدَفَعَ ذُو الْقَرْنَيْنِ إِلَى الْخَضِرِ خَرَزَةً حَمْرَاءَ فَقَالَ حَيْثُ يُصِيبُكُمُ الضَّلَالُ فَاطْرَحْ هَذِهِ فِي الْأَرْضِ فَإِذَا صَاحَتْ فَلْيَرْجِعْ أَهْلُ الضَّلَالِ إِلَيْهَا أَيْنَ صَاحَتْ فَصَارَ الْخَضِرُ بَيْنَ يَدَيْ ذِي الْقَرْنَيْنِ يَرْتَحِلُ الْخَضِرُ وَ يَنْزِلُ ذُو الْقَرْنَيْنِ

Zulqarnayn[-as] handed over a red bead to Al-Khizr[-as]. He[-as] said: ‘Wherever the straying afflicts you, then drop this bead in the ground. So when it shouts, then let the lost people return to it wherever it shouts’. Al-Khizr[-as] came to be in front of Zulqarnayn[-as]. Al-Khizr[-as] would depart and Zulqarnayn[-as] would descend.

فَبَيْنَمَا الْخَضِرُ يَسِيرُ إِذْ عَرَضَ لَهُ وَادٍ فَظَنَّ أَنَّ الْعَيْنَ فِي الْوَادِي وَ أُلْقِيَ فِي قَلْبِهِ ذَلِكَ فَقَامَ عَلَى شَفِيرِ الْوَادِي وَ قَالَ لِأَصْحَابِهِ قِفُوا وَ لَا يَبْرَحَنَّ رَجُلٌ مِنْ مَوْقِفِهِ

While Al-Khizr[-as] was travelling when a valley presented to him[-as]. He[-as] thought that the spring was in the valley, and that was cast in his[-as] heart. He[-as] stood at the edge of the valley and said to his[-as] companions, ‘Pause, and no man should depart from his position’.

فَرَمَى بِالْخَرَزَةِ فَمَكَثَ طَوِيلًا ثُمَّ أَجَابَتْهُ الْخَرَزَةُ فَطَلَبَ صَوْتَهَا فَانْتَهَى إِلَيْهَا فَإِذَا هِيَ عَلَى جَانِبِ الْعَيْنِ فَنَزَعَ الْخَضِرُ ثِيَابَهُ ثُمَّ دَخَلَ الْعَيْنَ فَإِذَا مَاءٌ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ وَ أَحْلَى مِنَ الشَّهْدِ فَشَرِبَ وَ اغْتَسَلَ وَ تَوَضَّأَ وَ لَبِسَ ثِيَابَهُ

He[-as] threw the bead. He[-saww] remained for a long time, then the bead answered him. He[-as] sought its sound and ended up to it, and behold, it was upon a side of the spring. Al-Khizr[-as] (tucked up) his[-as] clothes, then entered the spring. The water was intensely whiter than the milk, and sweeter than the honey. He[-as] drank and bathed, and washed, and wore his[-as] clothes.

ثُمَّ رَمَى بِالْخَرَزَةِ نَحْوَ أَصْحَابِهِ فَوَقَفَتِ الْخَرَزَةُ فَصَاحَتْ فَرَجَعَ الْخَضِرُ إِلَى صَوْتِهَا وَ إِلَى أَصْحَابِهِ فَرَكِبَ وَ قَالَ لِأَصْحَابِهِ سِيرُوا بِاسْمِ اللَّهِ وَ مَرَّ ذُو الْقَرْنَيْنِ فَأَخْطَأَ الْوَادِيَ فَسَلَكُوا تِلْكَ الظُّلْمَةَ أَرْبَعِينَ يَوْماً وَ لَيْلَةً ثُمَّ خَرَجُوا إِلَى ضَوْءٍ لَيْسَ بِضَوْءِ شَمْسٍ وَ لَا قَمَرٍ وَ لَا أَرْضٍ حَمْرَاءَ وَ رَمْلَةٍ حَشْخَاشَةٍ أَيْ مُصَوِّتَةٍ

Then he[as] threw the bead towards his[as] companions. The bead paused, and it shouted. So Al-Khizr[as] returned to its sound and to his[as] companion. He[as] rode and said to his[as] companions: 'Travel in the Name of Allah[azwj]!' And Zulqarnayn[as] passed by and missed the valley. They travelled that darkness for forty days and nights, then they came out to illumination which was neither by the light of the sun, nor moon, nor red ground and the sand was rattling, i.e., making sound.

فَإِذَا هُوَ بِقَصْرٍ مَبْنِيٍّ فِي تِلْكَ الْأَرْضِ طُولُهُ فَرْسَخٌ فِي فَرْسَخٍ عَلَيْهِ بَابٌ فَنَزَلَ ذُو الْقَرْنَيْنِ بِعَسْكَرِهِ ثُمَّ خَرَجَ وَحْدَهُ حَتَّى دَخَلَ الْقَصْرَ فَإِذَا حَدِيدَةٌ قَدْ وُضِعَتْ طَرَفَاهَا عَلَى جَانِبِ الْقَصْرِ مِنْ هَاهُنَا وَ هَاهُنَا وَ إِذَا بِطَائِرٍ أَسْوَدَ شَبِيهٍ بِالْخُطَّافِ مَزْمُومٍ بِأَنْفِهِ إِلَى الْحَدِيدَةِ مُعَلَّقٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ

There he[as] was nearby a castle built in that land. Its length was a Farsakh by a Farsakh. There was a door upon it. Zulqarnayn[as] descended with his[as] soldiers. Then he[as] went out along until he[as] entered the castle. There, iron had been placed on its edges, upon a side of the castle, from over here and over there, and there was a black bird resembling the ferocious birds reined by its nose to the iron, suspended between the sky and the earth.

فَلَمَّا سَمِعَ الطَّائِرُ خَشْخَشَةَ ذِي الْقَرْنَيْنِ قَالَ مَنْ هَذَا قَالَ أَنَا ذُو الْقَرْنَيْنِ فَقَالَ الطَّائِرُ يَا ذَا الْقَرْنَيْنِ أَ مَا كَفَاكَ مَا وَرَاكَ حَتَّى وَصَلْتَ إِلَيَّ

When the bird heard the rustle of Zulqarnayn[as], it said, 'Who is this?' He[as] said: 'I[as] am Zulqarnayn'. The bird said, 'O Zulqarnayn[as]! Does it not suffice you[as] what is behind you until you[as] have arrived to me?'

ثُمَّ قَالَ الطَّائِرُ يَا ذَا الْقَرْنَيْنِ حَدِّثْنِي فَقَالَ ذُو الْقَرْنَيْنِ سَلْ فَقَالَ هَلْ كَثُرَ بِنَاءُ الْآجُرِّ وَ الْجِصِّ فِي الْأَرْضِ قَالَ نَعَمْ فَانْتَفَضَ الطَّائِرُ انْتِفَاضَةً ثُمَّ انْتَفَخَ فَبَلَغَ ثُلُثَ الْحَدِيدَةِ ثُمَّ قَالَ يَا ذَا الْقَرْنَيْنِ هَلْ كَثُرَتِ الْمَعَازِفُ قَالَ نَعَمْ

Then the bird said, 'O Zulqarnayn[as]! Narrate to me'. Zulqarnayn[as] said: 'Ask!' It said, 'Are there a lot of brick and gypsum buildings in the earth?' He[as] said: 'Yes'. Then the bird rose with a rising, and it reached those irons, then it said, 'O Zulqarnayn[as]! Are there many stringed instruments?' He[as] said: 'Yes'.

فَانْتَفَضَ الطَّيْرُ وَ امْتَلَأَ حَتَّى مَلَأَ مِنَ الْحَدِيدَةِ ثُلُثَيْهَا ثُمَّ قَالَ هَلْ كَثُرَتْ شَهَادَاتُ الزُّورِ فِي الْأَرْضِ قَالَ نَعَمْ

The bird rose upon and filled until it had filled up two-thirds of it, then said, 'Is there a lot of false testimonies in the earth?' He[as] said: 'Yes'.

فَانْتَفَضَ الطَّائِرُ انْتِفَاضَةً فَمَلَأَ الْحَدِيدَةَ وَ سَدَّ مَا بَيْنَ جِدَارَيِ الْقَصْرِ فَخَشِيَ وَ خَافَ ذُو الْقَرْنَيْنِ وَ فَرِقَ فَرَقاً شَدِيداً فَقَالَ الطَّائِرُ يَا ذَا الْقَرْنَيْنِ لَا تَخَفْ حَدِّثْنِي قَالَ سَلْ

The bird rose with a rising until it filled the iron and blocked what was between the walls of the castle. Zulqarnayn[as] knelt and feared and separated to a distance. The bird said, 'O Zulqarnayn[as]! Do not fear. Narrate to me!' He[as] said: 'Ask!'

قَالَ هَلْ يَتْرُكُ النَّاسُ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَا

It said, 'Have the people neglected the testimony, 'there is no god except Allah[azwj]'?' He[as] said: 'No''.

قَالَ فَانْضَمَّ الطَّائِرُ ثُلُثاً ثُمَّ قَالَ يَا ذَا الْقَرْنَيْنِ هَلْ تَرَكَ النَّاسُ الصَّلَاةَ الْمَفْرُوضَةَ بَعْدُ قَالَ لَا قَالَ فَانْضَمَّ الطَّائِرُ ثُلُثاً ثُمَّ قَالَ يَا ذَا الْقَرْنَيْنِ هَلْ تَرَكَ النَّاسُ غُسْلَ الْجَنَابَةِ بَعْدُ قَالَ لَا

He-asws said: 'The bird joined a third, then said, 'O Zulqarnayn-as! Have the people neglected the Obligatory Salats yet?' He-as said: No, 'The bird joined two-thirds, then said, 'O Zulqarnayn-as! Have the people neglected the washing from the sexual impurity yet?' He-as said: 'No''.

قَالَ فَصَارَ الطَّائِرُ كَمَا كَانَ ثُمَّ قَالَ اسْلُكْ يَا ذَا الْقَرْنَيْنِ هَذِهِ الدَّرَجَةَ دَرَجَةً إِلَى أَعْلَى الْقَصْرِ فَسَلَكَهَا ذُو الْقَرْنَيْنِ وَ هُوَ خَائِفٌ وَجِلٌ لَا يَدْرِي عَلَى مَنْ يَهْجُمُ حَتَّى اسْتَوَى عَلَى صَدْرِ الدَّرَجِ فَإِذَا سَطْحٌ مُمْدُودٌ عَلَيْهِ صُورَةُ رَجُلٍ شَابٍّ قَائِمٍ عَلَيْهِ ثِيَابٌ بِيضٌ رَافِعاً وَجْهَهُ إِلَى السَّمَاءِ وَاضِعاً يَدَيْهِ عَلَى فِيهِ

He-asws said: 'The bird became like what it had been. Then it said, 'I ask you, O Zulqarnayn-as! These steps are steps to the top of the castle!' So Zulqarnayn-as walked it and he-as was fearing, dreading, not knowing upon who he-as would attack until he-as was even upon the middle of the steps. There was an extended rood, upon it was an image of a young man standing, having white clothes upon him, raising his face towards the sky, placing his hand upon his mouth.

فَلَمَّا سَمِعَ خَشْخَشَةَ ذِي الْقَرْنَيْنِ قَالَ مَا هَذَا قَالَ أَنَا ذُو الْقَرْنَيْنِ قَالَ يَا ذَا الْقَرْنَيْنِ إِنَّ السَّاعَةَ قَدِ اقْتَرَبَتْ وَ أَنَا أَنْتَظِرُ أَمْرَ رَبِّي يَأْمُرُنِي أَنْ أَنْفُخَ فَأَنْفُخُ

When he heard the rustle of Zulqarnayn-as, he said, 'Who is this?' He-as said: 'I-as am Zulqarnayn!' He said, 'O Zulqarnayn-as! The Hour has drawn near and I am awaiting the Command of my Lord-azwj, to Command me to blow (the trumpet) so I shall blow'.

ثُمَّ أَخَذَ صَاحِبُ الصُّورِ شَيْئاً مِنَ بَيْنِ يَدَيْهِ كَأَنَّهُ حَجَرٌ فَقَالَ خُذْهَا يَا ذَا الْقَرْنَيْنِ فَإِنْ شَبِعَ هَذَا شَبِعْتَ وَ إِنْ جَاعَ هَذَا جُعْتَ

Then the owner of the trumpet took something from his hand, as if it was a stone, and he said, 'Take it, O Zulqarnayn-as! If this is satiated, you-as will be satiated, and if this is hungry, you-as will be hungry'.

فَأَخَذَ ذُو الْقَرْنَيْنِ الْحَجَرَ وَ نَزَلَ إِلَى أَصْحَابِهِ فَحَدَّثَهُمْ بِأَمْرِ الطَّائِرِ وَ مَا قَالَ لَهُ وَ مَا رَدَّ عَلَيْهِ وَ مَا قَالَ صَاحِبُ الصُّورِ

Zulqarnayn-as took the stone and went down to his-as companions, and narrated to them with the matter of the bird and what it had said to him-as and what he-as had responded to it, and what the owner of the trumpet had said.

ثُمَّ جَمَعَ عُلَمَاءَ عَسْكَرِهِ فَقَالَ أَخْبِرُونِي عَنْ هَذَا الْحَجَرِ مَا أَمْرُهُ فَقَالُوا أَيُّهَا الْمَلِكُ أَخْبِرْنَا بِمَا قَالَ لَكَ فِيهِ صَاحِبُ الصُّورِ

Then he-as gathered the scholars of his-as army and said: 'Inform me about this stone, what is its affair?' They said, 'O you king! Inform us with what the owner of the trumpet had said regarding it'.

فَقَالَ ذُو الْقَرْنَيْنِ إِنَّهُ قَالَ لِي إِنْ شَبِعَ هَذَا شَبِعْتَ وَ إِنْ جَاعَ جُعْتَ

Zulqarnayn-as said: 'He said to me that if this one is satiated, you-as would be satiated, and if it is hungered, you-as would be hungry'.

فَوَضَعَتِ الْعُلَمَاءُ ذَلِكَ الْحَجَرَ فِي إِحْدَى كَفَّتَيِ الْمِيزَانِ وَ أَخَذُوا حَجَراً مِثْلَهُ فَوَضَعُوهُ فِي الْكِفَّةِ الْأُخْرَى ثُمَّ رَفَعُوا الْمِيزَانَ فَإِذَا الَّذِي جَاءَ بِهِ ذُو الْقَرْنَيْنِ يَمِيلُ فَوَضَعُوا مَعَهُ آخَرَ وَ رَفَعُوا الْمِيزَانَ فَإِذَا هُوَ يَمِيلُ بِهِنَّ

The scholars placed that stone in one of the two hands of the scale and they took a stone similar to it and placed it in the other hand. Then they raised the scale, and there, the one which Zulqarnayn[-as] had come with inclined (out weighed). So they placed another one with it and raised the scale, and behold, it (still) inclined (outweighed) them.

فَلَمْ يَزَالُوا يَضَعُونَ حَتَّى وَضَعُوا أَلْفَ حَجَرٍ فَرَفَعُوا الْمِيزَانَ فَمَالَ بِالْأَلْفِ جَمِيعاً فَقَالَتِ الْعُلَمَاءُ انْقَطَعَ عِلْمُنَا دُونَ هَذَا لَا نَدْرِي أَ سِحْرٌ هَذَا أَمْ عِلْمٌ مَا لَا نَعْلَمُهُ

They did not cease to be placing (stones) to the extent that they placed a thousand stone. They raised the scale, and it (still) inclined (outweighed) with the whole thousand. Then scholars said, ‘Our knowledge terminates below this. We do not know whether this is a rock or a knowledge we do not know of’.

فَقَالَ الْخَضِرُ وَ كَانَ قَدْ وَافَاهُ نَعَمْ أَنَا أَعْلَمُهُ فَأَخَذَ الْخَضِرُ الْمِيزَانَ بِيَدِهِ ثُمَّ أَخَذَ الْحَجَرَ الَّذِي جَاءَ بِهِ ذُو الْقَرْنَيْنِ فَوَضَعَهُ فِي إِحْدَى الْكِفَّتَيْنِ فَأَخَذَ حَجَراً مِنْ تِلْكَ الْحِجَارَةِ فَوَضَعَهُ فِي الْكِفَّةِ الْأُخْرَى ثُمَّ أَخَذَ كَفّاً مِنْ تُرَابٍ فَوَضَعَهُ عَلَى الْحَجَرِ الَّذِي جَاءَ بِهِ ذُو الْقَرْنَيْنِ ثُمَّ رَفَعَ الْمِيزَانَ فَاسْتَوَى

Al-Khizr[-as] said, and he[-as] had arrived to him[-as]: ‘Yes, I[-as] do have its knowledge’. Al-Khizr[-as] took the scale in his[-as] hand, then took the stone which Zulqarnayn had come with, and placed it in one of the two hands (of the scale). He[-as] took a stone from those stones and placed it in the other hand, then took a handful of soil and placed it upon the stone which Zulqarnayn[-as] had come with, then raised the scale, and it equated.

فَخَرَّتِ الْعُلَمَاءُ سُجَّداً لِلَّهِ تَعَالَى وَ قَالُوا سُبْحَانَ اللَّهِ هَذَا عِلْمٌ لَا يَبْلُغُهُ عِلْمُنَا وَ اللَّهِ لَقَدْ وَضَعْنَا أَلْفاً فَمَا اسْتَقَلَّ بِهِ

The scholars fell down in Sajdah to Allah[-azwj] the Exalted and said, ‘Glory be to Allah[-azwj]! This is a knowledge our knowledge has not reached. By Allah[-azwj]! We had placed a thousand, but it did not move by it’.

فَقَالَ الْخَضِرُ أَيُّهَا الْمَلِكُ إِنَّ سُلْطَانَ اللَّهِ عَزَّ وَ جَلَّ قَاهِرٌ لِخَلْقِهِ وَ أَمْرُهُ نَافِذٌ فِيهِمْ وَ حُكْمُهُ جَارٍ عَلَيْهِمْ فَإِنَّ اللَّهَ تَعَالَى ابْتَلَى خَلْقَهُ بَعْضَهُمْ بِبَعْضٍ فَابْتَلَى الْعَالِمَ بِالْعَالِمِ وَ الْجَاهِلَ بِالْجَاهِلِ وَ الْعَالِمَ بِالْجَاهِلِ وَ الْجَاهِلَ بِالْعَالِمِ وَ إِنَّهُ ابْتَلَاكَ بِي وَ ابْتَلَانِي بِكَ

Al-Khizr[-as] said: ‘O you king! The Authority of Allah[-azwj] Mighty and Majestic is subduing to His[-azwj] creatures, and His[-azwj] Command is implemented among them, and His[-azwj] Judgement flows upon them. Allah[-azwj] the Exalted Tries His[-azwj] creature with each other. He[-azwj] Tries the scholar with a scholar, and the ignoramus with an ignoramus, and the scholar with an ignoramus, and the ignoramus with the scholar, and He[-azwj] had Tried you[-as] with me[-as] and Tried me[-as] with you[-as]!’

فَقَالَ ذُو الْقَرْنَيْنِ صَدَقْتَ فَأَخْبِرْنَا عَنْ هَذَا الْمَثَلِ

Zulqarnayn[-as] said: ‘You[-as] speak the truth. Inform us about this example’.

فَقَالَ الْخَضِرُ هَذَا مَثَلٌ ضَرَبَهُ لَكَ صَاحِبُ الصُّورِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ مَكَّنَ لَكَ فِي الْبِلَادِ وَ أَعْطَاكَ مِنْهَا مَا لَمْ يُعْطِ أَحَداً وَ أَوْطَأَكَ مِنْهَا مَا لَمْ يُوطِئْ أَحَداً فَلَمْ تَشْبَعْ فَأَبَتْ نَفْسُكَ شَرَهاً حَتَّى بَلَغْتَ مِنْ سُلْطَانِ اللَّهِ مَا لَمْ يَطَأْهُ إِنْسٌ وَ لَا جَانٌّ فَهَذَا مَثَلٌ ضَرَبَهُ لَكَ صَاحِبُ الصُّورِ إِنَّ ابْنَ آدَمَ لَا يَشْبَعُ أَبَداً دُونَ أَنْ يُحْثَى عَلَيْهِ التُّرَابُ وَ لَا مَلَأَ جَوْفَهُ إِلَّا التُّرَابُ

Al-Khizr[-as] said: 'This is an example struck for you[-as] by the owner of the trumpet. Allah[-azwj] Mighty and Majestic has Enabled for you in the country and has Given you[-as] from it what He[-azwj] has not Given anyone and has Caused you[-as] to tread from it that no one has trodden. But you[-as] are not satisfied. But you refused yourself out of greed until you[-as] reached from the Authority of Allah[-azwj], what neither a human being nor Jinn had trodden. So this is an example struck for you[-as] by the owner of the trumpet. The son of Adam[-as] will not be satiated ever, until the soil is ushered upon it, nor will his inside be filled except by the soil!'

فَبَكَى ذُو الْقَرْنَيْنِ ثُمَّ قَالَ صَدَقْتَ يَا خَضِرُ فِي ضَرْبِ هَذَا الْمَثَلِ لَا جَرَمَ لَا أَطْلُبُ أَثَراً فِي الْبِلَادِ بَعْدَ مَسِيرِي هَذَا حَتَّى أَمُوتَ

Zulqarnayn[-as] cried, then said: 'You[-as] speak the truth, O Khizr[-as], in striking this example. There is no doubt, I shall not seek any traces in the country after this journey of mine, until I[-as] die!'

ثُمَّ انْصَرَفَ رَاجِعاً حَتَّى إِذَا كَانَ فِي وَسَطِ الظُّلْمَةِ وَطِأَ الْوَادِيَ الَّذِي فِيهِ الزَّبَرْجَدُ فَقَالَ مَنْ مَعَهُ لَمَّا سَمِعُوا خَشْخَشَةً تَحْتَ أَقْدَامِهِمْ وَ أَقْدَامِ دَوَابِّهِمْ مَا هَذَا تَحْتَنَا يَا أَيُّهَا الْمَلِكُ

Then he[-as] left returning until when he[-as] was in the midst of the darkness, he[-as] trod the valley wherein were the jewels. The ones who were with him said, when they heard the rustle beneath their feed, and the feet of their animals, 'What is this beneath us, O king?'

فَقَالَ ذُو الْقَرْنَيْنِ خُذُوا مِنْهُ فَإِنَّهُ مَنْ أَخَذَ نَدِمَ وَ مَنْ تَرَكَ نَدِمَ فَمِنْهُمْ مَنْ أَخَذَ الشَّيْءَ وَ مِنْهُمْ مَنْ تَرَكَهُ

Zulqarnayn[-as] said: 'Take from it, for the one who takes from it would regret, and the one who neglects would (also) regret'. From them was one who took the thing, and from them was one who neglected it.

فَلَمَّا خَرَجُوا مِنَ الظُّلْمَةِ إِذَا هُوَ الزَّبَرْجَدُ فَنَدِمَ الْآخِذُ وَ التَّارِكُ

When they came out from the darkness, behold these were jewels. So the taker and the leaver regretted'.

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَقُولُ رَحِمَ اللَّهُ أَخِي ذَا الْقَرْنَيْنِ لَوْ ظَفِرَ بِوَادِي الزَّبَرْجَدِ فِي مُبْتَدَاهُ مَا تَرَكَ مِنْهَا شَيْئاً حَتَّى يُخْرِجَهُ إِلَى النَّاسِ لِأَنَّهُ كَانَ رَاغِباً فِي الدُّنْيَا وَ لَكِنَّهُ ظَفِرَ بِهِ وَ هُوَ زَاهِدٌ فِي الدُّنْيَا لَا حَاجَةَ لَهُ فِيهَا

He[-asws] said: 'And Rasool-Allah[-saww] was saying: 'May Allah[-azwj] have Mercy on my[-saww] brother[-as] Zulqarnayn[-as]! If he[-as] had been successful with the valley of the jewels in his[-as] beginning, he[-as] would not have left anything from it until he[-as] had come out to the people, because he[-as] was desirous regarding the world, but he[-as] was successful with it while he[-as] was an ascetic regarding the world. There was no need for him regarding these'.

ثُمَّ رَجَعَ إِلَى الْعِرَاقِ وَ مَلِكَ مُلُوكَ الطَّوَائِفِ وَ مَاتَ فِي طَرِيقِهِ بِشَهْرَزُورَ

Then he[as] returned to Al Iraq and ruled over the kings of the areas, and he[as] died in his[as] road as Shahrouz''.

وَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ ثُمَّ إِنَّهُ رَجَعَ إِلَى دُومَةِ الْجَنْدَلِ وَ كَانَ مَنْزِلَهُ فَأَقَامَ بِهَا حَتَّى مَاتَ. انتهى

And Ali[asws] Bin Abu Talib[asws], may the Salawaat of Allah[azwj] be upon him[asws], said: 'Then he[as] returned to Dowmat Al-Jandal, and he[as] was in his[as] house. He[as] stayed at it until he[as] died' – end.

و قال الطبرسي ره في قوله تعالى إِنَّ يَأْجُوجَ وَ مَأْجُوجَ مُفْسِدُونَ فِي الْأَرْضِ فسادهم أنهم كانوا يخرجون فيقتلونهم و يأكلون لحومهم و دوابهم و قيل كانوا يخرجون أيام الربيع فلا يدعون شيئا أخضر إلا أكلوه و لا يابس إلا احتملوه عن الكلبي و قيل أراد أنهم سيفسدون في المستقبل عند خروجهم

Al-Tabarsi said regarding Words of the Exalted: ***Yajouj and Majouj are making mischief in the land, [18:94]***, 'Their mischief was that they were coming out and killing them, and eating their flesh, and their animals. And it is said they were coming out in the days of spring, so they would not leave anything green except they would eat it, nor anything dry except they would carry it away – from Al-Kalby. And it is said, it mean they would be making mischief in the future when they do emerge.

و وَرَدَ فِي الْخَبَرِ عَنْ حُذَيْفَةَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ يَأْجُوجَ وَ مَأْجُوجَ فَقَالَ يَأْجُوجُ أُمَّةٌ وَ مَأْجُوجُ أُمَّةٌ كُلُّ أُمَّةٍ أَرْبَعُمِائَةِ أُمَّةٍ لَا يَمُوتُ الرَّجُلُ مِنْهُمْ حَتَّى يَنْظُرَ إِلَى أَلْفِ ذَكَرٍ مِنْ صُلْبِهِ كُلٌّ قَدْ حَمَلَ السِّلَاحَ

And it has been referred in the Hadeeth from Huzeyfa who said, 'I asked Rasool-Allah[saww] about Yajouj and Majouj. He[saww] said: 'Yajouj are a community, and Majouj are a community. Each community is of four hundred (sub) communities. No man from them is dying until he looks at a thousand males from his lineage. All are carrying the weapons'.

قُلْتُ يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا قَالَ هُمْ ثَلَاثَةُ أَصْنَافٍ صِنْفٌ مِنْهُمْ أَمْثَالُ الْأَرَزِ قُلْتُ يَا رَسُولَ اللَّهِ وَ مَا الْأَرَزُ

I said, 'O Rasool-Allah[saww]! Describe them to us'. He[saww] said: 'They are of three types. A type from them are like 'Al Arz''. I said, 'O Rasool-Allah[saww]! And what is 'Al-Arz'?'

قَالَ شَجَرٌ بِالشَّامِ طَوِيلٌ وَ مِنْهُمْ طُولُهُ وَ عَرْضُهُ سَوَاءٌ وَ هَؤُلَاءِ الَّذِينَ لَا يَقُومُ لَهُمْ جَبَلٌ وَ لَا حَدِيدٌ وَ صِنْفٌ مِنْهُمْ يَفْتَرِشُ أَحَدُهُمْ إِحْدَى أُذُنَيْهِ وَ يَلْتَحِفُ بِالْأُخْرَى وَ لَا يَمُرُّونَ بِفِيلٍ وَ لَا وَحْشٍ وَ لَا جَمَلٍ وَ لَا خِنْزِيرٍ إِلَّا أَكَلُوهُ مَنْ مَاتَ مِنْهُمْ أَكَلُوهُ مُقَدِّمَتُهُمْ بِالشَّامِ وَ سَاقَتُهُمْ بِخُرَاسَانَ يَشْرَبُونَ أَنْهَارَ الْمَشْرِقِ وَ بُحَيْرَةَ طَبَرِيَّةَ.

He[saww] said: 'A tall tree in Syrian. And from them, his length and his width is the same, and they are those to whom, neither a mountain nor iron can withstand them. And there is a type from them, one of them furnishes one of his ears (as a bedspread) and quilts with the others; and they neither pass by an elephant, nor a beast, nor camel, nor a pig except they eat it. The one from them who dies, they eat him. Their vanguard is in Syria and their rear in in Khurasan. They would drink rivers of the east and lake Tiberius''.

قال وهب و مقاتل إنهم من ولد يافث بن نوح أبي الترك و قال السدي الترك سرية من يأجوج و مأجوج خرجت تغير فجاء ذو القرنين فضرب السد فبقيت خارجته

Wahab and Maqatil said, 'They are from the children of Yafis son of Noah-as, father of Turks'. And Al-Sady said, 'The Turks are a battalion from Yajouj and Majouj. They came out, they changed. Zulqarnayn-as came and struck the barrier. They remained outside it'.

و قال قتادة إن ذا القرنين بنى السد على إحدى و عشرين قبيلة و بقيت منهم قبيلة دون السد فهم الترك

And Qatada said, 'Zulqarnayn-as built the barrier upon twenty-one tribes, and a tribe from them remained besides the barrier. They are the Turks'.

و قال كعب هم نادرة من ولد آدم و ذلك أن آدم احتلم ذات يوم و امتزجت نطفته بالتراب فخلق الله من ذلك الماء و التراب يأجوج و مأجوج فهم متصلون بنا من جهة الأب دون الأم و هذا بعيد.

And Ka'ab said, 'They are miscellaneous from the children of Adam-as, and that is because Adam-as ejaculated one day and his-as sperm mingled with the soil. Allah-azwj Created from that water and the soil, Yajouj and Majouj. They are connected with us from the direction of the father besides the community. And this is far-fetched.

وَ هُمْ مِنْ كُلِّ حَدَبٍ يَنْسِلُونَ قال ره أي من كل نشز من الأرض يسرعون يعني أنهم متفرقون في الأرض فلا ترى أكمة إلا و قوم منهم يهبطون منها مسرعين

and they would be descending from every elevation [21:96] – He said, 'From every area of the earth they would be coming quickly, meaning they would be dispersing in the earth. You will not see any hill except and a group from them would be descending from it, quickly'.

و قال رحمه الله في ق قيل هو اسم الجبل المحيط بالأرض من زمردة خضراء خضرة السماء منها عن الضحاك و عكرمة

And he, may Allah-azwj have Mercy on him, said regarding ***Qaf! [50:1]***, 'It is said, it is a name of the mountain surrounding the earth, being of green emeralds. The greenery of the sky is from it – from Al-Zahak and Ikrimah (Bin Abu Jahl-la).

و قال رحمه الله في و الطور أقسم سبحانه بالجبل الذي كلم عليه موسى بالأرض المقدسة و قيل هو الجبل أقسم به لما أودع فيه من أنواع نعمه

And he, may Allah-azwj have Mercy on him, said, '***(I Swear) by the (mount) Toor (of Sinai) [52:1]***, the Glorious Swore by the mountain which He-azwj had Spoken to Musa-as upon it, in the Holy land. And it is said, it is the mountain He-azwj Swore with when He-azwj had Deposited in it a variety of His-azwj Bounties.

و في قوله تعالى وَ إِلَى الْجِبالِ كَيْفَ نُصِبَتْ أي أ فلا يتفكرون في خلق الله سبحانه الجبال أوتادا للأرض و مسكنة لها و إنه لولاها لمادت الأرض بأهلها.

And regarding Words of the Exalted: ***And at the mountains, how they are established, [88:19]*** – i.e. Are you not pondering regarding the creation of Allah-azwj the Glorious? The mountains are pegs for the earth and a stability for it, and had it not been for these, the earth should shake with its inhabitants''.

1- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ بِإِسْنَادِهِ رَفَعَهُ إِلَى الصَّادِقِ ع قَالَ: الدُّنْيَا سَبْعَةُ أَقَالِيمَ يَأْجُوجُ وَ مَأْجُوجُ وَ الرُّومُ وَ الصِّينُ وَ الزَّنْجُ وَ قَوْمُ مُوسَى وَ أَقَالِيمُ بَابِلَ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, by his chain, raising it to,

'Al-Sadiq-asws having said: 'The world is of seven regions – Yajouj, and Majouj, and Rome, and China, and the people of Musa-as and regions of Babel''.[114]

2- الْخِصَالُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدَوَيْهِ السَّرَّاجِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ سَعِيدٍ الْبَزَّازِ عَنْ حُمَيْدِ بْنِ زَنْجَوَيْهِ عَنْ عَبْدِ اللَّهِ بْنِ يُوسُفَ عَنْ خَالِدِ بْنِ يَزِيدَ بْنِ صَبِيحٍ عَنْ طَلْحَةَ بْنِ عَمْرٍو الْحَضْرَمِيِّ عَنْ عَطَا عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص قَالَ: مِنَ الْجِبَالِ الَّتِي تَطَايَرَتْ يَوْمَ مُوسَى ع سَبْعَةُ أَجْبُلٍ فَلَحِقَتْ بِالْحِجَازِ وَ الْيَمَنِ مِنْهَا بِالْمَدِينَةِ أُحُدٌ وَ وَرِقَانُ وَ بِ مَكَّةَ ثَوْرٌ وَ ثَبِيرٌ وَ حَرَى وَ بِالْيَمَنِ صَبِرٌ وَ حَضُورُ.

(The book) 'Al Khisaal' – From Al Qasim Bin Muhammad Bin Ahmad Bin Abdwayh Al Sarraj, from Ali Bin Saeed Al Bazzaz, from Humeyd Bin Zanjawayh, from Abdullah Bin Yusuf, from Khalid Bin Yazeed Bin Sabeeh, from Talha Bin Amro Al Hazramy, from Ata'a, from Ibn Abbas,

'From the Prophet-saww having said: 'From the mountain which flew on the day of Musa-as as seven mountains, it joined with Al-Hijaz, and Al-Yemen. From these at Al-Medina is Ohad and Wariqan, and at Makkah are Sowr, and Subeyr, and Hara, and at Al-Yemen are Sabr and Hazour''.[115]

3- الْخِصَالُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ مَعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ زَيْدِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ: بَلَغَنِي أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَبَلَ مِنْ أَرْبَعَةِ أَشْيَاءَ مِنَ الْبَحْرِ الْأَعْظَمِ الْمُحْدِقِ بِالدُّنْيَا وَ مِنَ النَّارِ وَ مِنْ دُمُوعِ مَلَكٍ يُقَالُ لَهُ إِبْرَاهِيمُ وَ مِنْ بِئْرٍ طَيْبَةَ وَ الْحَدِيثُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ.

(The book) 'Al Khisaal' – From his father, and Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Attar, both together from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Al-Husayn, from ahmad Bin Ali, from Zayd Bin Mihran, from Muhammad bin Abdul Jabbar, from Al-Husayn Bin Zayd who said,

'It has reached me that Allah-azwj Mighty and Majestic Created the mountain from four things – from the mighty ocean beholding the world, and from the fire, and from tears of an Angel call Ibrahim, and from a good well' – and the Hadeeth is long, we have taken from it the needed subject matter''.[116] (Not a Hadeeth)

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، ق وَ الْقُرْآنِ الْمَجِيدِ قَالَ ق جَبَلٌ مُحِيطٌ بِالدُّنْيَا وَرَاءَ يَأْجُوجَ وَ مَأْجُوجَ وَ هُوَ قَسَمٌ.

Tafseer Ali Bin Ibrahim –

Qaf! By the Glorious Quran [50:1] – He said, 'Qaf is a mountain surrounding the world, behind Yajouj and Majouj, and it is a Swear''.[117] (Opinion)

[114] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 1
[115] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 2
[116] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 3
[117] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 4

5- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنِ الْعَمْرَكِيِّ عَنْ مُحَمَّدِ بْنِ الْجُمْهُورِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ يَحْيَى بْنِ مَيْسَرَةَ الْخَثْعَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ عسق عِدَادُ سِنِي الْقَائِمِ وَ ق جَبَلٌ مُحِيطٌ بِالدُّنْيَا مِنْ زُمُرُّدٍ أَخْضَرَ فَخُضْرَةُ السَّمَاءِ مِنْ ذَلِكَ الْجَبَلِ وَ عِلْمُ عَلِيٍّ كُلُّهُ فِي عسق.

And from him, from Ahmad Bin Ali and Ahmad Bin Idrees both together, from Muhammad Bin Ahmad Al Alawy, from Al Amraky, from Muhammad Bin Al Jamhour, from Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Yahya Bin Maysara Al Khas'amy,

'From Abu Ja'far[-asws], he (the narrator) said, 'I heard him[-asws] saying: '***Ayn Seen Qaf [42:2]*** is a number of the years of Al-Qaim[-ajfj], and ***Qaf! [50:1]*** is a mountain surrounding the word, being of green emeralds. The greenery of the sky is from that mountain, and knowledge of Ali[-asws], all of it is in ***Ayn Seen Qaf [42:2]***''.[118]

6- الْعُيُونُ، وَ الْعِلَلُ، فِي خَبَرِ الشَّامِيِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع مِمَّا خُلِقَتِ الْجِبَالُ قَالَ مِنَ الْأَمْوَاجِ.

(The book) 'Al Uyoon', and 'Al Ilal' –

In a Hadeeth of the Syrian having asked Amir Al-Momineen[-asws], 'What has the mountain been Created from?' He[-asws] said: 'From the waves''.[119]

7- الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: إِنَّ عَلِيّاً ع مَلَكَ مَا فِي الْأَرْضِ وَ مَا تَحْتَهَا فَعَرَضَتْ لَهُ السَّحَابَانِ الصَّعْبُ وَ الذَّلُولُ فَاخْتَارَ الصَّعْبَ فَكَانَ فِي الصَّعْبِ مُلْكُ مَا تَحْتَ الْأَرْضِ وَ فِي الذَّلُولِ مُلْكُ مَا فَوْقَ الْأَرْضِ وَ اخْتَارَ الصَّعْبَ عَلَى الذَّلُولِ فَدَارَتْ بِهِ سَبْعَ أَرَضِينَ فَوَجَدَ ثَلَاثَ خَرَابٍ وَ أَرْبَعَ عَوَامِرَ.

(The book) 'Al Basaair' – From Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Usman Bin Isa, from Sama'at Bin Mihran, from Abu Baseer,

'From Abu Ja'far[-asws] having said: 'Ali[-asws] owned whatever is in the earth and whatever is beneath it. The two (types of) clouds were presented to him[-asws] – the difficult and the humble. He[-asws] chose the difficult. In the difficult one was the kingdom of whatever is beneath the earth, and in the humble one was the kingdom of whatever is above the earth, and he[-asws] chose the difficult over the humble. He[-asws] roamed with it the seven earths. He[-asws] found three to be in ruination (desolate) and four built up (populated)''.[120]

8- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ وَ أَبِي سَلَّامٍ عَنْ سَوْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَا إِنَّ ذَا الْقَرْنَيْنِ قَدْ خُيِّرَ بَيْنَ السَّحَابَيْنِ فَاخْتَارَ الذَّلُولَ وَ ذَخَرَ لِصَاحِبِكُمُ الصَّعْبَ

And from it, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid, and Abu Sallam, from Sawrah,

'From Abu Ja'far[-asws] having said: 'As for Zulqarnayn[-as] had been given a choice between the two clouds. He[-as] chose the humble and kept the difficult for your Master[-asws]''.

[118] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 5
[119] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 6
[120] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 7

قَالَ قُلْتُ وَ مَا الصَّعْبُ قَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ صَاعِقَةٌ أَوْ بَرْقٌ فَصَاحِبُكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْقَى فِي الْأَسْبَابِ أَسْبَابِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرَضِينَ السَّبْعِ خَمْسٌ عَوَامِرُ وَ اثْنَتَانِ خَرَابَان.

He (the narrator) said, 'I said, 'And what is the difficult?' He[-asws] said: 'Whatever from the clouds wherein is thunder, and thunderbolts, and lightning, so your Master[-asws] rides it. Will be riding the clouds and travelling in the pathways, pathways of the seven skies – five are built up (populated) and two are in ruination (desolate)''.[121]

9- الْبَصَائِرُ لِلصَّفَّارِ، وَ مُنْتَخَبُ الْبَصَائِرِ لِسَعْدِ بْنِ عَبْدِ اللَّهِ، عَنْ سَلَمَةَ عَنْ أَحْمَدَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ يَقْطِينٍ الْجَوَالِيقِيِّ عَنْ قَلْقَلَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: إِنَّ اللَّهَ خَلَقَ جَبَلًا مُحِيطاً بِالدُّنْيَا مِنْ زَبَرْجَدٍ أَخْضَرَ وَ إِنَّمَا خُضْرَةُ السَّمَاءِ مِنْ خُضْرَةِ ذَلِكَ الْجَبَلِ وَ خَلَقَ خَلْقاً لَمْ يَفْتَرِضْ عَلَيْهِمْ شَيْئاً مِمَّا افْتَرَضَ عَلَى خَلْقِهِ مِنْ صَلَاةٍ وَ زَكَاةٍ وَ كُلُّهُمْ يَلْعَنُ رَجُلَيْنِ مِنْ هَذِهِ الْأُمَّةِ وَ سَمَّاهُمَا.

(The book) 'Al Basaair' of Al Saffar, and 'Muntakhab Al Basaair' of Sa'ad Bin Abdullah – From Salama, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman, from Yaqteen Al Jawaleedq, from Qalqalah,

'From Abu Ja'far[-asws], may the greetings be upon him[-asws], said: 'Allah[-azwj] Mighty and Majestic Created a mountain of green aquamarine surrounding the world, and rather the greenery of the sky is from the greenery of that mountain, and He[-azwj] Created creatures for it, creatures He[-azwj] did not Obligate anything upon them from what He[-azwj] has Obligated upon His[-azwj] (other) creatures, from Salat, and Zakat, and they all curse two men from this community', and he[-asws] named them both (Abu Bakr & Umar)''.[122]

10- جَامِعُ الْأَخْبَارِ، سُئِلَ النَّبِيُّ ص عَنِ الْقَافِ وَ مَا خَلْفَهُ قَالَ خَلْفَهُ سَبْعُونَ أَرْضاً مِنْ ذَهَبٍ وَ سَبْعُونَ أَرْضاً مِنْ فِضَّةٍ وَ سَبْعُونَ أَرْضاً مِنْ مِسْكٍ خَلْفَهُ سَبْعُونَ أَرْضاً سُكَّانُهَا الْمَلَائِكَةُ لَا يَكُونُ فِيهَا حَرٌّ وَ لَا بَرْدٌ وَ طُولُ كُلِّ أَرْضٍ مَسِيرَةُ عَشَرَةِ آلف [آلَافِ] سَنَةٍ

(The book) 'Jamie Al Akhbar' –

'The Prophet[-as] was asked about ***Qaf! [50:1]*** and what is behind it. He[-saww] said: 'Behind it there are seventy earths of gold and seventy earths of silver, and seventy earths of Musk. Behind it there are seventy earths dwelt in by the Angels. There neither happens to be heat nor cold therein, and length of every earth is a travel distance of ten thousand years'.

قِيلَ وَ مَا خَلْفَ الْمَلَائِكَةِ قَالَ حِجَابٌ مِنْ ظُلْمَةٍ قِيلَ وَ مَا خَلْفَهُ قَالَ حِجَابٌ مِنْ رِيحٍ قِيلَ وَ مَا خَلْفَهُ قَالَ حِجَابٌ مِنْ نَارٍ قِيلَ وَ مَا خَلْفَهُ قَالَ حَيَّةٌ مُحِيطَةٌ بِالدُّنْيَا كُلِّهَا تُسَبِّحُ اللَّهَ إِلَى يَوْمِ الْقِيَامَةِ وَ هِيَ مَلِكُ الْحَيَّاتِ كُلِّهَا قِيلَ وَ مَا خَلْفَهُ قَالَ حِجَابٌ مِنْ نُورٍ قِيلَ وَ مَا خَلْفَهُ قَالَ عِلْمُ اللَّهِ وَ قَضَاؤُهُ

It was said, 'And what is behind the Angels?' He[-saww] said: 'A veil of darkness'. It was said, 'And what is behind it?' He[-saww] said: 'A veil of wind'. It was said, 'And what is behind it?' He[-saww] said: 'A veil of fire'. It was said, 'And what is behind it?' He[-saww] said: 'A serpent that surrounds the world, all of it, glorifying Allah[-azwj] up to the Day of Qiyamah, and it is king of the serpents, all of them'. It was said, 'And what is behind it?' He[-saww] said: 'A veil of light'. It was said, 'And what is behind it?' He[-saww] said: 'Knowledge of Allah[-azwj] and His[-azwj] Decrees'.

[121] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 8
[122] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 9

وَ سُئِلَ ص عَنْ عَرْضِ قَافٍ وَ طَوْلِهِ وَ اسْتِدَارَتِهِ فَقَالَ عَرْضُهُ مَسِيرَةُ أَلْفِ سَنَةٍ مِنْ يَاقُوتٍ أَحْمَرَ قَضِيبُهُ مِنْ فِضَّةٍ بَيْضَاءَ وَ زُجُّهُ مِنْ زُمُرُّدَةٍ خَضْرَاءَ لَهُ ثَلَاثُ ذَوَائِبَ مِنْ نُورٍ ذُؤَابَةٌ بِالْمَشْرِقِ وَ ذُؤَابَةٌ بِالْمَغْرِبِ وَ الْأُخْرَى فِي وَسَطِ السَّمَاءِ عَلَيْهَا مَكْتُوبٌ ثَلَاثَةُ أَسْطُرٍ الْأَوَّلُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ الثَّانِي الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ الثَّالِثُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

And he-saww was asked about the width of ***Qaf! [50:1]*** and its length and its circumference'. He-saww said: 'Its width is a travel distance of a thousand years being of red ruby. Its stick is of white silver, and its base is of green emeralds. There are three tails of light for it – a tail in the east, and a tail in the west, and another in the middle of the sky. Three lines are written upon it. The first line is, 'In the Name of Allah-azwj the Beneficent the Merciful', and second is 'The Praise is for Allah-azwj Lord-azwj of the worlds', the third is, 'There is no god except Allah-azwj, Muhammad-saww is Rasool-Allah-saww''.[123]

11- الدُّرُّ الْمَنْثُورُ، عَنْ كَعْبٍ فِي قَوْلِهِ حَتَّى تَوارَتْ بِالْحِجابِ قَالَ حِجَابٌ مِنْ يَاقُوتٍ أَخْضَرَ مُحِيطٌ بِالْخَلَائِقِ فَمِنْهُ اخْضَرَّتِ السَّمَاءُ الَّتِي يُقَالُ لَهَا السَّمَاءُ الْخَضْرَاءُ وَ اخْضَرَّ الْبَحْرُ مِنَ السَّمَاءِ فَمِنْ ثَمَّ يُقَالُ الْبَحْرُ الْأَخْضَرُ.

(The book) 'Al Durr Al Mansour' – From Ka'ab –

'Regarding His-azwj Words: ***until it (sun) disappeared in the veil [38:32]***, he said, 'A veil of green ruby surrounding the creatures. From it is the greenery of the sky which is called, 'The green sky', and greenery of the sea from the sky. So, from then, it is said, 'The green sea''.[124] (Not a Hadeeth)

12- كِتَابُ الْأَقَالِيمِ وَ الْبُلْدَانِ، قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فَسُبْحانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ إِلَى وَ كَذلِكَ تُخْرَجُونَ كُتِبَ لَهُ مِنَ الْحَسَنَاتِ بِعَدَدِ كُلِّ وَرَقَةِ ثَلْجٍ عَلَى جَبَلِ سَيَلَانَ

(The book) 'Kitab Al Aqaleem Wa Al Buldan' –

'He said, 'Rasool-Allah-saww said: 'One who recites: ***Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17]*** – up to: ***and like that you would be coming out [30:19]***, it would be written for him from the rewards of the number of every leaf of ice upon mount Saylan'.

قِيلَ وَ مَا السَّيَلَانُ يَا رَسُولَ اللَّهِ قَالَ جَبَلٌ بِأَرْمَنِيَّةَ وَ آذَرْبِيجَانَ عَلَيْهِ عَيْنٌ مِنْ عُيُونِ الْجَنَّةِ وَ فِيهِ قَبْرٌ مِنْ قُبُورِ الْأَنْبِيَاءِ.

It was said, 'And what is Saylan, O Rasool-Allah-saww?' He-saww said: 'A mountain of Armenia and Azerbaijan. Upon it is a spring from the springs of Paradise, and in it is a grave from the graves of the Prophets-as''.[125]

13- وَ قَالَ: حُكِيَ أَنَّهُ دَخَلَ عَلَى جَعْفَرٍ الصَّادِقِ ع رَجُلٌ مِنْ همدان [هَمَذَانَ] فَقَالَ لَهُ جَعْفَرٌ الصَّادِقُ ع مِنْ أَيْنَ أَنْتَ قَالَ مِنْ همدان [هَمَذَانَ] فَقَالَ لَهُ أَ تَعْرِفُ جَبَلَهَا رَاوَنْدَ قَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ إِنَّهُ أَرْوَنْدُ قَالَ نَعَمْ إِنَّ فِيهِ عَيْناً مِنْ عُيُونِ الْجَنَّةِ.

[123] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 10
[124] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 11
[125] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 12

And he said, 'It is narrated that a man from Hamdan entered to see Ja'far Al-Sadiq-asws. Ja'far Al-Sadiq-asws said to him: 'Where are you from?' He said, 'From Hamdan'. He-asws said to him: 'Do you know its mountain Zawand?' The man said to him-asws, 'May I be sacrificed for you-asws, it is (called) Arwand!' He-asws said: 'In it is a spring from the springs of Paradise''.[126]

14- نَوَادِرُ عَلِيِّ بْنِ أَسْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ الْمَحْمُودِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ نَحْنُ فِي مَسْجِدِهِ فَقَالَ مَنْ هَاهُنَا قُلْتُ أَنَا يَا رَسُولَ اللَّهِ وَ سَلْمَانُ الْفَارِسِيُّ

(The book) 'Nawadir' of Ali Bin Asbaat – From Ibrahim Bin Ali Al Mahmoudy, from his father, from Abdullah Bin Musa, from his father,

'From his grandfather Ja'far-asws Bin Muhammad-asws, from Muhammad-asws Bin Ali-asws, from Jabir Bin Abdullah Al Ansari-ra who said, 'Rasool-Allah-saww came out to us one day while we were in his-saww Masjid. He-saww said: 'Who is over here?' I-ra said, 'I-ra am, O Rasool-Allah-saww, and Salman Al-Farsi-ra'.

فَقَالَ يَا سَلْمَانُ ادْعُ لِي مَوْلَاكَ عَلِيّاً فَقَدْ جَاءَتْنِي فِيهِ عَزِيمَةٌ مِنْ رَبِّ الْعَالَمِينَ

He-saww said: 'O Salman-ra call to me-saww your-ra Master-asws Ali-asws, for there has come to me-saww regarding him-asws, a Determination from Lord-azwj of the worlds!'

قَالَ جَابِرٌ فَذَهَبَ سَلْمَانُ فَاسْتَخْرَجَ عَلِيّاً مِنْ مَنْزِلِهِ فَلَمَّا دَنَا مِنْ رَسُولِ اللَّهِ ص خَلَا بِهِ فَأَطَالَ مُنَاجَاتَهُ كُلَّ ذَلِكَ يُسِرُّ إِلَيْهِ رَسُولُ اللَّهِ ص سِرّاً خَفِيّاً عَنَّا وَ وَجْهُ رَسُولِ اللَّهِ ص يَقْطُرُ عَرَقاً كَنَظْمِ الدُّرِّ يَتَهَلَّلُ حُسْناً

Jabir-ra said, 'Salman-ra went and brought Ali-asws out from his-asws house. When he-asws was close from Rasool-Allah-saww, he-saww isolated with him-asws. His-saww whispering prolonged. During all that Rasool-Allah-saww was divulging secrets to him-asws, secrets hidden from us-ra, and the face of Rasool-Allah-saww was dripping sweat like a stream of beads on a beautiful crescent.

ثُمَّ قَالَ لَهُ لَمَّا انْصَرَفَ مِنْ مُنَاجَاتِهِ قَدْ سَمِعْتَ وَ وَعَيْتَ فَاحْفَظْ يَا عَلِيُّ

Then he-saww said to him-asws when he-saww had finished from his-saww whispering: 'You-asws have heard and retained, so memorise, O Ali-asws!'

ثُمَّ قَالَ يَا جَابِرُ ادْعُ عُمَرَ وَ أَبَا بَكْرٍ

Then he-saww said: 'O Jabir-ra! Call Umar and Abu Bakr!'

قَالَ جَابِرٌ فَذَهَبْتُ إِلَيْهِمَا فَدَعَوْتُهُمَا فَلَمَّا حَضَرَاهُ قَالَ يَا جَابِرُ ادْعُ لِي عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

Jabir-ra said, 'I-ra went to them and called them over. When they presented, he-saww said: 'O Jabir-asws! Call to me-saww Abdul Rahman Bin Awf!'

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قَالَ جَابِرٌ فَدَعَوْتُهُ فَلَمَّا أَتَاهُ قَالَ يَا سَلْمَانُ اذْهَبْ إِلَى بَيْتِ أُمِّ سَلَمَةَ فَأْتِنِي بِالْبِسَاطِ الْخَيْبَرِيِّ

Jabir[-ra] said, 'I[-ra] called hi. When he came to him[-saww], he[-saww] said: 'O Salman[-ra]! Go to the house of Umm Salama[-ra] and bring me[-saww] the Khyberi carpet!'

قَالَ جَابِرٌ فَمَا لَبِثْنَا أَنْ جَاءَنَا سَلْمَانُ بِالْبِسَاطِ فَأَمَرَهُ أَنْ يَبْسُطَ ثُمَّ أَمَرَ الْقَوْمَ فَجَلَسَ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى رُكْنٍ مِنْ أَرْكَانِهِ وَ كَانُوا ثَلَاثَةً ثُمَّ خَلَا رَسُولُ اللَّهِ ص فَأَطَالَ مُنَاجَاتَهُ وَ أَسَرَّ إِلَيْهِ سِرّاً خَفِيّاً ثُمَّ أَمَرَهُ أَنْ يَجْلِسَ عَلَى الرُّكْنِ الرَّابِعِ مِنَ الْبِسَاطِ

Jabir[-ra] said, 'We did not wait long before Salman[-ra] came to us with the carpet. He[-saww] instructed him[-ra] to spread it, then instructed the group to be seated, each one of them upon a corner from its corner, and they were three. Then Rasool-Allah[-saww] isolated (with Salman[-ra]). His[-saww] whispering was prolonged and he[-saww] divulged to him[-ra] hidden secrets. Then he[-saww] instructed him[-ra] to be seated upon the fourth corner of the carpet.

ثُمَّ قَالَ النَّبِيُّ ص يَا عَلِيُّ اجْلِسْ مُتَوَسِّطاً وَ قُلْ مَا أَمَرْتُكَ بِهِ فَإِنَّكَ لَوْ قُلْتَهُ عَلَى الْجِبَالِ لَسَارَتْ أَوْ قُلْتَهُ عَلَى الْأَرْضِ لَتَقَطَّعَتْ مِنْ وَرَائِكَ وَ لَطَوَيْتَ كُلَّ مَنْ بَيْنَ يَدَيْكَ وَ لَوْ كَلَّمْتَ بِهِ الْمَوْتَى لَأَجَابُوكَ بِإِذْنِ اللَّهِ

Then the Prophet[-saww] said: 'O Ali[-asws]! Be seated in the middle, and say what I[-saww] have instructed you[-asws] with, for if you[-asws] were to say it to a mountain, it would travel, or say it to the earth, it would be cut from that which is rear of you[-asws] and fold up all what is in front of you[-asws], and if you[-asws] were to speak to the dead with it, they would answer you by the Permission of Allah[-azwj]!'

فَقَالَ لَهُ بَعْضُ الْقَوْمِ يَا رَسُولَ اللَّهِ هَذَا لِعَلِيٍّ خَاصَّةً قَالَ نَعَمْ فَاعْرِفُوا ذَلِكَ لَهُ

One of the groups said to him[-saww], 'O Rasool-Allah[-saww]! This is especially for Ali[-asws]?' He[-saww] said; 'Yes, so recognise that being for him[-asws]'.

قَالَ جَابِرٌ فَلَمَّا أَخَذَ كُلُّ وَاحِدٍ مَجْلِسَهُ اخْتَلَجَ الْبِسَاطُ فَلَمْ أَرَهُ إِلَّا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَلَمَّا رَجَعَ سَلْمَانُ خَبَّرَنِي أَنَّهُمْ سَارُوا مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ لَا يَدْرُونَ أَ شَرْقاً أَمْ غَرْباً حَتَّى انْقَضَّ بِهِمُ الْبِسَاطُ عَلَى كَهْفٍ عَظِيمٍ عَلَيْهِ بَابٌ مِنْ حَجَرٍ وَاحِدٍ

Jabir[-ra] said, 'When each one had taken his seat, the carpet shuddered. I did not see it except what is between the sky and the earth. When Salman[-ra] returned, he[-ra] informed me[-ra] they had travelled what is between the sky and the earth, not knowing whether it was east or west, until the carpet swooped down with them upon a large cave having an entrance of a single rock upon it.

قَالَ سَلْمَانُ فَقُمْتُ بِالَّذِي أَمَرَنِي بِهِ رَسُولُ اللَّهِ ص

Salman[-ra] said, 'I[-ra] stood by that which Rasool-Allah[-saww] had instructed me[-ra] with'.

قَالَ جَابِرٌ فَقُلْتُ لِسَلْمَانَ مَا أَمَرَكَ رَسُولُ اللَّهِ ص قَالَ أَمَرَنِي إِذَا اسْتَقَرَّ الْبِسَاطُ مَكَانَهُ مِنَ الْأَرْضِ وَ صِرْنَا عِنْدَ الْكَهْفِ أَنْ آمُرَ أَبَا بَكْرٍ بِالسَّلَامِ عَلَى أَهْلِ ذَلِكَ الْكَهْفِ وَ عَلَى الْجَمِيعِ فَأَمَرْتُهُ فَسَلَّمَ عَلَيْهِمْ بِأَعْلَى صَوْتِهِ فَلَمْ يَرُدُّوا عَلَيْهِ شَيْئاً ثُمَّ سَلَّمَ أُخْرَى فَلَمْ يُجَبْ فَشَهِدَ أَصْحَابُهُ عَلَى ذَلِكَ وَ شَهِدْتُ عَلَيْهِ

Jabir[ra] said, 'I[ra] said to Salman[ra], 'What had Rasool-Allah[saww] instructed you[ra] with?' He[ra] said, 'He[saww] had instructed me[ra] that when the carpet settles in its place from the ground, and we come to be at the cave that I[ra] should instruct Abu Bakr with greeting the people of that cave, and upon the entirety. So, I[ra] instructed him. He greeted unto them at the top of his voice, but they did not respond anything to him. Then he greeted once again, but he was not answered. His companions are witnessed upon that, and I[ra] testify upon it.

ثُمَّ أَمَرْتُ عُمَرَ فَسَلَّمَ عَلَيْهِمْ بِأَعْلَى صَوْتِهِ فَلَمْ يَرُدُّوا عَلَيْهِ شَيْئاً ثُمَّ سَلَّمَ أُخْرَى فَلَمْ يُجَبْ فَشَهِدَ أَصْحَابُهُ عَلَى ذَلِكَ وَ شَهِدْتُ عَلَيْهِ

Then I[ra] instructed Umar. He greeted unto them at the top of his voice, but they did not respond anything to him. Then he greeted once again, but he was not answered. His companions witnessed upon that and I[ra] testify upon it.

ثُمَّ أَمَرْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ فَسَلَّمَ عَلَيْهِمْ فَلَمْ يُجَبْ فَشَهِدُوا أَصْحَابُهُ عَلَى ذَلِكَ وَ شَهِدْتُ عَلَيْهِ

Then I[asws] instructed Abdul Rahman Bin Awf. He greeted unto them, but he was not answered. His[azwj] companions are witnessed upon that, and I[ra] testify upon it.

ثُمَّ قُمْتُ أَنَا فَأَسْمَعْتُ الْحِجَارَةَ وَ الْأَوْدِيَةَ صَوْتِي فَلَمْ أُجَبْ فَقُلْتُ لِعَلِيٍّ فِدَاكَ أَبِي وَ أُمِّي أَنْتَ بِمَنْزِلَةِ رَسُولِ اللَّهِ ص حَتَّى نَرْجِعَ لَكَ وَ لَكَ السَّمْعُ وَ الطَّاعَةُ وَ قَدْ أَمَرَنِي أَنْ آمُرَكَ بِالسَّلَامِ عَلَى أَهْلِ هَذَا الْكَهْفِ آخِرَ الْقَوْمِ وَ ذَلِكَ لِمَا يُرِيدُ اللَّهُ لَكَ وَ بِكَ الشَّرَفَ مِنْ شَرَفِ الدَّرَجَاتِ

Then I[ra] stood up and made the stones and the valley hear my[ra] voice, but I[ra] was not answered. I[ra] said to Ali[asws], 'May my[ra] father and my[ra] mother be sacrificed for you[asws]! You[asws] are at the status of Rasool-Allah[saww] until we return to you[asws], and for you[asws] is the listening and the obedience, and he[saww] has instructed me[ra] that I[ra] instruct you[asws] with the greeting upon the people of the cave as the last of the group, and that is due to what Allah[azwj] Wants for you[asws] and with you[asws], the nobility from the nobilities of the ranks.

فَقَامَ عَلِيٌّ فَسَلَّمَ بِصَوْتٍ خَفِيٍّ فَانْفَتَحَ الْبَابُ فَسَمِعْنَا لَهُ صَرِيراً شَدِيداً وَ نَظَرْنَا إِلَى دَاخِلِ الْغَارِ يَتَوَقَّدُ نَاراً فَمُلِئْنَا رُعْباً وَ وَلَّى الْقَوْمُ فِرَاراً فَقُلْتُ لَهُمْ مَكَانَكُمْ حَتَّى نَسْمَعَ مَا يُقَالُ وَ إِنَّهُ لَا بَأْسَ عَلَيْكُمْ فَرَجَعُوا

Ali[asws] stood up and greeted in a low voice. The entrance opened up and we heard severe shrieks for it and we looking into the interior of the cave and there was a blazing fire. We were filled with dread, and the group turned around fleeing. I[ra] said, 'In your places, until we hear what is being said, and there shall be no problems upon you all!' They returned.

فَأَعَادَ عَلِيٌّ ع فَقَالَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الْفِتْيَةُ الَّذِينَ آمَنُوا بِرَبِّهِمْ

Ali[asws] repeated. He[asws] said: 'The greeting be upon you all, O youths, those who had believed in their Lord[azwj]!'

فَقَالُوا وَ عَلَيْكَ السَّلَامُ يَا عَلِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ عَلَى مَنْ أَرْسَلَكَ بِآبَائِنَا وَ أُمَّهَاتِنَا أَنْتَ يَا وَصِيَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ قَائِدِ الْمُرْسَلِينَ وَ نَذِيرِ الْعَالَمِينَ وَ بَشِيرِ الْمُؤْمِنِينَ أَقْرِئْهُ مِنَّا السَّلَامَ وَ رَحْمَةَ اللَّهِ يَا إِمَامَ الْمُتَّقِينَ قَدْ شَهِدْنَا لِابْنِ عَمِّكَ بِالنُّبُوَّةِ وَ لَكَ بِالْوَلَايَةِ وَ الْإِمَامَةِ وَ السَّلَامُ عَلَى مُحَمَّدٍ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيّاً

They said, 'And upon you[-asws] be the greetings, O Ali[-asws], and Mercy of Allah[-azwj], and His[-azwj] Blessings, and upon the one[-saww] who has sent you[-asws]. May our fathers and our mothers be sacrificed for you[-asws], O successor[-asws] of Muhammad[-saww], last of the Prophets[-as], and guide of the resplendent, and warner of the worlds, and giver of glad tidings to the Momineen! Convey to him[-saww] the greetings from us, and Mercy of Allah[-azwj], O Imam[-asws] of the pious. We have testified for the son[-saww] of your[-asws] uncle[-as], and for you[-asws] with the Wilayah and the Imamate; and the greetings be unto Muhammad[-saww], on the day he[-saww] was born, and the day he[-saww] shall be dying, and the day he[-saww] would be Resurrected alive'.

قَالَ ثُمَّ أَعَادَ عَلِيٌّ ع فَقَالَ السَّلَامُ عَلَيْكُمْ أَيُّهَا الْفِتْيَةُ الَّذِينَ آمَنُوا بِرَبِّهِمْ وَ زِدْناهُمْ هُدىً

He[-ra] said, 'Then Ali[-asws] repeated. He[-asws] said: 'The greetings be to you all, O youths, those ***who believed in their Lord and We Increased them in Guidance [18:13]***'.

فَقَالُوا عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ يَا مَوْلَانَا وَ إِمَامَنَا الْحَمْدُ لِلَّهِ الَّذِي أَرَانَا وَلَايَتَكَ وَ أَخَذَ مِيثَاقَنَا بِذَلِكَ وَ زَادَنَا إِيمَاناً وَ تَثْبِيتاً عَلَى التَّقْوَى قَدْ سَمِعَ مَنْ بِحَضْرَتِكَ أَنَّ الْوَلَايَةَ لَكَ دُونَهُمْ وَ سَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ

They said, 'The greetings be unto you[-asws], and Mercy of Allah[-azwj] and His[-azwj] Blessings, O our Master[-asws] and our Imam[-asws]! The Praise is for Allah[-azwj] Who Showed us your[-asws] Wilayah and Took our Covenant with that, and Increased us in Eman, and Affirmed us upon the piety! The ones in your[-asws] presence have heard that the Wilayah is for you[-asws] besides them: ***And they shall come to know, those who are being unjust, which overturning they would be Overturned with [26:227]***'.

قَالَ سَلْمَانُ فَلَمَّا سَمِعُوا ذَلِكَ أَقْبَلُوا عَلَى عَلِيٍّ ع وَ قَالُوا شَهِدْنَا وَ سَمِعْنَا فَاشْفَعْ لَنَا إِلَى نَبِيِّنَا لِيَرْضَى عَنَّا بِرِضَاكَ

Salman[-ra] said, 'When they heard that, they faced towards Ali[-asws] and said, 'We hereby testify and we have heard, so interceded for us to our Prophet[-saww] on our behalf, with your[-asws] satisfaction'.

ثُمَّ تَكَلَّمَ عَلِيٌّ ع بِمَا أَمَرَهُ رَسُولُ اللَّهِ ص مَا دَرَيْنَا أَ شَرْقاً أَمْ غَرْباً حَتَّى نَزَلْنَا كَالطَّيْرِ الَّذِي يَهْوِي مِنْ مَكَانٍ بَعِيدٍ وَ إِذَا نَحْنُ عَلَى بَابِ الْمَسْجِدِ

Then Ali[-asws] spoke with what Rasool-Allah[-saww] had instructed him[-asws] with. We do not know whether it was east or west, until we descended like the bird which swoops down from a distant place, and there we were at the door of the Masjid.

فَخَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ص فَقَالَ كَيْفَ رَأَيْتُمْ فَقَالَ الْقَوْمُ نَشْهَدُ كَمَا شَهِدَ أَهْلُ الْكَهْفِ وَ نُؤْمِنُ كَمَا آمَنُوا

Rasool-Allah[-saww] came out to us. He[-saww] said: 'How did you observe?' The group said, 'We testify like what the people of the cave have testified, and we believed like what they believe!'

فَقَالَ إِنِ تَفْعَلُوا تَهْتَدُوا وَ ما عَلَى الرَّسُولِ إِلَّا الْبَلاغُ الْمُبِينُ فَإِنْ لَمْ تَفْعَلُوا تَخْتَلِفُوا فَمَنْ وَافَى وَافَى اللَّهَ لَهُ وَ مَنْ نَكَصَ فَعَلَى عَقِبَيْهِ يَنْقَلِبُ أَ فَبَعْدَ الْمَعْرِفَةِ

He[-saww] said: 'If you were to do so, you shall be guided, ***and it is not upon the Rasool except for the clear delivery (of the Message)' [24:54]***. If you do not do so, you will be differing. The

one who is loyal, Allah-azwj would be Loyal to him, and the one who is deficient, has turned back upon his heels. Is it after the recognition and the proofs?

وَ الْحُجَّةِ وَ الَّذِي نَفْسِي بِيَدِهِ لَقَدْ أُمِرْتُ أَنْ آمُرَكُمْ بِبَيْعَتِهِ وَ طَاعَتِهِ فَبَايِعُوهُ وَ أَطِيعُوهُ فَقَدْ نَزَلَ الْوَحْيُ بِذَلِكَ يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ

By the One-azwj in Whose Hand is my-saww soul! I-saww have been Commanded that I-saww order you all with pledging allegiance to him-asws, and obeying him-asws. So, pledge allegiance to him-asws and obey him-asws, for the Revelation has descended with that: ***O you who believe! Obey Allah and obey the Rasool and those with (Divine) Authority from you. [4:59]***.

قَالَ جَابِرٌ فَبَايَعْنَاهُ فَقَالَ رَسُولُ اللَّهِ ص إِنِ اسْتَقَمْتُمْ عَلَى الطَّرِيقَةِ لِعَلِيٍّ فِي وَلَايَتِهِ أُسْقِيتُمْ مَاءً غَدَقاً وَ أَكَلْتُمْ مِنْ فَوْقِ رُءُوسِكُمْ وَ مِنْ تَحْتِ أَرْجُلِكُمْ وَ إِنْ لَمْ تَسْتَقِيمُوا اخْتَلَفَتْ كَلِمَتُكُمْ وَ شَمِتَ بِكُمْ عَدُوُّكُمْ وَ لَتَتَّبِعُنَّ بَنِي إِسْرَائِيلَ شَيْئاً شَيْئاً لَوْ دَخَلُوا جُحْرَ ضَبٍّ لَتَبِعْتُمُوهُمْ فِيهِ

Jabir-ra said, 'They pledged allegiances to him-asws. Rasool-Allah-saww said: 'If you were to stand upon the path of Ali-asws regarding his-asws Wilayah, he-asws will quench you the sweet water, and you will eat from above your heads and from beneath your feet, and if you do not stand, your words would differ and your enemies would gloat with you, and you will be following the children of Israel, thing by thing. If they had entered into a lizard hole, you will be following them into it.

وَ طُوبَى لِمَنْ تَمَسَّكَ بِوَلَايَةِ عَلِيٍّ مِنْ بَعْدِي حَتَّى يَمُوتَ وَ بَلَغَنِي وَ أَنَا عَنْهُ رَاضٍ

And beatitude is for the one who adheres with the Wilayah of Ali-asws from after me-saww until he dies, and reaches me-asws, and I-saww would be pleased with him'.

قَالَ جَابِرٌ وَ كَانَ ذَهَابُهُمْ وَ مَجِيئُهُمْ مِنْ زَوَالِ الشَّمْسِ إِلَى وَقْتِ الْعَصْرِ.

Jabir-ra said, 'And their going and their coming was from the decline of the sun (midday) up to the time of Al-Asr (late afternoon)''.[127]

15- الدُّرُّ الْمَنْثُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَلَقَ اللَّهُ تَعَالَى مِنْ وَرَاءِ هَذِهِ الْأَرْضِ بَحْراً مُحِيطاً بِهَا ثُمَّ خَلَقَ مِنْ وَرَاءِ ذَلِكَ جَبَلًا يُقَالُ لَهُ ق السَّمَاءُ الدُّنْيَا مُتَرَفْرِفَةٌ عَلَيْهِ ثُمَّ خَلَقَ مِنْ وَرَاءِ ذَلِكَ الْجَبَلِ أَيْضاً مِثْلَ تِلْكَ الْأَرْضِ سَبْعَ مَرَّاتٍ ثُمَّ خَلَقَ مِنْ وَرَاءِ ذَلِكَ بَحْراً مُحِيطاً بِهَا ثُمَّ خَلَقَ مِنْ وَرَاءِ ذَلِكَ جَبَلًا يُقَالُ لَهُ ق السَّمَاءُ الثَّانِيَةُ مُتَرَفْرِفَةٌ عَلَيْهِ حَتَّى عَدَّ سَبْعَ أَرَضِينَ وَ سَبْعَةَ أَبْحُرٍ وَ سَبْعَةَ أَجْبُلٍ قَالَ وَ ذَلِكَ قَوْلُهُ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ.

(The book) 'Al Durr Al Mansour' –

From Ibn Abbas who said, 'Allah-azwj has Created from behind this earth, an ocean surrounding it. Then He-azwj Created a mountain from behind that, called 'Qaf'. The sky of the world is fluttering upon it. Then He-azwj Created from behind that, the mountain as well like that earth, seven times over. Then He-azwj Created from behind that, an ocean surrounding it. Then He-azwj Created from behind that, a mountain called 'Qaf'. The second sky is fluttering upon it' – until he counted seven earths and seven oceans and seven mountains. He said, 'And that is

[127] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 14

His-azwj Word: ***and the oceans to ink it, from after it seven (more) oceans, [31:27]***''.[128] (Not a Hadeeth + non-Shia source)

16- وَ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: ق جَبَلٌ مِنْ زُمُرُّدٍ مُحِيطٌ بِالدُّنْيَا عَلَيْهِ كَنَفَا السَّمَاءِ.

And from Abdullah Bin Bureyda who said,

'***Qaf! [50:1]*** is a mountain of emeralds surrounding the world. Upon it is the canopy of the sky'.[129] (Not a Hadeeth + non-Shia source)

17- وَ عَنْ مُجَاهِدٍ قَالَ: ق جَبَلٌ مُحِيطٌ بِالْأَرْضِ.

And from Mujahid who said,

'***Qaf! [50:1]*** is a mountain surrounding the earth''.[130] (Not a Hadeeth + non-Shia source)

18- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَلَقَ اللَّهُ جَبَلًا يُقَالُ لَهُ ق مُحِيطٌ بِالْعَالَمِ وَ عُرُوقُهُ إِلَى الصَّخْرَةِ الَّتِي عَلَيْهَا الْأَرْضُ فَإِذَا أَرَادَ اللَّهُ أَنْ يُزَلْزِلَ قَرْيَةً أَمَرَ ذَلِكَ الْجَبَلَ فَحَرَّكَ الْعِرْقَ الَّذِي يَلِي تِلْكَ الْقَرْيَةَ فَيُزَلْزِلُهَا وَ يُحَرِّكُهَا فَمِنْ ثَمَّ تَحَرَّكُ الْقَرْيَةُ دُونَ الْقَرْيَةِ.

And from Ibn Abbas who said,

'Allah-azwj has Created a mountain called ***Qaf! [50:1]*** surrounding the world, and its roots are to the rock upon which is the earth. So, when Allah-azwj Wants to Shake a town, He-azwj Commands that mountain. It moves the root upon which that town lies, so it shakes it and moves it. So from there, the town moves besides (another) town''.[131] (Not a Hadeeth + non-Shia source)

19- الْعِلَلُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عِيسَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ ذَا الْقَرْنَيْنِ لَمَّا انْتَهَى إِلَى السَّدِّ جَاوَزَهُ فَدَخَلَ فِي الظُّلُمَاتِ فَإِذَا هُوَ بِمَلَكٍ قَائِمٍ عَلَى جَبَلٍ طُولُهُ خَمْسُمِائَةِ ذِرَاعٍ

(The books) 'Al Ilal', and 'Al Majalis' of Al Sadouq – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Isa Bin Muhammad, from Ali Bin Mahziyar, from Abdullah Bin Umar, from Abdullah Bin Hammad,

'From Abu Abdullah Al-Sadiq Ja'far-asws Bin Muhammad-asws having said: 'When Zulqarnayn ended to the barrier, he-as crossed it. He-as entered into the darkness, and there he-as was with an Angel standing upon a mountain, its length was of five hundred cubits.

فَقَالَ لَهُ الْمَلَكُ يَا ذَا الْقَرْنَيْنِ أَ مَا كَانَ خَلْفَكَ مَسْلَكٌ فَقَالَ لَهُ ذُو الْقَرْنَيْنِ مَنْ أَنْتَ قَالَ أَنَا مَلَكٌ مِنْ مَلَائِكَةِ الرَّحْمَنِ مُوَكَّلٌ بِهَذَا الْجَبَلِ فَلَيْسَ مِنْ جَبَلٍ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا وَ لَهُ عِرْقٌ إِلَى هَذَا الْجَبَلِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ مَدِينَةً أَوْحَى إِلَيَّ فَزَلْزَلْتُهَا.

[128] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 15
[129] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 16
[130] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 17
[131] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 18

The Angels said to him-as, 'O Zulqarnayn-as! Wasn't there a path behind you-as?' Zulqarnayn-as said, 'Who are you?' He said, 'I am an Angel from the Angels of the Beneficent Allocated with this mountain. There isn't any mountain Allah-azwj Mighty and Majestic has Created except and there is a root for it to this mountain. Whenever Allah-azwj Mighty and Majestic Wants to shake a city (earthquake), He-azwj Revealed to me, so I shake it''.[132]

بيان أ ما كان خلفك مسلك أي لأي شيء جئت هاهنا مع سعة الأرض خلفك.

Explanation: *'Wasn't there a path behind you-as?' – i.e., for which thing have you-as come over here, along with (despite) the vastness of the land behind you-as?*

20- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْأَرْضَ فَأَمَرَ الْحُوتَ فَحَمَلَتْهَا فَقَالَتْ حَمَلْتُهَا بِقُوَّتِي فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ حُوتاً قَدْرَ شِبْرٍ فَدَخَلَتْ فِي مَنْخِرِهَا فَاضْطَرَبَتْ أَرْبَعِينَ صَبَاحاً فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً تَرَاءَتْ لَهَا تِلْكَ الْحُوتَةُ الصَّغِيرَةُ فَزُلْزِلَتِ الْأَرْضُ فَرَقاً.

(The book) 'Al Ilal' - From his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashary, from Yaqoub Bin Yazeed, from one of his companion, from Muhammad Bin Sinan, from the one who mentioned it,

'From Abu Abdullah-asws: 'Allah-azwj Mighty and Majestic Created the earth. He-azwj Commanded the whale: "Carry it!" It said, 'I shall carry it with my strength'. Allah-azwj Mighty and Majestic Sent a fish of a measurement of palm's width. It entered into its nostrils. It was restless for forty mornings. Whenever Allah-azwj Mighty and Majestic Wants to shale a land, that little fish appears to it, so the land has an earthquake, separately''.[133]

الْفَقِيهُ، مُرْسَلًا مِثْلَهُ وَ فِيهِ قَدْرَ فِتْرٍ.

(The book) 'Al-Faqeeh' – similar to it, and in it, 'A measurement of a 'Fitr''.[134]

بيان الفتر ما بين السبابة و الإبهام إذا فرقتهما.

Explanation: *'Al-Fitr' – (Gap) what is between the index finger and the thumb when they are separated*.

21- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ بِإِسْنَادٍ لَهُ رَفَعَهُ إِلَى أَحَدِهِمْ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ الْحُوتَ بِحَمْلِ الْأَرْضِ وَ كُلِّ بَلْدَةٍ مِنَ الْبُلْدَانِ عَلَى فَلْسٍ مِنْ فُلُوسِهِ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً أَمَرَ الْحُوتَ أَنْ يُحَرِّكَ ذَلِكَ الْفَلْسَ فَيُحَرِّكُهُ وَ لَوْ رُفِعَ الْفَلْسُ لَانْقَلَبَتِ الْأَرْضُ بِإِذْنِ اللَّهِ.

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, by a chain of his,

'Raising it to one of them-asws: 'Allah-azwj Blessed and Exalted Commanded the fish to carry the earth and every city from the cities upon a scale from its scales. Whenever Allah-azwj Mighty and Majestic Wants to shake a land, He-azwj Commands the first to move that scale, so it moves

[132] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 19
[133] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 20 a
[134] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 20 b

it. And if it were to raise the scale, the earth would be overturned by the Permission of Allah-azwj''.[135]

22- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ تَمِيمِ بْنِ حَاتِمٍ قَالَ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَاضْطَرَبَتِ الْأَرْضُ فَوَجَأَهَا ثُمَّ قَالَ لَهَا اسْكُنِي مَا لَكِ ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ أَمَا إِنَّهَا لَوْ كَانَتِ الَّتِي قَالَ اللَّهُ لَأَجَابَتْنِي وَ لَكِنَّهَا لَيْسَتْ بِتِلْكَ.

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Bakr Al Hazramy, from Tameem Bin Hatim who said,

'We were with Amir Al-Momineen-asws. The ground shook. He-asws patted it, then said to it: 'Calm down! What is the matter with you?' Then he-asws turned towards us. He-asws said: 'But if it had been that (earthquake) which Allah-azwj has Said, it would have answered me-asws, but it isn't that one''.[136]

23- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَحْيَى بْنِ مُحَمَّدِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ ابْنِ سِنَانٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عُمَرَ بْنِ أَبَانٍ عَنْ جَابِرٍ قَالَ حَدَّثَنِي تَمِيمُ بْنُ حِذْيَمٍ قَالَ: كُنَّا مَعَ عَلِيٍّ ع حَيْثُ تَوَجَّهْنَا إِلَى الْبَصْرَةِ

(The book) 'Al Ilal' – From Ahmad Bin Muhammad, from his father, from Muhammad Bin Ahmad, from Yahya Bin muhammad Bin Ayoub, from Ali Bin Mahziyar, from Ibn Sinan, from Yahya Al Halby, from Umar Bin Aban, from Jabir who said, 'It is narrated to me by Tameem Bin Hazeem who said,

'We were with Ali-asws when we were heading to Al-Basra'.

قَالَ فَبَيْنَمَا نَحْنُ نَزُولٌ إِذَا اضْطَرَبَتِ الْأَرْضُ فَضَرَبَهَا عَلِيٌّ ع بِيَدِهِ ثُمَّ قَالَ لَهَا مَا لَكِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ ثُمَّ قَالَ لَنَا أَمَا إِنَّهَا لَوْ كَانَتِ الزَّلْزَلَةَ الَّتِي ذَكَرَهَا اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لَأَجَابَتْنِي وَ لَكِنَّهَا لَيْسَتْ بِتِلْكَ.

He (the narrator) said, 'We descended. Then the earth trembles. Ali-asws struck it with his-asws hand, then said to it: 'What is the matter with you?' Then he-asws faced towards us with his-asws face, then said to us: 'But, if it had been the earthquake which Allah-azwj Mighty and Majestic has Mentioned in His-azwj Book, it would have answered me-asws, but it isn't that one''.[137]

رُوِيَ فِي الْعِلَلِ، عَنْ فَاطِمَةَ ع قَالَتْ أَصَابَ النَّاسَ زَلْزَلَةٌ عَلَى عَهْدِ أَبِي بَكْرٍ وَ سَاقَتِ الْحَدِيثَ إِلَى قَوْلِهَا فَقَالَ لَهُمْ عَلِيٌّ ع كَأَنَّكُمْ قَدْ هَالَكُمْ مَا تَرَوْنَ قَالُوا وَ كَيْفَ لَا يَهُولُنَا وَ لَمْ نَرَ مِثْلَهَا قَطُّ

It is reported in (the book) 'Al Ilal' –

From (Syeda) Fatima-asws having said: 'The people were afflicted with an earthquake in the era of Abu Bakr' – and she-asws continued the Hadeeth up to her-asws words: 'Ali-asws said to them: 'It is as if you all are to be destroyed. What are your views?' They said, 'And can we not be destroyed and we have not seen the like of it at all?''

[135] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 21
[136] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 22
[137] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 23 a

قَالَتْ فَحَرَّكَ شَفَتَيْهِ ثُمَّ ضَرَبَ الْأَرْضَ بِيَدِهِ ثُمَّ قَالَ مَا لَكِ اسْكُنِي فَسَكَنَتْ

She[asws] said: 'He[asws] moved his[asws] lips, then struck the ground with his[asws] hand, then said: 'What is the matter with you? Calm down!' It calmed down.

فَقَالَ أَنَا الرَّجُلُ الَّذِي قَالَ اللَّهُ إِذا زُلْزِلَتِ الْأَرْضُ زِلْزالَها وَ أَخْرَجَتِ الْأَرْضُ أَثْقالَها وَ قالَ الْإِنْسانُ ما لَها فَأَنَا الْإِنْسانُ الَّذِي يَقُولُ لَهَا مَا لَكِ يَوْمَئِذٍ تُحَدِّثُ أَخْبارَها إِيَّايَ تُحَدِّثُ.

He[asws] said: 'I[asws] am the man for whom Allah[azwj] the Exalted Said: ***When the earth is shaken with its earthquake [99:1] And the earth throws out its burdens [99:2] And the human beings says, 'What is the matter with it?' [99:3]***, so I[asws] am that man who would be saying to it: 'What is the matter with you?' ***On that day she shall tell her news [99:4]***, it is to me[asws] it would be narrating its news''.[138]

24- الْعِلَلُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الزَّلْزَلَةِ مَا هِيَ قَالَ آيَةٌ قُلْتُ وَ مَا سَبَبُهَا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى وَكَّلَ بِعُرُوقِ الْأَرْضِ مَلَكاً فَإِذَا أَرَادَ اللَّهُ أَنْ يُزَلْزِلَ أَرْضاً أَوْحَى إِلَى ذَلِكَ الْمَلَكِ أَنْ حَرِّكْ عُرُوقَ كَذَا وَ كَذَا

(The book) 'Al Ilal' – By the preceding chain, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman al Daylami who said,

'I asked Abu Abdullah[asws] about the earthquake, 'What is it?' He[asws] said: 'A sign'. I said, 'And what is its cause?' He[asws] said: 'Allah[azwj] Blessed and Exalted as Allocated and Angels with the veins (roots) of the earth. Whenever Allah[azwj] Wants to shake a land, He[azwj] Reveals to than Angel to move the roots of such and such'.

قَالَ فَيُحَرِّكُ ذَلِكَ الْمَلَكُ عُرُوقَ تِلْكَ الْأَرْضِ الَّتِي أَمَرَهُ اللَّهُ فَتَتَحَرَّكُ بِأَهْلِهَا

He[asws] said: 'The Angels moves the root of that land which Allah[azwj] had Commanded him, so it moves with its inhabitants'.

قَالَ قُلْتُ فَإِذَا كَانَ ذَلِكَ فَمَا أَصْنَعُ قَالَ صَلِّ صَلَاةَ الْكُسُوفِ فَإِذَا فَرَغْتَ خَرَرْتَ سَاجِداً وَ تَقُولُ فِي سُجُودِكَ يَا مَنْ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً أَمْسِكْ عَنَّا السُّوءَ إِنَّكَ عَلى كُلِّ شَيْءٍ قَدِيرٌ.

He (the narrator) said, 'I said, 'When that happens, so what shall I do?' He[asws] said: 'Pray the Salat of the eclipse. When you are free, fall down in Sajdah and say in your Sajdah, 'O One[azwj] Who ***Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]***! Withhold the evil from us, You[azwj] are Able upon all things!''[139]

25- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُوتَ الَّذِي يَحْمِلُ الْأَرْضَ أَسَرَّ فِي نَفْسِهِ أَنَّهُ إِنَّمَا يَحْمِلُ الْأَرْضَ بِقُوَّتِهِ فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ حُوتاً أَصْغَرَ مِنْ شِبْرٍ وَ أَكْبَرَ مِنْ فِتْرٍ فَدَخَلَ فِي خَيَاشِيمِهِ فَصَعِقَ

[138] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 23 b
[139] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 24

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Salih Bin Abu Hammad, from one of his companions, from Abdul Samad Bin Bashir,

'From Abu Abdullah-asws having said: 'The whale which carries the earth discussed within itself that rather it was carrying the earth by its own strength. So Allah-azwj Mighty and Majestic Send a fish to him smaller than a palm's width and larger than a 'Fitr' (gap between the index finger and the thumb when separated). It entered into its nostrils and stunned it.

فَمَكَثَ بِذَلِكَ أَرْبَعِينَ يَوْماً ثُمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَأَفَ بِهِ وَ رَحِمَهُ وَ حَرَجَ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ بِأَرْضٍ زَلْزَلَةً بَعَثَ ذَلِكَ الْحُوتَ إِلَى ذَلِكَ الْحُوتِ فَإِذَا رَآهُ اضْطَرَبَ فَتَزَلْزَلَتِ الْأَرْضُ.

It remained with that for forty days. Then Allah-azwj Mighty and Majestic was Kind with it and Mercied it, and it came out. Whenever Allah-azwj Mighty and Majestic Wants an earthquake with a land, Sends that fight to that whale. When it sees it, it becomes restless, so the land has an earthquake''.[140]

26- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعِلَّةُ فِي زَلْزَلَةِ الْأَرْضِ أَنَّ الْحُوتَ الَّذِي يَحْمِلُ الْأَرْضَ لَهُ فُلُوسٌ فَإِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ زَلْزَلَةَ أَرْضٍ أَوْ مَكَانٍ رَفَعَ الْحُوتُ الْفَلْسَ الَّذِي فِي ذَلِكَ الْمَوْضِعِ وَ حَرَّكَهُ فَتُزَلْزَلُ الْأَرْضُ.

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim,

'The reason regarding the earthquakes of the earth is that the whale which is carry the earth has fins for it. Whenever Allah-azwj Mighty and Majestic Wants to shake a land or a place, the whale raises the fins which is in that place, and moves it, so the earth has an earthquake''.[141] (Not a Hadeeth)

27- تَوْحِيدُ الْمُفَضَّلِ، قَالَ الصَّادِقُ ع فَإِنْ قَالَ قَائِلٌ فَلِمَ صَارَتْ هَذِهِ الْأَرْضُ تُزَلْزَلُ قِيلَ لَهُ إِنَّ الزَّلْزَلَةَ وَ مَا أَشْبَهَهَا مَوْعِظَةٌ وَ تَرْهِيبٌ يُرَهَّبُ بِهَا النَّاسُ لِيَرْتَعُوا وَ يُنْزَعُوا عَنِ الْمَعَاصِي.

(The book) 'Tawheed Al Mufazzal' –

'Al-Sadiq-asws said: 'So if a speaker were to say, 'Why have these earthquakes come to be in the earth?' It would be said to him: 'The earthquakes and whatever resembles it are a preaching and an intimidation to intimidate the people with it, for them to be dreading and remove themselves from the (acts of) disobedience''.[142]

قَالَ الصَّادِقُ ع فِي خَبَرِ التَّوْحِيدِ الَّذِي رَوَاهُ عَنْهُ الْمُفَضَّلُ بْنُ عُمَرَ انْظُرْ يَا مُفَضَّلُ إِلَى هَذِهِ الْجِبَالِ الْمَرْكُومَةِ مِنَ الطِّينِ وَ الْحِجَارَةِ الَّتِي يَحْسَبُهَا الْغَافِلُونَ فَضْلًا لَا حَاجَةَ إِلَيْهَا وَ الْمَنَافِعُ فِيهَا كَثِيرَةٌ

Al-Sadiq-asws said in a Hadeeth of Al-Tawheed which is reported from Al-Mufazzal Bin Umar: 'Look, O Mufazzal, at this mountain accumulated from clay and stones which the heedless ones are reckoning it is an extra, there being no need to it, and the benefits in these are a lot.

[140] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 25
[141] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 26
[142] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 27 a

فَمِنْ ذَلِكَ أَنْ يَسْقُطَ عَلَيْهَا الثُّلُوجُ فَتَبْقَى فِي قِلَالِهَا لِمَنْ يَحْتَاجُ إِلَيْهِ وَ يَذُوبُ مَا ذَابَ مِنْهُ فَتَجْرِي مِنْهُ الْعُيُونُ الْغَزِيرَةُ الَّتِي تَجْتَمِعُ مِنْهَا الْأَنْهَارُ الْعِظَامُ وَ تَنْبُتُ فِيهَا ضُرُوبٌ مِنَ النَّبَاتِ وَ الْعَقَاقِيرِ الَّتِي لَا يَنْبُتُ مِنْهَا فِي السَّهْلِ

From that is that the snow falls upon it. It remains in its top for the one who is needy to it, and it melts what melts from it, so the heavy springs flow from it which gather mighty rivers are gathered from it, and varieties of vegetation grows in it and the medicinal herbs which nothing from these grow in the coast.

وَ تَكُونُ فِيهَا كُهُوفٌ وَ مَقَائِلُ لِلْوُحُوشِ مِنَ السِّبَاعِ الْعَادِيَةِ وَ يُتَّخَذُ مِنْهَا الْحُصُونُ وَ الْقِلَاعُ الْمَنِيعَةُ لِلتَّحَرُّزِ مِنَ الْأَعْدَاءِ وَ يُنْحَتُ مِنْهَا الْحِجَارَةُ لِلْبِنَاءِ وَ الْأَرْحَاءِ وَ تُوجَدُ فِيهَا مَعَادِنُ لِضُرُوبٍ مِنَ الْجَوَاهِرِ وَ فِيهَا خِلَالٌ أُخْرَى لَا يَعْرِفُهَا إِلَّا الْمُقَدِّرُ لَهَا فِي سَابِقِ عِلْمِهِ.

And there happen in these like dugouts and caves for the wild animals from the normal predators, and fortresses and forts are taken from these as a defence from the enemies, and carvings are taken from the rocks for the construction and the grinding mills, and it these are found to be mines of a variety of the gems, and therein are other uses which none understand except the Ordainer in the precedence of His-azwj Knowledge''.[143]

[143] Bihar Al Anwaar – V 57 The book of creation - Ch 32 H 27 b

باب 33 تحريم أكل الطين و ما يحل أكله منه

CHAPTER 33 – PROHIBITION OF EATING THE CLAY AND WHAT IS PERMISSIBLE EATING FROM IT

1- مجالس الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ الْمِنْقَرِيِّ عَنْ جَدِّهِ زِيَادِ بْنِ أَبِي زِيَادٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ ع قَالَ: مَنْ أَكَلَ الطِّينَ فَإِنَّهُ تَقَعُ الْحِكَّةُ فِي جَسَدِهِ وَ يُورِثُهُ الْبَوَاسِيرَ وَ يُهَيِّجُ عَلَيْهِ دَاءَ السُّوءِ وَ يَذْهَبُ بِالْقُوَّةِ مِنْ سَاقَيْهِ وَ قَدَمَيْهِ وَ مَا نَقَّصَ مِنْ عَمَلِهِ فِي مَا بَيْنَهُ وَ بَيْنَ صِحَّتِهِ قَبْلَ أَنْ يَأْكُلَهُ حُوسِبَ عَلَيْهِ وَ عُذِّبَ بِهِ.

(The book) 'Majalis' of Al Sadouq – From Al-Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Isa, from Ali Bin al Hakam, from Ismail Al Minqary, from his grandfather Ziyad Bin Abu Ziyad,

'From Abu Ja'far Muhammad[-asws] Bin Ali Al-Baqir[-asws] having said: 'One who eats the clay, the itching will occur in his body, and he would inherit the haemorrhoids, and an evil disease would irritate him, and the strength from his legs and his feet would go away, and whatever he was deficient from his deeds during what it between him and his health before he had eaten it, he would be Reckoned upon it and Punished for it''.[144]

2- الْخِصَالُ، بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع فِي وَصَايَا النَّبِيِّ ص إِلَى عَلِيٍّ ع يَا عَلِيُّ ثَلَاثٌ مِنَ الْوَسْوَاسِ أَكْلُ الطِّينِ وَ تَقْلِيمُ الْأَظْفَارِ بِالْأَسْنَانِ وَ أَكْلُ اللِّحْيَةِ.

(The book) 'Al Khisaal' –

'By his chain to Abu Abdullah[-asws], from his[-asws] forefathers, in a bequest of the Prophet[-saww] to Ali[-asws]: 'O Ali[-asws]! There are three from the whisperings (of Satan[-la]) – eating the clay, and clipping the nails with the teeth, and eating the beard''.[145]

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى الْيَقْطِينِيِّ عَنْ عُبَيْدِ اللَّهِ الدِّهْقَانِ عَنْ دُرُسْتَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ عَلَيْهِ السَّلَامُ قَالَ: أَرْبَعَةٌ مِنَ الْوَسْوَاسِ أَكْلُ الطِّينِ وَ فَتُّ الطِّينِ وَ تَقْلِيمُ الْأَظْفَارِ بِالْأَسْنَانِ وَ أَكْلُ اللِّحْيَةِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah al Dihqan, from Dorost, from Ibrahim Bin Abdul Hameed,

From Abu Al-Hassan[-asws] the 1st having said: 'Four are from the whisperings (of Satan[-la]) – eating the clay, and disintegrating the clay, and clipping the nails with the teeth, and eating the beard''.[146]

4- الْعُيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمَدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ يَاسِرٍ قَالَ: سَأَلَ بَعْضُ الْقُوَّادِ أَبَا الْحَسَنِ الرِّضَا ع عَنْ أَكْلِ الطِّينِ وَ قَالَ إِنَّ بَعْضَ جَوَارِيهِ يَأْكُلْنَ الطِّينَ فَغَضِبَ ثُمَّ قَالَ أَكْلُ الطِّينِ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ فَانْهَهُنَّ عَنْ ذَلِكَ.

(The book) 'Al Uyoun' – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from Yasir who said,

[144] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 1
[145] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 2
[146] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 3

‘One of the leaders asked Abu Al-Hassan Al-Reza-asws about eating the clay, and said that one of his-asws maids eats the clay. He-asws was angered, then said: Eating the clay is Prohibited like the dead, and the blood, and the flesh of the swine. It is from that!’’[147]

5- مجَالِسُ ابْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ حَشِيشٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ بْنِ نَاجِيَةَ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: سَأَلْتُهُ عَنِ الطِّينِ الَّذِي يَأْكُلُهُ النَّاسُ فَقَالَ كُلُّ طِينٍ حَرَامٌ كَالْمَيْتَةِ وَ الدَّمِ وَ مَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ مَا خَلَا طِينَ قَبْرِ الْحُسَيْنِ ع فَإِنَّهُ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

(The book) ‘Majaalis’ of Ibn Sheykh – From his father, from Ali Bin Muhammad Bin Hasheesh, from Muhammad Bin Abdullah, from Ahmad Bin Muhammad Bin Saeed, from Ali Bin Al-Hassan Bin Fazzal, from Ja’far Bin Ibrahim Bin Nahiya, from Sa’ad Bin Sa’ad Al Ashary,

‘From Abu Al-Hassan Al-Reza-asws, he (the narrator) said, ‘I asked him-asws about the clay which the people eat. He-asws said: ‘All clay is Prohibited, like the dead, and the blood, and whatever is sacrificed for other than Allah-azwj, apart from the clay of the grave of Al-Husayn-asws. It is a healing from every disease’’.[148]

6- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ مِنْ طِينٍ فَحَرَّمَ أَكْلَ الطِّينِ عَلَى ذُرِّيَّتِهِ.

(The book) ‘Al Illal’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Abu Abdullah Al Barqy, from Al-Hassan Bin Ali, from Hisham Bin Al Hakam,

‘From Abu Abdullah-asws having said: ‘Allah-azwj Mighty and Majestic Created Adam-as from clay, so He-azwj Prohibited eating the clay, upon his-as offspring’’.[149]

7- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ رَجُلٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الطِّينُ حَرَامٌ أَكْلُهُ كَلَحْمِ الْخِنْزِيرِ وَ مَنْ أَكَلَهُ ثُمَّ مَاتَ فِيهِ لَمْ أُصَلِّ عَلَيْهِ إِلَّا طِينَ الْقَبْرِ فَمَنْ أَكَلَهُ شَهْوَةً لَمْ يَكُنْ فِيهِ شِفَاءٌ.

(The book) ‘Al Illal’ – From his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Isa, from Abu Yahya Al Wasity, from a man who said,

‘The clay is Prohibited to eat, like the flesh of the swine, and the one who eats it, then dies in it, I-asws will not pray Salat upon him, except the clay of the grave (of Al-Husayn-asws). The one who eats it desirously, there would be no healing in it’’.[150]

بَيَانٌ رَوَاهُ الْكُلَيْنِيُّ فِي الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ ابْنِ قُولَوَيْهِ فِي كَامِلِ الزِّيَارَةِ، عَنِ الْكُلَيْنِيِّ وَ جَمَاعَةٍ مِنْ مَشَايِخِهِ بِهَذَا الْإِسْنَادِ وَ فِيهِمَا حَرَامٌ كُلُّهُ إِلَى قَوْلِهِ إِلَّا طِينَ الْقَبْرِ فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ مَنْ أَكَلَهُ بِشَهْوَةٍ لَمْ يَكُنْ لَهُ فِيهِ شِفَاءٌ.

An explanation reported by Al Kulayni in Al Kafi – From Muhammad Bin Yahya, from Ahmad Bin Muhammad and Ibn Qawlawiyah in ‘Kamil Al Ziyaraat’, from Al Kulayni and a group of his elders, by this chain, and in these two,

[147] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 4
[148] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 5
[149] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 6
[150] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 7 a

‘It is Prohibited to eat it, up to his-asws words: ‘Except clay of the grave (of Al-Husayn-asws), for there is a healing in it from every disease, and the one who eats it with desire, there would not happen to be any healing for him in it’’.[151]

8- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمْيَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْزَمٍ عَنْ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنِ انْهَمَكَ فِي أَكْلِ الطِّينِ فَقَدْ شَرِكَ فِي دَمِ نَفْسِهِ.

(The book) ‘Al Illal’ – From Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Bin Mihzam, from Talha,

‘From Abu Abdullah-asws having said: ‘One who engrosses in eating the clay, so he has participated in blood (death) of himself’’.[152]

9- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ طِينَ الْكُوفَةِ فَقَدْ أَكَلَ لُحُومَ النَّاسِ لِأَنَّ الْكُوفَةَ كَانَتْ أَجَمَةً ثُمَّ كَانَتْ مَقْبَرَةً مَا حَوْلَهَا

(The book) ‘Al-Illal’ – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer, from Yahya Bin Abdullah Bin Al-Hassan,

‘From Abu Abdullah-asws having said: ‘One who eats clay of Al-Kufa, so he has eaten the flesh of the people, because Al-Kufa was a thicket, then it was a cemetery, what is around it’.

وَ قَدْ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الطِّينَ فَهُوَ مَلْعُونٌ.

And Abu Abdullah-asws had said: ‘Rasool-Allah-saww said: ‘One who eats the clay, so he is an accursed’’.[153]

بيان يدل على عدم جواز أكل طين قبر أمير المؤمنين ع و كان هذا التعليل لشدة حرمة خصوص طين الكوفة و حواليها و يدل على أن طين قبر الحسين ع أيضا إذا كان من المواضع التي يظن خلط لحوم الناس و عظامهم به لا يجوز أكله و أكثر المواضع القريبة سوى ما اتصل بالضريح المقدس في تلك الأزمنة كذلك.

Explanation: *It evidences upon the impermissibility of eating the clay of the grave of Amir Al-Momineen-asws, and this reason was due to the severity of Prohibition, especially the clay of Al Kufa and its surroundings. And it evidences upon that the clay of the grave of Al-Husayn-asws as well, when it was from the places which is thought the flesh of the people and their bones are mixed with it, it is not allowed to eat it, and most of the places of the town, besides what is connected to the Holy Shrine in that era, is like that.*

10- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ أَبِي زِيَادٍ عَنْ جَدِّهِ زِيَادٍ عَنْ أَبِي جَعْفَرٍ ع إِنَّ مِنْ عَمَلِ الْوَسْوَسَةِ وَ أَكْثَرِ مَصَائِدِ الشَّيْطَانِ أَكْلَ الطِّينِ إِنَّ أَكْلَ الطِّينِ يُورِثُ السُّقْمَ فِي الْجَسَدِ وَ

[151] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 7 b
[152] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 8
[153] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 9

يُهَيِّجُ الدَّاءَ وَ مَنْ أَكَلَ الطِّينَ فَضَعُفَتْ قُوَّتُهُ الَّتِي كَانَتْ قَبْلَ أَنْ يَأْكُلَهُ وَ ضَعُفَ عَنْ عَمَلِهِ الَّذِي كَانَ يَعْمَلُهُ قَبْلَ أَنْ يَأْكُلَهُ حُوسِبَ عَلَى مَا بَيْنَ ضَعْفِهِ وَ قُوَّتِهِ وَ عُذِّبَ عَلَيْهِ.

(The book) 'Al Illal' – From Muhammad Bin Musa Bin Al Mutawwkil, from Ali Bin Al-Husayn Asadabady, from Ahmad Bin Abdullah Al Barqy, from Ali Bin Al Hakam, from Ismail Bin Muhammad Bin Abu Ziyad, from his grandfather Ziyad,

'From Abu Ja'far-asws: 'The one who words the whispering (of Satan-la), and most of the traps of Satan-la is eating the clay. Eating the lay inherits the illness in the body, and it stirs the disease, and the one who eats the clay, so it weakens his strength which he had before he had eaten it, and he is weakened from his deeds which he used to perform before he had eaten it, would be Reckoned based upon what is between his weakness and his strength and be Punished upon it''.[154]

11- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ عُبَادَةَ بْنِ سُلَيْمَانَ عَنْ سَعْدِ بْنِ سَعْدٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الطِّينِ

(The book) 'Kamil Al Ziyaraat' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ubadah Bin Suleyman, from Sa'ad Bin Sa'ad who said,

'I asked Abu Al-Hassan-asws about the clay'.

قَالَ فَقَالَ أَكْلُ الطِّينِ حَرَامٌ مِثْلُ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ إِلَّا طِينَ قَبْرِ الْحُسَيْنِ ع فَإِنَّ فِيهِ شِفَاءً مِنْ كُلِّ دَاءٍ وَ أَمْناً مِنْ كُلِّ خَوْفٍ.

He (the narrator) said, 'He-asws said: 'Eating the clay is Prohibited like the dead, and the blood, and the flesh of swine except clay of the grave of Al-Husayn-asws, for there is healing in it from every disease, and a safety from every fear''.[155]

12- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ آدَمَ مِنَ الطِّينِ فَحَرَّمَ الطِّينَ عَلَى وُلْدِهِ

And from him, from Muhammad Bin Ahmad Bin Yaqoub, from Ali Bin Al-Hassan Bin Fazzal, from his father, from one of his companions,

'From one of the two (5th or 6th Imam-asws) having said: 'Allah-azwj Blessed and Exalted Created Adam-as from clay, so He-azwj Prohibited the clay unto his-as children'.

قَالَ فَقُلْتُ مَا تَقُولُ فِي طِينِ قَبْرِ الْحُسَيْنِ ع

He (the narrator) said, 'I said, 'What are you-asws saying regarding clay of the grave of Al-Husayn-asws?'

فَقَالَ يَحْرُمُ عَلَى النَّاسِ أَكْلُ لُحُومِهِمْ وَ يَحِلُّ لَهُمْ أَكْلُ لُحُومِنَا وَ لَكِنَّ الشَّيْءَ مِنْهُ مِثْلُ الْحِمَّصَةِ.

[154] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 10
[155] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 11

He-asws said: 'It is Prohibited unto the people to be eating their own flesh, and it is Permissible for them to eat our-asws flesh, but the (most) thing from it is like the chickpea''.[156]

13- وَ مِنْهُ، رُوِيَ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُلُّ طِينٍ مُحَرَّمٌ عَلَى ابْنِ آدَمَ مَا خَلَا طِينَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع مَنْ أَكَلَهُ مِنْ وَجَعٍ شَفَاهُ اللَّهُ.

And from him, it is reported from Sama'at Bin Mihran,

'From Abu Abdullah-asws having said: 'Every clay is Prohibited unto the son of Adam-as apart from the clay of the grave of Abu Abdullah-asws (Al-Husayn-asws). One who eats it due to pain, Allah-azwj would Heal him''.[157]

14- الْمَحَاسِنُ، عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ طَلْحَةَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَكْلُ الطِّينِ يُورِثُ النِّفَاقَ.

(The book) 'Al Mahasin' – From Usman Bin Isa, from Talha Bin Yazeed,

'From Abu Abdullah-asws having said: 'Eating the clay inherits the hypocrisy''.[158]

15- وَ مِنْهُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَكَلَ الطِّينَ فَمَاتَ فَقَدْ أَعَانَ عَلَى نَفْسِهِ.

And from him, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah-asws having said: 'One who eats the clay, so he dies, he would have assisted against himself''.[159]

16- وَ مِنْهُ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: قِيلَ لِعَلِيٍّ ع فِي رَجُلٍ يَأْكُلُ الطِّينَ فَنَهَاهُ وَ قَالَ لَا تَأْكُلْهُ فَإِنَّكَ إِنْ أَكَلْتَهُ وَ مِتَّ فَقَدْ أَعَنْتَ عَلَى نَفْسِكَ.

And from him, from Ibn Fazzal, from Ibn Al Qaddah,

'From Abu Abdullah-asws, from his-asws father-asws having said: 'It was said to Ali-asws eating the clay. He-asws forbade it and said: 'Do not eat it, for it you were to eat it and die, so you would has assisted against himself''.[160]

17- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ كُلْثُمَ بِنْتِ مُسْلِمٍ قَالَتْ ذُكِرَ الطِّينُ عِنْدَ أَبِي الْحَسَنِ ع فَقَالَ أَ تَرَيْنَ أَنَّهُ لَيْسَ مِنْ مَصَائِدِ الشَّيْطَانِ إِنَّهُ مِنْ مَصَائِدِهِ الْكِبَارِ وَ أَبْوَابِهِ الْعِظَامِ.

And from him, from Muhammad Bin Ali, from Kulsoum Bint Muslim who said,

[156] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 12
[157] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 13
[158] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 14
[159] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 15
[160] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 16

‘The clay was mentioned in the presence of Abu Al-Hassan-asws. He-asws said: ‘Can’t you see it isn’t just from the traps of Satan-la? It is from his-la major traps and his-la mighty doors’’.[161]

18- الْمَكَارِمُ، سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ طِينِ الْأَرْمَنِيِّ أَ يُؤْخَذُ لِلْكَسِيرِ وَ الْمَبْطُونِ أَ يَحِلُّ أَخْذُهُ قَالَ لَا بَأْسَ بِهِ أَمَا إِنَّهُ مِنْ طِينِ قَبْرِ ذِي الْقَرْنَيْنِ وَ طِينُ قَبْرِ الْحُسَيْنِ ع خَيْرٌ مِنْهُ.

(The book) ‘Al Mukarim’ –

‘Abu Abdullah-asws was asked about the Armenian clay taken for the broken (bones) and the stomach (illness), is it Permissible to take it?’ He-asws said: ‘There is no problem with it. But it is from the clay of the grave of Zulqarnayn-as, and clay of the grave of Al-Husayn-asws is better than it’’.[162]

19- وَ رَوَى سَدِيرٌ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَكَلَ طِينَ قَبْرِ الْحُسَيْنِ ع غَيْرَ مُسْتَشْفٍ بِهِ فَكَأَنَّمَا أَكَلَ مِنْ لُحُومِنَا.

And it is reported by Sadeyr,

‘From Al-Sadiq-asws having said: ‘One who eats the clay of the grave of Al-Husayn-asws without being (a need to be) cured by it, it is as if he has eaten from our-asws flesh’’.[163]

20- طِبُّ الْأَئِمَّةِ، عَنْ بِشْرِ بْنِ عَبْدِ الْحَمِيدِ الْأَنْصَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّ رَجُلًا شَكَا إِلَيْهِ الزَّحِيرَ فَقَالَ لَهُ خُذْ مِنَ الطِّينِ الْأَرْمَنِيِّ وَ اقْلِهِ بِنَارٍ لَيِّنَةٍ وَ اسْتَشْفِ مِنْهُ فَإِنَّهُ يَسْكُنُ عَنْكَ.

(The book) ‘Tibb Al Aimma’ – From Bishr Bin Abdul Hameed Al Ansari, from Al-Hassan Bin Ali Al Washa, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

‘From Abu Ja’far-asws, a man complained to him-asws of the Tenesmus (illness). He-asws said to him: ‘Take from the Armenian clay and fry it in soft fire, and treat from it, for it would settle from you’’.[164]

21- وَ عَنْهُ ع أَنَّهُ قَالَ فِي الزَّحِيرِ تَأْخُذُ جُزْءاً مِنْ خَرْبَقٍ أَبْيَضَ وَ جُزْءاً مِنْ بِزْرِ الْقَطُونَا وَ جُزْءاً مِنْ صَمْغٍ عَرَبِيٍّ وَ جُزْءاً مِنَ الطِّينِ الْأَرْمَنِيِّ يُقْلَى بِنَارٍ لَيِّنَةٍ يُسْتَشْفَ مِنْهُ.

And from him-asws having said regarding the Tenesmus (illness): ‘Take a segment of Hellebore (herb), and a segment of Psyllium (herb), and a segment of Arabic gum, and a segment of the Armenian clay. Fry it in soft fire, you will be cured from it’’.[165]

22- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ الْأَصَمِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثِهِ أَنَّهُ سُئِلَ عَنْ طِينِ الْحَائِرِ هَلْ فِيهِ شَيْءٌ مِنَ الشِّفَاءِ

[161] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 17
[162] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 18
[163] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 19
[164] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 20
[165] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 21

(The book) 'Kamil Al Ziyaraat' – From Muhammad Bin Al-Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather Ali Bin Mahziyar, from Al-Hassan Bin Saeed, from Abdullah Al Asamma, from Ibn Abu Umeyr, from Abu Hamza Al Sumali,

'From Abu Abdullah[asws] in his[asws] Hadeeth, he[asws] had been asked about the clay of the enclosure (of Al-Husayn[asws]), 'Is there anything in it from the healing?'

فَقَالَ يُسْتَشْفَى مَا بَيْنَهُ وَ بَيْنَ الْقَبْرِ عَلَى رَأْسِ أَرْبَعَةِ أَمْيَالٍ وَ كَذَلِكَ قَبْرُ جَدِّي رَسُولِ اللَّهِ ص وَ كَذَلِكَ طِينُ قَبْرِ الْحَسَنِ وَ عَلِيٍّ وَ مُحَمَّدٍ فَخُذْ مِنْهَا فَإِنَّهَا شِفَاءٌ مِنْ كُلِّ دَاءٍ وَ سُقْمٍ وَ جُنَّةٌ مِمَّا تَخَافُ وَ لَا يَعْدِلُهَا شَيْءٌ مِنَ الْأَشْيَاءِ الَّذِي يُسْتَشْفَى بِهَا إِلَّا الدُّعَاءُ وَ إِنَّمَا يُفْسِدُهَا مَا يُخَالِطُهَا مِنْ أَوْعِيَتِهَا وَ قِلَّةُ الْيَقِينِ لِمَنْ يُعَالِجُ بِهَا

He[asws] said: 'One can be healed by what is between it and the grave at the top of four miles, and like that is the grave of my[asws] grandfather[saww] Rasool-Allah[saww], and like that is the clay of the grave of Al-Hassan[asws], and Ali[asws], and Muhammad[asws]. So, take from these, for it is a healing from every disease and sickness and a shield from what you fear, and nothing equates it from the things which one heals by except the supplication, and rather it is spoilt by what is mingled in it from the its containers, and lack of conviction for the one who treats by it'.

وَ ذَكَرَ الْحَدِيثَ إِلَى أَنْ قَالَ وَ لَقَدْ بَلَغَنِي أَنَّ بَعْضَ مَنْ يَأْخُذُ مِنَ التُّرْبَةِ شَيْئاً يَسْتَخِفُّ بِهَا حَتَّى إِنَّ بَعْضَهُمْ يَضَعُهَا فِي مِخْلَاةِ الْبَغْلِ وَ الْحِمَارِ وَ فِي وِعَاءِ الطَّعَامِ وَ الْخُرْجِ فَكَيْفَ يَسْتَشْفِي بِهِ مَنْ هَذَا حَالُهُ عِنْدَهُ.

And he[asws] mentioned the Hadeeth up to he[asws] said: 'And it has reached me that someone takes something from the soil to be healed by it, to the extent that one of them places it in a cage of the mule and the donkey, and in a container of the food and the saddle-bag. So how can he be healed by it, the one this is his state with him''.[166]

Explanation: *I (Majlisi) am saying, 'The sheikh Al Bahaie, may Allah[azwj] Sanctify his soul, said in 'Al Kashkoul', from that is transmitted by my grandfather from the handwriting of the majestic Seyyid, he pure with the merits, and the pride-worthy, the Seyyid Razy Al Deen Ali Bin Tawoos, may Allah[azwj] Sanctify his soul, from the second volume of 'Kitab Al Ziyaraat' of muhammad Bin Ahmad Bin Dawood Al Qummi*,

بيان أقول قَالَ الشَّيْخُ الْبَهَائِيُّ قَدَّسَ اللَّهُ رُوحَهُ فِي الْكَشْكُولِ مِمَّا نَقَلَهُ جَدِّي مِنْ خَطِّ السَّيِّدِ الْجَلِيلِ الطَّاهِرِ ذِي الْمَنَاقِبِ وَ الْمَفَاخِرِ السَّيِّدِ رَضِيِّ الدِّينِ عَلِيِّ بْنِ طَاوُسٍ قُدِّسَ سِرُّهُ مِنَ الْجُزْءِ الثَّانِي مِنْ كِتَابِ الزِّيَارَاتِ لِمُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِ أَنَّ أَبَا حَمْزَةَ الثُّمَالِيَّ قَالَ لِلصَّادِقِ ع إِنِّي رَأَيْتُ أَصْحَابَنَا يَأْخُذُونَ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع يَسْتَشْفُونَ فَهَلْ فِي ذَلِكَ شَيْءٌ مِمَّا يَقُولُونَ مِنَ الشِّفَاءِ

'Abu Hamza Al-Sumali said to Al-Sadiq[asws], 'I have seen our companions taking from the clay of the grave of Al-Husayn[asws] to be healed. Is there anything from the healing in that, from what they are saying?'

فَقَالَ يُسْتَشْفَى مَا بَيْنَهُ وَ بَيْنَ الْقَبْرِ عَلَى رَأْسِ أَرْبَعَةِ أَمْيَالٍ وَ كَذَلِكَ قَبْرُ رَسُولِ اللَّهِ ص وَ كَذَلِكَ قَبْرُ الْحَسَنِ وَ عَلِيٍّ وَ مُحَمَّدٍ فَخُذْ مِنْهَا فَإِنَّهَا شِفَاءٌ مِنْ كُلِّ سُقْمٍ وَ جُنَّةٌ مِمَّا يُخَافُ ثُمَّ أَمَرَ بِتَعْظِيمِهَا وَ أَخْذِهَا بِالْيَقِينِ بِالْبُرْءِ وَ تَخْتُّمِهَا إِذَا أُخِذَتْ. انتهى.

[166] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 22

He-asws said: 'One can be healed by what is between it and the grave at the top of four miles, and like that is the grave of Rasool-Allah-saww, and like that is the grave of Al-Hassan-asws, and Ali-asws, and Muhammad-asws. So, take from these, for it is a healing from every sickness and a shield from what one fears.

Then he-asws instructed with revering it and taking it with the conviction of being cured, and sealing it when taking' - end''.

23- الْمُتَهَجِّدُ، عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ أَكَلَ طِينَ قَبْرِ الْحُسَيْنِ ع غَيْرَ مُسْتَشْفٍ بِهِ فَكَأَنَّمَا أَكَلَ مِنْ لُحُومِنَا الْحَدِيثَ.

(The book) 'Al Mutahajjid' – From Hanan Bin Sadeys,

'From Abu Abdullah-asws having said: 'One who eats the clay of the grave of Al-Husayn-asws without (there a need for) being healed by it, it is as if he has eaten from our-asws flesh' – the Hadeeth''.[167]

24- قَالَ وَ رُوِيَ أَنَّ رَجُلًا سَأَلَ الصَّادِقَ ع فَقَالَ: إِنِّي سَمِعْتُكَ تَقُولُ إِنَّ تُرْبَةَ الْحُسَيْنِ ع مِنَ الْأَدْوِيَةِ الْمُفْرَدَةِ وَ إِنَّهَا لَا تَمُرُّ بِدَاءٍ إِلَّا هَضَمَتْهُ

He said, 'And it is reported that a man asked Al-Sadiq-asws, he said, 'I have heard you-asws saying that the soil of Al-Husayn-asws is from a single medicine and it does not pass by any disease except it digests (cures) it'.

فَقَالَ قَدْ قُلْتُ ذَلِكَ فَمَا بَالُكَ قُلْتُ إِنِّي تَنَاوَلْتُهَا فَمَا انْتَفَعْتُ بِهَا قَالَ أَمَا إِنَّ لَهَا دُعَاءً فَمَنْ تَنَاوَلَهَا وَ لَمْ يَدْعُ بِهِ وَ اسْتَعْمَلَهَا لَمْ يَكَدْ يَنْتَفِعُ بِهَا

He-asws said: 'I-asws have said that, so what is the matter with you?' I said, 'I have taken it, but I did not benefit with it'. He-asws said: 'But, there is a supplication for it. The one who takes it and does not supplicate with it and uses it, would hardly benefit with it'.

قَالَ فَقَالَ لَهُ مَا يَقُولُ إِذَا تَنَاوَلَهَا قَالَ تُقَبِّلُهَا قَبْلَ كُلِّ شَيْءٍ وَ تَضَعُهَا عَلَى عَيْنَيْكَ وَ لَا تَنَاوَلُ أَكْثَرَ مِنْ حِمَّصَةٍ فَإِنَّ مَنْ تَنَاوَلَ أَكْثَرَ مِنْ ذَلِكَ فَكَأَنَّمَا أَكَلَ مِنْ لُحُومِنَا وَ دِمَائِنَا فَإِذَا تَنَاوَلْتَ فَقُلْ وَ ذَكَرَ الدُّعَاءَ.

He (the narrator) said, 'He said to him-asws, 'What does one say when taking it?' He-asws said: 'Kiss it before all things, and place it upon your eyes, and do not take any more than (size of) a chickpea, for the one who takes more than that, rather he would be eating from our-asws flesh and our-asws blood. So, whenever you take, then say' – and he-asws mentioned the supplication''.[168]

25- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ الْبَصْرِيِّ عَنْ عَمْرِو بْنِ وَاقِدٍ عَنِ الْمُسَيَّبِ بْنِ زُهَيْرٍ عَنْ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ أَخْبَرَهُ بِمَوْتِهِ وَ دَفْنِهِ وَ قَالَ لَا تَرْفَعُوا قَبْرِي فَوْقَ أَرْبَعِ أَصَابِعَ مُفَرَّجَاتٍ وَ لَا تَأْخُذُوا مِنْ تُرْبَتِي شَيْئاً لِتَبَرَّكُوا بِهِ فَإِنَّ كُلَّ تُرْبَةٍ لَنَا مُحَرَّمَةٌ إِلَّا تُرْبَةَ جَدِّيَ الْحُسَيْنِ بْنِ عَلِيٍّ ع فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَهَا شِفَاءً لِشِيعَتِنَا وَ أَوْلِيَائِنَا الْخَبَرَ.

(The book) 'Al Uyoon' – From Tameem Bin Abdullah Al Qurashy, from his father, from Ahmad Bin Ali Al Ansary, from Suleyman Bin Ja'far Al Basry, from Amro Bin Waqid, from Al Musayyab Bin Zuheyr,

[167] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 23
[168] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 24

‘From Musa-asws Bin Ja’far-asws having informed of his-asws death and his-asws burial, and said: ‘Do not raise my-asws grave above four fingers opened up, nor be taking anything from my-asws soil in order to be Blessed by it, for every soil of ours-asws is Prohibited except the soil of my-asws grandfather Al-Husayn-asws Bin Ali-asws, for Allah-azwj has Made it to be a healing for our-asws Shias and our-asws friends’ – the Hadeeth’’.[169]

26- كَامِلُ الزِّيَارَةِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْأَصَمِّ عَنْ مُدْلِجٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ فِي حَدِيثٍ أَنَّهُ كَانَ مَرِيضاً فَبَعَثَ إِلَيْهِ أَبُو عَبْدِ اللَّهِ ع بِشَرَابٍ فَشَرِبَهُ فَكَأَنَّمَا نَشِطَ مِنْ عِقَالٍ فَدَخَلَ عَلَيْهِ فَقَالَ كَيْفَ وَجَدْتَ الشَّرَابَ فَقَالَ لَقَدْ كُنْتُ آيِساً مِنْ نَفْسِي شَرِبْتُهُ فَأَقْبَلْتُ إِلَيْكَ فَكَأَنَّمَا نَشِطْتُ مِنْ عِقَالٍ

(The book) ‘Kamil Al Ziyaraat’ – From Muhammad Bin Abdullah Bin Ja’far, from his father, from Ali Bin Muhammad Bin Salim, from Muhammad Bin Khalid, from Abdullah Bin Hammad, from Al Asamm, from Mudlaj,

‘From Muhammad Bin Muslim in a Hadeeth. He was sick so Abu Abdullah-asws sent a drink to him. He drank it, and it was as if he had been activated from the cramps, so he entered to see him-asws. He-asws said: ‘How did you find the drink to be?’ He said, ‘I had despaired from myself. I drank it and came to you-asws. It is as if I have been activated from the cramps’.

فَقَالَ يَا مُحَمَّدُ إِنَّ الشَّرَابَ الَّذِي شَرِبْتَهُ كَانَ فِيهِ مِنْ طِينِ قُبُورِ آبَائِي وَ هُوَ أَفْضَلُ مَا تَسْتَشْفِي بِهِ فَلَا تَعْدِلْ بِهِ فَإِنَّا نَسْقِيهِ صِبْيَانَنَا وَ نِسَاءَنَا فَنَرَى مِنْهُ كُلَّ الْخَيْرِ.

He-asws said: ‘O Muhammad! The drink which you drank, in it was clay from the graves of my-asws forefathers-asws, and it is the superior of what you could have healed with. So do not equate (anything else) with it, for we-asws tend to quench it to our-asws children and our-asws womenfolk, and we-asws see all good from it’’.[170]

27- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنِ الْمُعَاذِيِّ عَنْ مُعَمَّرٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ لَهُ مَا يَرْوِي النَّاسُ فِي الطِّينِ وَ كَرَاهَتِهِ قَالَ إِنَّمَا ذَلِكَ الْمَبْلُولُ وَ ذَلِكَ الْمَدَرُ.

(The book) ‘Ma’any Al Akhbar’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al Muazy, from Muammar,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I said to him-asws what the people are reporting regarding the clay and its abhorrence. He-asws said: ‘But rather that is the wet, and that is clog (mud)’’.[171]

28- وَ رُوِيَ أَنَّ رَسُولَ اللَّهِ ص نَهَى عَنْ أَكْلِ الْمَدَرِ.

And it is reported that Rasool-Allah-saww forbade from eating the mud’’.[172]

[169] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 25
[170] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 26
[171] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 27
[172] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 28 a

رَوَاهُ الْكُلَيْنِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ النَّاسَ يَرْوُونَ أَنَّ النَّبِيَّ ص قَالَ إِنَّ الْعَدَسَ بَارَكَ عَلَيْهِ سَبْعُونَ نَبِيّاً فَقَالَ هُوَ الَّذِي تُسَمُّونَهُ عِنْدَكُمُ الْحِمَّصَ وَ نَحْنُ نُسَمِّيهِ الْعَدَسَ.

It is reported by Al Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah-asws, 'The people are reporting that the Prophet-saww said: 'The lentil, seventy Prophets-as have Blessed upon it'. He-asws said: 'It is which is named with you all as the chickpea, and we name it as the lentil''.[173]

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وَ فِي الصَّحِيحِ عَنْ رِفَاعَةَ عَنْهُ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا عَافَى أَيُّوبَ ع نَظَرَ إِلَى بَنِي إِسْرَائِيلَ قَدِ ازْدَرَعَتْ فَرَفَعَ طَرْفَهُ إِلَى السَّمَاءِ فَقَالَ إِلَهِي وَ سَيِّدِي عَبْدُكَ أَيُّوبُ الْمُبْتَلَى عَافَيْتَهُ وَ لَمْ يَزْدَرِعْ شَيْئاً وَ هَذَا لِبَنِي إِسْرَائِيلَ زَرْعٌ

And in (the book) 'Al Saheeh' – From Rifa'at,

'From him-asws having said: 'When Allah-azwj Mighty and Majestic Cured Ayoub-as, he-as looked at the children of Israel to have planted (sowed). He-as raised his-as eyes towards the sky and he-as said: 'My-as God-azwj and my-as Master-azwj ! Your-azwj servant Ayoub-as was afflicted with his-as health and did not plant anything, and this is a plantation for the children of Israel!'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا أَيُّوبُ خُذْ مِنْ سُبْحَتِكَ كَفّاً فَابْذُرْهُ وَ كَانَتْ سُبْحَتُهُ فِيهَا مِلْحٌ فَأَخَذَ أَيُّوبُ كَفّاً مِنْهَا فَبَذَرَهُ فَخَرَجَ هَذَا الْعَدَسُ وَ أَنْتُمْ تُسَمُّونَهُ الْحِمَّصَ وَ نَحْنُ نُسَمِّيهِ الْعَدَسَ.

Allah-azwj Mighty and Majestic Revealed to him-as: "O Ayoub-as! Take a handful from your rosary and scatter it!" And his-as rosary had salt in it. Ayoub-as took a handful from it and scattered it. This lentil emerged, and you are naming it as chickpea and we are naming it as the lentil''.[175]

29- الْإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمَانَ النَّوْفَلِيِّ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنِّي أَفْطَرْتُ يَوْمَ الْفِطْرِ عَلَى طِينٍ وَ تَمْرٍ قَالَ لِي جَمَعْتَ بَرَكَةً وَ سُنَّةً.

(The book) 'Al Iqbal' – We are reporting by our chain to Muhammad Bin Yaqoub Al Kulayni, by his chain to Ali Bin Muhammad Bin Suleyman Al Nowfaly who said,

[173] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 28 b
[174] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 28 c
[175] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 28 d

‘I said to Abu Al-Hassan-asws, ‘I broke fast during the day of (Eid) Al-Fitr upon the clay and dates’. He-asws said to me: ‘You gathered a Blessing and a Sunnah’’.[176]

30- دَعَائِمُ الْإِسْلَامِ، عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنْ أَكْلِ الطِّينِ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ آدَمَ مِنْ طِينٍ فَحَرَّمَ أَكْلَ الطِّينِ عَلَى ذُرِّيَّتِهِ وَ مَنْ أَكَلَ الطِّينَ فَقَدْ أَعَانَ عَلَى نَفْسِهِ وَ مَنْ أَكَلَهُ فَمَاتَ لَمْ أُصَلِّ عَلَيْهِ.

(The book) ‘Da’aim Al Islam’ –

‘From Rasool-Allah-saww having forbade from eating the clay, and said: ‘Allah-azwj Mighty and Majestic created Adam-as from clay, so He-azwj Prohibited eating the clay, upon his-as offspring, and the one who eats the clay, so he would have assisted against himself, and the one who eats it and dies, I-saww will not pray Salat upon him’’.[177]

31- وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع أَكْلُ الطِّينِ يُورِثُ النِّفَاقَ.

And Ja’far Bin Muhammad-asws said: ‘Eating the clay inherits the hypocrisy’’.[178]

[176] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 29
[177] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 30
[178] Bihar Al Anwaar – V 57 The book of creation - Ch 33 H 31

CHAPTER 34 – THE MINERALS, AND STATE OF THE INORGANIC MATERIALS, AND THE NATURES, AND THEIR IMPACTS, AND THE TRANSFORMATION OF THE JEWELS, AND SOME OF THE MISCELLANEOUS

الآيات

The Verses –

الحجر وَ أَنْبَتْنا فِيها مِنْ كُلِّ شَيْءٍ مَوْزُونٍ

(Surah) Al Hijr - ***and Grew therein from every suitable thing [15:19]***.

النحل أَ وَ لَمْ يَرَوْا إِلى ما خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلالُهُ عَنِ الْيَمِينِ وَ الشَّمائِلِ

(Surah) Al Nahl - ***Or are they not looking at anything from Allah Created, its shadow inclines from the right and the left, performing Sajdah to Allah while they are humbled? [16:48]***.

سُجَّداً لِلَّهِ وَ هُمْ داخِرُونَ وَ لِلَّهِ يَسْجُدُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ مِنْ دابَّةٍ وَ الْمَلائِكَةُ وَ هُمْ لا يَسْتَكْبِرُونَ

And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49].

أسرى تُسَبِّحُ لَهُ السَّماواتُ السَّبْعُ وَ الْأَرْضُ وَ مَنْ فِيهِنَّ وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ إِنَّهُ كانَ حَلِيماً غَفُوراً

(Surah) Isra'a - ***They Glorify to Him, the seven skies and the earth and the ones in these, and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification. He was always Forbearing, Forgiving [17:44]***.

الأنبياء قُلْنا يا نارُ كُونِي بَرْداً وَ سَلاماً عَلى إِبْراهِيمَ

(Surah) Al Anbiya - ***We said: "O fire! Become cool and safe upon Ibrahim!" [21:69]***.

و قال تعالى وَ سَخَّرْنا مَعَ داوُدَ الْجِبالَ يُسَبِّحْنَ وَ الطَّيْرَ وَ كُنَّا فاعِلِينَ وَ عَلَّمْناهُ صَنْعَةَ لَبُوسٍ لَكُمْ لِتُحْصِنَكُمْ مِنْ بَأْسِكُمْ فَهَلْ أَنْتُمْ شاكِرُونَ وَ لِسُلَيْمانَ الرِّيحَ عاصِفَةً تَجْرِي بِأَمْرِهِ إِلَى الْأَرْضِ الَّتِي بارَكْنا فِيها

And the Exalted Said: ***and We Subdued the mountains and the birds to Glorify with Dawood; and We were the Doers [21:79] And We Taught him the making of coats of mail for you, in order for you to protect yourselves from your fighting. Will you then be grateful? [21:80] And for Suleyman, the raging wind flowing by his orders to the land wherein We had Blessed, [21:81]***.

الحج أَ لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّماواتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ وَ كَثِيرٌ حَقَّ عَلَيْهِ الْعَذابُ

(Surah) Al Hajj - ***Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? [22:18]***.

سبأ وَ لَقَدْ آتَيْنا داوُدَ مِنَّا فَضْلًا يا جِبالُ أَوِّبِي مَعَهُ وَ الطَّيْرَ وَ أَلَنَّا لَهُ الْحَدِيدَ إلى قوله تعالى وَ أَسَلْنا لَهُ عَيْنَ الْقِطْرِ

(Surah) Saba - ***And We had Given Dawood a Grace from Us: "O mountains and the birds! Repeat Praises with him!' And We Softened the iron for him [34:10]*** – up to Words of the Exalted: ***and We Caused to flow for him a spring of molten copper. [34:12]***.

فاطر إِنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كانَ حَلِيماً غَفُوراً

(Surah) Fatir - ***Surely Allah Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]***.

ص إِنَّا سَخَّرْنَا الْجِبالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْإِشْراقِ

(Surah) Suad - ***Surely, We Subjugated the mountains with him, Glorifying at evening and sunrise [38:18]***.

و قال سبحانه فَسَخَّرْنا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُخاءً حَيْثُ أَصابَ

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

الحديد وَ أَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَ مَنافِعُ لِلنَّاسِ وَ لِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَ رُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

(Surah) Al Hadeed - ***And We Sent down the iron wherein is severe violence and benefits for the people, and for Allah to Know who helps Him and His Rasool in the secret. Surely Allah is Strong, Mighty [57:25]***.

تفسير

(Forbidden) Tafseer (opinionated) –

أَ وَ لَمْ يَرَوْا إِلى ما خَلَقَ اللَّهُ مِنْ شَيْءٍ قيل استفهام إنكار أي قد رأوا أمثال هذه الصنائع فما بالهم لم يتفكروا ليظهر لهم كمال قدرته و قهره فيخافوا منه و ما موصولة مبهمة بيانها

Or are they not looking at anything from Allah Created, - It is said, an interrogative denial, i.e., they had seen the like of this Making, so what is the matter with them they are not

pondering for it to be manifested to them the perfection of His-azwj Power and His-azwj Subduance, and what is connected to his vague statement?

يَتَفَيَّؤُا ظِلالُهُ أي أ و لم ينظروا إلى المخلوقات التي لها ظلال عَنِ الْيَمِينِ وَ الشَّمائِلِ أي عن أيمانها و شمائلها أي جانبي كل واحد منها استعارة عن يمين الإنسان و شماله و لعل توحيد اليمين و جمع الشمائل لاعتبار اللفظ و المعنى كتوحيد الضمير في ظِلالُهُ و جمعه في قوله سُجَّداً لِلَّهِ وَ هُمْ داخِرُونَ

- ***its shadow inclines*** – and why are they not looking at the creation which has shadows for it - ***from the right and the left,*** - from its right and its left, i.e. two sides, each one from these being a metaphor about the right of the human being and his left, and perhaps it is uniting the rights and gathering the lefts as a pronunciation of the wording, and the meaning is like uniting the source, and its plural is in His-azwj Words: ***performing Sajdah to Allah while they are humbled? [16:48]***.

و هما حالان عن الضمير في ظِلالُهُ و المراد من السجود الانقياد و الاستسلام سواء كان بالطبع أو بالاختيار يقال سجدت النخلة إذا مالت لكثرة الحمل و سجد البعير إذا طأطأ رأسه ليركب

And these are two states about the source regarding ***its shadow***, and the intent from the ***Sajdah*** is the both the submission and the surrender, same whether it was by nature or with the choice. It is said, 'The palm tree performed Sajdah', when it inclines due to the abundance of the load (fruit), and 'The camel performed Sajdah', when it lowers its head to be ridden'.

و سُجَّداً حال من الظلال وَ هُمْ داخِرُونَ من الضمير و المعنى يرجع الظلال بارتفاع الشمس و انحدارها أو باختلاف مشارقها و مغاربها بتقدير الله تعالى من جانب إلى جانب منقادة لما قدر لها من التفيؤ أو واقعة على الأرض ملتصقة بها كهيئة الساجد و الأجرام في أنفسها أيضا داخرة أي صاغرة منقادة لأفعال الله فيها

And ***Sajdah*** is a state from the ***shadow while they are humbled? [16:48]***, is from the source, and the meaning is, the shadow returns by the rising of the sun, or by the interchange of its east and its west by a Determination of Allah-azwj the Exalted, from a side to a side, submissive to what had been Determined for it, from the falling asleep to falling to the ground, adhering with it as if he is the performer of Sajdah, and the bodies in themselves as well are humbled, i.e., belittled, submissive to the Deed of Allah-azwj regarding it.

و جمع داخِرُونَ لأن من جملتها من يعقل أو لأن الدخور من أوصاف العقلاء و قيل المراد باليمين و الشمائل عن يمين الفلك و هو جانبه الشرقي لأن الكوكب يظهر منه أخذه في الارتفاع و السطوع و شماله هو الجانب الغربي المقابل له فإن الأظلال في أول النهار تبتدئ من المشرق واقعة على الربع الغربي من الأرض و عند الزوال يبتدئ من المغرب واقعة على الربع الشرقي من الأرض كما ذكره البيضاوي و غيره

And plural of ***humbled***, is because from its whole, one minds, or because the humbleness is from a description of the intellectuals. And it is said, the intent with the rights and the lefts is from the right of the planet, and it is its eastern side, because the planet appears from it, taking it in the rising and the brightness, and its left, it is the western side, facing to it. The shadows at the beginning of the day start from the east and fall on the western quadrant of the earth, and at noon they start from the west and fall on the eastern quadrant of the earth, as mentioned by Al-Bayzawi and others.

و قال بعضهم كان الحسن يقول أما ظلك فيسجد لربك و أما أنت فلا تسجد لربك بئس ما صنعت و عن مجاهد ظل الكافر يصلي و هو لا يصلي

And some of them said, 'Al-Hassan was saying, 'As for your shadow, it performs Sajdah to your Lord-azwj, and as for you, you are not performing Sajdah to your Lord-azwj. Evil is what you are doing'. And from Mujahid, the shadow of the Kafir prays Salat, and he does not pray Salat.

و قيل ظل كل شيء يسجد لله و سواء كان ذلك ساجدا لله أم لا و قال الطبرسي ره و قيل إن المراد بالظل هو الشخص بعينه

And it is said that all things do Sajdah to Allah-azwj, and it is the same whether that one is doing Sajdah to Allah-azwj or not. And Al-Tabarsy said, 'And it is said that the intent with the shadow, it is the person specifically'.

قال الشاعر كان في أظلالهن الشمس أي في أشخاصهن فعلى هذا يكون تأويل الظلال في الآية تأويل الأجسام التي عنها الظلال وَ هُمْ داخِرُونَ أي أذلة صاغرون قد نبه الله سبحانه بهذا على أن جميع الأشياء تخضع له بما فيها من الدلالة على الحاجة إلى واضعها و مدبرها بما لولاه لبطلت و لم يكن لها قوام طرفة عين

The poet said the sun was in their shadows, i.e. in their persons, so the interpretation of the shadows in the Verse is the interpretation of the bodies from which the shadows are. ***while they are humbled? [16:48]***, i.e., humbleness of the belittled. Allah-azwj the Glorious has Informed by this based upon that entirety of the things are humbled to Him-azwj with whatever is in it from the evidence upon the need to placing it and managing it with whatever. Had it not been it, it would be invalidated, and there would not be any legs for it for the blink of an eyes.

فهي في ذلك كالساجد من العباد بفعله الخاضع بذله انتهى

So, it is like the ones from the servants in Sajdah during that, by his humble deed with its humbleness' – end.

و قال النيسابوري في تأويلها بعد تفسيرها بما مر إِلى ما خَلَقَ اللَّهُ مِنْ شَيْءٍ هو عالم الأجسام فإن عالم الأرواح خلق من لا شيء يَتَفَيَّؤُا ظِلالُهُ فإن الأجسام ظلال الأرواح فتارة تميل بعمل أهل السعادة إلى أصحاب اليمين و أخرى تميل بعمل أهل الشقاء إلى أصحاب الشمال سجدا لله منقادين لأمره مسخرين لما خلقوا لأجله

And Al Neshapuri said in his explanation after his interpretation with what has passed, ***at anything from what Allah Created,*** 'It is knowledge of the bodies, for the knowledge of the souls, is a creation from nothing - ***its shadow inclines***, for the bodies are shadows of the soul. Sometimes these incline with the deed to the people of good fortune to the companions of the right hand, and another time they incline with a deed to the people of misery, to the companions of the left hand, doing Sajdah to Allah-azwj, submissive to His-azwj Command, subjugated when they have been Created for its reason.

و إنما وحد اليمين و جمع الشمائل لكثرة أصحاب الشمال و سجود كل موجود يناسب حالة كما أن تسبيح كل منهم يلائم لسانه انتهى.

And rather, singular is 'the right', and plural is 'the lefts', due to the large numbers of the companions of the left hand, and Sajdah of every existent being is appropriate state, just as each one of them glorifies befitting its tongue' – end.

و أقول و يحتمل أن يكون المراد بظلالة مثاله على القول بعالم المثال كما مر تحقيقه أو روحه كما عبر في الأخبار الكثيرة عن عالم الأرواح بالظلال فالمراد بالتفيؤ عن اليمين ميلهم إلى السعادة و التشبه بأصحاب اليمين و بالشمائل خلافه

And I (Majlisi) am saying, 'And it is possible that what is meant by the shadow of his example is to say of the world of example as his realisation or his spirit has passed, as he expressed in the many reports about the world of spirits with shadows. So what is meant by swearing on the right is their tendency to happiness and resemblance to the companions of the right hand and with the 'lefts' the opposite of it.

و هذا كلام على سبيل الاحتمال في مقابلة ما ذكروه من ذلك و الله يعلم تفسير كلامه و حججه الكرام ع

And this speech is based upon the way of possibility in comparison to what they have mentioned from that, and Allah-azwj Knows the interpretation of His-azwj Speech, and His-azwj Divine Authorities are the honourable ones-asws.

وَ لِلَّهِ يَسْجُدُ قال الرازي قد ذكرنا أن السجود على نوعين سجود هو عبادة كسجود المسلمين لله تعالى و سجود هو عبارة عن الانقياد و الخضوع و يرجع حاصل

And to Allah does Sajdah [16:49] – Al-Razi said, 'We have mentioned that the Sajdahs are based upon two description – a Sajdah which is worship like Sajdahs by the Muslims to Allah-azwj the Exalted, and Sajdah which is a metaphor about the submission and the humbleness, and the result returns.

هذا السجود إلى أنها في أنفسها ممكنة الوجود و العدم قابلة لهما لأنه لا يرجح أحد الطرفين على الآخر إلا لمرجح إذا عرفت هذا فنقول من الناس من قال المراد بالسجود المذكور في هذه الآية السجود بالمعنى الثاني و هو التواضع و الانقياد

This Sajdah indicates to that it is within itself possible, the existence and non-existence, subject to both, because not one of the sides outweighs upon the other, except the outweighing. When you recognise this, so we say that from the people there is one who says, 'The intent with the Sajdahs Mentioned in this Verse are the Sajdahs in the second mention, and it is the reverence, and the submission.

و الدليل عليه أن اللائق بالدابّة ليس إلا هذا السجود و منهم من قال المراد بالسجود هاهنا هو المعنى الأول لأن اللائق بالملائكة هو السجود بهذا المعنى لأن السجود بالمعنى الثاني حاصل في كل الحيوانات و النباتات و الجمادات

And the evidence for it is that the appropriate for the animal is nothing but this Sajdah, and some of them said what is meant by Sajdah here is the first meaning, because what is befitting of the Angels is Sajdah in this sense because Sajdah in the second sense occurs in all animals, plants and inanimate objects.

و منهم من قال السجود لفظ مشترك بين المعنيين و حمل اللفظ المشترك لإفادة مجموع معنييه جائز فحمل لفظ السجود في هذه الآية على الأمرين معا أما في حق الدابة فبمعنى التواضع و أما في حق الملائكة فبمعنى سجود المسلمين لله تعالى

And from them is one who said that 'the Sajdah' is a word common between the two meanings, and the wording carrying the commonness, benefitting the plural of its meaning,

is permissible. So, the word 'Sajdahs' carried in this Verse is upon the two matters together. As for regarding the right of the animal, it is in the meaning of the humbleness, and as for regarding the right of the Angels, it is in the meaning of the Sajdahs by the Muslims to Allah-azwj the Exalted.

و هذا القول ضعيف لأنه ثبت أن استعمال اللفظ المشترك لإفادة جميع مفهوماته معا غير جائز

And this word is weak because it proves that the utilisation of the common wording to refer to all of its wordings together is not permissible.

قوله مِنْ دابَّةٍ قال الأخفش يريد من الدوابّ و قال ابن عباس يريد كل ما دب على الأرض

His-azwj Words: ***from animals [16:49]*** – Al Akhfash said, 'He-azwj Meant from the beasts'. And Ibn Abbas said, 'He-azwj Meant all animal what walk upon the earth'.

فإن قيل ما الوجه في تخصيص الدواب و الملائكة بالذكر قلنا فيه وجوه الأول أنه تعالى بين في آية الظلال أن الجمادات بأسرها منقادة لله تعالى لأن أخسها الدواب و أشرفها الملائكة

If it is said, what is the reason for specifying animals and Angels with the Zikr, then we say in it the first instance that the Exalted has Made clear in the Verse on shadows that all inanimate objects are submissive to Allah-azwj the Exalted, even if they are the lowest of beasts and the most honourable of the Angels.

فلما بين في أخسها و أشرفها كونها منقادة لله تعالى و بين بهذه الآية أن الحيوانات بأسرها منقادة لله تعالى كان ذلك دليلا على أنها بأسرها منقادة خاضعة لله تعالى.

When He-azwj Explained regarding their lowest and their noblest being submissive to Allah-azwj the Exalted, and Explained with this Verse that the animal, in their entirety are submissive to Allah-azwj the Exalted. That was evidence upon that in their entirety they are submissive, humble to Allah-azwj the Exalted.

و الوجه الثاني قال حكماء الإسلام الدابة اشتقاقها من الدبيب و الدبيب عبارة عن الحركة الجسمانية فالدابة اسم لكل حيوان جسماني يتحرك و يدب فلما ميز الله الملائكة من الدابة علمنا أنها ليست مما يدب بل هي أرواح محضة مجردة و يمكن الجواب عنه بأن الطير بالجناح مغاير للدبيب بدليل قوله تعالى وَ ما مِنْ دَابَّةٍ فِي الْأَرْضِ وَ لا طائِرٍ يَطِيرُ بِجَناحَيْهِ انتهى.

The second aspect, the wise ones of Al Islam said, 'The (word) 'animal' is derived from 'the walker', and the 'walker' is a metaphor about the physical movement. So the 'animal' is a name of every beast with physical movement, and it walks. When Allah-azwj Distinguished the Angels from the animals, we know that these aren't from what walk, but these are purely spirits, abstract. And it is possible to answer about it that the bird is with the wings is different to the animals, by evidence of Words of the Exalted: ***And there is no animal in the earth nor a bird flying with its two wings [6:38]***' – end.

و أقول التخصيص بعد التعميم أيضا شائع كعطف جبرئيل على الملائكة كما ذكره البيضاوي و ما ذكره من عدم جواز استعمال المشترك في معنييه على تقدير تسليمه لا حاجة في التعميم على حمله على ذلك بل يمكن حمله على معنى الانقياد و التواضع و هو يشمل الانقياد لإرادته و تأثيره طبعا و الانقياد لتكليفه و أمره طوعا كما حمل عليه البيضاوي

And I (Majlisi) am saying, 'The specification is after the generalisation as well is common, like the sympathy of Jibraeel[-as] over the Angels, like what is mentioned by Al-Bayzawi, and what he mentioned from the permissibility of utilising the common in its two meanings based upon the determination of its submission, there is no need regarding the generalisation upon carrying it upon that. But it is possible to carry it upon the meaning of the surrender, and the reverence, and it is inclusive to the submission to His[-azwj] Will and His[-azwj] Influence in nature, and the submission to His[-azwj] Encumberment and His[-azwj] Commands willingly, like what is carried upon by Al-Bayzawi.

و قال بعضهم هذه الآية تدل على أن العالم كله في مقام الشهود و العبادة إلا كل مخلوق له قوة التفكر و ليس إلا النفوس الناطقة الإنسانية و الحيوانية خاصة من حيث أعيان أنفسهم لا من حيث هياكلهم فإن هياكلهم كسائر العالم في التسبيح له و السجود

And some of them said this Verse evidences upon that the knowledge, all of it is in the position of the testifying and the worship, except every created being having the strength of pondering for it, and it isn't except the speaking souls, the human and the animal in particular from whereby they assist themselves, not in terms of their structures, for their structures are like rest of the world, in glorification to Him[-azwj] and the Sajdahs.

فأعضاء البدن كلها مسبحة ناطقة أ لا تراها تشهد على النفوس المسخرة لها يوم القيامة من الجلود و الأيدي و الأرجل و الألسنة و السمع و البصر و جميع القوى فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ انتهى.

The limbs of the body, all of them are speaking glorifiers. Do you not see these testifying against the soul, subdued to it on the Day of Qiyamah, from the skins, and the hands, and the legs, and the tongues, and the ears, and the sight, and entirety of the strengths? ***So, the Judgment is for Allah, the Exalted, the Great [40:12]***' – end.

و أقول و الأرواح و النفوس أيضا لها جهتان فمن جهة مسخرة منقادة لربها في جميع ما أراد منها و من جهة أخرى عاصية مخالفة لربها بل من هذه الجهة أيضا مسخرة ساجدة خاضعة لإرادة ربها حيث أقدرها على ما أرادت و دالة على وجود صانعها الذي جعلها مختارة مريدة قادرة على الإتيان بما أرادت

And I (Majlisi) am saying, 'The spirits and the selves as well have two aspects for these. From an aspect of subjugation and the submission to its Lord[-azwj] in entirety of what He[-azwj] Wants from it, and from another aspect of disobedience, opposing to its Lord[-azwj]. But, from this aspect as well, it is subdued, in Sajdah, humble to the Will of its Lord[-azwj] whereby He[-azwj] has Empowered it upon what He[-azwj] Wanted and Evidenced upon the existence of its Maker Who Made it have free-will, able upon committing whatever it wants.

فهي من هذه الجهة أيضا مسبحة لربها ذاكرة لها دالة عليها منادية بلسان حالها من جهة إمكانها و حدوثها و افتقارها بأن لي ربا جعلني مريدا مختارا لحكمته و كماله و عنايته الأزلية

In this respect, it is also a rosary of its Lord-azwj, a memory that has a signifier to it, calling it in the language of its condition in terms of its possibility, its occurrence, and its lack, that I have a Lord-azwj who has Made me a chosen seeker of His-azwj Wisdom, perfection, and eternal care.

كما قال بعض العارفين بالفارسية عين إنكار منكر إقرار است و الكلام في هذا المقام دقيق لا يمكن إجراء أكثر من ذلك منه على الأقلام و يصعب دركها على الأفهام و قد أومأت إلى شيء منه في شرح كتاب توحيد الكافي في توضيح أخبار إرادة الله تعالى و بيان معانيها.

As one of those who Persian spiritualists said, 'In the denial of the denial, is its affirmation', and the speech in this regard is precise. It is not possible to do more than that on pens, and it is difficult for the understanding to comprehend it', and I have gestured to something from it in the commentary of the Book of Tawheed in Al Kafi, in clarifying the Ahadeeth on the Will of Allah-azwj the Exalted and an explanation of their meanings.

قوله سبحانه تُسَبِّحُ لَهُ السَّماواتُ قال النيسابوري قالت العقلاء تسبيح الحي المكلف يكون تارة باللسان بأن يقول سبحان الله و أخرى بدلالة أحواله على وجود الصانع الحكيم و تسبيح غيره لا يكون إلا من القبيل الثاني

Words of the Glorious: ***They Glorify to Him, the seven skies [17:44]***. Al-Neshapuri said, 'The intellectuals said, 'The glorification by the living is the encumberment, sometimes it would be by the tongue by him saying, 'Glory be to Allah-azwj', and at other times, by evidence of his state being upon the existence of the Wise Maker, and the glorification of others cannot happen to be except from the second aspect.

و قد تقرر في الأصول أن اللفظ المشترك لا يحمل على معنييه معا في حالة واحدة فتعين التسبيح هاهنا على المعنى الثاني ليشمل الكل هذا ما عليه المحققون و أورد عليه أنه لو كان المراد بالتسبيح ما ذكرتم لم يقل وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ لأن التسبيح بهذا الوجه مفقوه معلوم

And it has been acknowledged in principle that the common wording cannot be carried upon two meaning together in one situation, so the meaning of the glorification over here is based upon the second meaning in order to include all of this what the researchers are upon, and referring to it. If the intent with the glorification had been what you are mentioning, He-azwj would not have Said: ***but you are not understanding their Glorification. [17:44]***, because the glorification in this aspect is understood, known.

و أجيب بأن دلالة كل شيء على وجود الصانع معلومة على الإجمال دون التفصيل فإنك إذا أخذت تفاحة واحدة فلا شك أنها مركبة من أجزاء لا تتجزأ و لكن عدد تلك الأجزاء و صفة كل منها من الطبع و الطعم و اللون و الحيز و الجهة و غيرها لا يعلمها إلا الله

And I answer that the evidence of everything about the existence of the Maker is known in general rather than in detail, for if you take one apple, there is no doubt that it is composed of indivisible parts, but the number of those parts and the description of each of them in terms of character, taste, colour, space, direction, and others, no one knows it except Allah-azwj.

و أيضا الخطاب للمشركين و إنهم و إن كانوا مقرين بالخالق إلا أنهم أثبتوا شريكا و أنكروا قدرته على البعث و الإعادة و لم ينظروا في المعجزات الدالة على نبوة محمد ص فكأنهم لم يفقهوا التسبيح إذ لم يتوسلوا به إلى نتيجة النظر الصحيح

And as well, the ones addressed are the Polytheists, and even though they acknowledged the Creator, yet they affirmed a partner and denied His-azwj Ability to Resurrect and Return, and did not consider the miracles that indicate the Prophet-hood of Muhammad-saww. It is as if they do not understand the glorification, when they did not invoke Him-azwj to result in a correct consideration.

و لهذا ختم الآية بقوله إِنَّهُ كانَ حَلِيماً غَفُوراً حين لم يعاجلكم بالعقوبة على غفلتكم و سوء نظركم و زعم بعض الظاهريين أن ما سوى الحي المكلف يسبح لله تعالى باللسان أيضا كل بلغته و لسانه الذي لا نعرف نحن و لا نفقه

And for this, the Verse ends with His-azwj Words: ***He was always Forbearing, Forgiving [17:44]***, when He-azwj did not Deal with you with Punishment for your negligence and ill-sightedness. And one of the apparent ones claimed that nothing but the appointed living person glorifies Allah-azwj the Exalted with the tongue also, each in his own language and tongue that we neither know nor understand.

و زعم أيضا أن الحيوان إذا ذبح لا يسبح و كذا غصن الشجرة إذا كسر فأورد عليه أن كونه جمادا لا يمنع من كونه مسبحا فكيف صار ذبح الحيوان مانعا عن التسبيح و كذا كسر الغصن

And he claimed as well that the animal, when it is slaughtered, does not glorify, and like that is the branch of a tree when it is broken. So, he referred to it that it's being inanimate does not prevent it from it being a glorifier, so how come the slaughtered animal become prevented from the glorification? And similar to that is the broken branch.

و يمكن أن يجاب بأن تسبيح كل شيء لعله يختص بتركيبه الذي خلق عليه فإذا بطل ذلك التركيب و فكك ذلك النظم لم يبق مسبحا مطلقا أو لا على ذلك النحو.

And it is possible that he be answered by, that the glorification of each thing is perhaps specialised with its arrangement which Allah-azwj has Created it upon. When that arrangement is nullified, and that system is dismantled, it would not remain a glorifier for ever, or not upon that approximate.

و قال في تأويلها لكل ذرة من ذرات الموجودات ملكوت لقوله فَسُبْحانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ و الملكوت باطن الكون و هو الآخرة و الآخرة حيوان لا جماد لقوله وَ إِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوانُ

And he said in his explanation, 'All particles from the existing particles are a kingdom due to His-azwj Words: ***Therefore Glory be to Him in Whose Hand is the Dominion of all things, and to Him you shall be returning [36:83]***, and the Dominion is esoteric of the universe, and it is the Hereafter, and the Hereafter is the life, not inanimate, due to His-azwj Words: ***And the House of the Hereafter, it is the (eternal) life, if only they knew [29:64]***.

فلكل ذرة لسان ملكوتي ناطق بالتسبيح و الحمد تنزيها لصاحبه و حمدا له على ما أولاه من نعمه و بهذا اللسان نطق الحصا في كف النبي ص و به تنطق الأرض يوم القيامة يَوْمَئِذٍ تُحَدِّثُ أَخْبارَها و به تنطق الجوارح أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ و به نطقت السماوات و الأرض قالَتا أَتَيْنا طائِعِينَ

For every particle there is a controlled tongue it speaks with the glorification, and the praise for its Master-azwj and Praising Him-azwj upon what He-azwj has Conferred on him from His-azwj

bounties, and by this tongues the pebbles spoke in the palm of the Prophet-saww, and by it the earth shall speak on the Day of Qiyamah: ***On that Day it would narrate its news [99:4]***, and by it the body parts would speak: ***'Allah Made us to speak, the One Who Makes all things to speak, [41:21]***, and by it will speak the skies and the earth: ***They both said: 'We come willingly' [41:11]***.

إِنَّهُ كانَ حَلِيماً في الأزل إذ أخرج من العدم من يكفر به و يجحده غَفُوراً لمن تاب عن كفره.

He was always Forbearing, – in the eternality, when He-azwj Brought out from the non-existence, the one who disbelieves in Him-azwj and rejects Him-azwj - ***Forgiving [17:44]*** – to the one who repents from his Kufr.

قُلْنا يا نارُ كُونِي بَرْداً قال الطبرسي هذا مثل فإن النار جماد لا يصح خطابه و المراد أنا جعلنا النار بردا عليه و سلامة لا يصيبه من أذاها شيء كما قال سبحانه كُونُوا قِرَدَةً خاسِئِينَ و المعنى أنه صيرهم كذلك لا أنه خاطبهم و أمرهم بذلك

We said: "O fire! Become cool [21:69]. Al-Tabarsi said, 'This is an example, for the fire is inanimate, not correct to address it, and the intent is that 'We-azwj have Made the fire to be cool upon him-as and a safety. Nothing from its harm would afflict him-as, like what the Glorious Said: ***"Become apes, despised (despicable)!" [7:166]*** – and the meaning is that He-azwj Made them become like that, not that He-azwj had Addressed them and Commanded them with that.

و قيل يجوز أن يتكلم الله سبحانه بذلك و يكون ذلك صلاحا للملائكة و لطفا لهم و ذكر في كون النار بردا و سلاما على إبراهيم وجوها أحدها أن الله سبحانه أحدث فيها بردا بدلا من شدة الحرارة فيها فلم تؤذه

And it is said that it is allowed that Allah-azwj the Glorious would Speak with that, and that would be a weapon for the Angels, and a kindness for them. And His-azwj Mentioning regarding the fire being cool and safe unto Ibrahim-as, there are aspects. One of these is that Allah-azwj the Glorious Caused the coolness to occur in it in replacement of the severe heat in it, so it did not harm him-as.

و ثانيها أنه سبحانه حال بينها و بين إبراهيم فلم تصل إليه و ثالثها أن الإحراق يحصل بالاعتمادات التي في النار صعدا فيجوز أن يذهب سبحانه تلك الاعتمادات و على الجملة فعلمنا أن الله سبحانه منع النار من إحراقه و هو أعلم بتفاصيله انتهى.

And its second is that He-azwj the Glorious Formed a barrier between it and Ibrahim-as, so it did not arrive to him-as. And its third is that the burning results relying upon that which ascends in the fire, so it is allowed that the Glorious Did away with that ascent. And upon the summary, we know that the Glorious Prevented the fire from burning him-as, and He-azwj is more Knowing of its specifies' – end.

و قال البيضاوي انقلاب النار هواء طيبة ليس ببدع غير أنه هكذا على خلاف المعتاد فهو إذن من معجزاته و قيل كانت النار بحالها لكنه تعالى دفع عنه أذاها كما في السمندر و يشعر به قوله عَلى إِبْراهِيمَ انتهى.

And Al-Bayzawi said, 'The turning of the fire into air is a goodness, not with an innovation, apart from that like that is based upon opposite of the usual, so then it is from His-azwj Miracles. And it is said, the fire was in its state, but the Exalted Pushed away its harm away from him-

[as], like what is in the oven, and He[-azwj] Indicated with His[-azwj] Words: ***upon Ibrahim!" [21:69]*** – end.

و أقول على مذهب الأشاعرة لا إشكال في ذلك لأنهم يقولون لا مؤثر في الوجود إلا الله و إنما أجرى عادته بالإحراق عند قرب شيء من النار فإذا أراد غير ذلك لا يخلق الإحراق

And I (Majlisi) am saying, 'Based upon the Asharite doctrine, there is no problem in that, because they are that there is no influence in the existence except Allah[-azwj], and rather its norm flows with the burning near to a thing from the fire. So, when He[-azwj] Wanted other than that, He[-azwj] did not Create the burning.

و أما عند غيرهم من القائلين بتأثير الطبائع و لزوم الصفات لها فيشكل ذلك عندهم و الأولى أن يقال إحراق النار و تبريد الثلج و قتل السموم و غير ذلك من التأثيرات لما كانت مشروطة بشروط كقابلية المادة و غيرها فلم لا يجوز أن تكون مشروطة بعدم تعلق إرادة القادر المختار بخلافه

And as for in the view of others from the speakers with the impact of the natures and the necessity of the description of it, it is problematic with them, and the foremost is that it should be said, the fire burns and the ice cools, and the poison kills, and other than that from the impacts, due to what were the conditions with condition like the portability of the material (substance). So why can it not be permissible that it would be conditional with non-relevant to the Will of the Powerful, the Choosing, by opposing it?

فإذا تعلقت بذلك انتفى تأثيرها كما أن الله تعالى أقدر العباد على أفعالهم لكن بشرط عدم تعلق إرادته القاهرة بخلافه و لذا ورد في الأخبار أنه لا يحدث شيء في السماء و الأرض إلا بإذنه سبحانه

If it is related to that, its effect will be negated, just as Allah[-azwj] the Exalted has Enabled the servants over their actions, but on the condition that His[-azwj] Compelling Will is not related to other than Him[-azwj], and therefore it was mentioned in the Hadeeth that nothing happens in the skies and the earth without His[-azwj] Permission, Glory be to Him[-azwj].

قوله تعالى وَ سَخَّرْنا مَعَ داوُدَ الْجِبالَ يُسَبِّحْنَ وَ الطَّيْرَ قال الطبرسي ره قيل معناه سيرنا الجبال مع داود حيث سار فعبر عن ذلك بالتسبيح لما فيه من الآية العظيمة التي تدعو إلى تسبيح الله و تعظيمه و تنزيهه عن كل ما لا يليق به

Words of the Exalted: ***and We Subdued the mountains and the birds to Glorify with Dawood [21:79]***. Al-Tabarsi said, 'It is said its meaning is, We[-azwj] Subdued the mountains with Dawood[-as] wherever he[-as] travelled, he[-as] crossed from that with the glorification due to what is in it from the mighty Signs which called to the glorification of Allah[-azwj] and revering Him[-azwj] and removing Him[-azwj] from all what is not related with Him[-azwj].

و كذلك تسخير الطير له تسبيح يدل على أن مسخرها قادر لا يجوز عليه ما يجوز على العباد و قيل إن الجبال كانت تجاوبه بالتسبيح و كذلك الطير يسبح بالغداة و العشي معجزة له انتهى.

And like that He[-azwj] Subdued the birds to him[-as], glorifying, evidencing upon that its Subduer is Powerful. It is not allowed upon Him[-azwj] what is allowed upon the servants. And it is said that the mountain was responding with the glorification, and similar to that were the bird glorifying in the morning and evening, being a miracle for him[-as]' – end.

و قال الرازي قال أصحاب المعاني يحتمل أن يكون تسبيح الجبال و الطير بمثابة قوله وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ و تخصيص داود ع بذلك إنما كان بسبب أنه كان يعرف ذلك ضرورة فيزداد يقينا و تعظيما

And Al-Razi said, 'And the linguists said, 'It is possible that the meaning of the glorification of the mountains and the birds be the same as His-azwj Words: ***and there is nothing except it Glorifies with His Praise, [17:44]***, and Dawood-as was specialised with that. But rather, the cause was that he-as knew that as a necessity, so he-as increased in conviction and reverence.

و أما المعتزلة فقالوا لو حصل الكلام في الجبل لحصل إما بفعله أو بفعل الله تعالى فيه و الأول محال لأن بنية الجبل لا تحتمل الحياة و العلم و القدرة و ما لا يكون حيا عالما قادرا يستحيل منه الفعل

And as for the Mu'tazilites, they said, 'If the speech resulted in the mountain, it would have either resulted by its deed or the Deed of Allah-azwj the Exalted regarding it. And the first is impossible, because the construction of the mountain is such, it is not possible to have life, and the knowledge, and the ability, and whatever does not happen to be alive, knowing, able, it is impossible for the deed to be from it.

و الثاني أيضا محال لأن المتكلم عندهم من كان فاعلا للكلام لا من كان محلا له فلو كان فاعل ذلك الكلام هو الله تعالى لكان المتكلم هو الله لا الجبل فجعلوا التسبيح من السباحة و بناء التفعيل للتكثير مثل قوله يا جِبالُ أَوِّبِي مَعَهُ و الحاصل سيري معه.

And the second is that it is impossible as well because the speaker in the view is one who was doing the talking, not the one who was subject to it. If the doer of that speech was Allah-azwj the Exalted, the speaker would be Allah-azwj, not the mountain. So they made the glorification to be from the specific spot and built the activation for the many, like His-azwj Words: ***"O mountains and the birds! Repeat Praises with him!' [34:10]***, and the result was seen with him-as.

و اعلم أن مدار هذا القول على أن بنية الجبل لا تقبل الحياة و هذا ممنوع و على أن التكلم من فعل الله و هو أيضا ممنوع و أما الطير فلا امتناع في أن يصدر عنها الكلام و لكن اجتمعت الأمة على أن المكلفين إما الجن و الإنس أو الملائكة

And know that the context of this word is based upon that the construction of the mountain does not accept the life, and this is forbidden, and based upon that the speech is from the Deed of Allah-azwj, and it as well is forbidden. And as for the bird, so it is not forbidden that the talk would flow from it, but the community is united upon that the encumbered is either the Jinn and the human beings, or the Angels.

فيمتنع فيها أن تبلغ في العقل إلى درجة التكليف بل يكون حاله كحال الطفل في أن يؤمر و ينهى و إن لم يكن مكلفا فصار ذلك معجزة من حيث جعلها في الفهم بمنزلة المراهق و أيضا دلالته على قدرة الله و على تنزيهه مما لا يجوز فيكون القول فيه كالقول في الجبال انتهى.

It is impossible in it to reach in the mind to the point of being obligated, rather his condition is like the case of a child in that he is commanded and forbade, and if he is not obligated, then this becomes a miracle in terms of making it an understanding the status of a teenager, and also its evidence of Power of Allah-azwj and His-azwj removal from that which is not permissible. Thus the word regarding it would be like the word regarding the mountains' - end.

وَ عَلَّمْناهُ صَنْعَةَ لَبُوسٍ لَكُمْ أي علمناه كيف يصنع الدروع قال قتادة أول من صنع الدروع داود و إنما كانت صفائح جعل الله سبحانه الحديد في يده كالعجين فهو أول من سردها و حلقها فجمعت الخفة و التحصين

And We Taught him the making of coats of mail for you, [21:80] – i.e. We[-azwj] Taught him[-as] how to make the armour. Qatadah said, 'The first one to have made the armour was Dawood[-as], and rather these were sheets. Allah[-azwj] the Glorious Made the iron in his[-as] hands to be like the dough. He[-as] is the first one to have linked it and looped it. So, he[-as] gathered the lightness and the impregnability.

وَ لِسُلَيْمانَ أي سخرنا له الرِّيحَ عاصِفَةً أي شديدة الهبوب

And for Suleyman, - i.e., Subdued for him[-as] - ***the raging wind [21:81]*** – i.e., severe gales.

أَ لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ لعل المراد بالسجود غاية الخضوع و الانقياد الممكن من الشيء ففي الجمادات و العجم من الحيوانات يحصل منهم غاية الانقياد الذي يتأتى منهم و كذا الملائكة و صالحو المؤمنين

Do you not see that Allah, they do Sajdah to Him, [22:18] – Perhaps the intent with the Sajdah is the peak of humbleness and the submission, the possible from the thing. In the inanimate objects and the mute from the animal, the peak of the submission results from that which is committed from them, and like that are the Angels and righteous Momineen.

و أما الكفار و الفجار فلما لم يتأت منهم غاية الانقياد أخرجهم و قال وَ كَثِيرٌ مِنَ النَّاسِ لأنهم و إن كانوا في الأوامر التكوينيّة منقادين فليسوا في الأوامر التكليفيّة كذلك فالسجود محمول على معنى واحد و ليس من استعمال المشترك في معنييه كما عرفت سابقا

And as for the Kafirs and the immoral ones, when the peak of submission did not come from them, He[-azwj] Expelled them and Said: '***and many of the people, [22:18]***, because they, and even thought they were submissive in the formative matters, they weren't like that in the matters of encumberment. So, the 'Sajdahs' are carried upon one meaning, and it isn't from utilisation of the common in its meaning, like what was known previously.

و قال الرازي الرؤية هنا بمعنى العلم و في السجود وجوه أحدها قال الزجاج أجود الوجوه في سجود هذه الأمور أنها تسجد مطيعة لله تعالى و هو كقوله فَقالَ لَها وَ لِلْأَرْضِ ائْتِيا طَوْعاً أَوْ كَرْهاً الآية

And Al-Razi said, 'The 'seeing' over here is in the meaning of the knowledge, and in the 'Sajdahs', there are aspects. Al-Zajaj said, 'The best of the aspects regarding the Sajdahs in there matters is that you are doing Sajdah being obedient to Allah[-azwj] the Exalted, and it is like His[-azwj] Words: ***so He Said to it and to the earth: "Come, willingly or unwillingly!" [41:11]*** – the Verse.

أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ وَ إِنَّ مِنْها لَما يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ سَخَّرْنا مَعَ داوُدَ الْجِبالَ

We say to it: "Be!" and it comes into being [16:40] and from these there are some which fall down out of fear of Allah, [2:74] and there is nothing except it Glorifies with His Praise, [17:44] and We Subdued the mountains and the birds to Glorify with Dawood [21:79].

و المعنى أن هذه الأجسام لما كانت قابلة لجميع الأعراض التي يحدثها الله تعالى فيها من غير امتناع البتة أشبهت الطاعة و الانقياد و هو السجود

And the meaning is that these bodies, when these came into being, accepted entirety of the displays which Allah-azwj the Exalted has Caused to occur in these, from without any refusal. Thus, it resembled the obedience, and the submission, and it is the Sajdahs.

و أما قوله وَ كَثِيرٌ مِنَ النَّاسِ ففيه وجوه أحدها أن السجود بالمعنى الذي ذكرناه و إن كان عاما في حق الكل إلا أن بعضهم تمرد و تكبر و ترك السجود في الظاهر فهذا الشخص و إن كان ساجدا بذاته لكنه متمرد بظاهره أما المؤمن فإنه ساجد بذاته و بظاهره فلأجل هذا الفرق حصل التخصيص بالذكر

And as for His-azwj Words: ***and many of the people, [22:18]***, there are aspects in it. One of these is that the Sajdahs are in the meaning which we have mentioned, and even if it were general in the right of all, except that some of them rebelled and were arrogant and left the Sajdahs in the apparent. So this person, and even though he may be doing Sajdah by his self, is rebellious in the apparent. As for the Momin, he performs Sajdah by his self and in his apparent. So, for this reason is the difference resulted the specifics with the Zikr.

و ثانيها أن نقطع قوله وَ كَثِيرٌ مِنَ النَّاسِ عما قبله ثم فيه ثلاثة أوجه الأول أن نقول تقدير الآية و لله يسجد من في السماوات و الأرض و يسجد له كثير من الناس فيكون السجود الأول بمعنى الانقياد و الثاني بمعنى الطاعة و العبادة لئلا يلزم استعمال المشترك في معنييه جميعا

And their second is that we cut off His-azwj Words: ***and many of the people, [22:18]***, from what is before it. Then there are three aspects in it. The first is that we say that in accordance to the Verse, and to Allah-azwj perform Sajdah the ones in the skies and the earth, and most of the people do Sajdah to Him-azwj. So, the Sajdah would firstly be in the meaning of the submission, and secondly in the meaning of the obedience and the worship, lest it necessitate the usage of the common (wording) in both the meanings together.

الثاني أن يكون قوله وَ كَثِيرٌ مِنَ النَّاسِ مبتدأ خبره محذوف و هو مثاب لأن خبر مقابله يدل عليه و هو قوله حَقَّ عَلَيْهِ الْعَذابُ

The second is that His-azwj Words: ***and many of the people, [22:18]***, the beginning of its news is omitted, and he would be Rewarded because the news facing it evidences upon it, and it is His-azwj Words: ***the Punishment is deserving upon it? [22:18]***.

و ثالثها من يجوز استعمال اللفظ المشترك في مفهوميه جميعا يقول إن المراد بالسجود في حق الأحياء العقلاء السجود و في حق الجمادات الانقياد

And its third, one who allows the usage of the common wording in all its understanding says that the intent with the Sajdahs is in the right of the living being, the intellectuals is the Sajdah, and in the right of inanimate objects is the submission.

فإن قيل قوله مَنْ فِي السَّماواتِ وَ مَنْ فِي الْأَرْضِ لفظ العموم فيدخل فيه الناس فلم قال مرة أخرى وَ كَثِيرٌ مِنَ النَّاسِ قلنا لو اقتصر على ما تقدم لأوهم أن كل الناس يسجدون فبين أن كثيرا منهم يسجدون طوعا دون كثير منهم فإنه يمتنع عن ذلك.

If it is said, His-azwj Words: ***the ones in the skies and the ones in the earth,*** - is a general wording, so the people as included in it, then why did He-azwj Say once again -***and many of the people, [22:18]***. We say, if we were to confine to the above, it would be an illusion that all the people were performing Sajdahs. It is clear that most of them are performing Sajdah willingly, besides many of them, so he would refrain from that.

القول الثاني في تفسير السجود أن كل ما سوى الله تعالى فهو ممكن لذاته و الممكن لذاته لا يترجح وجوده على عدمه إلا عند الانتهاء إلى الواجب لذاته كما قال وَ أَنَّ إِلى رَبِّكَ الْمُنْتَهى

The second word regarding the interpretation of the Sajdahs is that all what is besides Allah-azwj the Exalted, so it is enabled for its own self, not outweighing its existence upon its non-existence except during the ending to the necessary existence, just as He-azwj has Said: ***And surely to your Lord is the ending [53:42]***.

و كما أن الإمكان لازم للممكن حال حدوثه و بقائه فافتقاره إلى الواجب حاصل حال حدوثه و حال بقائه و هذا الافتقار الذاتي اللازم للماهية أدل على الخضوع و التواضع من وضع الجبهة على الأرض فإن ذلك علامة وضعية للافتقار و قد يتطرق إليه الصدق و الكذب

Just as the possibility is necessary for the possible in the event of its occurrence and its survival, its lack of duty occurs both during its occurrence and during its existence, and this self-needing lack of essence is evidence of submission and humility than placing the forehead on the ground, as this is a positive sign of lack, and truth and falsehood may refer to it.

أما نفس الافتقار الذاتي فإنه ممتنع التغير و التبدل فجميع الممكنات ساجدة بهذا المعنى لله أي خاضعة متذللة معترفة بالفاقة إليه و الحاجة إلى تخليقه و تكوينه

As for the same self-impairment, it is impossible to change and replace, so all the possible ones prostrate themselves in this meaning to Allah-azwj, i.e. humble, submissive, acknowledging the need for Him-azwj and the need for His-azwj Creation and Formation.

و على هذا تأولوا قوله وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ و هذا قول القفال القول الثالث أن سجود هذه الأشياء سجود ظلها كقوله تعالى يَتَفَيَّؤُا ظِلالُهُ الآية و هذا قول مجاهد انتهى.

And based upon this interpretation are His-azwj Words: ***and there is nothing except it Glorifies with His Praise, [17:44]***. And this word is the lock of the third word, that these Sajdahs, these things, their shadows do Sajdah, like Words of the Exalted: ***its shadow inclines [16:48]*** – Verse. And this is the word of Mujahid – end.

قوله تعالى أَوِّبِي مَعَهُ قال البيضاوي أي ارجعي معه التسبيح على الذنب أو النوحة و ذلك إما بخلق صوت مثل صوته فيها أو بحملها إياه على التسبيح إذا تأمل فيها أو سيري معه حيث سار

Words of the Exalted: ***Repeat Praises with him!' [34:10]***. Al-Bayzawi said, 'I.e., repeat the glorifications with him-as upon the sin, or the mourning, and that is a creation of a voice similar to his-as voice in it, or by carrying it upon the glorification when pondering in it, or walking with him-as wherever he-as walks.

و الطَّيْرَ عطف على محل الجبال

and the birds! [34:10] – specific upon the place of the mountain.

وَ أَلَنَّا لَهُ الْحَدِيدَ جعلناه في يده كالشمع يصرفه كيف يشاء من غير أحماء و طرق بآلاته أو بقوة

And We Softened the iron for him [34:10]. We Made it to be in his[-as] hands like the candle (wax). He[-as] uses it however he[-as] so desires to, from without heating it, and hitting with the tools, or by strength.

عَيْنَ الْقِطْرِ أي النحاس المذاب أسال له من معدنه فنبع منه نبوع الماء من الينبوع و لذلك سماه عينا و كان ذلك باليمن

a spring of molten copper. [34:12] – i.e., the melted copper was liquified for him[-as] from its metal, so a spring of water sprung from it from Yanbou, and for that it is names as a spring, and that was in Al-Yemen.

إِنَّ اللَّهَ يُمْسِكُ السَّماواتِ وَ الْأَرْضَ أَنْ تَزُولا أي كراهة أن تزولا فإن الممكن حال بقائه لا بد له من حافظ أو يمنعهما أن تزولا لأن الإمساك منع

Surely Allah Withholds the skies and the earth lest they cease. [35:41] – i.e., dislike that they would move, for the possibility of the state of its remaining, it is inevitable that there be a Protector for it or He[-azwj] Prevents them from ceasing to be, because the withholding is a prevention.

وَ لَئِنْ زالَتا إِنْ أَمْسَكَهُما أي ما أمسكهما مِنْ أَحَدٍ مِنْ بَعْدِهِ أي من بعد الله أو من بعد الزوال و الجملة سادة مسد الجوابين و من الأولى مزيدة و الثانية للابتداء إِنَّهُ كانَ حَلِيماً غَفُوراً حيث أمسكهما و كانتا جديرتين أن تهدا هدا لأعمال العباد.

And if they were to cease, no one can withhold these from after Him. – i.e. from after Allah[-azwj], or from after the ceasing, and the summary covers the two answers, from the first is an addition, and the second is for the beginning - ***He was always Lenient, Forgiving [35:41]*** – whereby He[-azwj] is Withholding, and they were both worthy that they be guided to the deeds of the servants.

قوله تعالى فِيهِ بَأْسٌ شَدِيدٌ فإن آلات الحرب متخذة عنه وَ مَنافِعُ لِلنَّاسِ إذ ما من صنعة إلا و الحديد آلتها وَ لِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَ رُسُلَهُ باستعمال الأسلحة و مجاهدة الكفار و العطف على محذوف دل عليه ما قبله فإنه حال يتضمن تعليلا أو اللام صلة لمحذوف أي أنزله ليعلم الله بِالْغَيْبِ حال من المستكن في يَنْصُرُهُ إِنَّ اللَّهَ قَوِيٌّ على إهلاك من أراد إهلاكه عَزِيزٌ لا يفتقر إلى نصره و إنما أمرهم بالجهاد لينتفعوا به و يستوجبوا ثواب الامتثال فيه.

Words of the Exalted: ***wherein is severe violence [57:25]*** – for the tools of the war are taken from it – ***and benefits for the people*** – when there is no manufacturing except and the iron it its tool - ***and for Allah to Know who helps Him and His Rasool*** – by using the weapon and fighting the Kafirs, and the wording upon the omission evidences upon it what is before it, for it is a statue including the reason, or the (letter) 'Al Lam' is a connection for the omission, i.e. Sent down for Allah[-azwj] to Know - ***in the secret.*** – the state of the one is implied in helping him[-saww] - ***Surely Allah is Strong,*** – upon destroying the ones He[-azwj] Wants to Destroy - ***Mighty [57:25]*** – not lacking in helping him[-saww], and rather He[-azwj] Commanded them with the Jihad in order for them to be benefitting with it, and to be deserving of the Rewards of complying with it.

و قال الرازي و أما حديد ففيه البأس الشديد فإن آلات الحرب متخذة منه و فيه أيضا منافع كثيرة منها قوله تعالى وَ عَلَّمْناهُ صَنْعَةَ لَبُوسٍ لَكُمْ و منها أن مصالح العالم إما أصول و إما فروع

Al-Razi said, 'And as for the iron, there is severe violence in it, for the tools of war are taken from it, and in it as well are many benefits. From it are Words of the Exalted: ***And We Taught***

him the making of coats of mail for you, [21:80]. And from it is the betterment of the world, either the principles and either the branches.

أما الأصول فأربعة الزراعة و الحياكة و بناء البيوت و السلطنة و ذلك لأن الإنسان يضطر إلى طعام يأكله و ثوب يلبسه و بناء يسكن فيه و الإنسان مدني بالطبع فلا تتم مصلحته إلا عند اجتماع جمع من أبناء جنسه ليشتغل كل واحد منهم بمهم خاص

As for the four principles, they are agriculture, weaving, building houses, and sultanate, because a person is compelled to have food to eat, clothes to wear, and a building in which to live, and the person is a civilian by nature. His betterment is not achieved except when a group of members of his kind gather so that each one of them works with a special task.

فحينئذ ينتظم من الكل مصالح الكل و ذلك الانتظام لا بد و أن يفضي إلى المزاحمة و لا بد من شخص يدفع ضرر البعض عن البعض و ذلك هو السلطان

At that time, the interests of all will be regulated, and this arrangement must lead to competition, and there must be someone who repels the harm of some from others, and that is the authority.

فثبت أنه لا تنتظم مصلحة العالم إلا بهذه الأصول الأربعة أما الزراعة فمحتاجة إلى الحديد و ذلك من كرب الأرض و حفرها ثم عند تكون هذه الحبوب و تولدها لا بد من جزها و تنقيتها و ذلك لا يتم إلا بالحديد

It has been proven that the interest of the world is not organized except by these four principles. As for agriculture, it needs iron, and that is due to the stress of the earth and its digging. Then, when these grains are formed and brought forth, they must be sheared and purified, and this can only be done with iron.

ثم لا بد من خبزها و لا يتم إلا بالنار و لا بد فيها من المقدحة الحديدية و أما الفواكه فلا بد من تنظيفها من قشورها و قطعها على الوجوه الموافقة للأكل و لا يتم ذلك إلا بالحديد

Then it must be baked, and it can only be done with fire, and there must be an iron stove in it. As for the fruits, they must be cleaned of their peels and cut on the faces that are suitable for eating, and this can only be done with iron.

ثم يحتاج في آلات الحياكة إلى الحديد ثم نفزع في قطع الثياب و خياطتها إلى الحديد و الذهب لا يقوم مقام الحديد في شيء من هذه المصالح فلو لم يوجد الذهب في الدنيا ما كان يختل شيء من مصالح الدنيا و لو لم يوجد الحديد لاختل جميع مصالح الدنيا

Then one is needy regarding the tools of the sewing machines, to the iron, then we take to cutting the clothes and sewing them, we resort to the iron. And the gold cannot stand in place of the iron in anything from these betterments. If the gold could not be found in the world, there would be nothing wrong from the betterment of the world, and if the iron could not be found, there would be everything wrong with the betterment of the world.

ثم إن الحديد لما كانت الحاجة إليه شديدة جعله سهل الوجدان كثير الوجود و الذهب لما قلت الحاجة إليه جعله عزيز الوجود و عند هذا يظهر أثر جود الله و رحمته على عبيده

Then iron, when the need for it was great, He-azwj Made its finding it to be easy, abundant in existence, and the gold, when the need for it is little, He-azwj Made it endeared of the existence. And at this it is apparent, the impact of the Generosity of Allah-azwj and His-azwj Mercy upon His-azwj servants.

فإن كل ما كانت حاجاتهم إليه أكثر جعل وجدانه أسهل و لهذا قال بعض الحكماء إن أعظم الأمور حاجة إليه هو الهواء فإنه لو انقطع وصوله إلى القلب لحظة مات الإنسان في الحال فلا جرم جعله الله أسهل الأشياء وجدانا و هيأ أسباب التنفس و آلاته حتى أن الإنسان يتنفس دائما بمقتضى طبعه من غير حاجة فيه إلى تكلف عمل

So everything to what the need is more, He-azwj Made its finding to be easy, and for this reason, one of the wise ones said, 'The mightiest of the matter needed to, it is the air. If its arrival were to be cut off to the heart for a moment, the human being would die in the very state, Thus, there is no doubt Allah-azwj has Made it to be the easiest of the things to be found and Made good the causes of the breathing and its tools, to the extent that the human being breathes constantly, by a natural process from without there being any need regarding it to the encumberment of a task'.

و بعد الهواء الماء إلا أنه لما كانت الحاجة إلى الماء أقل من الحاجة إلى الهواء جعل تحصيل الماء أشق قليلا من تحصيل الهواء

And after the air is the water, except that when the need to the water was less that the need to the air, He-azwj Made attaining the water to be a little difficult than attain the air.

و بعد الماء الطعام و لما كانت الحاجة إلى الطعام أقل من الحاجة إلى الماء جعل تحصيل الطعام أشق من تحصيل الماء ثم تتفاوت الأطعمة في درجات الحاجة و العزة فكل ما كانت الحاجة إليه أكثر كان وجدانه أسهل و كل ما كان وجدانه أعسر كانت الحاجة إليه أقل

And after the water is the food, and when the need to the food was less than the need to the water, He-azwj Made attaining the food to be more difficult than attaining the water, Then the variety of the food in accordance with the need and the endearment. All what the need to it was more, finding it was easy, and all what finding it was more difficult, the need to it was less.

و الجواهر لما كانت الحاجة إليها قليلة جدا لا جرم كانت عزيزة جدا فعلمنا أن كل شيء كانت الحاجة إليه أكثر كان وجدانه أسهل و لما كانت الحاجة إلى رحمة الله أشد من الحاجة إلى كل شيء فنرجو من رحمة الله أن يجعلها أسهل الأشياء وجدانا

And the jewels, when the need to these is very little, there is no doubt it would be very cherished. So, we know that all things the need to it was more, finding it would be easy, and when the need to the Mercy of Allah-azwj is the most intense of the needs to all thing, we hope from the Mercy of Allah-azwj that He-azwj has Made it to be the easiest of the things to be finding it''.

1- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ الْخَطَّابِ بْنِ الْفَرَّاءِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: شَكَتْ أَسَافِلُ الْحِيطَانِ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ ثِقْلِ أَعَالِيهَا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا يَحْمِلُ بَعْضُكَ بَعْضاً.

(The book) ‘Al Illal’ – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abdu Abdullah Al Barwy, from Ali Bin Muhammad Al Qasany, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Al Khattab Bin Al Fara’a,

‘Raising it to Abu Abdullah-asws having said: ‘The lowest of the walls complained to Allah-azwj Mighty and Majestic from the weight of its top ones, so Allah-azwj Mighty and Majestic Revealed to these to carry each other’’.[179]

2- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ دَاوُدَ الْبَرْقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ قَالَ نَقْضُ الْجُدُرِ تَسْبِيحُهَا.

(The book) ‘Al Mahasin’ – From Ali Bin Asbat, from Dawood Al Barqy,

‘From Abu Abdullah-asws, he (the narrator) said, ‘I asked him-asws about Words of the Exalted: ***and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]***. He-asws said: ‘The breaking (cracking) of the wall is its glorification’’.[180]

3- الْمَحَاسِنُ، عَنِ ابْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ قَالَ نَقْضُ الْجُدُرِ تَسْبِيحُهَا قُلْتُ نَقْضُ الْجُدُرِ تَسْبِيحُهَا قَالَ نَعَمْ.

(The book) ‘Al Mahasin’ – From Ali Bin Abu Hamza, from Abu Baseer who said,

‘I asked Abu Abdullah-asws about Words of Allah-azwj Mighty and Majestic: ***and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]***. He-asws said: ‘Breaking (cracking) of the wall it its glorification’. I said, ‘Breaking (cracking) of the wall is its glorification?’ He said, ‘Yes’’.[181]

4- الْعَيَّاشِيُّ، عَنْ أَبِي الصَّلَاحِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ قَالَ كُلُّ شَيْءٍ يُسَبِّحُ بِحَمْدِهِ وَ إِنَّا لَنَرَى أَنَّ تَنَقُّضَ الْجِدَارِ هُوَ تَسْبِيحُهَا.

Al Ayyashi, from Abu Al Salah who said,

‘***and there is nothing except it Glorifies with His Praise, [17:44]***. He-asws said: ‘All things glorify with His-azwj Praise, and we-asws tend to view that the breaking (cracking) of the wall, it is its glorification’’.[182]

5- وَ مِنْهُ، عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ قَالَ إِنَّا نَرَى أَنَّ تَنَقُّضَ الْحِيطَانِ تَسْبِيحُهَا.

And from him, from Zurara who said,

[179] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 1
[180] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 2
[181] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 3
[182] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 4

‘I asked Abu Ja’far[asws] about Words of Allah[azwj]: ***and there is nothing except it Glorifies with His Praise, [17:44]***. He[asws] said: ‘We[asws] view that the breaking (cracking) of the walls is their glorification’’.[183]

6- وَ مِنْهُ، عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ فِدَاكَ أَبِي وَ أُمِّي إِنِّي أَجِدُ اللَّهَ يَقُولُ فِي كِتَابِهِ وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَ لكِنْ لا تَفْقَهُونَ تَسْبِيحَهُمْ فَقَالَ هُوَ كَمَا قَالَ

And from him, from Mas’ada Bin Sadaqa,

‘From Ja’far[asws] Bin Muhammad[asws], from his[asws] father[asws], a man entered to see him[asws]. He said to him[asws], ‘May my father and my mother be sacrificed for you[asws]! I find Allah[azwj] Saying in His[azwj] Book: ***and there is nothing except it Glorifies with His Praise, but you are not understanding their Glorification [17:44]***’. He[asws] said: ‘It is like what He[azwj] has Said’.

فَقَالَ لَهُ أَ تُسَبِّحُ الشَّجَرَةُ الْيَابِسَةُ فَقَالَ نَعَمْ أَ مَا سَمِعْتَ حَشَبَ الْبَيْتِ تَنَقَّضَ وَ ذَلِكَ تَسْبِيحُهُ فَسُبْحَانَ اللَّهِ عَلَى كُلِّ حَالٍ.

He said to him[asws], ‘Does the dried-up tree glorify?’ He[asws] said: ‘Yes. Have you not heard the wood-work of the house cracking? And that is its glorification. Glorified is Allah[azwj] upon every situation’’.[184]

7- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ: بُكَاءُ السَّمَاءِ احْمِرَارُهَا مِنْ غَيْرِ غَيْمٍ وَ بُكَاءُ الْأَرْضِ زَلَازِلُهَا وَ تَسْبِيحُ الشَّجَرِ حَرَكَتُهَا مِنْ غَيْرِ رِيحٍ وَ تَسْبِيحُ الْبِحَارِ زِيَادَتُهَا وَ نُقْصَانُهَا وَ تَسْبِيحُ الشَّجَرِ نُمُوُّهُ وَ نُشُوؤُهُ وَ قَالَ أَيْضاً ظِلُّهُ يُسَبِّحُ اللَّهَ.

(The book) ‘Al Illal’ of Muhammad Bin Ali Bin Ibrahim who said,

‘Crying of the sky is its redness without there being a cloud, and crying of the earth is its earthquake, and glorification of the tree is its movement from without there being any wind, and glorification of the sea is its increase and its decrease, and glorification of the tree is its growth and its revival’. And he said as well, ‘It’s shade glorifies Allah[azwj]’’.[185] (Not a Hadeeth)

كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لَا مَشْعَرَ لَهُ وَ بِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لَا جَوْهَرَ لَهُ وَ بِمُضَادَّتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا ضِدَّ لَهُ وَ بِمُقَارَنَتِهِ بَيْنَ الْأَشْيَاءِ عُرِفَ أَنْ لَا قَرِينَ لَهُ.

Like what Amir Al-Momineen[asws], may the Salawaat of Allah[azwj] be upon him[asws], said: ‘By His[azwj] Starting (Creating) the awareness (senses), it is known that there are no Sensory organs for Him[azwj], and by His[azwj] Creating the essences it is known that there are no essences for Him[azwj], and by the contradictions between the things it is known that there is no contrary to Him[azwj], and by His[azwj] similarising between the things it is known that there is no pair (similar) to Him[azwj]’’.[186]

[183] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 5
[184] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 6
[185] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 7 a
[186] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 7 b

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَنْبَتْنا فِيها مِنْ كُلِّ شَيْءٍ مَوْزُونٍ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَنْبَتَ فِي الْجِبَالِ الذَّهَبَ وَ الْفِضَّةَ وَ الْجَوْهَرَ وَ الصُّفْرَ وَ النُّحَاسَ وَ الْحَدِيدَ وَ الرَّصَاصَ وَ الْكُحْلَ وَ الزَّرْنِيخَ وَ أَشْبَاهُ هَذِهِ لَا تُبَاعُ إِلَّا وَزْناً.

Tafseer Ali Bin Ibrahim – In a report of Abu Al Jaroud,

'From Abu Ja'far[-asws] regarding His[-azwj] Words: ***and Grew therein from every suitable thing [15:19]***. Allah[-azwj] Blessed and Exalted has Grown in the mountains, the gold, and the silver, and the jewels, and the brass, and the copper, and the iron, and the lead, and the Kohl, and the arsenic, and the likes of these are not sold except by weight''.[187]

9- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، أَ وَ لَمْ يَرَوْا إِلى ما خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَفَيَّؤُا ظِلالُهُ عَنِ الْيَمِينِ وَ الشَّمائِلِ سُجَّداً لِلَّهِ وَ هُمْ داخِرُونَ قَالَ تَحْوِيلُ كُلِّ ظِلٍّ خَلَقَهُ اللَّهُ هُوَ سُجُودُهُ لِلَّهِ لِأَنَّهُ لَيْسَ شَيْءٌ إِلَّا لَهُ ظِلٌّ يَتَحَرَّكُ بِتَحْرِيكِهِ وَ تَحْوِيلُهُ سُجُودُهُ.

Tafseer Ali Bin Ibrahim –

'***Or are they not looking at anything from Allah Created, its shadow inclines from the right and the left, performing Sajdah to Allah while they are humbled? [16:48]***. He said, 'The transformation of every shadow Allah[-azwj] has Created, it is its Sajdah to Allah[-azwj], because there isn't anything except there is a shadow for it moving by its movement, and its transformation is its Sajdah''.[188] (opinion)

10- وَ مِنْهُ، فِي قَوْلِهِ تَعَالَى وَ إِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ فَحَرَكَةُ كُلِّ شَيْءٍ تَسْبِيحٌ لِلَّهِ عَزَّ وَ جَلَ.

And from him regarding Words of the Exalted: ***and there is nothing except it Glorifies with His Praise, [17:44]***. Movement of all things is a glorification of Allah[-azwj] Mighty and Majestic''.[189] (opinion)

11- وَ مِنْهُ، فِي قَوْلِهِ وَ الشَّجَرُ وَ الدَّوَابُ لَفْظُ الشَّجَرِ وَاحِدٌ وَ مَعْنَاهُ جَمْعٌ وَ فِي قَوْلِهِ تَعَالَى وَ أَسَلْنا لَهُ عَيْنَ الْقِطْرِ قَالَ الصُّفْرُ.

And from him regarding His[-azwj] Words: ***and the tree, and the animals, [22:18]***, 'The word ***the tree*** is singular, and its meaning is plural'. And regarding Words of the Exalted: ***and We Caused to flow for him a spring of molten copper. [34:12]***. He said, 'The brass''.[190] (opinion)

12- الْمَنَاقِبُ لِابْنِ شَهْرَآشُوبَ، قَالَ: قَالَ ضِبَاعُ بْنُ نَصْرٍ الْهِنْدِيُّ لِلرِّضَا ع مَا أَصْلُ الْمَاءِ

(The book) 'Al Manaqib' of Ibn Shehr Ashub who said,

'Ziba'a Bin Nasr said to Al-Reza[-asws], 'What is the origin of the water?'

قَالَ أَصْلُ الْمَاءِ خَشْيَةُ اللَّهِ بَعْضُهُ مِنَ السَّمَاءِ وَ يَسْلُكُهُ فِي الْأَرْضِ يَنَابِيعَ وَ بَعْضُهُ مَاءٌ عَلَيْهِ الْأَرَضُونَ وَ أَصْلُهُ وَاحِدٌ عَذْبٌ فُرَاتٌ

[187] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 8
[188] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 9
[189] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 10
[190] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 11

He-asws said: 'The origin of water is apprehension (fear) of Allah-azwj. Some of it is from the sky and its flow is in the earth as springs, and some of it is water upon it are the lands, and its origin is one, sweet, fresh'.

قَالَ فَكَيْفَ مِنْهَا عُيُونُ نِفْطٍ وَ كِبْرِيتٍ وَ قَارٍ وَ مِلْحٍ وَ أَشْبَاهِ ذَلِكَ

He said, 'So how from it there are spring of oil, and sulphur, and tar, and salt, and the likes of that?'

قَالَ غَيَّرَهُ الْجَوْهَرُ وَ انْقَلَبَتْ كَانْقِلَابِ الْعَصِيرِ خَمْراً وَ كَمَا انْقَلَبَتِ الْخَمْرُ فَصَارَتْ خَلًّا وَ كَمَا يَخْرُجُ مِنْ بَيْنِ فَرْثٍ وَ دَمٍ لَبَناً خالِصاً

He-asws said: 'The essences of it alter and transform, like the transformation of the juice into wine, and like what the wine transforms, so it becomes vinegar, and like what is ***from what is between dung and blood – pure milk, [16:66]***'.

قَالَ فَمِنْ أَيْنَ أُخْرِجَتْ أَنْوَاعُ الْجَوَاهِرِ

He said, 'So from where do the variety of jewels come out?'

قَالَ انْقَلَبَتْ مِنْهَا كَانْقِلَابِ النُّطْفَةِ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ خَلَقَهُ مُجْتَمِعَةً مَبْنِيَّةً عَلَى الْمُتَضَادَّاتِ الْأَرْبَعِ

He-asws said: 'It transforms from it like the transformation of the seed into a cloth, then (into) a lump, then He-azwj Creates it as a collective construction based upon the four contradictions.

قَالَ إِذَا كَانَتِ الْأَرْضُ خُلِقَتْ مِنَ الْمَاءِ وَ الْمَاءُ بَارِدٌ رَطْبٌ فَكَيْفَ صَارَتِ الْأَرْضُ بَارِدَةً يَابِسَةً

He said, 'When the earth has been Crated from the water, and the water is cold, wet, how come the earth becomes cold (and) dry?'

قَالَ سُلِبَتِ النَّدَاوَةُ فَصَارَتْ يَابِسَةً

He-asws said: 'It is stripped of the dew, so it becomes dry'.

قَالَ الْحَرُّ أَنْفَعُ أَمِ الْبَرْدُ

He said, 'Is the heat more beneficial or the cold?'

قَالَ بَلِ الْحَرُّ أَنْفَعُ مِنَ الْبَرْدِ لِأَنَّ الْحَرَّ مِنْ حَرِّ الْحَيَاةِ وَ الْبَرْدَ مِنْ بَرْدِ الْمَوْتِ وَ كَذَلِكَ السُّمُومُ الْقَاتِلَةُ الْحَارَّةُ مِنْهَا أَسْلَمُ وَ أَقَلُّ ضَرَراً مِنَ السُّمُومِ الْبَارِدَةِ.

He-asws said: 'But, the heat is more beneficial than the cold because the heat is from the heat of life, and the cold is from the cold of death, and like that are the fatal poisons. The hot from these are safer and less harmful than the cold poisons''.[191]

[191] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 12

13- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع لَوْ فَطَنُوا طَالِبُوا الْكِيمِيَاءِ لِمَا فِي الْعَذِرَةِ لَاشْتَرَوْهَا بِأَنْفَسِ الْأَثْمَانِ وَ غَالَبُوا بِهَا.

(The book) 'Tawheed' of Al Mufazzal who said,

'Al-Sadiq[-asws] said: 'for if they are clever, they would seek the chemicals what is in the faeces and buy it with a high price and make it even more expensive (after refining it)''.[192]

14- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يَحْيَى الْحَلَبِيِّ عَنِ الثُّمَالِيِّ قَالَ: مَرَرْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع فِي سُوقِ النُّحَاسِ فَقُلْتُ جُعِلْتُ فِدَاكَ هَذَا النُّحَاسُ أَيْشٍ أَصْلُهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Abdullah Bin Abdul Rahman, from Yahya Al Halby, from Al Sumali who said,

'I passed by with Abu Abdullah[-asws] in a copper market. I said, 'May I be sacrificed for you[-asws]! This copper, which thing is it's origin?'

فَقَالَ فِضَّةٌ إِلَّا أَنَّ الْأَرْضَ أَفْسَدَتْهَا فَمَنْ قَدَرَ عَلَى أَنْ يُخْرِجَ الْفَسَادَ مِنْهَا انْتَفَعَ بِهَا.

He[-asws] said: 'Silver, except the earth has spoilt it, so the one is able upon extracting the spoilage from it, would benefit by it''.[193]

15- الْمُجَازَاتُ النَّبَوِيَّةِ لِلرَّضِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي الْجَبَلِ ظُهُورُهَا حِرْزٌ وَ بُطُونُهَا كَنْزٌ.

(The book) 'Al Mujazaat Al Nabawiya' of Al Razy who said,

'Rasool-Allah[-saww] said regarding the mountain: 'Its surface is a fortification (for shelter), and its interior is a treasure hoard''.[194] (non-Shia source)

16- الْخَرَائِجُ، رَوَى أَحْمَدُ بْنُ عُمَرَ الْحَلَّالُ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الثَّانِي ع جُعِلْتُ فِدَاكَ إِنِّي أَخَافُ عَلَيْكَ مِنْ هَذَا صَاحِبِ الرَّقَّةِ

(The book) 'Al Kharaij' – It is reported by Ahmad Bin Umar Al Hallal who said,

'I said to Abu Al-Hassan[-asws] the 2nd, 'May I be sacrificed for you[-asws]! I fear upon you[-asws] from this companion (governor) of Al-Raqqa (Al-Haroun)'.

قَالَ لَيْسَ عَلَيَّ مِنْهُ بَأْسٌ إِنَّ لِلَّهِ بِلَاداً تُنْبِتُ الذَّهَبَ قَدْ حَمَاهَا بِأَضْعَفِ خَلْقِهِ بِالذَّرِّ فَلَوْ أَرَادَتْهَا الْفِيَلَةُ مَا وَصَلَتْ إِلَيْهَا

He[-asws] said: 'There isn't any problem upon me[-asws] from him. There is a country for Allah[-azwj] growing gold. He[-azwj] has Protected it with the weakest of His[-azwj] creatures, with the particles. Even if the elephants were to want it, they would not arrive to it''. (Up to here is the Hadeeth)

[192] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 13
[193] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 14
[194] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 15

قَالَ الْوَشَّاءُ إِنِّي سَأَلْتُ عَنْ هَذِهِ الْبِلَادِ وَ قَدْ سَمِعْتُ الْحَدِيثَ قَبْلَ مَسْأَلَتِي فَأُخْبِرْتُ أَنَّهُ بَيْنَ الْبَلْخِ وَ التُّبَّتِ وَ أَنَّهَا تُنْبِتُ الذَّهَبَ وَ فِيهَا نَمْلٌ كِبَارٌ أَشْبَاهُ الْكِلَابِ عَلَى حلقها قلس لا [خَلْقِهَا فَلَيْسَ] يَمُرُّ بِهَا الطَّيْرُ فَضْلًا عَنْ غَيْرِهِ

Al-Washa said, 'I asked around about this country, and I had heard the Hadeeth before my questioning. I was informed that it is between Al-Balkh and Tibet, and it grows the gold, and therein are large ants resembling the dogs. There are scales upon their throats. The birds prefer passing by these, rather than others.

تَكْمُنُ بِاللَّيْلِ فِي جُحْرِهَا وَ تَظْهَرُ بِالنَّهَارِ فَرُبَّمَا غَزَوُا الْمَوْضِعَ عَلَى الدَّوَابِّ الَّتِي تَقْطَعُ ثَلَاثِينَ فَرْسَخاً فِي لَيْلَةٍ لَا يُعْرَفُ شَيْءٌ مِنَ الدَّوَابِّ يَصْبِرُ صَبْرَهَا فَيُوقِرُونَ أَحْمَالَهُمْ وَ يَخْرُجُونَ فَإِذَا النَّمْلُ خَرَجَتْ فِي الطَّلَبِ فَلَا تَلْحَقُ شَيْئاً إِلَّا قَطَعَتْهُ فَتَشْبَهُ بِالرِّيحِ مِنْ سُرْعَتِهَا وَ رُبَّمَا شَغَلُوهُمْ بِاللَّحْمِ يَتَّخِذُ لَهَا إِذَا لَحِقَتْهُمْ يَطْرَحُ لَهَا فِي الطَّرِيقِ إِنْ لَحِقَتْهُمْ قَطَعَتْهُمْ وَ دَوَابَّهُمْ.

They conceal at night in their holes, and appear at daytime. Sometimes they raid upon the animal which cut across thirty Farsakhs during a night. Nothing is recognised from the animals. They combat a combat and destroy their loads, and they come out. When the ants come out in the search, they do not come across anything except they cut it into pieces, so it gets scattered by the wind from their quickness; and sometimes their pre-occupation is with the flesh taking to it. When they meet them, they drop to it in the road when they meet them, cutting them and their animals. [195]

17- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَمَّنْ ذَكَرَهُ قَالَ: قِيلَ لِلرِّضَا ع إِنَّكَ تَتَكَلَّمُ بِهَذَا الْكَلَامِ وَ السَّيْفُ يَقْطُرُ دَماً فَقَالَ إِنَّ لِلَّهِ وَادِياً مِنْ ذَهَبٍ حَمَاهُ بِأَضْعَفِ خَلْقِهِ النَّمْلِ فَلَوْ رَامَتْهُ الْبَخَاتِيُّ لَمْ تَصِلْ إِلَيْهِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from the one who mentioned it, said,

'It was said to Al-Reza[-asws], 'You[-asws] are speaking with this talk and the sword is dripping blood!' He[-asws] said: 'For Allah[-azwj] there is a valley of gold. He[-azwj] is Protecting it with the weakest of His[-azwj] creatures, the ant. Even if Al-Bukhaty (strong horses) were to invade it, they would not arrive to it''.[196]

18- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَكِّرْ يَا مُفَضَّلُ فِي هَذِهِ الْمَعَادِنِ وَ مَا يُخْرَجُ مِنْهَا مِنَ الْجَوَاهِرِ الْمُخْتَلِفَةِ مِثْلِ الْجِصِّ وَ الْكِلْسِ وَ الْجِنْسِينِ وَ الزَّرَانِيخِ وَ الْمَرْتَكِ وَ القوينا وَ الزِّئْبَقِ وَ النُّحَاسِ وَ الرَّصَاصِ وَ الْفِضَّةِ وَ الذَّهَبِ وَ الزَّبَرْجَدِ وَ الْيَاقُوتِ وَ الزُّمُرُّدِ وَ ضُرُوبِ الْحِجَارَةِ وَ كَذَلِكَ مَا يُخْرَجُ مِنْهَا مِنَ الْقَارِ وَ الْمُومِيَا وَ الْكِبْرِيتِ وَ النِّفْطِ وَ غَيْرِ ذَلِكَ مِمَّا يَسْتَعْمِلُهُ النَّاسُ فِي مَآرِبِهِمْ

(The book) 'Tawheed' of Al Mufazzal who said,

'Al-Sadiq[-asws] said: 'Think, O Mufazzal, regarding these mines and what comes out from these from the difference gems, like the plaster, the lime, and the gypsum, and the arsenic, and the lead monoxide, and the zinc, and the mercury, and the copper, and the lead, and the silver, and the gold, and the rubies, and the sapphire, and the emeralds and a variety of the stones.

[195] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 16
[196] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 17

And, similar to that is what comes out from these, from the asphalt, and the bitumen, and the sulphur, and the oil, and other than that from what the people utilise in their purposes.

فَهَلْ يَخْفَى عَلَى ذِي عَقْلٍ أَنَّ هَذِهِ كُلَّهَا ذَخَائِرُ ذُخِرَتْ لِلْإِنْسَانِ فِي هَذِهِ الْأَرْضِ لِيَسْتَخْرِجَهَا فَيَسْتَعْمِلَهَا عِنْدَ الْحَاجَةِ إِلَيْهَا

So, is it hidden upon the one with intellect that all these is a treasure hoarded for the human being in this earth for him to extract these and utilise during the need to it?

ثُمَّ قَصُرَتْ حِيلَةُ النَّاسِ عَمَّا حَاوَلُوا مِنْ صَنْعَتِهَا عَلَى حِرْصِهِمْ وَ اجْتِهَادِهِمْ فِي ذَلِكَ فَإِنَّهُمْ لَوْ ظَفِرُوا بِمَا حَاوَلُوا مِنْ هَذَا الْعِلْمِ كَانَ لَا مَحَالَةَ سَيَظْهَرُ وَ يَسْتَفِيضُ فِي الْعَالَمِ حَتَّى تَكْثُرَ الْفِضَّةُ وَ الذَّهَبُ وَ يَسْقُطَا عِنْدَ النَّاسِ فَلَا يَكُونَ لَهُمَا قِيمَةٌ وَ يَبْطُلَ الِانْتِفَاعُ بِهِمَا فِي الشِّرَى وَ الْبَيْعِ وَ الْمُعَامَلَاتِ وَ لَا كَانَ يَجْبِي السُّلْطَانُ الْأَمْوَالَ وَ لَا يَدَّخِرُهَا أَحَدٌ لِلْأَعْقَابِ

Then the stunts of the people from what they are deploying from its making, upon their greed and their struggle in that, for they, if they were to be victorious with what they are deploying from this world, it would be inevitable that they be victorious and succeed in the world until the gold and the silver is abundant and fall in the presence of the people. Then there would not be any valued to these two and it would invalidate the benefits with these in buying and selling and the dealings, nor would the ruling authority come with the wealth, nor would anyone hoard these for the posterity.

وَ قَدْ أُعْطِيَ النَّاسُ مَعَ هَذَا صَنْعَةَ الشَّبَهِ مِنَ النُّحَاسِ وَ الزُّجَاجِ مِنَ الرَّمْلِ وَ الْفِضَّةِ مِنَ الرَّصَاصِ وَ الذَّهَبِ مِنَ الْفِضَّةِ وَ أَشْبَاهِ ذَلِكَ مِمَّا لَا مَضَرَّةَ فِيهِ فَانْظُرْ كَيْفَ أُعْطُوا إِرَادَتَهُمْ فِي مَا لَا ضَرَرَ فِيهِ وَ مُنِعُوا ذَلِكَ فِي مَا كَانَ ضَارّاً لَهُمْ لَوْ نَاوَلُوهُ وَ مَنْ أَوْغَلَ فِي الْمَعَادِنِ انْتَهَى إِلَى وَادٍ عَظِيمٍ يَجْرِي مُنْصَلِتاً بِمَاءٍ غَزِيرٍ لَا يُدْرَكُ غَوْرُهُ وَ لَا حِيلَةَ فِي عُبُورِهِ وَ مِنْ وَرَائِهِ أَمْثَالُ الْجِبَالِ مِنَ الْفِضَّةِ

And the people have been Given along with this, a resemblance of the copper and the glass from the sand, and the silver from the lead, and the gold from the silver, and like that from what there is no harm in it. Therefore, look at how they have been Given their wants in what there is no harm, and Prevented that in what there would have been harm for them if they had been Given it, and from the yields in the mines ending up to a great valley flowing incessantly with abundant water, and he does not realise any way or trick in crossing it, and from behind it are the likes of the mountains of silver.

تَفَكَّرِ الْآنَ فِي هَذَا مِنْ تَدْبِيرِ الْخَالِقِ الْحَكِيمِ فَإِنَّهُ أَرَادَ جَلَّ ثَنَاؤُهُ أَنْ يُرِيَ الْعِبَادَ مَقْدُرَتَهُ وَ سَعَةَ خَزَائِنِهِ لِيَعْلَمُوا أَنَّهُ لَوْ شَاءَ أَنْ يَمْنَحَهُمْ كَالْجِبَالِ مِنَ الْفِضَّةِ لَفَعَلَ لَكِنْ لَا صَلَاحَ لَهُمْ فِي ذَلِكَ لِأَنَّهُ لَوْ كَانَ فَيَكُونُ فِيهَا كَمَا ذَكَرْنَا سُقُوطُ هَذَا الْجَوْهَرِ عِنْدَ النَّاسِ وَ قِلَّةُ انْتِفَاعِهِمْ بِهِ

Think now, regarding this from the arrangement of the Wise Creator, for He-azwj, Majestic is His-azwj Praise Intended to Show the servants His-azwj Power and the vastness of His-azwj treasures, for them to know that He-azwj, if He-azwj so Desires to Award them with the likes of mountains of silver, He-azwj can do so, but that would not be an any interest for them in that, because if it was to happen regarding these just as we-asws mentioned, this substance would fall in the presence of the people and there would be little of their benefits with it.

وَ اعْتَبِرْ ذَلِكَ بِأَنَّهُ قَدْ يَظْهَرُ الشَّيْءُ الطَّرِيفُ مِمَّا يُحْدِثُهُ النَّاسُ مِنَ الْأَوَانِي وَ الْأَمْتِعَةِ فَمَا دَامَ عَزِيزاً قَلِيلًا فَهُوَ نَفِيسٌ جَلِيلٌ آخِذُ الثَّمَنِ فَإِذَا فَشَا وَ كَثُرَ فِي أَيْدِي النَّاسِ سَقَطَ عِنْدَهُمْ وَ خَسَّتْ قِيمَتُهُ وَ نَفَاسَةُ الْأَشْيَاءِ مِنْ عِزَّتِهَا.

And consider that, the things which appear as odd, from what the people innovate from the pots and the luggage, so as long as it is scarce, it would be precious, great in taking the price. But, when it is widespread and abundant in the hands of the people, its price drops in their presence and declines, and the preciousness of the things is from their esteem''.[197]

[197] Bihar Al-Anwaar – V 57 The book of creation - Ch 34 H 18

باب 35 نادر

CHAPTER 35 – MISCELLANEOUS

1- الْخِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ النَّبِيَّ ص قَالَ: مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقاً إِلَّا وَ قَدْ أَمَّرَ عَلَيْهِ آخَرَ يَغْلِبُهُ بِهِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ السَّحَابَ فَخَرَتْ وَ زَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْفُلْكَ فَأَدَارَهَا بِهَا وَ ذَلَّلَهَا

(The book) 'Al Khisaal' – From his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Ja'far[asws] Bin Muhammad[asws], from his[asws] father[asws] that the Prophet[saww] said: 'Allah[azwj] Mighty and Majestic has not Created any creature except and He[azwj] has Commanded another upon it to overcome it with it, and that is because when Allah[azwj] Blessed and Exalted Created the cloud (ocean). It prided and abounded. It said, 'Which thing can overcome me?' So Allah[azwj] Created the celestial bodies and these rotated with it and humbled it.

ثُمَّ إِنَّ الْأَرْضَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْجِبَالَ فَأَثْبَتَهَا فِي ظَهْرِهَا أَوْتَاداً مَنَعَهَا مِنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا فَذَلَّتْ وَ اسْتَقَرَّتْ

Then the earth prided and said, 'Which thing can overcome me?' So, He[azwj] Created the mountain and Affirmed it in its surface as pegs, preventing it from shaking with whatever is upon it. So it was humbled and calmed down.

ثُمَّ إِنَّ الْجِبَالَ فَخَرَتْ عَلَى الْأَرْضِ فَشَمَخَتْ وَ اسْتَطَالَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ اللَّهُ الْحَدِيدَ فَقَطَعَهَا فَقَرَّتِ الْجِبَالُ وَ ذَلَّتْ

Then the mountain prided over the earth. It became tall and elongated, and said, 'Which thing can overcome me?' So Allah[azwj] Created the iron, and it cut through it. So the mountain calmed down and was humbled.

ثُمَّ إِنَّ الْحَدِيدَ فَخَرَ عَلَى الْجِبَالِ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ اللَّهُ النَّارَ فَأَذَابَتِ الْحَدِيدَ فَذَلَّ الْحَدِيدُ

Then the iron prided upon the mountain and said, 'Which thing can overcome me?' So Allah[azwj] Created the fire, and it melted the iron. So the iron was humbled.

ثُمَّ إِنَّ النَّارَ زَفَرَتْ وَ شَهَقَتْ وَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْمَاءَ فَأَطْفَأَهَا فَذَلَّتْ

Then the fire rose high and inhaled and prided, and said, 'Which thing overcome me?' So, He[azwj] Created the water, and it extinguished it, so it was humbled.

ثُمَّ إِنَّ الْمَاءَ فَخَرَ وَ زَخَرَ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الرِّيحَ فَحَرَّكَتْ أَمْوَاجَهُ وَ أَثَارَتْ مَا فِي قَعْرِهِ وَ حَبَسَتْهُ عَنْ مَجَارِيهِ فَذَلَّ الْمَاءُ

Then the water prided and boasted, and said, 'Which thing can overcome me?' He[azwj] Created the wind, so it moved around its waves and impacted what is in its bottom and withheld it from its flow. So, the water was humbled.

ثُمَّ إِنَّ الرِّيحَ فَخَرَتْ وَ عَصَفَتْ وَ أَرْخَتْ أَذْيَالَهَا وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْإِنْسَانَ فَاحْتَالَ وَ اتَّخَذَ مَا يَسْتَتِرُ بِهِ مِنَ الرِّيحِ وَ غَيْرِهَا فَذَلَّتِ الرِّيحُ

Then the wind prided and stormed and loosened its tails, and it said, 'Which thing can overcome me?' He-azwj Created the human being. He used the mean of what he could conceal with from the wind and changing it (direction). So the wind was humbled.

ثُمَّ إِنَّ الْإِنْسَانَ طَغَى وَ قَالَ مَنْ أَشَدُّ مِنِّي قُوَّةً فَخَلَقَ الْمَوْتَ فَقَهَرَهُ فَذَلَّ الْإِنْسَانُ

Then the human being was tyrannous and said, 'Who is more intense than me in strength?' He-azwj Created the death, and it subdued him, so the human being was humbled.

ثُمَّ إِنَّ الْمَوْتَ فَخَرَ فِي نَفْسِهِ فَقَالَ اللَّهُ جَلَّ جَلَالُهُ لَا تَفْخَرْ فَإِنِّي أَذْبَحُكَ بَيْنَ الْفَرِيقَيْنِ أَهْلِ الْجَنَّةِ وَ النَّارِ ثُمَّ لَا أُحْيِيكَ أَبَداً فَذَلَّ وَ خَافَ.

Then the death prided within itself. Allah-azwj, Majestic is His-azwj Majesty Said: "Do not pride, for I-azwj shall Slaughter you between the two sects of the people of Paradise, and the fire, I-azwj will not Love you, ever!" It was humbled and feared''.[198]

2- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع فِي مَا سَأَلَ رَسُولُ مُعَاوِيَةَ لِأَسْئِلَةِ مَلِكِ الرُّومِ الْحَسَنَ بْنَ عَلِيٍّ ع قَالَ وَ أَمَّا عَشَرَةُ أَشْيَاءَ بَعْضُهَا أَشَدُّ مِنْ بَعْضٍ فَأَشَدُّ شَيْءٍ خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ الْحَجَرُ وَ أَشَدُّ مِنَ الْحَجَرِ الْحَدِيدُ يُقْطَعُ بِهِ الْحَجَرُ

(The book) 'Al Khisaal' – From his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Najram, from Aasim Bin Humeyd, from Muhammad Bin Qays,

'From Abu Ja'far-asws regarding what a messenger of Muawiya had asked Al-Hassan Bin Ali-asws to ask a king of Rome. He-asws said: 'And as for ten things, some of these are stronger than some, so the strongest thing Allah-azwj Mighty and Majestic Created is the stone, and stronger than the stone is the iron the stone gets cut with it.

وَ أَشَدُّ مِنَ الْحَدِيدِ النَّارُ تُذِيبُ الْحَدِيدَ وَ أَشَدُّ مِنَ النَّارِ الْمَاءُ يُطْفِئُ النَّارَ وَ أَشَدُّ مِنَ الْمَاءِ السَّحَابُ يَحْمِلُ الْمَاءَ وَ أَشَدُّ مِنَ السَّحَابِ الرِّيحُ يَحْمِلُ السَّحَابَ وَ أَشَدُّ مِنَ الرِّيحِ الْمَلَكُ الَّذِي يُرْسِلُهَا وَ أَشَدُّ مِنَ الْمَلَكِ مَلَكُ الْمَوْتِ الَّذِي يُمِيتُ الْمَلَكَ وَ أَشَدُّ مِنْ مَلَكِ الْمَوْتِ الْمَوْتُ الَّذِي يُمِيتُ مَلَكَ الْمَوْتِ وَ أَشَدُّ مِنَ الْمَوْتِ أَمْرُ اللَّهِ رَبِّ الْعَالَمِينَ الَّذِي يُمِيتُ الْمَوْتَ.

And stronger than the iron is the fire, it melts the iron, and stronger than the fire is the water extinguishes the fire, and stronger than the water is the cloud carrying the water, and stronger than the cloud is the wind carrying the cloud, and stronger than the wind is the Angel who sends it, and stronger than the Angel is the Angel of death who kills the Angels, and stronger than the Angel of death is the death which will cause the Angel of death to die, and stronger than the death is the Command of Allah-azwj Lord-azwj of the worlds Who will Cause the death to die''.[199]

3- كِتَابُ الْغَارَاتِ لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ، عَنِ الشَّعْبِيِّ قَالَ: قَالَ ابْنُ الْكَوَّاءِ لِأَمِيرِ الْمُؤْمِنِينَ ع أَيُّ [شَيْءٍ] خَلْقِ اللَّهِ أَشَدُّ

[198] Bihar Al-Anwaar – V 57 The book of creation - Ch 35 H 1
[199] Bihar Al-Anwaar – V 57 The book of creation - Ch 35 H 2

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Al Shaby who said,

‘Ibn Al-Kawa said to Amir Al-Momineen-asws, ‘Which thing has Allah-azwj Created as the strongest?’

قَالَ إِنَّ أَشَدَّ خَلْقِ اللَّهِ عَشَرَةٌ الْجِبَالُ الرَّوَاسِي وَ الْحَدِيدُ تُنْحَتُ بِهِ الْجِبَالُ وَ النَّارُ تَأْكُلُ الْحَدِيدَ وَ الْمَاءُ يُطْفِئُ النَّارَ وَ السَّحَابُ الْمُسَخَّرُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ تَحْمِلُ الْمَاءَ وَ الرِّيحُ تَقِلُّ السَّحَابَ وَ الْإِنْسَانُ يَغْلِبُ الرِّيحَ يَتَّقِيهَا بِيَدَيْهِ وَ يَذْهَبُ لِحَاجَتِهِ وَ السُّكْرُ يَغْلِبُ الْإِنْسَانَ وَ النَّوْمُ يَغْلِبُ السُّكْرَ وَ الْهَمُّ يَغْلِبُ النَّوْمَ فَأَشَدُّ خَلْقِ رَبِّكَ الْهَمُّ.

He-asws said: ‘The strongest creations of Allah-azwj are ten – the tall mountains, and the iron the mountain can be sculpted by it, and the fires consumes the iron, and the water extinguishes the fire, and the clouds is subdued between the sky and the earth carries the water, and the wind uproots the clouds, and the human being overcomes the wind saving by his body and goes for his needs, and the intoxicant overcomes the human being, and the sleep overcomes the intoxication, and worries overcome the sleep. So the strongest creature of your Lord-azwj is the worry’’.[200]

4- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عِيسَى بْنِ جَعْفَرٍ الْعَلَوِيِّ الْعُمَرِيِّ عَنْ آبَائِهِ عَنْ عُمَرَ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ سُئِلَ مِمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الذَّرَّ الَّذِي يَدْخُلُ فِي كُوَّةِ الْبَيْتِ

(The book) ‘Al Illal’ – From Ahmad Bin Muhammad Al Alawy, from Muhammad Bin Ibrahim Bin Asbaat, from Ahmad Bin Muhammad Bin Ziyad, from Ahmad Bin Muhammad Bin Abdullah, from Isa Bin Ja’far Al Alawy Al Umary, from his fathers,

From Umar son of Ali-asws, from his father Ali-asws Bin Abu Talib-asws having been asked, ‘From what did Allah-azwj Mighty and Majestic Created the particles which tend to enter into the apertures of the house?’

فَقَالَ إِنَّ مُوسَى ع لَمَّا قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِ اسْتَقَرَّ الْجَبَلُ لِنُورِي فَإِنَّكَ سَتَقْوَى عَلَى أَنْ تَنْظُرَ إِلَيَّ وَ إِنْ لَمْ يَسْتَقِرَّ فَلَا تُطِيقُ إِبْصَارِي لِضَعْفِكَ

He-asws said: ‘When Musa-as said: ***‘Lord! Show me (Yourself), to look at You’. [7:143]***. Allah-azwj Mighty and Majestic Said: “If the mountain were to remain stable to My-azwj Noor, then you-as would be strong enough upon looking at Me-azwj, and if it does not remain stable, then you will not be able to endure sighting Me-azwj due to your-as weakness’.

فَلَمَّا تَجَلَّى اللَّهُ تَبَارَكَ وَ تَعَالَى لِلْجَبَلِ تَقَطَّعَ ثَلَاثَ قِطَعٍ فَقِطْعَةٌ ارْتَفَعَتْ فِي السَّمَاءِ وَ قِطْعَةٌ غَاصَتْ تَحْتَ الْأَرْضِ وَ قِطْعَةٌ تَفَتَّتْ فَهَذَا الذَّرُّ مِنْ ذَلِكَ الْغُبَارِ غُبَارِ الْجَبَلِ.

When Allah-azwj Blessed and Exalted Flashed at the mountain, it was cut into three pieces. A piece was raised into the sky, and a piece submerged beneath the earth, and a piece disintegrated. So these particles are from that dust, dust of the mountain’’.[201]

[200] Bihar Al-Anwaar – V 57 The book of creation - Ch 35 H 3
[201] Bihar Al-Anwaar – V 57 The book of creation - Ch 35 H 4

باب 36 الممدوح من البلدان و المذموم منها و غرائبها

CHAPTER 36 – THE PRAISED FROM THE CITIES AND THE CONDEMNED FROM THESE AND THEIR STRANGE ONES

الآيات

The Verses –

يونس وَ لَقَدْ بَوَّأْنا بَنِي إِسْرائِيلَ مُبَوَّأَ صِدْقٍ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ

(Surah) Yunus-as - ***And We had Lodged the Children of Israel in respectable dwellings and We Sustained them from the good things; [10:93]***.

الأنبياء وَ نَجَّيْناهُ وَ لُوطاً إِلَى الْأَرْضِ الَّتِي بارَكْنا فِيها لِلْعالَمِينَ

(Surah) Al Anbiya - ***And We Delivered him and Lut to the land which We had Blessed therein for the worlds [21:71]***.

و قال تعالى وَ لِسُلَيْمانَ الرِّيحَ عاصِفَةً تَجْرِي بِأَمْرِهِ إِلى الْأَرْضِ الَّتِي بارَكْنا فِيها

And the Exalted Said: ***And for Suleyman, the raging wind flowing by his orders to the land wherein We had Blessed, [21:81]***.

المؤمنون وَ آوَيْناهُما إِلى رَبْوَةٍ ذاتِ قَرارٍ وَ مَعِينٍ

(Surah) Al Mominoun - ***and We Sheltered them on a high ground with tranquillity and springs [23:50]***.

القصص آنَسَ مِنْ جانِبِ الطُّورِ ناراً

(Surah) Al Qasas - ***he perceived a fire from the side of the (mount) Toor. [28:29]***.

إلى قوله تعالى فَلَمَّا أَتاها نُودِيَ مِنْ شاطِئِ الْوادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبارَكَةِ مِنَ الشَّجَرَةِ أَنْ يا مُوسى إِنِّي أَنَا اللَّهُ رَبُّ الْعالَمِينَ

Up to Words of the Exalted: ***So when he came to it, We Called out from the shores on the right side of the valley in the spot of the Blessed spot of the tree: "O Musa! I am Allah, Lord of the Words! [28:30]***.

سبأ بَلْدَةٌ طَيِّبَةٌ وَ رَبٌّ غَفُورٌ

(Surah) Saba - ***A good city and a Forgiving Lord [34:15]***.

إلى قوله تعالى وَ جَعَلْنا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها قُرىً ظاهِرَةً

Up to Words of the Exalted: ***And We Made between them and the towns which We had Blessed therein, apparent towns, [34:18]***.

النازعات إِذْ ناداهُ رَبُّهُ بِالْوادِ الْمُقَدَّسِ طُوىً

(Surah) Al Naziaat - ***When his Lord Called him at the Holy valley of Tuwa [79:16]***.

البلد لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ

(Surah) Al Balad - ***No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]***.

التين وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هذَا الْبَلَدِ الْأَمِينِ

(Surah) Al Teen: ***(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]***.

تفسير

(Forbidden) Interpretation (opinionated)

مُبَوَّأَ صِدْقٍ أي مكانا محمودا حسنا و هو بيت المقدس و الشام و قيل يريد به مصر و قال علي بن إبراهيم ردهم إلى مصر و غرق فرعون وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ أي النعم اللذيذة

in respectable dwellings – i.e., praiseworthy place, excellent, and it is Bayt Al-Maqdis and Syria. And it is said, the intent with it is Egypt. And Ali Bin Ibrahim said, 'Return them to Egypt and drowning of Pharaoh[-la] - ***and We Sustained them from the good things; [10:93]*** – i.e. tasty bounties.

إِلَى الْأَرْضِ الَّتِي بارَكْنا فِيها لِلْعالَمِينَ قيل هي أرض الشام أي نجينا إبراهيم و لوطا من كوثا إلى الشام و إنما قال بارَكْنا فِيها لأنها بلاد خصب و قيل إلى أرض بيت المقدس لأن بها مقام الأنبياء و الحاصل أن أكثر أنبياء بني إسرائيل بعثوا في الشام و بيت المقدس فانتشرت في العالمين شرائعهم التي هي مبادئ الخيرات الدينية و الدنيوية

to the land which We had Blessed therein for the worlds [21:71]. It is said, it is the land of Syria, i.e., We[-azwj] Rescued Ibrahim[-as] and Lut[-as] from (town of) Kowsa to Syria. And rather He[-azwj] Said: ***Blessed therein*** – because it is a fertile city. And it is said, to the land of Bayt Al-Maqdis, because at it is the place of the Prophets[-as], and the result is that most of the Prophets[-as] of the children of Israel were Sent in Syria and Bayt Al-Maqdis, and their[-as] Laws spread in the worlds which are the principles of the religious and worldly good deeds.

و قيل نجاهما إلى مكة كما قال إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبارَكاً وَ هُدىً لِلْعالَمِينَ روي ذلك عن ابن عباس

And it is said they survived to Makkah just as He[-azwj] Said: ***Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96]***. That is reported from Ibn Abbas.

إِلَى الْأَرْضِ الَّتِي بارَكْنا فِيها و هي أرض الشام لأنها كانت مأواه كما ذكره المفسرون وَ آوَيْناهُما أي عيسى و أمه إِلى رَبْوَةٍ قال الطبرسي ره أي جعلنا مأواهما مكانا مرتفعا مستويا واسعا و الربوة هي الرملة من فلسطين عن أبي هريرة

to the land which We had Blessed therein [21:71], and it is the land of Syria, because it was his[-as] shelter just as the interpreters have mentioned, ***and We Sheltered them*** – i.e. Isa[-as] and his[-as] mother[-as] –***on a high ground [23:50]***. Al-Tabarsi said, i.e. We[-azwj] Made their[-as] shelter to be a raised place, even, vast, and high ground, it is Al-Ramlah from Palestine – from Abu Hureyra.

و قيل دمشق عن سعيد بن المسيب و قيل مصر عن ابن زيد و قيل بيت المقدس عن قتادة و كعب قال كعب و هي أقرب الأرض إلى السماء و قيل هي حيرة الكوفة و سوادها و القرار مسجد الكوفة و المعين الفرات عن أبي جعفر و أبي عبد الله ع

And it is said, Damascus – from Saeed Bin Al-Musayyab. And it is said Egypt – from Ibn Zayd. And it is said Bayt Al-Maqdis – from Qatadah and Ka'ab. Ka'ab said, 'And it is the closest land to the sky'. And it is said, 'It is Hira of Al-Kufa and its outskirts, and ***with tranquillity*** – is Masjid Al-Kufa - ***and springs [23:50]*** – is the Euphrates – from Abu Ja'far[-asws] and Abu Abdullah[-asws].

و قيل ذاتِ قَرارٍ أي ذات موضع قرار أي هي أرض مستوية يستقر عليها ساكنوها و قيل ذات ثمار لأنه لأجل الثمار يستقر فيها ساكنوها وَ مَعِينٍ ماء جار و ظاهر للعيون.

And it is said - ***with tranquillity*** – i.e., with a place of calmness, i.e., it is an even land, its dwellers are tranquil upon it. And it is said, with fruits, because the reason for the fruits is the tranquillity in it of its dwellers - ***and springs [23:50]*** – is flowing water, and apparent of the springs.

فِي الْبُقْعَةِ الْمُبارَكَةِ قال الطبرسي ره هي البقعة التي قال فيها لموسى فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوادِ الْمُقَدَّسِ طُوىً و إنما كانت مباركة لأنها معدن الوحي و الرسالة و كلام الله تعالى و قيل مباركة كثيرة الثمار و الأشجار و الخير و النعم بها و الأول أصح انتهى

in the Blessed spot of the tree: [28:30]. Al-Tabarsi said, 'It is the spot wherein He[-azwj] Said to Musa[-as]: ***Therefore remove your slippers! You are in the Holy valley of Tuwa! [20:12]***. And rather the Blessing happened because it is a mine of the Revelation and the Message and the Speech of Allah[-azwj] the Exalted. And it is said, Blessing is the abundance of fruits and the trees, and the goodness and the bounties at it. And the first is more correct' – end.

و أقول رُوِيَ فِي التَّهْذِيبِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: شاطِئِ الْوادِ الْأَيْمَنِ الَّذِي ذَكَرَهُ اللَّهُ فِي الْقُرْآنِ هُوَ الْفُرَاتُ وَ الْبُقْعَةِ الْمُبارَكَةِ هِيَ كَرْبَلَاءُ.

And I (Majlisi) am saying, 'It is reported in (the book) 'Al-Tahzeeb' from Al-Sadiq[-asws] having said: '***the shores on the right side of the valley*** – which Allah[-azwj] has Mentioned in the Quran, it is the Euphrates, and – ***Blessed spot [28:30]*** – it is Karbala''.

بَلْدَةٌ طَيِّبَةٌ قيل أي هذه بلدة نزهة أرضها عذبة تخرج النبات و ليست بسبخة و ليس فيها شيء من الهوام المؤذية و قيل أراد به صحة هوائها و عذوبة مائها و سلامة تربتها و أنه ليس فيها حر يؤذي في القيظ و برد يؤذي في الشتاء

A good city [34:15] – 'It is said, i.e., this a pleasant city with fresh land bringing forth the vegetation, and it isn't with swamp, and there isn't anything in it from the harmful vermin.

And it is said, the intent with it is the health of its weather and freshness of its waters, and safety of its soil, and there isn't any heat in it harming in the drought and any cold harming in the winter.

وَ بَيْنَ الْقُرَى الَّتِي بارَكْنا فِيها أي بالتوسعة على أهلها أو بما مر و هي قرى الشام و في تفسير علي بن إبراهيم هي مكة قُرىً ظاهِرَةً أي متواصلة يظهر بعضها لبعض و قد مر تأويل الْقُرَى الَّتِي بارَكْنا فِيها بالأئمة ع و القرى الظاهرة برواة أخبارهم و فقهاء شيعتهم و السير بالعلم آمِنِينَ من الشك و الضلال

and the towns which We had Blessed therein, - with the sameness upon its inhabitant, or with what has passed, and it is a town of Syrian. And in the Tafseer of Ali Bin Ibrahim, it is Makkah. ***apparent towns, [34:18]*** – i.e., connecting the backs of each other, in has passed the interpretation of ***the towns which We had Blessed therein,*** as being the Imams-asws. And the apparent towns by the reports of their-asws Ahadeeth and the jurists of their-asws Shias, and the conduct with the knowledge, secure from the doubts and the straying.

بِالْوادِ الْمُقَدَّسِ أي المطهر طُوىً اسم الوادي الذي كلم الله فيه موسى ع.

in the Holy valley – i.e., purified - ***of Tuwa! [20:12]*** – a name of the valley Allah-azwj had Spoken to Musa-as in it.

لا أُقْسِمُ بِهذَا الْبَلَدِ قال الطبرسي ره أجمع المفسرون على أن هذا قسم بالبلد الحرام وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ و أنت يا محمد مقيم به و هو محلك

No! I do Swear by this city! [90:1]. Al-Tabarsi said, 'The interpreters are united upon that this is a Swear with the Sacred city - ***And you are a dweller in this city [90:2]*** – and you-saww, O Muhammad-as, are staying in it, and it is your-saww neighbourhood.

و هذا تنبيه على أن شرف البلد بشرف من حل فيه من الرسول الداعي إلى توحيده و إخلاص عبادته و بيان أن تعظيمه له و قسمه به لأجله ص و لكونه حالا فيه كما سميت المدينة طيبة لأنها طابت به حيا و ميتا

And this is an alertness upon that the nobility of the city is due to the nobility of the one staying in it, the Rasool-saww, the caller to His-azwj Tawheed, and sincerity of worshipping Him-azwj, and explanation that its reverence is due to him-saww, and His-azwj Swearing by it is due to his-saww reason and for his living in it, just as Al-Medina is named as 'Tayba' (good) because the living and the dead are good in it.

و قيل معناه لا أُقْسِمُ بِهذَا الْبَلَدِ و أنت حل فيه منتهك الحرمة فلم يبق للبلد حرمة حيث هتك حرمتك عن أبي مسلم

And it is said, its meaning ***No! I do not Swear by this city! [90:1]***, and you are living in it, violating the sanctity. So there does not remain any sanctity for the city where your-saww sanctity has been violated – from Abu Muslim.

وَ هُوَ مَرْوِيٌّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ قُرَيْشٌ تُعَظِّمُ الْبَلَدَ وَ تَسْتَحِلُّ مُحَمَّداً فِيهِ فَقَالَ لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ يُرِيدُ أَنَّهُمُ اسْتَحَلُّوكَ فِيهِ فَكَذَّبُوكَ وَ شَتَمُوكَ

And it is reported from Abu Abdullah-asws having said: 'Quraysh used to revere the city and permitted (killing of) Muhammad-saww in it, so He-azwj Said: ***No! I do not Swear by this city!***

[90:1] And you are a dweller in this city [90:2] – Intending that they have legalised (killing) you-saww in it. They belied you-as, and insulted you-asws.

وَ كَانُوا لَا يَأْخُذُ الرَّجُلُ مِنْهُمْ فِيهِ قَاتِلَ أَبِيهِ وَ يَتَقَلَّدُونَ لِحَاءَ شَجَرِ الْحَرَمِ فَيَأْمَنُونَ بِتَقْلِيدِهِمْ إِيَّاه فَاسْتَحَلُّوا مِنْ رَسُولِ اللَّهِ ص مَا لَمْ يَسْتَحِلُّوا مِنْ غَيْرِهِ فَعَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ.

And it was so that the man from them would not even seize the killer of his father in it and were collaring the bark of the tree of the Sanctuary, so they could be safe by their collaring it. They legalised for Rasool-Allah-saww what they did not legalise for anyone else, so Allah-azwj Faulted that upon them''.

و قال قدس سره في قوله سبحانه وَ التِّينِ وَ الزَّيْتُونِ أقسم الله سبحانه بالتين الذي يؤكل و الزيتون الذي يعصر منه الزيت عن ابن عباس و غيره و قيل التين الجبل الذي عليه دمشق و الزيتون الجبل الذي عليه بيت المقدس عن قتادة

And he, may Allah-azwj Santify his soul, said regarding Words of the Glorious: ***(I Swear) by the fig and the olive [95:1]***. Allah-azwj the Glorious Swore by the fig which is eaten, and the olive which the oil is squeezed from it – from Ibn Abbas and others. And it is said, the fig of the mountain upon which is Damascus, and the olive is the mountain upon which is Bayt Al-Maqdis – from Qatada.

و قال عكرمة هما جبلان و إنما سميا بهما لأنهما نبتا بهما و قيل التين مسجد دمشق و الزيتون بيت المقدس عن كعب الأحبار و غيره و قيل التين مسجد نوح ع الذي بنى على الجودي و الزيتون بيت المقدس عن ابن عباس و قيل التين مسجد الحرام و الزيتون المسجد الأقصى عن الضحاك

And Ikrimah (Bin Abu Jahl-la) said, 'These are two mountain, and rather they have been named with this because they grow over there. And it is said the fig is a Masjid of Damascus and the olive is Bayt Al-Maqdis – from Ka'ab Al-Ahbar and others. And it is said the fig is Masjid Noah-as which he-as had built upon (mount) Al-Judy, and the olive is Bayt Al-Maqdis – from Ibn Abbas. And it is said the fig is the Sacred Masjid, and the olive is Masjid Al Aqsa – from Al-Zahaak.

وَ طُورِ سِينِينَ يعني الجبل الذي كلم الله عليه موسى ع عن الحسن و سينين و سيناء واحد و قيل إن سينين معناه المبارك الحسن كأنه قيل جبل الخير الكثير لأنه إضافة تعريف عن مجاهد و قتادة

And (mount) Toor of Sinai [95:2] – meaning the mountain which Allah-azwj Spoke to Musa-as in – from Al-Hassan; and Sinai is singular. And it is said that the Sinai, its meaning is the Blessed. As if Al-Hassan had said it is mountain with a lot of goodness, because it is an additional introduction – from Mujahid and Qatadah.

و قيل معناه كثير النبات و الشجر عن عكرمة و قيل إن كل جبل فيه شجر مثمر فهو سينين و سيناء بلغة النبط عن مقاتل

And it is said, its meaning is, a lot of vegetation and the trees – from Ikrimah (Bin Abu Jahl-la). And it is said that every mountain wherein is a fruit tree, it is Sineen, and Sinai is in the Nabatean language – from Maqatil.

و روي عن موسى بن جعفر ع وَ طُورِ سِينَاءَ.

And it is reported from Musa[asws] Bin Ja'far[asws]: 'And Toor Sinai''

وَ هذَا الْبَلَدِ الْأَمِينِ يعني مكة البلد الحرام يأمن فيه الخائف في الجاهلية و الإسلام فالأمين بمعنى المؤمن مؤمن من يدخله و قيل هو بمعنى الآمن و يؤيده قوله أَنَّا جَعَلْنا حَرَماً آمِناً.

And this secure city [95:3] – meaning Makkah, the Sacred city. There was security in it for the fearing one during the pre-Islamic period and Al-Islam. Thus, the ***secure*** is in the meaning of the safety. Safe is the one who enters it. And it is said, it is in the meaning of the security, and it is supported by His[azwj] Words: ***We Made a secure Sanctuary [29:67]***''.

1- الْكَشِّيُّ، قَالَ وَجَدْتُ بِخَطِّ جَبْرَئِيلَ بْنِ أَحْمَدَ حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مَيْمُونِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عَلِيّاً ع لَمَّا أَرَادَ الْخُرُوجَ مِنَ الْبَصْرَةِ قَامَ عَلَى أَطْرَافِهَا ثُمَّ قَالَ لَعَنَكِ اللَّهُ يَا أَنْتَنَ الْأَرْضِ تُرَاباً وَ أَسْرَعَهَا خَرَاباً وَ أَشَدَّهَا عَذَاباً فِيكِ الدَّاءُ الدَّوِيُّ

Al Kashi said, 'I found in the handwriting of Jibraeel Bin Ahmad, 'It is narrated to me by Muhammad Bin Isa, from Muhammad Bin Al Fuzeyl, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Maymoun Bin Abdullah,

'From Abu Abdullah[asws] having said: 'When Ali[asws] wanted to go out from Al-Basra, he[asws] stood at its outskirts, then said: 'May Allah[azwj] Curse you, O land of the stinkiest of the soils and quickest in ruination, and severest of Punishment! In you there is the crippling disease!'

قِيلَ مَا هُوَ يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ كَلَامُ الْقَدَرِ الَّذِي فِيهِ الْفِرْيَةُ عَلَى اللَّهِ وَ بُغْضُنَا أَهْلَ الْبَيْتِ وَ فِيهِ سَخَطُ اللَّهِ وَ سَخَطُ نَبِيِّهِ وَ كِذْبُهُمْ عَلَيْنَا أَهْلَ الْبَيْتِ وَ اسْتِحْلَالُهُمُ الْكَذِبَ عَلَيْنَا.

It was said, 'What is it, O Amir Al-Momineen[asws]?' He[asws] said: 'The talk of pre-Determination in which is fabrication upon Allah[azwj] and hatred for us[asws], People[asws] of the Household, and in it is Wrath of Allah[azwj] and anger of His[azwj] Prophet[saww], and their lying upon us[asws] People[asws] of the Household, and their legalising the lies upon us[asws]!''[202]

2- مَعَانِي الْأَخْبَارِ، وَ الْخِصَالُ، عَنِ الْحُسَيْنِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةً فَقَالَ عَزَّ وَ جَلَ وَ التِّينِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هذَا الْبَلَدِ الْأَمِينِ فَالتِّينُ الْمَدِينَةُ وَ الزَّيْتُونُ بَيْتُ الْمَقْدِسِ وَ طُورُ سِينِينَ الْكُوفَةُ وَ هذَا الْبَلَدِ الْأَمِينِ مَكَّةُ الْخَبَرَ.

(The books) 'Ma'any Al Akhbar', and 'Al Khisaal' – from Al-Husayn Bin Idrees, from his father, from Muhammad Bin Ahmad Al Ashary, from Abu Abdullah Al Rzay, from Al-Hassan Bin Ali Bin Abu Usman, from Musa Bin Bakr,

'From Abu Al-Hassan[asws] the 1st having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Chose four from the cities. The Mighty and Majestic Said: '***(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]***. So the fig is Al-Medina, and the olive is Bayt Al-Maqdis, and (mount) Toor of Sinai is Al-Kufa, ***And this secure city [95:3]***, is Makkah' – the Hadeeth''.[203]

[202] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 1
[203] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 2

1- كَمَا رَوَى الشَّيْخُ فِي التَّهْذِيبِ بِإِسْنَادِهِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع أَنْ أَخْرِجُونِي إِلَى الظَّهْرِ فَإِذَا تَصَوَّبَتْ أَقْدَامُكُمْ وَ اسْتَقْبَلَتْكُمْ رِيحٌ فَادْفِنُونِي وَ هُوَ أَوَّلُ طُورِ سَيْنَاءَ فَفَعَلُوا ذَلِكَ.

Just as is reported by the Sheykh in (the book) 'Al Tahzeeb', by his chain from Al Sumali,

'From Abu Ja'far[asws] having said: 'It was in a bequest of Amir Al-Momineen[asws]: 'Bring me[asws] out to the back (of Al-Kufa). When your feet are straightened and a wind faces you all, then bury me[asws], and it is the first (mount) Toor of Sinai'. They did that''.[204]

3- الْمَجَالِسُ، لِابْنِ الشَّيْخِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ أَبِي فَاخِتَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ ع بَكَتْ عَلَيْهِ السَّمَاوَاتُ السَّبْعُ وَ الْأَرَضُونَ السَّبْعُ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَنْ يَتَقَلَّبُ فِي الْجَنَّةِ وَ النَّارِ وَ مَا يُرَى وَ مَا لَا يُرَى إِلَّا ثَلَاثَةَ أَشْيَاءَ الْبَصْرَةَ وَ دِمَشْقَ وَ آلَ الْحَكَمِ بْنِ الْعَاصِ الْخَبَرَ.

(The book) 'Al Majalis' of Ibn Al Sheykh, from his father, from Al Mufeed, from Ahmad Bin Muhammad Bin Al Waleed, from his father, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Al-Hassan Bin Abu Fakhta,

'From Abu Abdullah[asws] having said: 'When Al-Husayn[asws] was killed, the seven skies cried upon him[asws] and so did the seven earths and whatever is in these, and whatever is between these. And the one turning in the Paradise and the Fire, and what will he see (opposite to crying), and he will not see except three things (who did not cry)– Al-Basra, and Damascus, and the family of Al Hakam Bin Al Aas' – the Hadeeth''.[205]

4- الْعِلَلُ، فِي خَبَرِ الشَّامِيِّ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ أَكْرَمِ وَادٍ عَلَى وَجْهِ الْأَرْضِ فَقَالَ لَهُ وَادٍ يُقَالُ لَهُ سَرَانْدِيبُ سَقَطَ فِيهِ آدَمُ مِنَ السَّمَاءِ وَ سَأَلَهُ عَنْ شَرِّ وَادٍ عَلَى وَجْهِ الْأَرْضِ فَقَالَ وَادٍ بِالْيَمَنِ يُقَالُ لَهُ بَرَهُوتُ وَ هُوَ مِنْ أَوْدِيَةِ جَهَنَّمَ.

(The book) 'Al Illal' –

'In a Hadeeth of the Syrian having asked Amir Al-Momineen[asws] about the most honourable valley upon the surface of the earth. He[asws] said to him: 'A valley called Sarandeeb. Adam[as] fell into it from the sky'. And he asked him[asws] about the evilest valley upon the surface of the earth. He[asws] said: 'A valley in Al-Yemen called Barhout, and it is from the valleys of Hell''.[206]

5- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ بُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ الضَّرِيرِ عَنِ الْأَعْمَشِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: سِتَّةَ عَشَرَ صِنْفاً مِنْ أُمَّةِ جَدِّي لَا يُحِبُّونَا وَ لَا يُحَبِّبُونَا إِلَى النَّاسِ

(The book) 'Al Khisaal' – From Ahmad Bin Al-Hassan Al Qattan, and Ali Bin Ahmad Bin Musa, from Ahmad Bin yahya Bin Zakariya Al Qattan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya Al Zareer, from Al Amsh,

[204] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 2 a
[205] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 3
[206] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 4

‘From Ja’far-asws Bin Muhammad-asws having said: ‘There are sixteen types (sects) from the community of my-asws grandfather-saww who neither love us-asws nor make us-asws to be beloved to the people’.

إِلَى أَنْ قَالَ وَ أَهْلُ مَدِينَةٍ تُدْعَى سِجِسْتَانَ هُمْ لَنَا أَهْلُ عَدَاوَةٍ وَ نَصْبٍ وَ هُمْ شَرُّ الْخَلْقِ وَ الْخَلِيقَةِ عَلَيْهِمْ مِنَ الْعَذَابِ مَا عَلَى فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ

Up to he-asws said: ‘And the people of the city called Sijistan, they are the people of enmity towards us-asws and hostility, and they are evilest of the creatures and manners. Upon them from the Punishment is what is upon Pharaoh-la, and Haman-la, ad Qaroun-la.

وَ أَهْلُ مَدِينَةٍ تُدْعَى الرَّيَّ هُمْ أَعْدَاءُ اللَّهِ وَ أَعْدَاءُ رَسُولِهِ وَ أَعْدَاءُ أَهْلِ بَيْتِهِ يَرَوْنَ حَرْبَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ص جِهَاداً وَ مَا لَهُمْ مَغْنَماً وَ لَهُمْ عَذَابُ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذابٌ مُقِيمٌ

And people of a city called Al-Rayy, they are enemies of Allah-azwj and enemies of His-saww Rasool-saww, and enemies of People-asws of his-saww Household. They are viewing the ruination of the People-asws of the Household of Rasool-Allah-saww as Jihad. And there is no gain for them, and for them is debasing Punishment in the life of the world and the Hereafter, and for them is ever-lasting Punishment.

وَ أَهْلُ مَدِينَةٍ تُدْعَى الْمَوْصِلَ هُمْ شَرُّ مَنْ عَلَى وَجْهِ الْأَرْضِ وَ أَهْلُ مَدِينَةٍ تُسَمَّى الزَّوْرَاءَ تُبْنَى فِي آخِرِ الزَّمَانِ يَسْتَشْفُونَ بِدِمَائِنَا وَ يَتَقَرَّبُونَ بِبُغْضِنَا يُوَالُونَ فِي عَدَاوَتِنَا وَ يَرَوْنَ حَرْبَنَا فَرْضاً وَ قِتَالَنَا حَتْماً

And people of a city called Al-Mosul, they are evilest of the ones upon the surface of the earth. And people of a city named as Al-Zowra’a, to be built at the end of times, they would be healing with our-asws blood and drawing closer (to each other) by hating us-asws, befriending (each other) in our-asws enmity, and viewing war against us-asws as an obligation, and fighting us as a definite decree.

يَا بُنَيَّ فَاحْذَرْ هَؤُلَاءِ ثُمَّ احْذَرْهُمْ فَإِنَّهُ لَا يَخْلُو اثْنَانِ مِنْهُمْ بِأَحَدٍ مِنْ أَهْلِكَ إِلَّا هَمُّوا بِقَتْلِهِ الْخَبَرَ.

O my-asws son-asws! Beware of them, then beware of them, for no two of them would be alone with one of your-asws family members except they would think of killing him’ – the Hadeeth’’.[207]

6- الْعِلَلُ، عَنْ عَلِيِّ بْنِ عَبْدِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى وَ الْفَضْلِ بْنِ عَامِرٍ 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 قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ حَمَلَنِي جَبْرَئِيلُ عَلَى كَتِفِهِ الْأَيْمَنِ

(The book) ‘Al Illal’ – From Ali Bin Abdul Waraq, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Al Fazl Bin Aamir, from Suleyman Bin Muqbil, from Muhammad Bin Ziyad Al Azdy, from Isa Bin Abdullah Al Ashary,

[207] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 5

‘From Al-Sadiq Ja’far[-asws] Bin Muhammad[-asws] having said: ‘It is narrated to me[-asws] by my[-asws] father[-asws], from my[-asws] grandfather[-asws] having said: ‘Rasool-Allah[-saww] said: ‘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 قَالَ بُقْعَةُ شِيعَتِكَ وَ شِيعَةِ وَصِيِّكَ عَلِيٍّ

I[-saww] looked at a spot of the earth, a red mountain of excellent colour than the saffron, and more aromatic fragrance than the musk. There was an old man in it, upon his head was a cap. I[-saww] said to Jibraeel[-as]: ‘What is this red spot which it is of a more excellent colour than the saffron, and more aromatic fragrance than the musk?’ He[-as] said: ‘A spot of your[-saww] Shias and Shias of your[-saww] successor[-asws] Ali[-asws]’.

فَقُلْتُ مَنِ الشَّيْخُ صَاحِبُ الْبُرْنُسِ قَالَ إِبْلِيسُ قُلْتُ فَمَا يُرِيدُ مِنْهُمْ قَالَ يُرِيدُ أَنْ يَصُدَّهُمْ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ يَدْعُوَهُمْ إِلَى الْفِسْقِ وَ الْفُجُورِ

I said, ‘Who is the old man, owner of the cap?’ He[-as] said: ‘Iblees[-la]’. I[-saww] said: ‘So what does he[-la] want with them?’ He[-as] said: ‘He[-la] intends to block them from the Wilayah of Amir Al-Momineen[-asws] and call them to the mischief and the immorality’.

فَقُلْتُ يَا جَبْرَئِيلُ أَهْوِ بِنَا إِلَيْهِمْ 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 قُمَ.

I[-saww] said: ‘O Jibraeel[-as]! Let us swoop down towards them’. We swooped down to them quicker than the flash of lightning and the blink of an eye. I[-saww] said: ‘Stand up, O accursed, and participate with their enemies in their wealth and their children and their wives, for my[-saww] Shias and Shias of Ali[-asws], there is no authority for you[-la] upon them!’ So it was named as Qum’’.[208]

7- الْإِخْتِصَاصُ، رَوَى عَلِيُّ بْنُ مُحَمَّدٍ الْعَسْكَرِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ نَظَرْتُ إِلَى قُبَّةٍ مِنْ لُؤْلُؤٍ لَهَا أَرْبَعَةُ أَرْكَانٍ وَ أَرْبَعَةُ أَبْوَابٍ كَأَنَّهَا مِنْ إِسْتَبْرَقٍ أَخْضَرَ

(The book) ‘Al Ikhtisas’ –

It is reported by Ali[-asws] Bin Muhammad Al-Askari[-asws], from his[-asws] father[-asws], from his[-asws] grandfather[-asws], from Amir Al-Momineen[-asws] having said: ‘Rasool-Allah[-saww] said: ‘When there was an ascension with me[-saww] to the fourth sky, I[-saww] looked at a dome of pearls having four corners for it and four doors, as if these were or green brocade.

قُلْتُ يَا جَبْرَئِيلُ مَا هَذِهِ الْقُبَّةُ الَّتِي لَمْ أَرَ فِي السَّمَاءِ الرَّابِعَةِ أَحْسَنَ مِنْهَا فَقَالَ حَبِيبِي مُحَمَّدٌ هَذِهِ صُورَةُ مَدِينَةٍ يُقَالُ لَهَا قُمُّ يَجْتَمِعُ فِيهَا عِبَادُ اللَّهِ الْمُؤْمِنُونَ يَنْتَظِرُونَ مُحَمَّداً وَ شَفَاعَتَهُ لِلْقِيَامَةِ وَ الْحِسَابِ يَجْرِي عَلَيْهِمُ الْغَمُّ وَ الْهَمُّ وَ الْأَحْزَانُ وَ الْمَكَارِهُ

I[-saww] said: ‘O Jibraeel[-as]! What is this dome which I[-saww] have not seen in the fourth sky any more excellent that it?’ He[-as] said: ‘My[-as] beloved Muhammad[-saww]! This is an image of a city called Qum. The Momineen servants of Allah[-azwj] will be gathering to it awaiting Muhammad[-

[208] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 6

saww and his-saww intercession for the Qiyamah, and the Reckoning. The sorrows, and the worries, and the grief and the hardships would flow upon them'.

قَالَ فَسَأَلْتُ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيَّ ع مَتَى يَنْتَظِرُونَ الْفَرَجَ قَالَ إِذَا ظَهَرَ الْمَاءُ عَلَى وَجْهِ الْأَرْضِ.

He (the narrator) said, 'I asked Ali Bin Muhammad Al-Askari-asws, 'When will they be awaiting the relief (Al Qaim-ajfj)?' He-asws said: 'When the water appears upon the surface of the earth''.[209]

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ السُّكَيْنِيِّ عَنْ أَبِي سَعِيدٍ الْبَجَلِيِّ عَنْ عَبْدِ الْمَلِكِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: لَمَّا بَلَغَ أَمِيرَ الْمُؤْمِنِينَ ع أَمْرُ مُعَاوِيَةَ وَ أَنَّهُ فِي مِائَةِ أَلْفٍ قَالَ مِنْ أَيِّ الْقَوْمِ قَالُوا مِنْ أَهْلِ الشَّامِ قَالَ لَا تَقُولُوا مِنْ أَهْلِ الشَّامِ وَ لَكِنْ قُولُوا مِنْ أَهْلِ الشُّومِ هُمْ أَبْنَاءُ مِصْرَ لُعِنُوا عَلَى لِسَانِ دَاوُدَ ع فَجَعَلَ اللَّهُ مِنْهُمُ الْقِرَدَةَ وَ الْخَنَازِيرَ الْخَبَرَ.

Tafseer Ali Bin Ibrahim – From Al-Husayn Bin Abdullah Al Sukayni, from Abu Saeed Al Bajaly, from Abdul Malik Bin Haroun,

'From Abu Abdullah-asws, from his-asws forefathers-asws, may the Salawaat of Allah-azwj be upon them-asws, said: 'When the matter of Muawiya reached Amir Al-Momineen-asws, and he was among one hundred thousand (soldiers), he-asws said: 'From which (part) are the people?' They said, 'From the people of Syria'. He-asws said: 'Do not be saying, 'From the people of Syria', but say, 'From the people of evil omen'. They are sons of Egypt having been cursed upon the tongue of Dawood-as, so Allah-azwj ***Made from them, the monkey, and the pig, [5:60]*** – the Hadeeth''.[210]

9- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْبَزَنْطِيِّ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ السَّلَامُ إِنَّ أَهْلَ مِصْرَ يَزْعُمُونَ أَنَّ بِلَادَهُمْ مُقَدَّسَةٌ

(The book) 'Qurb Al Asnaad' – From Ahmad Bin Muhammad Bin Isa, from Al Bazanty who said,

'I said to Al-Reza-asws, may the greetings be upon him-asws, 'The people of Egypt are claiming that their city is Holy'.

قَالَ وَ كَيْفَ ذَلِكَ قُلْتُ جُعِلْتُ فِدَاكَ يَزْعُمُونَ أَنَّهُ يُحْشَرُ مِنْ جِيلِهِمْ سَبْعُونَ أَلْفاً يَدْخُلُونَ الْجَنَّةَ ... بِغَيْرِ حِسابٍ

He-asws said: 'And how is that so?' I said, 'May I be sacrificed for you-asws! They are claiming that from their generations, seventy thousand would be Resurrected, entering the Paradise without any Reckoning'.

قَالَ لَا لَعَمْرِي مَا ذَاكَ كَذَلِكَ وَ مَا غَضِبَ اللَّهُ عَلَى بَنِي إِسْرَائِيلَ إِلَّا أَدْخَلَهُمْ مِصْرَ وَ لَا رَضِيَ عَنْهُمْ إِلَّا أَخْرَجَهُمْ مِنْهَا إِلَى غَيْرِهَا وَ لَقَدْ أَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى إِلَى مُوسَى ع أَنْ يُخْرِجَ عِظَامَ يُوسُفَ مِنْهَا

He-asws said: 'No, by my-asws life! That is not like that, and Allah-azwj was not Wrathful upon the children of Israel except their entering Egypt, and was not Pleased from them except their

[209] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 7
[210] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 8

exit from it to somewhere else. And Allah-azwj Blessed and Exalted had Revealed to Musa-as: 'Extract the bones of Yusuf-as from it!"

فَاسْتَدَلَّ مُوسَى عَلَى مَنْ يَعْرِفُ الْقَبْرَ فَدُلَّ عَلَى امْرَأَةٍ عَمْيَاءَ زَمِنَةٍ فَسَأَلَهَا مُوسَى أَنْ تَدُلَّهُ عَلَيْهِ فَأَبَتْ إِلَّا عَلَى خَصْلَتَيْنِ فَيَدْعُو اللَّهَ فَيُذْهِبَ زَمَانَتَهَا وَ يُصَيِّرَهَا مَعَهُ فِي الْجَنَّةِ فِي الدَّرَجَةِ الَّتِي هُوَ فِيهَا

Musa-as sought to be pointed to the one who knew the grave. He-as was pointed to an old blind woman. Musa-as asked her to point him-as to it. She refused except upon two characteristics. He-as should supplicated to Allah-azwj to do away with her old age and make her to be with him-as in the Paradise in the very rank which he-as would be in.

فَأَعْظَمَ ذَلِكَ مُوسَى فَأَوْحَى اللَّهُ إِلَيْهِ وَ مَا يَعْظُمُ عَلَيْكَ مِنْ هَذَا أَعْطِهَا مَا سَأَلَتْ فَفَعَلَ فَتَوَعَّدَتْهُ طُلُوعَ الْقَمَرِ فَحَبَسَ اللَّهُ الْقَمَرَ حَتَّى جَاءَ مُوسَى لِمَوْعِدِهِ فَأَخْرَجَهُ مِنَ النِّيلِ فِي سَفَطِ مَرْمَرٍ فَحَمَلَهُ مُوسَى ع

That was grievous upon Musa-as. Allah-azwj Revealed to him-as: "And what is so grievous upon you-as from this? Give her whatever she is asking for!" He-as did so. She promised him at the rising of the moon. Allah-azwj Withheld the moon until Musa-as came to his-as appointment. He-as extracted him-as (Bones of Yusuf-as) from the Nile in a marble container. Musa-as carried him-as.

وَ لَقَدْ قَالَ رَسُولُ اللَّهِ ص لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا وَ لَا تَأْكُلُوا فِي فَخَّارِهَا فَإِنَّهُ يُورِثُ الذِّلَّةَ وَ يُذْهِبُ الْغَيْرَةَ قُلْنَا لَهُ قَدْ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَالَ نَعَمْ.

And Rasool-Allah-saww had said: 'Neither wash your heads with its clay nor be eating in its pottery, for it would inherit the disgrace and the self-esteem would be gone'. We said to him-asws, 'Rasool-Allah-saww had said that?' He-asws said: 'Yes''.[211]

10- الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدٍ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَرَضَ وَلَايَتَنَا عَلَى أَهْلِ الْأَمْصَارِ فَلَمْ يَقْبَلْهَا إِلَّا أَهْلُ الْكُوفَةِ.

(The book) 'Al Basaair' – From Ahmad Bin Muhammad, from Ibn Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah-asws having said: 'Allah-azwj Presented our-asws Wilayah to the people of the cities, but no one accept it except the people of Al-Kufa''.[212]

11- الْبَصَائِرُ، عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ سِنَانٍ عَنْ عُتَيْبَةَ بَيَّاعِ الْقَصَبِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ وَلَايَتَنَا عُرِضَتْ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ وَ الْأَمْصَارِ مَا قَبِلَهَا قَبُولَ أَهْلِ الْكُوفَةِ.

(The book) 'Al Basaair' – From Yaqoub Bin Yazeed, from Ibn Sinan, from Uteyba Baya Al Qasab, from Abu Baseer who said,

[211] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 9
[212] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 10

‘I heard Abu Abdullah-asws saying: ‘Our-asws Wilayah was presented unto the skies and the earth and the mountains and the cities. None accepted it with a (complete) acceptance except people of Al-Kufa’’.[213]

12- النهج، نهج البلاغة مِنْ كَلَامٍ لَهُ ع فِي ذِكْرِ الْكُوفَةِ كَأَنِّي بِكِ يَا كُوفَةُ تُمَدِّينَ مَدَّ الْأَدِيمِ الْعُكَاظِيِّ تُعْرَكِينَ بِالنَّوَازِلِ وَ تُرْكَبِينَ بِالزَّلَازِلِ وَ إِنِّي لَأَعْلَمُ أَنَّهُ مَا أَرَادَ بِكِ جَبَّارٌ سُوءًا إِلَّا ابْتَلَاهُ اللَّهُ بِشَاغِلٍ وَ رَمَاهُ بِقَاتِلٍ.

(The book) ‘Nahj Al Balagah’ –

‘From a speech of his-asws in mentioning Al-Kufa: ‘It is as if I-asws am with you O Kufa! You are being stretched like the leather of Al-Ukazi (market). You are being scraped with the calamities and are afflicted with the troubles, and I-asws know that no tyrant would intend you with evil except Allah-azwj would involve him with the pre-occupations and shoot at him with a killer’’.[214]

وَ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: هَذِهِ مَدِينَتُنَا وَ مَحَلُّنَا وَ مَقَرُّ شِيعَتِنَا.

And it is reported from Amir Al-Momineen-asws having said: ‘This is our city and our neighbourhood and a settlement of our-asws Shias’’.[215]

وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: تُرْبَةٌ تُحِبُّنَا وَ نُحِبُّهَا.

And from Al-Sadiq-asws having said: ‘A soil loving us-asws and we-asws love it’’.[216]

وَ عَنْهُ ع اللَّهُمَّ ارْمِ مَنْ رَمَاهَا وَ عَادِ مَنْ عَادَاهَا.

And from him-asws: ‘O Allah-azwj! Shoot at the one who shoots at it, and be Inimical to the one being inimical with it!’’[217]

13- الْقَصَصُ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ بِإِسْنَادِهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَبُو جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا يَقُولُ نِعْمَ الْأَرْضُ الشَّامُ وَ بِئْسَ الْقَوْمُ أَهْلُهَا الْيَوْمَ وَ بِئْسَ الْبِلَادُ مِصْرُ أَمَا إِنَّهَا سِجْنٌ مَنْ سَخِطَ اللَّهُ عَلَيْهِ مِنْ بَنِي إِسْرَائِيلَ وَ لَمْ يَكُنْ دَخَلَ بَنُو إِسْرَائِيلَ مِصْرَ إِلَّا مِنْ سَخْطَةٍ وَ مَعْصِيَةٍ مِنْهُمْ لِلَّهِ

(The book) ‘Al Qasas’ – By the chain to Al Sadouq, by his chain from Ibn Mahboub, from Dawood Al Razzy,

‘From Abu Abdullah-asws having said: ‘Abu Ja’far-asws, may the Salawaat of Allah-azwj be upon them-asws both, said: ‘Best of the lands is Syrian, and evilest of the people are its people today; and evilest of the cities is Egypt. But, it is a prison from the Wrath of Allah-azwj upon it from the children of Israel, and the children of Israel did not happen to enter Egypt except from Wrath and disobedience from them to Allah-azwj.

[213] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 11
[214] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 12 a
[215] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 12 b
[216] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 12 c
[217] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 12 d

لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ يَعْنِي الشَّامَ فَأَبَوْا أَنْ يَدْخُلُوهَا وَ عَصَوْا فَتَاهُوا فِي الْأَرْضِ أَرْبَعِينَ سَنَةً

(This is) because Allah-azwj Mighty and Majestic Said: ***O people! Enter the Holy land which Allah has Prescribed for you [5:21]*** – meaning Syria. But they refused to enter it and disobeyed, so they roamed in the earth for forty years'.

قَالَ وَ مَا كَانَ خُرُوجُهُمْ مِنْ مِصْرَ وَ دُخُولُهُمُ الشَّامَ إِلَّا مِنْ بَعْدِ تَوْبَتِهِمْ وَ رِضَا اللَّهِ عَنْهُمْ

He-asws said: 'Their exit from Egypt and their entering Syrian did not take place except from after their repenting and Allah-azwj being Pleased with them'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِ إِنِّي أَكْرَهُ أَنْ آكُلَ شَيْئاً طُبِخَ فِي فَخَّارِ مِصْرَ وَ مَا أُحِبُّ أَنْ أَغْسِلَ رَأْسِي مِنْ طِينِهَا مَخَافَةَ أَنْ تُورِثَنِي تُرْبَتُهَا الذُّلَّ وَ تَذْهَبَ بِغَيْرَتِي.

Then Abu Ja'far-asws, may the Salawaat of Allah-azwj be upon him-asws, said: 'I-asws dislike to eat anything cooked in a pottery of Egypt, and I-asws do not like to wash my-asws head from its clay (container), fearing that its dust may cause me-asws to inherit the disgrace, and my-asws self-esteem would be gone''.[218]

14- الْقَصَصُ، بِالْإِسْنَادِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَسْبَاطٍ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِي إِبْرَاهِيمَ الْمَوْصِلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ بَنِيَ يُنَازِعُنِي مِصْرَ فَقَالَ مَا لَكَ وَ مِصْرَ أَ مَا عَلِمْتَ أَنَّهَا مِصْرُ الْحُتُوفِ وَ لَا أَحْسَبُهُ إِلَّا قَالَ يُسَاقُ إِلَيْهَا أَقْصَرُ النَّاسِ أَعْمَاراً.

(The book) 'Al Qasas' – By his chain to Al Sadouq, from his father, from Sa'ad, from Ibn Abu Al Khattab, from Ibn Asbaat, from Al-Husayn Bin Ahmad, from Abu Ibrahim Al Mowsily who said,

'I said to Abu Abdullah-asws, 'My son is quarrelling with me regarding Egypt'. He-asws said: 'What is it to you and Egypt? Don't you know it is a city of the dead?' And I do not reckon except that he-asws said: 'The people with the shortest of lives are driven to it''.[219]

15- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْخُضَيْرِ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص انْتَحُوا مِصْرَ وَ لَا تَطْلُبُوا الْمَكْثَ فِيهَا وَ لَا أَحْسَبُهُ إِلَّا قَالَ وَ هُوَ يُورِثُ الدِّيَاثَةَ.

And from him, by this chain from Ibn Asbaat, from Ahmad Bin Muhammad Bin Al Huzeyr, from Yahya Bin Abdullah Bi Al-Hassan, raising it, said,

'Rasool-Allah-saww said: 'Stay away from Egypt and do not seek to remain in it!' And I do not reckon except he-saww said: 'And it inherits the unfaithfulness''.[220]

16- الْقَصَصُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ أَسْبَاطٍ عَنْ أَبِي الْحَسَنِ ع قَالَ: لَا تَأْكُلُوا فِي فَخَّارِهَا وَ لَا تَغْسِلُوا رُءُوسَكُمْ بِطِينِهَا فَإِنَّهَا تُورِثُ الذِّلَّةَ وَ تَذْهَبُ بِالْغَيْرَةِ.

(The book) 'Al Qasas' – By the preceding chain from Ibn Asbaat,

[218] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 13
[219] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 14
[220] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 15

‘From Abu Al-Hassan-asws having said: ‘Do not be eating in its pottery or be washing your heads with its clay (utensil), for it would inherit the disgrace and the self-esteem would be gone’’.[221]

17- كَامِلُ الزِّيَارَةِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عُثْمَانَ عَنْ عَبْدِ الْجَبَّارِ عَنْ أَبِي سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ وَ يُونُسَ وَ أَبِي سَلَمَةَ السَّرَّاجِ وَ الْمُفَضَّلِ بْنِ عُمَرَ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمَّا مَضَى أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا بَكَى عَلَيْهِ جَمِيعُ مَا خَلَقَ اللَّهُ إِلَّا ثَلَاثَةَ أَشْيَاءَ الْبَصْرَةَ وَ دِمَشْقَ وَ آلَ عُثْمَانَ.

(The book) ‘Kamil Al Ziyaraat’ – From his father, from Sa’ad Bin Abdullah, from Al-Husayn Bin Ubeydullah, from Al-Hassan Bin Ali Bin Abu Usman, from Abdul Jabbar, from Abu Saeed, from Al-Husayn Bin Suweyr, and Yunus, and Abu Salama Al Sarraj, and Al Mufazzal Bin Umar. They said,

‘We heard Abu Abdullah-asws saying: ‘When Abu Abdullah Al-Husayn Bin Ali-asws, may the Salawaat of Allah-azwj be upon them-asws both, passed away, the entirety of what Allah-azwj has Created, cried, except for three things – Al-Basra, and Damascus, and the progeny of Usman’’.[222]

18- الْكَشِّيُّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ مَعاً عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ حَمْزَةَ عَنْ عِمْرَانَ الْقُمِّيِّ عَنْ حَمَّادٍ النَّابِ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ نَحْنُ جَمَاعَةٌ إِذْ دَخَلَ عَلَيْهِ عِمْرَانُ بْنُ عَبْدِ اللَّهِ الْقُمِّيُّ فَسَأَلَهُ وَ بَرَّهُ وَ بَشَّهُ فَلَمَّا أَنْ قَامَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَنْ هَذَا الَّذِي بَرَرْتَ بِهِ هَذَا الْبِرَّ

Al Kashi – From Muhammad Bin Masoud, and Ali Bin Muhammad both together, from Al-Husayn Bin Ubeydullah, from Abdullah Bin Ali, from Ahmad Bin Hamza, from Imran Al Qummi, from Hammad Al Naab who said,

‘We were in the presence of Abu Abdullah-asws, and we were a group, when Imran Bin Abdullah Al-Qummi entered. He asked him-asws, and he-asws was righteous with him and smiled at him. When he stood up, I said to Abu Abdullah-asws, ‘Who is this one whom you-asws were righteous with him with this righteousness (welcoming)?’

فَقَالَ مِنْ أَهْلِ الْبَيْتِ النُّجَبَاءِ يَعْنِي أَهْلَ قُمَّ مَا أَرَادَهُمْ جَبَّارٌ مِنَ الْجَبَابِرَةِ إِلَّا قَصَمَهُ اللَّهُ.

He-asws said: ‘From the people of the household of the captains, meaning the people of Qum. No tyrant from the tyrants would intend them (with evil) except Allah-azwj would Break him’’.[223]

19- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ حَمْزَةَ عَنِ الْمَرْزُبَانِ بْنِ عِمْرَانَ عَنْ أَبَانِ بْنِ عُثْمَانَ قَالَ: دَخَلَ عِمْرَانُ بْنُ عَبْدِ اللَّهِ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ كَيْفَ أَنْتَ وَ كَيْفَ وُلْدُكَ وَ كَيْفَ أَهْلُكَ وَ كَيْفَ بَنُو عَمِّكَ وَ كَيْفَ أَهْلُ بَيْتِكَ ثُمَّ حَدَّثَهُ مَلِيّاً

And from him, by this chain from Ahmad Bin Hamza, from Al Marzuban Bin Imran, from Aban Bin Usman who said,

[221] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 16
[222] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 17
[223] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 18

‘Imran Bin Abdullah entered to see Abu Abdullah-asws. He-asws said to him: ‘How are you, and how are your children, and how is your family, and how are the son of your uncle, and how are your family members?’ Then he-asws discussed with him for a while.

فَلَمَّا خَرَجَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَنْ هَذَا قَالَ هَذَا نَجِيبُ قَوْمِ النُّجَبَاءِ مَا نَصَبَ لَهُمْ جَبَّارٌ إِلَّا قَصَمَهُ اللَّهُ.

When he went out, it was said to Abu Abdullah-asws, ‘Who is this?’ He-asws said: ‘This is a captain of excellent people. No tyrant would establish hostility to them except Allah-azwj would Break him’’.[224]

20- كِتَابُ تَارِيخِ قُمَّ تَأْلِيفِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الْقُمِّيِّ، قَالَ رَوَى سَعْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خَلَفٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعْدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْخُزَاعِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ سُئِلَ أَبُو عَبْدِ اللَّهِ ع أَيْنَ بِلَادُ الْجَبَلِ فَإِنَّا قَدْ رُوِّينَا أَنَّهُ إِذَا رُدَّ إِلَيْكُمُ الْأَمْرُ يُخْسَفُ بِبَعْضِهَا

The book ‘Tareekh Qum’ compiled by Al-Hassan Bin Muhammad Al-Hassan Al Qumi who said, ‘It is reported by Sa’ad Bin Abdullah Bin Abu Khalaf, from Al-Hassan Bin Muhammad Bin Sa’ad, from Al-Hassan Bin Ali Al Khuzaie, from Abdullah Bin Sinan,

‘Abu Abdullah-asws was asked, ‘Where is the city of Al-Jabal? We have been reporting that when the command is returned to you-asws (Imams-asws), part of it would be submerged’.

فَقَالَ إِنَّ فِيهَا مَوْضِعاً يُقَالُ لَهُ بَحْرٌ وَ يُسَمَّى بِقُمَّ وَ هُوَ مَعْدِنُ شِيعَتِنَا فَأَمَّا الرَّيُّ فَوَيْلٌ لَهُ مِنْ جَنَاحَيْهِ وَ إِنَّ الْأَمْنَ فِيهِ مِنْ جِهَةِ قُمَّ وَ أَهْلِهِ

He-asws said: ‘There is a place in it called Bahr, and it is named as Qum, and it is a mine of our-asws Shias. As for Al-Rayy, so woe be to it from its wings, and the security in it is from the direction of Qum and its people’.

قِيلَ وَ مَا جَنَاحَاهُ قَالَ ع أَحَدُهُمَا بَغْدَادُ وَ الْآخَرُ خُرَاسَانُ فَإِنَّهُ تَلْتَقِي فِيهِ سُيُوفُ الْخُرَاسَانِيِّينَ وَ سُيُوفُ الْبَغْدَادِيِّينَ فَيُعَجِّلُ اللَّهُ عُقُوبَتَهُمْ وَ يُهْلِكُهُمْ فَيَأْوِي أَهْلُ الرَّيِّ إِلَى قُمَّ فَيُؤْوِيهِمْ أَهْلُهُ ثُمَّ يَنْتَقِلُونَ مِنْهُ إِلَى مَوْضِعٍ يُقَالُ لَهُ أَرْدِسْتَانُ.

It was said, ‘And what are its wings?’ He-asws said: ‘One of them is Baghdad, and the other is Khurasan, for the swords of the Khurasanis would meet in it and swords of the Baghdadis. Allah-azwj would Hasten their Punishment and their Destruction. So the people of Al-Rayy would shelter to Qum, and its people would shelter them. Then they would be transferring to a place called Irdistan’’.[225]

21- وَ بِإِسْنَادِهِ عَنْ عَبْدِ الْوَاحِدِ الْبَصْرِيِّ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللَّهِ اللَّيْثِيِّ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ ذَاتَ يَوْمٍ جَالِساً عِنْدَ النَّبِيِّ ص إِذْ دَخَلَ عَلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَقَالَ ص إِلَيَّ يَا أَبَا الْحَسَنِ ثُمَّ اعْتَنَقَهُ وَ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ يَا عَلِيُّ إِنَّ اللَّهَ عَزَّ اسْمُهُ عَرَضَ وَلَايَتَكَ عَلَى السَّمَاوَاتِ فَسَبَقَتْ إِلَيْهَا السَّمَاءُ السَّابِعَةُ فَزَيَّنَهَا بِالْعَرْشِ

And by his chain from Abdul Wahid Al Basry, from Abu Wa’il, from Abdullah Al Laysi, from Sabit Al Bunany, from Anas Bin Malik (a well-known fabricator), said,

‘One day I was seated in the presence of the Prophet-saww when Ali-asws Bin Abu Talib-asws entered to see him-saww. He-saww said: ‘To me-saww, O Abu Al-Hassan-asws!’ Then he-saww hugged

[224] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 19
[225] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 20

him-asws and kissed what is between his-asws eyes and said: 'O Ali-asws! Allah-azwj, Mighty is His-azwj Name Presented your-asws Wilayah unto the skies, so the seventh sky preceded to it, so He-azwj Adorned it with the Throne.

ثُمَّ سَبَقَتْ إِلَيْهَا السَّمَاءُ الرَّابِعَةُ فَزَيَّنَهَا بِالْبَيْتِ الْمَعْمُورِ ثُمَّ سَبَقَتْ إِلَيْهَا السَّمَاءُ الدُّنْيَا فَزَيَّنَهَا بِالْكَوَاكِبِ

Then the fourth sky preceded to it, so He-azwj Adorned it with Al-Bayt Al-Mamour. Then the sky of the world preceded to it, so He-azwj Adorned it with the planets.

ثُمَّ عَرَضَهَا عَلَى الْأَرَضِينَ فَسَبَقَتْ إِلَيْهَا مَكَّةُ فَزَيَّنَهَا بِالْكَعْبَةِ ثُمَّ سَبَقَتْ إِلَيْهَا الْمَدِينَةُ فَزَيَّنَهَا بِي ثُمَّ سَبَقَتْ إِلَيْهَا الْكُوفَةُ فَزَيَّنَهَا بِكَ ثُمَّ سَبَقَ إِلَيْهَا قُمُّ فَزَيَّنَهَا بِالْعَرَبِ وَ فَتَحَ إِلَيْهِ بَاباً مِنْ أَبْوَابِ الْجَنَّةِ.

Then He-azwj Presented it unto the earths (lands). Makkah preceded to it, so He-azwj Adorned it with the Kabah. Then Al-Medina preceded to it, so He-azwj Adorned it with me-saww. Then Al-Kufa preceded to it, so He-azwj Adorned it with you-asws. Then Qum preceded to it, so He-azwj Adorned it with the Arabs, and opened to it a door from the doors of Paradise''.[226]

22- وَ عَنْ مُحَمَّدِ بْنِ قُتَيْبَةَ الْهَمْدَانِيِّ وَ الْحَسَنِ بْنِ عَلِيٍّ الكشمارجاني [الْكَمْشَارِجَانِيِّ] عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ أَبِي الْأَكْرَادِ عَلِيِّ بْنِ مَيْمُونٍ الصَّائِغِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ احْتَجَّ بِالْكُوفَةِ عَلَى سَائِرِ الْبِلَادِ وَ بِالْمُؤْمِنِينَ مِنْ أَهْلِهَا عَلَى غَيْرِهِمْ مِنْ أَهْلِ الْبِلَادِ وَ احْتَجَّ بِبَلْدَةِ قُمَّ عَلَى سَائِرِ الْبِلَادِ وَ بِأَهْلِهَا عَلَى جَمِيعِ أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ مِنَ الْجِنِّ وَ الْإِنْسِ وَ لَمْ يَدَعِ اللَّهُ قُمَّ وَ أَهْلَهُ مُسْتَضْعَفاً بَلْ وَفَّقَهُمْ وَ أَيَّدَهُمْ

And from Muhammad Bin Huteyba Al Hamdany, and Al-Hassan Bin Ali Al Kashmarjany, from Ali Bin Al Nu'man, from Abu Al Akrad Ali Bin Maymoun Al Saig,

'From Abu Abdullah-asws having said: 'Allah-azwj will Argue with Al-Kufa against rest of the cities, and with the Momineen from its inhabitants against others from the people of the cities and Argue with the city of Qum against rest of the cities, and with its inhabitants against entirety of the people of the east and the west, from the Jinn and the humans, and Allah-azwj will not Leave Qum and its people as weak, but He-azwj shall Harmonise them and Support them'.

ثُمَّ قَالَ إِنَّ الدِّينَ وَ أَهْلَهُ بِقُمَّ ذَلِيلٌ وَ لَوْ لَا ذَلِكَ لَأَسْرَعَ النَّاسُ إِلَيْهِ فَخَرِبَ قُمُّ وَ بَطَلَ أَهْلُهُ فَلَمْ يَكُنْ حُجَّةٌ عَلَى سَائِرِ الْبِلَادِ وَ إِذَا كَانَ كَذَلِكَ لَمْ تَسْتَقِرَّ السَّمَاءُ وَ الْأَرْضُ وَ لَمْ يُنْظَرُوا طَرْفَةَ عَيْنٍ

Then he-asws said: 'The religion and its people at Qum are disgraced, and had it not been that the people would have been quick to it. Qum would be ruined, and its people would be futile, so there would not happen to be any argument against rest of the cities. And when it would be like that, the sky and the earth would not be calm and they would not be respited for the blink of an eye.

وَ إِنَّ الْبَلَايَا مَدْفُوعَةٌ عَنْ قُمَّ وَ أَهْلِهِ وَ سَيَأْتِي زَمَانٌ تَكُونُ بَلْدَةُ قُمَّ وَ أَهْلُهَا حُجَّةً عَلَى الْخَلَائِقِ وَ ذَلِكَ فِي زَمَانِ غَيْبَةِ قَائِمِنَا ع إِلَى ظُهُورِهِ وَ لَوْ لَا ذَلِكَ لَسَاخَتِ الْأَرْضُ بِأَهْلِهَا

And the afflictions would be pushed away from Qum and its people. And there shall be coming a time, the city of Qum and its people would be an argument against the creatures, and that

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would be during the time of the occultation of our-asws Qaim-ajfj up to his-ajfj appearance. And had it not been for that, the earth would submerge along with its inhabitants.

وَ إِنَّ الْمَلَائِكَةَ لَتَدْفَعُ الْبَلَايَا عَنْ قُمَّ وَ أَهْلِهِ وَ مَا قَصَدَهُ جَبَّارٌ بِسُوءٍ إِلَّا قَصَمَهُ قَاصِمُ الْجَبَّارِينَ وَ شَغَلَهُ عَنْهُمْ بِدَاهِيَةٍ أَوْ مُصِيبَةٍ أَوْ عَدُوٍّ وَ يُنْسِي اللَّهُ الْجَبَّارِينَ فِي دَوْلَتِهِمْ ذِكْرَ قُمَّ وَ أَهْلِهِ كَمَا نَسُوا ذِكْرَ اللَّهِ.

And the Angels shall repel the calamities away from Qum and its people, and no tyrant will aim for it with evil except the Breaker of the tyrants would Break him, and pre-occupy him away from them either by a distress, or a difficulty, or an enemy, and Allah-azwj Would Cause the tyrants in their government to forget the remembrance of Qum and its people, just as they would have forgotten the remembrance of Allah-azwj''.[227]

23- ثُمَّ قَالَ وَ رُوِيَ بِأَسَانِيدَ عَنِ الصَّادِقِ ع أَنَّهُ ذُكِرَ كُوفَةُ وَ قَالَ سَتَخْلُو كُوفَةُ مِنَ الْمُؤْمِنِينَ وَ يأزر [يَأْرِزُ] عَنْهَا الْعِلْمُ كَمَا تأزر [تَأْرِزُ] الْحَيَّةُ فِي جُحْرِهَا ثُمَّ يَظْهَرُ الْعِلْمُ بِبَلْدَةٍ يُقَالُ لَهَا قُمُّ وَ تَصِيرُ مَعْدِناً لِلْعِلْمِ وَ الْفَضْلِ حَتَّى لَا يَبْقَى فِي الْأَرْضِ مُسْتَضْعَفٌ فِي الدِّينِ حَتَّى الْمُخَدَّرَاتُ فِي الْحِجَالِ

Then he said, 'And it is reported by chains,

'From Al-Sadiq-asws having mentioned Kufa and said: 'Kufa would be empty from the Momineen and the knowledge would disappear away from them like the snake disappears into its hole. Then knowledge shall appear in the city called Qum, and it would become the mine of knowledge and the merit to the extent that there shall not remain in the earth anyone weak in the religion, even the anklets (young women) in their room.

وَ ذَلِكَ عِنْدَ قُرْبِ ظُهُورِ قَائِمِنَا فَيَجْعَلُ اللَّهُ قُمَّ وَ أَهْلَهُ قَائِمِينَ مَقَامَ الْحُجَّةِ وَ لَوْ لَا ذَلِكَ لَسَاخَتِ الْأَرْضُ بِأَهْلِهَا وَ لَمْ يَبْقَ فِي الْأَرْضِ حُجَّةٌ

And that would be near to the appearance of our-asws Qaim-ajfj. Allah-azwj will Make Qum and its people to be standing in the position of the Divine Authority, and had it not been for that, the earth would submerge with its inhabitants, and there would not remain any Divine Authority in the earth.

فَيُفِيضُ الْعِلْمُ مِنْهُ إِلَى سَائِرِ الْبِلَادِ فِي الْمَشْرِقِ وَ الْمَغْرِبِ فَيَتِمُّ حُجَّةُ اللَّهِ عَلَى الْخَلْقِ حَتَّى لَا يَبْقَى أَحَدٌ عَلَى الْأَرْضِ لَمْ يَبْلُغْ إِلَيْهِ الدِّينُ وَ الْعِلْمُ ثُمَّ يَظْهَرُ الْقَائِمُ ع وَ يَسِيرُ سَبَباً لِنَقِمَةِ اللَّهِ وَ سَخَطِهِ عَلَى الْعِبَادِ لِأَنَّ اللَّهَ لَا يَنْتَقِمُ مِنَ الْعِبَادِ إِلَّا بَعْدَ إِنْكَارِهِمْ حُجَّةً.

The knowledge will pour out from it to rest of the cities in the east and the west. The Argument of Allah-azwj upon the creatures would be completed, until there does not remain anyone upon the earth the religion and the knowledge would not reach to. Then Al-Qaim-ajfj shall appear and be a means for the Curse of Allah-azwj and His-azwj Wrath upon the servants, because Allah-azwj does not Avenge from the servants except after their denial of a Divine Authority''.[228]

24- وَ عَنْ أَبِي مُقَاتِلٍ الدَّيْلَمِيِّ نَقِيبِ الرَّيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ ع يَقُولُ إِنَّمَا سُمِّيَ قُمُّ بِهِ لِأَنَّهُ لَمَّا وَصَلَتِ السَّفِينَةُ إِلَيْهِ فِي طُوفَانِ نُوحٍ ع قَامَتْ وَ هُوَ قِطْعَةٌ مِنْ بَيْتِ الْمَقْدِسِ.

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And from Abu Muqatal Al Daylami, captain of Al Rayy who said,

'I heard Abu Al-Hassan Ali-asws Bin Muhammad-asws saying: 'But rather Qum has been named as such because when the ship arrive to in during the flood of Noah-as, it paused, and it is a piece of Bayt Al-Maqdis''.[229]

25- وَ عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ اخْتَارَ مِنْ جَمِيعِ الْبِلَادِ كُوفَةَ وَ قُمَّ وَ تَفْلِيسَ.

And from Al-Hassan Bin Yusuf, from Khalid Bin Yazeed,

'From Abu Abdullah-asws having said: 'Allah-azwj Chose from entirety of the cities – Kufa, and Qum, and Tiflis (Tiblis)''.[230]

26- وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ أَبِي جَمِيلَةَ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا عَمَّتِ الْبُلْدَانَ الْفِتَنُ فَعَلَيْكُمْ بِقُمَّ وَ حَوَالَيْهَا وَ نَوَاحِيهَا فَإِنَّ الْبَلَاءَ مَدْفُوعٌ عَنْهَا.

And from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Abu Jameela Al Mufazzal Bin Salih, from a man,

'From Abu Abdullah-asws having said: 'When the Fitna is widespread in the cities, upon you all is to be at Qum and its surrounding and its areas, for the calamities are repelled away from it''.[231]

27- وَ عَنْ أَحْمَدَ بْنِ خَزْرَجِ بْنِ سَعْدٍ عَنْ أَخِيهِ مُوسَى بْنِ خَزْرَجٍ قَالَ: قَالَ لِي أَبُو الْحَسَنِ الرِّضَا ع أَ تَعْرِفُ مَوْضِعاً يُقَالُ لَهُ وارداهار قُلْتُ نَعَمْ وَ لِي فِيهِ ضَيْعَتَانِ فَقَالَ الْزَمْهُ وَ تَمَسَّكْ بِهِ ثُمَّ قَالَ ثَلَاثَ مَرَّاتٍ نِعْمَ الْمَوْضِعُ وارداهار.

And from Ahmad Bin Khazraj Bin Sa'ad, from his brother Musa Bin Khazraj who said,

'Abu Al-Hassan Al-Reza-asws said to me, 'Do you know of a place called Warardahar?' I said, 'Yes, for there are two estates for me in it'. He-asws said: 'Stay in it and adhere with it'. Then he-asws said three times: 'Best of the places is Warardahar''.[232]

28- وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ سَعْدِ بْنِ سَعْدٍ الْأَشْعَرِيِّ عَنْ جَمَاعَةٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا عَمَّتِ الْبَلَايَا فَالْأَمْنُ فِي كُوفَةَ وَ نَوَاحِيهَا مِنَ السَّوَادِ وَ قُمَّ مِنَ الْجَبَلِ وَ نِعْمَ الْمَوْضِعُ، قُمُّ لِلْخَائِفِ الطَّائِفِ.

And from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid Al Barqy, from Sa'ad Bin Sa'ad Al Ashary, from a group,

'From Abu Abdullah-asws having said: 'When the calamities are widespread, the security would be in Kufa and its areas from the outskirts, and Qum from the mountains, and best of the places is Qum for the fearing one and the traveller''.[233]

[229] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 24
[230] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 25
[231] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 26
[232] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 27
[233] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 28

29- وَ عَنْ مُحَمَّدِ بْنِ سَهْلِ بْنِ الْيَسَعِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا فُقِدَ الْأَمْنُ مِنَ الْعِبَادِ وَ رَكِبَ النَّاسُ عَلَى الْخُيُولِ وَ اعْتَزَلُوا النِّسَاءَ وَ الطِّيبَ فَالْهَرَبَ الْهَرَبَ عَنْ جِوَارِهِمْ

And from Muhammad Bin Sahl Bin Al Yas'a, from his father, from his grandfather,

'From Abu Abdullah-asws having said: 'When the security is lost from the servants and the people ride upon the (military) horses, and they keep away from the women and the perfume, then flee, flee from their vicinity!'

فَقُلْتُ جُعِلْتُ فِدَاكَ إِلَى أَيْنَ قَالَ إِلَى الْكُوفَةِ وَ نَوَاحِيهَا أَوْ إِلَى قُمَّ وَ حَوَالَيْهَا فَإِنَّ الْبَلَاءَ مَدْفُوعٌ عَنْهُمَا.

I said, 'May I be sacrificed for you-asws, 'To where?' He-asws said: 'To Al-Kufa and its areas, or to Qum and its surroundings, for the calamities are repelled away from both''.[234]

30- وَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ عَنِ الصَّادِقِ ع قَالَ: أَهْلُ خُرَاسَانَ أَعْلَامُنَا وَ أَهْلُ قُمَّ أَنْصَارُنَا وَ أَهْلُ كُوفَةَ أَوْتَادُنَا وَ أَهْلُ هَذَا السَّوَادِ مِنَّا وَ نَحْنُ مِنْهُمْ.

And from Yaqoub Bi Yazeed, from Muhammad Bin Abu Umeyr, from Jameel Bin Darraj, from Zurara Bin Ayn,

'From Al-Sadiq-asws having said: 'The people of Khurasan are our-asws flags, and the people of Qum are our-asws helpers, and the people of Kufa are our-asws pegs, and people of this desert are from us-asws and we-asws are from them''.[235]

31- وَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ إِسْحَاقَ النَّاصِحِ مَوْلَى جَعْفَرٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: قُمُّ عُشُّ آلِ مُحَمَّدٍ وَ مَأْوَى شِيعَتِهِمْ وَ لَكِنْ سَيَهْلِكُ جَمَاعَةٌ مِنْ شَبَابِهِمْ بِمَعْصِيَةِ آبَائِهِمْ وَ الِاسْتِخْفَافِ وَ السُّخْرِيَّةِ بِكُبَرَائِهِمْ وَ مَشَايِخِهِمْ وَ مَعَ ذَلِكَ يَدْفَعُ اللَّهُ عَنْهُمْ شَرَّ الْأَعَادِي وَ كُلَّ سُوءٍ.

And from Sahl Bin Ziyad, from Abdul Azeem Al-Hassany, from Is'haq Al Nasih, a slave of Ja'far,

'From Abu Al-Hassan-asws the 1st having said: 'Qum is a nest of the Progeny-asws of Muhammad-saww and a shelter of our-asws Shias, but a group from their youths shall be destroyed due to the disobedience (consequence) of their fathers and the belittling and reducing their great ones and their elders, and along with that, Allah-azwj will Repel away from them the evil of the enemies and all evil''.[236]

32- وَ عَنْ سَهْلٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ بْنِ الْقَاسِمِ الْعَلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ الصَّادِقِ ع قَالَ: إِذَا أَصَابَتْكُمْ بَلِيَّةٌ وَ عَنَاءٌ فَعَلَيْكُمْ بِقُمَّ فَإِنَّهُ مَأْوَى الْفَاطِمِيِّينَ وَ مُسْتَرَاحُ الْمُؤْمِنِينَ

And from Sahl, from Al-Husayn Bin Muhammad Al Kufy, from Muhammad Bin Hamza Bin Al Qasim Al Alaqy, from Abdullah Bin Al Abbas Al Hashimy,

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[235] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 30
[236] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 31

‘From Muhammad son of Ja’far[asws], from his father[asws] Al-Sadiq[asws] having said: ‘When calamities and distress afflicts you, upon you is to be at Qum for it is a shelter of the Fatimids, and a place of rest for the Momineen.

وَ سَيَأْتِي زَمَانٌ يُنَفَّرُ أَوْلِيَاؤُنَا وَ مُحِبُّونَا عَنَّا وَ يُبَعَّدُونَ مِنَّا وَ ذَلِكَ مَصْلَحَةٌ لَهُمْ لِكَيْلَا يُعْرَفُوا بِوَلَايَتِنَا وَ يُحْقَنُوا بِذَلِكَ دِمَاؤُهُمْ وَ أَمْوَالُهُمْ وَ مَا أَرَادَ أَحَدٌ بِقُمَّ وَ أَهْلِهِ سُوءاً إِلَّا أَذَلَّهُ اللَّهُ وَ أَبْعَدَهُ مِنْ رَحْمَتِهِ.

And there shall be coming a time our[asws] friends and one who love us[asws] will flee away from us[asws] and distance from us[asws], and that is betterment for them lest they get recognised as being with our[asws] Wilayah, and due to that they would be saving their blood and their wealth; and no one will intend evil with Qum and its people except Allah[azwj] would Disgrace him and Distance him from His[azwj] Mercy’’.[237]

33- وَ عَنْ سَهْلٍ عَنْ أَحْمَدَ بْنِ عِيسَى الْبَزَّازِ الْقُمِّيِّ عَنْ أَبِي إِسْحَاقَ الْعَلَّافِ النَّيْشَابُورِيِّ عَنْ وَاسِطِ بْنِ سُلَيْمَانَ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ وَ لِأَهْلِ قُمَّ وَاحِدٌ مِنْهَا فَطُوبَى لَهُمْ ثُمَّ طُوبَى لَهُمْ ثُمَّ طُوبَى لَهُمْ.

And from Sahl, from Ahmad Bin Isa Al Bazzaz Al Qummi, from Abu Is’haq Al Allaf Al Neshapuri, from Wasit Bin Suleyman,

‘From Abu Al-Hassan Al-Reza[asws] having said: ‘There are eight doors for the Paradise, and for the people of Qum there is one of these. Beatitude is for them! Then beatitude is for them! Then beatitude is for them!’’[238]

34- وَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنَّا عِنْدَهُ جَالِسِينَ إِذْ قَالَ مُبْتَدِئاً خُرَاسَانُ خُرَاسَانُ سِجِسْتَانُ سِجِسْتَانُ كَأَنِّي أَنْظُرُ إِلَى أَهْلِهِمَا رَاكِبِينَ عَلَى الْجِمَالِ مُسْرِعِينَ إِلَى، قُمَّ.

And from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from one of his companion,

‘From Abu Abdullah[asws], he (the narrator) said: ‘We were seated in his[asws] presence when he[asws] said initiating: ‘Khurasan! Khurasan! Sijistan! Sijistan! It is as if I[asws] am looking at their people riding upon the camels hastening to Qum!’’[239]

35- وَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي الْحَسَنِ الْكَرْخِيِّ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ قَالَ: كُنَّا ذَاتَ يَوْمٍ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرَ فِتَنَ بَنِي عَبَّاسٍ وَ مَا يُصِيبُ النَّاسَ مِنْهُمْ فَقُلْنَا جُعِلْنَا فِدَاكَ فَأَيْنَ الْمَفْزَعُ وَ الْمَفَرُّ فِي ذَلِكَ الزَّمَانِ

And from Yaqoub Bin Yaeed, from Abu Al-Hassan Al Karkhy, from Suleyman Bin Salih who said,

‘One day we were in the presence of Abu Abdullah[asws]. He[asws] mentioned the Fitna of the Abbasids and what the people would be afflicted with from them. We said, ‘May we be sacrificed for you[asws]! So where would be the (place of) panic and the fleeing during that time?’

[237] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 32
[238] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 33
[239] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 34

فَقَالَ إِلَى الْكُوفَةِ وَ حَوَالَيْهَا وَ إِلَى قُمَّ وَ نَوَاحِيهَا

He-asws said: 'To Al-Kufa and its surrounding, and to Qum and its areas'.

ثُمَّ قَالَ فِي قُمَّ شِيعَتُنَا وَ مَوَالِينَا وَ تَكْثُرُ فِيهَا الْعِمَارَةُ وَ يَقْصِدُهُ النَّاسُ وَ يَجْتَمِعُونَ فِيهِ حَتَّى يَكُونَ الْجَمْرُ بَيْنَ بَلْدَتِهِمْ.

Then he-asws said: 'In Qum there are our-asws Shias and our friends, and the construction would be a lot in it and the people would aim for it, and they would be gathering in it to the extent that the ember would be between their cities (expensive property prices)''.[240]

36- وَ فِي خُطْبَةِ الْمَلَاحِمِ لِأَمِيرِ الْمُؤْمِنِينَ ع الَّتِي خَطَبَ بِهَا بَعْدَ وَقْعَةِ الْجَمَلِ بِالْبَصْرَةِ قَالَ: يَخْرُجُ الْحَسَنِيُّ صَاحِبُ طَبَرِسْتَانَ مَعَ جَمٍّ كَثِيرٍ مِنْ خَيْلِهِ وَ رَجِلِهِ حَتَّى يَأْتِيَ نَيْسَابُورَ فَيَفْتَحُهَا وَ يَقْسِمُ أَبْوَابَهَا

And in the sermon 'Al-Malahim' of Amir Al-Momineen-asws which he-asws had preached with after the event of the camel at Al-Basra, he-asws said: 'Al-Hassani, governor of Tabristan will emerge with a large crowd, from his cavalry and his infantry, until he would come to Neshapur. He would conquer it and divide its gates.

ثُمَّ يَأْتِي أَصْبَهَانَ ثُمَّ إِلَى قُمَّ فَيَقَعُ بَيْنَهُ وَ بَيْنَ أَهْلِ قُمَّ وَقْعَةٌ عَظِيمَةٌ يُقْتَلُ فِيهَا خَلْقٌ كَثِيرٌ فَيَنْهَزِمُ أَهْلُ قُمَّ فَيَنْهَبُ الْحَسَنِيُّ أَمْوَالَهُمْ وَ يَسْبِي ذَرَارِيَّهُمْ وَ نِسَاءَهُمْ وَ يُخَرِّبُ دُورَهُمْ

Then he would come to Asbahan (Isfahan), then to Qum. A mighty even would occur between him and the people of Qum. He will kill a lot of people in it and defeat the people of Qum. Al-Hassani will plunder their wealth and make captives of their offspring and their womenfolk and ruin their houses.

فَيَفْزَعُ أَهْلُ قُمَّ إِلَى جَبَلٍ يُقَالُ لَهَا وراردهار فَيُقِيمُ الْحَسَنِيُّ بِبَلَدِهِمْ أَرْبَعِينَ يَوْماً وَ يَقْتُلُ مِنْهُمْ عِشْرِينَ رَجُلًا وَ يَصْلِبُ مِنْهُمْ رَجُلَيْنِ ثُمَّ يَرْحَلُ عَنْهُمْ.

The people of Qum will panic to a mountain called Warardahar. Al-Hassani will stay in their city for forty days and kill twenty men from them and crucify two men, then he shall depart from them''.[241]

37- وَ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ أَيُّوبَ بْنِ يَحْيَى الْجَنْدَلِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ رَجُلٌ مِنْ أَهْلِ قُمَّ يَدْعُو النَّاسَ إِلَى الْحَقِّ يَجْتَمِعُ مَعَهُ قَوْمٌ كَزُبَرِ الْحَدِيدِ لَا تُزِلُّهُمُ الرِّيَاحُ الْعَوَاصِفُ وَ لَا يَمَلُّونَ مِنَ الْحَرْبِ وَ لَا يَجْبُنُونَ وَ عَلَى اللَّهِ يَتَوَكَّلُونَ وَ الْعاقِبَةُ لِلْمُتَّقِينَ.

And from Ali Bin Isa, from Ayoub Bin Yahya Al Jandal,

'From Abu Al-Hassan-asws the 1st having said: 'A man from the people of Qum shall call the people to the truth. A people shall gather to him like the sheets of iron. Neither the stormy winds will move them, nor will they be fed up from, the war, nor will they be cowardly, and they would be relying upon Allah-azwj, and the end-result is for the pious''.[242]

[240] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 35
[241] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 36
[242] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 37

38- وَ بِإِسْنَادِهِ عَنْ عَفَّانَ الْبَصْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لِي أَ تَدْرِي لِمَ سُمِّيَ قُمَّ قُلْتُ اللَّهُ وَ رَسُولُهُ وَ أَنْتَ أَعْلَمُ

And by his chain from Affan Al Basri,

'From Abu Abdullah[asws] having said: 'Do you know why Qum has been named as such?' I said, 'Allah[azwj] and His[azwj] Rasool[saww] and you[asws] are more knowing'.

قَالَ إِنَّمَا سُمِّيَ قُمَّ لِأَنَّ أَهْلَهُ يَجْتَمِعُونَ مَعَ قَائِمِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ يَقُومُونَ مَعَهُ وَ يَسْتَقِيمُونَ عَلَيْهِ وَ يَنْصُرُونَهُ.

He[asws] said: 'But rather Qum has been named as such because its people shall be gathering with Qaim[ajfj] of Progeny[asws] of Muhammad[saww], may the Salawaat of Allah[azwj] be upon him[ajfj], and they will be staying with him[ajfj], and would be steadfast upon him[ajfj] and be helping him[ajfj]''.[243]

39- وَ عَنْ عَلِيِّ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الرَّبِيعِ عَنْ صَفْوَانَ بْنِ يَحْيَى بَيَّاعِ السَّابِرِيِّ قَالَ: كُنْتُ يَوْماً عِنْدَ أَبِي الْحَسَنِ ع فَجَرَى ذِكْرُ قُمَّ وَ أَهْلِهِ وَ مَيْلِهِمْ إِلَى الْمَهْدِيِّ ع فَتَرَحَّمَ عَلَيْهِمْ وَ قَالَ رَضِيَ اللَّهُ عَنْهُمْ

And from Ali Bin Isa, from Ali Bin Muhammad Al Rabie, from Safwan Bin Yahya Baya Al Sabiry who said,

'One day I was in the presence of Abu Al-Hassan[asws] and the mention of Qum and its people flowed, and their inclination towards Al-Mahdi[ajfj]. He[asws] invoked Mercy upon them and said: 'May Allah[azwj] be Pleased with them'.

ثُمَّ قَالَ إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ وَ وَاحِدٌ مِنْهَا لِأَهْلِ قُمَّ وَ هُمْ خِيَارُ شِيعَتِنَا مِنْ بَيْنِ سَائِرِ الْبِلَادِ خَمَّرَ اللَّهُ تَعَالَى وَلَايَتَنَا فِي طِينَتِهِمْ.

Then he[asws] said: 'There are eight doors for the Paradise, and one of these is for the people of Qum, and they are best of our[asws] Shias from between rest of the cities. Allah[azwj] the Exalted has Kneaded our[asws] Wilayah in their clay''.[244]

40- وَ رَوَى بَعْضُ أَصْحَابِنَا قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَالِساً إِذْ قَرَأَ هَذِهِ الْآيَةَ فَإِذا جاءَ وَعْدُ أُولاهُما بَعَثْنا عَلَيْكُمْ عِباداً لَنا أُولِي بَأْسٍ شَدِيدٍ فَجاسُوا خِلالَ الدِّيارِ وَ كانَ وَعْداً مَفْعُولًا

And it is reported by one of our companions who said,

'I was seated in the presence of Abu Abdullah[asws] when he[asws] recited this Verse: ***So when the first of the two Promises came, We Sent against you a servant of Ours with mighty prowess, and they ravaged the houses, and it was always a Promise to be accomplished [17:5]***.

فَقُلْنَا جُعِلْنَا فِدَاكَ مَنْ هَؤُلَاءِ فَقَالَ ثَلَاثَ مَرَّاتٍ هُمْ وَ اللَّهِ أَهْلُ قُمَّ.

[243] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 38
[244] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 39

We said, ‘May we be sacrificed for you-asws! Who are they?’ He-asws said three times: ‘By Allah-azwj! They are the people of Qum’’.[245]

41- وَ رُوِيَ عَنْ عِدَّةٍ مِنْ أَهْلِ الرَّيِ أَنَّهُمْ دَخَلُوا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ قَالُوا نَحْنُ مِنْ أَهْلِ الرَّيِ فَقَالَ مَرْحَباً بِإِخْوَانِنَا مِنْ أَهْلِ قُمَّ فَقَالُوا نَحْنُ مِنْ أَهْلِ الرَّيِ فَأَعَادَ الْكَلَامَ قَالُوا ذَلِكَ مِرَاراً وَ أَجَابَهُمْ بِمِثْلِ مَا أَجَابَ بِهِ أَوَّلًا

And it is reported from a number of the people of Al-Rayy that they entered to see Abu Abdullah-asws and said, ‘We are from the people of Al Rayy’. He-asws said: ‘Welcome to our-asws brothers from the people of Qum!’ They said, ‘We are from the people of Al Rayy!’ He-asws repeated the speech. They said that repeatedly and he-asws answered them with similar to what he-asws had answered first.

فَقَالَ إِنَّ لِلَّهِ حَرَماً وَ هُوَ مَكَّةُ وَ إِنَّ لِلرَّسُولِ حَرَماً وَ هُوَ الْمَدِينَةُ وَ إِنَّ لِأَمِيرِ الْمُؤْمِنِينَ حَرَماً وَ هُوَ الْكُوفَةُ وَ إِنَّ لَنَا حَرَماً وَ هُوَ بَلْدَةُ قُمَّ وَ سَتُدْفَنُ فِيهَا امْرَأَةٌ مِنْ أَوْلَادِي تُسَمَّى فَاطِمَةَ فَمَنْ زَارَهَا وَجَبَتْ لَهُ الْجَنَّةُ

He-asws said: ‘There is a Sanctuary for Allah-azwj and it is Makkah, and there is a sanctuary for the Rasool-saww and it is Al Medina, and there is a sanctuary for Amir Al-Momineen-asws, and it is Al-Kufa, and there is a sanctuary for us-asws and it is the city of Qum, and there shall be buried a woman from my-asws children named as Fatima-as. The one who visits her-as, the Paradise would be obligated for him’.

قَالَ الرَّاوِي وَ كَانَ هَذَا الْكَلَامُ مِنْهُ قَبْلَ أَنْ يُولَدَ الْكَاظِمُ عَلَيْهِ السَّلَامُ.

The reported said, ‘And this speech from him-asws was before the arrival (to the world) of Al-Kazim-asws, may the greetings be upon him-asws’’.[246]

42- وَ فِي رِوَايَاتِ الشِّيعَةِ أَنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ رَأَى إِبْلِيسَ بَارِكاً بِهَذِهِ الْبُقْعَةِ فَقَالَ لَهُ قُمْ يَا مَلْعُونُ فَسُمِّيَتْ بِذَلِكَ.

And in a report of the Shias,

‘Rasool-Allah-saww, when there was an ascension with him-saww, saw Iblees-la kneeling at this spot. He-saww said to him-la: ‘Stand (Qum), O accursed!’ So it (Qum) was named with that’’.[247]

43- وَ رُوِيَ عَنِ الْأَئِمَّةِ ع لَوْ لَا الْقُمِّيُّونَ لَضَاعَ الدِّينُ.

And it is reported from the Imams: ‘Had it not been for the people of Qum, the religion would have been wasted’’.[248]

44- وَ رُوِيَ مَرْفُوعاً إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْنِيِّ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: إِذَا عَمَّتِ الْبُلْدَانَ الْفِتَنُ فَعَلَيْكُمْ بِقُمَّ وَ حَوَالَيْهَا وَ نَوَاحِيهَا فَإِنَّ الْبَلَاءَ مَرْفُوعٌ عَنْهَا.

[245] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 40
[246] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 41
[247] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 42
[248] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 43

And it is reported with an unbroken chain to Muhammad Bin Yaqoub Al Kulayni, by his chain to,

‘When the Fitna is widespread in the cities, upon you all is to be at Qum and its surrounding and its areas, for the calamities are lifted away from it’’.[249]

45- وَ قَالَ ع لِزَكَرِيَّا بْنِ آدَمَ الْقُمِّيِّ حِينَ قَالَ الشَّيْخُ عِنْدَهُ يَا سَيِّدِي إِنِّي أُرِيدُ الْخُرُوجَ عَنْ أَهْلِ بَيْتِي فَقَدْ كَثُرَتِ السُّفَهَاءُ فَقَالَ لَا تَفْعَلْ فَإِنَّ الْبَلَاءَ يُدْفَعُ بِكَ عَنْ أَهْلِ قُمَّ كَمَا يُدْفَعُ الْبَلَاءُ عَنْ أَهْلِ بَغْدَادَ بِأَبِي الْحَسَنِ الْكَاظِمِ ع.

And he[-asws] said to Zakariya Bin Adam Al Qummi when he the sheikh said in his[-asws] presence, ‘I want to go out from my family for the foolish ones have become a lot’. He[-asws] said: ‘Do not do so, for the calamities would be repelled due to you away from the people of Qum just as the calamities are repelled away from the people of Baghdad due to my[-asws] father[-asws] Abu Al-Hassan Al-Kazim[-asws]’’.[250]

46- وَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ لَعَلَى قُمَّ مَلَكاً رَفْرَفَ عَلَيْهَا بِجَنَاحَيْهِ لَا يُرِيدُهَا جَبَّارٌ بِسُوءٍ إِلَّا أَذَابَهُ اللَّهُ كَذَوْبِ الْمِلْحِ فِي الْمَاءِ

And from Sahl Bin Ziyad, from Ali Bin Ibrahim Al Ja’fari, from Muhammad Bin Al Fuzeyl, from a number of his companions,

‘From Al-Sadiq Ja’far[-asws] Bin Muhammad[-asws] having said: ‘There is an Angel upon Qum flapping with its wings. No tyrant will intend it with evil except Allah[-azwj] would Dissolve him like the dissolving of the salt in the water!’

ثُمَّ أَشَارَ إِلَى عِيسَى بْنِ عَبْدِ اللَّهِ فَقَالَ سَلَامُ اللَّهِ عَلَى أَهْلِ قُمَّ يَسْقِي اللَّهُ بِلَادَهُمُ الْغَيْثَ وَ يُنْزِلُ اللَّهُ عَلَيْهِمُ الْبَرَكَاتِ وَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

Then he[-asws] indicated towards Isa Bin Abdullah. He[-asws] said: ‘Safety of Allah[-azwj] is upon the people of Qum. Allah[-azwj] will Quench their city with the rain and Allah[-azwj] will Send down the Blessings upon them, ***Allah would Replace their evil deeds with good deeds, [25:70]***.

هُمْ أَهْلُ رُكُوعٍ وَ سُجُودٍ وَ قِيَامٍ وَ قُعُودٍ هُمُ الْفُقَهَاءُ الْعُلَمَاءُ الْفُهَمَاءُ هُمْ أَهْلُ الدِّرَايَةِ وَ الرِّوَايَةِ وَ حُسْنِ الْعِبَادَةِ.

They are the people of Ruk’u, and Sajdahs, and standing, and sitting (in Salat). They are the jurists, the scholars, the understanding ones. They are the people of the knowledge, and the reports and excellent worship’’.[251]

47- وَ قَالَ أَبُو عَبْدِ اللَّهِ الْفَقِيهُ الْهَمْدَانِيُّ فِي كِتَابِ الْبُلْدَانِ إِنَّ أَبَا مُوسَى الْأَشْعَرِيَّ رَوَى أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَنْ أَسْلَمِ الْمُدُنِ وَ خَيْرِ الْمَوَاضِعِ عِنْدَ نُزُولِ الْفِتَنِ وَ ظُهُورِ السَّيْفِ فَقَالَ أَسْلَمُ الْمَوَاضِعِ يَوْمَئِذٍ أَرْضُ الْجَبَلِ فَإِذَا اضْطَرَبَتْ خُرَاسَانُ وَ وَقَعَتِ الْحَرْبُ بَيْنَ أَهْلِ جُرْجَانَ وَ طَبَرِسْتَانَ وَ خَرِبَتْ سِجِسْتَانُ فَأَسْلَمُ الْمَوَاضِعِ يَوْمَئِذٍ قَصَبَةُ قُمَّ

And Abu Abdullah Al Faqeeh Al Hamdani said in ‘Kitab Al Buldan’, ‘Abu Musa Al Ashari reported,

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[250] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 45
[251] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 46

‘He asked Amir Al-Momineen Ali-asws Bin Abu Talib-asws about the safest of the cities and best of the placed during the descent of Fitna and appearance of the swords. He-asws said: ‘The safest of the places on that day would be the land of Al-Jabal. When Khurasan is restless and the war occurs between the people of Jurjan and Tabaristan, and Sijistan is ruined, so the safest of the places on that day would be the town of Qum.

تِلْكَ الْبَلْدَةُ الَّتِي يَخْرُجُ مِنْهَا أَنْصَارُ خَيْرِ النَّاسِ أَباً وَ أُمّاً وَ جَدّاً وَ جَدَّةً وَ عَمّاً وَ عَمَّةً تِلْكَ الَّتِي تُسَمَّى الزَّهْرَاءَ بِهَا مَوْضِعُ قَدَمِ جَبْرَئِيلَ وَ هُوَ الْمَوْضِعُ الَّذِي نَبَعَ مِنْهُ الْمَاءُ الَّذِي مَنْ شَرِبَ مِنْهُ أَمِنَ مِنَ الدَّاءِ

That is the city from which would be the helpers of the best of the people of a father and a mother and a grandfather and an uncle. That is which is named as Al-Zahra. At it is the place of the feet of Jibraeel-as, and it is the place which the water will spring from, which the one who drinks from it would be secure from the diseases.

وَ مِنْ ذَلِكَ الْمَاءِ عُجِنَ الطِّينُ الَّذِي عَمِلَ مِنْهُ كَهَيْئَةِ الطَّيْرِ وَ مِنْهُ يَغْتَسِلُ الرِّضَا ع وَ مِنْ ذَلِكَ الْمَوْضِعُ يَخْرُجُ كَبْشُ إِبْرَاهِيمَ وَ عَصَا مُوسَى وَ خَاتَمُ سُلَيْمَانَ.

And from that water was kneaded the clay the form of the bird was worked from it (by Isa-as), and from it Al-Reza-asws shall be washing, and from that place came out the ram of Ibrahim, and staff of Musa-as, and ring of Suleyman-as’’.[252]

48- وَ مِنْ رِوَايَاتِ الشِّيعَةِ فِي فَضْلِ قُمَّ وَ أَهْلِهَا مَا رَوَاهُ الْحَسَنُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ مُوسَى بْنِ بَابَوَيْهِ بِأَسَانِيدَ ذَكَرَهَا عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّ رَجُلًا دَخَلَ عَلَيْهِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ عَنْ مَسْأَلَةٍ لَمْ يَسْأَلْكَ أَحَدٌ قَبْلِي وَ لَا يَسْأَلُكَ أَحَدٌ بَعْدِي

And from reports of the Shias regarding the merits of Qum and its people is what is reported by Al-Hassan Bin Ali Bin Al-Husayn Bin Musa Bin Babuwayh, by chains he mentioned,

‘From Abu Abdullah Al-Sadiq-asws, a man entered to see him-asws. He said, ‘O son-asws of Rasool-Allah-saww! I want to ask you-asws about an issue no one before me has asked you-asws, nor will anyone be asking you-asws after me’.

فَقَالَ عَسَاكَ تَسْأَلُنِي عَنِ الْحَشْرِ وَ النَّشْرِ

He-asws said: ‘Perhaps you want to ask me-asws about the Gathering (Resurrection) and the Publicising (of the deeds)?’

فَقَالَ الرَّجُلُ إِي وَ الَّذِي بَعَثَ مُحَمَّداً بِالْحَقِّ بَشِيراً وَ نَذِيراً مَا أَسْأَلُكَ إِلَّا عَنْهُ

The man said, ‘Yes, by the One-azwj Who Sent Muhammad-saww with the truth as a giver of glad tidings and as a warner! I am not asking you-asws except about it!’

فَقَالَ مَحْشَرُ النَّاسِ كُلُّهُمْ إِلَى بَيْتِ الْمَقْدِسِ إِلَّا بُقْعَةٌ بِأَرْضِ الْجَبَلِ يُقَالُ لَهَا قُمُّ فَإِنَّهُمْ يُحَاسَبُونَ فِي حُفَرِهِمْ وَ يُحْشَرُونَ مِنْ حُفَرِهِمْ إِلَى الْجَنَّةِ

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He-asws said: ‘The gathering of the people, all of them would be to Bayt Al-Maqdis, except for a spot in a mountainous land called Qum, for they would be Reckoned in their grave and would be gathered from their graves to the Paradise’.

ثُمَّ قَالَ أَهْلُ قُمَّ مَغْفُورٌ لَهُمْ

Then he-asws said: ‘The people of Qum are Forgiven for’.

قَالَ فَوَثَبَ الرَّجُلُ عَلَى رِجْلَيْهِ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ هَذَا خَاصَّةً لِأَهْلِ قُمَّ قَالَ نَعَمْ وَ مَنْ يَقُولُ بِمَقَالَتِهِمْ

He (the narrator) said, ‘The man leapt upon his legs and said, ‘O son-asws of Rasool-Allah-saww! This is particularly for the people of Qum?’ He-asws said: ‘Yes, and the one who says (believes) with their words (beliefs)’.

ثُمَّ قَالَ أَزِيدُكَ قَالَ نَعَمْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص نَظَرْتُ إِلَى بُقْعَةٍ بِأَرْضِ الْجَبَلِ خَضْرَاءَ أَحْسَنَ لَوْناً مِنَ الزَّعْفَرَانِ وَ أَطْيَبَ رَائِحَةً مِنَ الْمِسْكِ وَ إِذَا فِيهَا شَيْخٌ بَارِكٌ عَلَى رَأْسِهِ بُرْنُسٌ

Then he-asws said: ‘Shall I-asws increase (for) you?’ He said, ‘Yes’. (He-asws said: ‘My-asws father-asws narrated to me-asws from his-asws grandfather-asws having said: ‘Rasool-Allah-saww said: ‘I-saww looked at a spot of a mountainous land, green, of more excellent colour than saffron, and of more aromatic breeze than the musk, and there was an old man kneeling, having a cap upon his head.

فَقُلْتُ حَبِيبِي جَبْرَئِيلُ مَا هَذِهِ الْبُقْعَةُ قَالَ فِيهَا شِيعَةُ وَصِيِّكَ عَلِيِّ بْنِ أَبِي طَالِبٍ قُلْتُ فَمَنِ الشَّيْخُ الْبَارِكُ فِيهَا قَالَ ذَلِكَ إِبْلِيسُ اللَّعِينُ عَلَيْهِ اللَّعْنَةُ

I-saww said: ‘My-saww beloved Jibraeel-as! What is this spot?’ He-as said: ‘Therein are Shias of your-saww successor-asws Ali Bin Abu Talib-asws’. I-saww said: ‘So who is the old man kneeling in it?’ He-as said: ‘That is the accursed Iblees-la, may the curse be upon him-la’.

قُلْتُ فَمَا يُرِيدُ مِنْهُمْ قَالَ يُرِيدُ أَنْ يَصُدَّهُمْ عَنْ وَلَايَةِ وَصِيِّكَ عَلِيٍّ وَ يَدْعُوَهُمْ إِلَى الْفِسْقِ وَ الْفُجُورِ

I-saww said, ‘So what does he-la want from them?’ He-as said: ‘He-la want to block them from the Wilayah of your-saww successor-asws Ali-asws and call them to the mischief and the immorality’.

فَقُلْتُ يَا جَبْرَئِيلُ اهْوِ بِنَا إِلَيْهِ فَأَهْوَى بِنَا إِلَيْهِ فِي أَسْرَعَ مِنْ بَرْقٍ خَاطِفٍ فَقُلْتُ لَهُ قُمْ يَا مَلْعُونُ فَشَارِكِ الْمُرْجِئَةَ فِي نِسَائِهِمْ وَ أَمْوَالِهِمْ لِأَنَّ أَهْلَ قُمَّ شِيعَتِي وَ شِيعَةُ وَصِيِّي عَلِيِّ بْنِ أَبِي طَالِبٍ.

I-saww said: ‘O Jibraeel-as! Swoop down with us-saww to him-la!’ He-as swooped down with us quicker than the flash of lightning. I-saww said to him-la: ‘Stand (Qum), O accursed! Participate with the Murjiites in their women, and their wealth, because the people of Qum are my-saww Shias and Shias of my-saww successor Ali-asws Bin Abu Talib-asws’’.[253]

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49- وَ رَوَى مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْحَضْرَمِيِّ عَنْ مُحَمَّدِ بْنِ بُهْلُولٍ عَنْ أَبِي مُسْلِمٍ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: تُرْبَةُ قُمَّ مُقَدَّسَةٌ وَ أَهْلُهَا مِنَّا وَ نَحْنُ مِنْهُمْ لَا يُرِيدُهُمْ جَبَّارٌ بِسُوءٍ إِلَّا عُجِّلَتْ عُقُوبَتُهُ مَا لَمْ يَخُونُوا إِخْوَانَهُمْ فَإِذَا فَعَلُوا ذَلِكَ سَلَّطَ اللَّهُ عَلَيْهِمْ جَبَابِرَةَ سَوْءٍ أَمَا إِنَّهُمْ أَنْصَارُ قَائِمِنَا وَ دُعَاةُ حَقِّنَا

And it is reported by Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Al-Hassan Al Hazramy, from Muhammad Bin Bahloul, from Abu Muslim Abdy,

'From Abu Abdullah Al-Sadiq[-asws] having said: 'Soil of Qum is Holy, and its people are from us[-asws] and we[-asws] are from them. No tyrant will intend them with evil except his Punishment would be hastened for as long as they do not betray their brethren. When they do that, Allah[-azwj] Cause a tyrant to overcome them with evil. But, they are helpers of our[-asws] Qaim[-ajfj] and callers to our[-asws] rights'.

ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ اللَّهُمَّ اعْصِمْهُمْ مِنْ كُلِّ فِتْنَةٍ وَ نَجِّهِمْ مِنْ كُلِّ هَلَكَةٍ.

Then he[-asws] raised his[-asws] head towards the sky and said: 'O Allah[-azwj]! Protect them from every Fitna and Rescue them from every destruction!''[254]

ثم ذكر صاحب التاريخ المشاهد و القبور الواقعة في بلدة قم فقال منها قبر فاطمة بنت موسى بن جعفر ع و روي أن زيارتها تعادل الجنة.

Then he mentioned the author of 'Tareekh Al Mashahad Wa Al Quboor', the event in the city of Qum. He said, 'From it is the grave of Fatima[-as], the daughter[-as] Musa Bin Ja'far[-asws]'. And it is reported that visiting it equates to the Paradise.

و روى مشايخ قم أنه لما أخرج المأمون علي بن موسى الرضا ع من المدينة إلى المرو في سنة مائتين خرجت فاطمة أخته في سنة إحدى و مائتين تطلبه فلما وصلت إلى ساوه مرضت فسألت كم بيني و بين قم قالوا عشرة فراسخ فأمرت خادمها فذهب بها إلى قم و أنزلها في بيت موسى بن خزرج بن سعد.

And it is reported by the elders of Qum that when Al Mamoun brought out Ali Bin Musa Al-Reza[-asws] from Al Medina to Al Merv in the year two hundred, his[-asws] sister[-as] Fatima[-as] went out in the two hundred and one to search for him[-asws]. When she[-as] arrived to its plains, she fell sick. She[-as] asked: 'How much is there between me[-as] and Qum?' They said, 'Ten Farsakhs (30 miles)'. She instructed her servant. He went with her[-as] to Qum and he lodged her[-as] in the house of Musa Bin Khazraj Bin Sa'ad'.

و الأصح أنه لما وصل الخبر إلى آل سعد اتفقوا و خرجوا إليها أن يطلبوا منها النزول في بلدة قم فخرج من بينهم موسى بن خزرج فلما وصل إليها أخذ بزمام ناقتها و جرها إلى قم و أنزلها في داره

And the more correct is that when the news reached to the family of Sa'ad they concurred and went out to her[-as] to see the lodging from her in the city of Qum. Musa Bin Khazraj went out from between them. When he arrived to her[-as], he held a rein of her[-as] she-camel and pulled it to Qum and lodged her[-as] in his house.

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فكانت فيها ستة عشر يوما ثم مضت إلى رحمة الله و رضوانه فدفنها موسى بعد التغسيل و التكفين في أرض له و هي التي الآن مدفنها و بنى على قبرها سقفا من البواري إلى أن بنت زينب بنت الجواد ع عليها قبة.

She was in it for sixteen days, then passed away to the Mercy of Allah-azwj and His-azwj Pleasure. Musa buried her-as after the washing and the enshrouding, in a land of his, and it is her burial place until now, and a roof was built upon her-as grave from Al-Bawary until Zainab Bint Al-Jawad-as build a dome upon it.

و حدثني الحسين بن علي بن الحسين بن موسى بن بابويه عن محمد بن الحسن بن أحمد بن الوليد أنه لما توفيت فاطمة رضي الله عنها و غسلوها و كفنوها ذهبوا بها إلى بابلان و وضعوها على سرداب حفروه لها

And it is narrated to me by Al-Husayn Bin Ali Bin Al-Husayn Bin Mus Bin Babuways, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al Waleed, 'When Fatima-as, may Allah-azwj be Pleased with her-as, expired, and they washed her-as and enshrouded her-as, they went with her-as to Babalan and placed her-as upon a basement they had dug out for her-as.

فاختلف آل سعد بينهم في من يدخل السرداب و يدفنها فيه فاتفقوا على خادم لهم شيخ كبير صالح يقال له قادر فلما بعثوا إليها رأوا راكبين سريعين متلثمين يأتيان من جانب الرملة فلما قربا من الجنازة نزلا و صليا عليها و دخلا السرداب و أخذا الجنازة فدفناها ثم خرجا و ركبا و ذهبا و لم يعلم أحد من هما.

The family of Sa'ad interchanged between them among the ones who entered the basement and they buried her-as in it. They concurred upon a servant of their, an aged old man, righteous, call Qadir. When they sent him to her-as they saw two masked fast riders coming from the side of Al-Ramlah. When they were near from the funeral bier, they descended and prayed Salat upon her-as and entered the basement, and took the bier and buried her-as. Then they went out, and rode, and went away, and no one knew who they were.

و المحراب الذي كانت فاطمة ع تصلي إليها موجود إلى الآن في دار موسى بن الخزرج ثم ماتت أم محمد بنت موسى بن محمد بن علي الرضا ع فدفنوها في جنب فاطمة رضي الله عنها

And the prayer niche which Fatima-as used to pray Salat to exist until now in the house of Musa Bin Al Khazraj. Then she died, mother of Muhammad, daughter-as of Musa Bin Muhammad Bin Ali Al-Reza-asws. They buried her-as in the side of Fatima-as, may Allah-azwj be Pleased with her-as.

ثم توفيت ميمونة أختها فدفنوها هناك أيضا و بنوا عليهما أيضا قبة و دفن فيها أم إسحاق جارية محمد و أم حبيب جارية محمد بن أحمد الرضا و أخت محمد بن موسى

Then Maymouna, her-as sister expired. They buried her over there as well, and they built a dome upon them both as well; and buried in it is Umm Is'haq, a maid of Muhammad, and Umm Habeeb, a maid of Muhammad Bin Ahmad Al-Reza, and sister of Muhammad son of Musa-asws'.

ثم قال و منها قبر أبي جعفر موسى بن محمد بن علي الرضا ع

Then he said, ‘And from it is the grave of Ja’far Musa Bin Muhammad son of Ali Al-Reza-asws’.

قال و هو أول من دخل من السادات الرضوية قم و كان مبرقعا دائما فأخرجه العرب من قم ثم اعتذروا منه و أدخلوه و أكرموه و اشتروا من أموالهم له دارا و مزارع و حسن حاله و اشترى من ماله أيضا قرى و مزارع

He said, ‘And he is the first one from the Razawy Sadaat to enter Qum. He was always flashy, so the Arabs expelled him from Qum. Then they apologised to him and let him enter, and honoured him, and bought a house for him from their wealth, and a farm, and his state was good, and he bought a village and a farm as well from his wealth.

فجاءت إليه أخواته زينب و أم محمد و ميمونة بنات الجواد عليه السلام ثم بريهية بنت موسى فدفن كلهن عند فاطمة رضي الله عنها و توفي موسى ليلة الأربعاء ثامن شهر ربيع الآخر من سنة ست و تسعين و مائتين

His sisters Zainab and Umm Muhammad and Maymouna, daughters of Al Jawad-asws came to him. Then Bareyhiya daughter of Musa-asws. All of them were buried with Fatima-as, may Allah-azwj be Pleased with her-as, and Musa-asws expired on the night of Wednesday the eighth of Rabbi Al-Akher of the year two hundred and ninety-six.

و دفن في الموضع المعروف أنه مدفنه و منها قبر أبي علي محمد بن أحمد بن موسى بن محمد بن علي الرضا عليه السلام توفي في سنة خمس عشرة و ثلاثمائة و دفن في مقبرة محمد بن موسى

And buried in the place, the well-known is that it is his burial place, and from it is the grave of Abu Ali Muhammad Bin Ahmad Bin Musa Bin Muhammad son of Ali Al-Reza-asws, may the greetings be upon him-asws. He died in the year three hundred and fifteen, and was buried in the grave of Muhammad son of Musa-asws’.

ثم ذكر مقابر كثير من السادات الرضوية و كثير من أولاد محمد بن جعفر الصادق ع و كثير من أحفاد علي بن جعفر و قبور كثير من السادات الحسنية و كان أكثر أهل قم من الأشعريين

Then he mentioned a lot of graves from the Razawy Sadaat, and many from the children of Muhammad son of Ja’far Al-Sadiq-asws, and many from the grandsons of Ali son of Ja’far-asws, and many graves from the Hassany Seyyids, and most of the people of Qum were from the Al-Ashareen.

وَ قَالَ رَسُولُ اللَّهِ ص اللَّهُمَّ اغْفِرْ لِلْأَشْعَرِيِّينَ صَغِيرِهِمْ وَ كَبِيرِهِمْ.

And Rasool-Allah-saww said: ‘O Allah-azwj! Forgive for Al Ashareen, their young ones and their old ones!’’

وَ قَالَ: الْأَشْعَرِيُّونَ مِنِّي وَ أَنَا مِنْهُمْ.

And he-saww said: ‘Al Ashareen are from me-saww and I-saww am from them’’.

وَ رُوِيَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الزُّهْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الْأَزْدُ وَ الْأَشْعَرِيُّونَ وَ كِنْدَةُ مِنِّي لَا يَعْدِلُونَ وَ لَا يَجْبُنُونَ.

And it is reported from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Abu Al Bakhtary, from Muhammad Bin Is'haq, from Al Zuhry who said,

'Rasool-Allah-saww said: 'Al Azd and Al Ashareen, and Kinda are from me-saww. They will neither turn away from be cowardly''.

وَ بِهَذَا الْإِسْنَادِ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الزُّهْرِيِّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِلْأَشْعَرِيِّينَ لَمَّا قَدِمُوا أَنْتُمُ الْمُهَاجِرُونَ إِلَى الْأَنْبِيَاءِ مِنْ وُلْدِ إِسْمَاعِيلَ.

And by this chain, from Abu Al Bakhtary, from Al Zuhry, from Zayd Bin Aslam who said,

'Rasool-Allah-saww said to Al Ashareen when they arrived: 'You are the emigrants to the Prophets-as from the children of Ismail-as''.

ثم ذكر أخبارا كثيرة في فضائلهم ثم قال من مفاخرهم إن أول من أظهر التشيع بقم موسى بن عبد الله بن سعد الأشعري.

Then he mentioned a lot of Ahadeeth regarding their merits, then said, 'From their priding is that the first one to manifest the Shiaism in Qum was Musa Bin Abdullah Bin Sa'ad Al Ashary'.

و منها أَنَّهُ قَالَ الرِّضَا ع لِزَكَرِيَّا بْنِ آدَمَ بْنِ عَبْدِ اللَّهِ بْنِ سَعْدٍ الْأَشْعَرِيِّ إِنَّ اللَّهَ يَدْفَعُ الْبَلَاءَ بِكَ عَنْ أَهْلِ قُمَّ كَمَا يَدْفَعُ الْبَلَاءَ عَنْ أَهْلِ بَغْدَادَ بِقَبْرِ مُوسَى بْنِ جَعْفَرٍ ع.

And from these, Al-Reza-asws said to Zakariya Bin Adam Bin Abdullah Bin Sa'ad Al Ashary: 'Allah-azwj shall Repel the calamities away from the people of Qum due to you, just as He-azwj Repelled the calamities away from the people of Baghdad due to the grave of Musa Bin Ja'far-asws''.

و منها أنهم وقفوا المزارع و العقارات الكثيرة على الأئمة ع و منها أنهم أول من بعث الخمس إليهم و منها أنهم ع أكرموا جماعة كثيرة منهم بالهدايا و التحف و الأكفان كأبي جرير زكريا بن إدريس و زكريا بن آدم و عيسى بن عبد الله بن سعد و غيرهم ممن يطول بذكرهم الكلام و شرفوا بعضهم بالخواتيم و الخلع و أنهم اشتروا من دعبل الخزاعي ثوب الرضا ع بألف دينار من الذهب

And from these is, they designated the farms and a lot of real estate unto the Imams-asws. And from these is that they were the first one to send the Khums to them-asws. And from these is they-asws honoured many groups from them with the gifts and the presents, and the shrouds, like Abu Jareer Zakariya Bin Idrees, and Zakariya Bin Adam, and Isa Bin Abdullah Bin Sa'ad and others from the ones, the speech would be prolonged by mentioning them, and they ennobled some of them with the rings, and the clothes, and they had bought from Deobel Al Khuzaie the cloth of Al-Reza-asws for a thousand Dinars of gold.

و منها أن الصادق عليه السلام قال لعمران بن عبد الله أظلك الله يوم لا ظل إلا ظله.

And from these is that Al-Sadiq-asws said to Imran Bin Abdullah: 'May Allah-azwj Shade you on a day there would be no shade except His-azwj Shade'.

انتهى ما أخرجته من تاريخ قم و مؤلفه من علماء الإمامية.

End of what I have extracted from (the book) 'Tareekh Qum', and its compiler is from the Imamite scholars.

وَ رَوَى الْكَشِّيُّ خَبَرَ زَكَرِيَّا بْنِ آدَمَ عَنْ مُحَمَّدِ بْنِ قُولَوَيْهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ حَمْزَةَ عَنْ زَكَرِيَّا بْنِ آدَمَ قَالَ: قُلْتُ لِلرِّضَا ع إِنِّي أُرِيدُ الْخُرُوجَ عَنْ أَهْلِ بَيْتِي فَقَدْ كَثُرَ السُّفَهَاءُ فِيهِمْ فَقَالَ لَا تَفْعَلْ فَإِنَّ أَهْلَ بَيْتِكَ يُدْفَعُ عَنْهُمْ بِكَ كَمَا يُدْفَعُ عَنْ أَهْلِ بَغْدَادَ بِأَبِي الْحَسَنِ الْكَاظِمِ عَلَيْهِ السَّلَامُ.

And it is reported by Al Kashi the Hadeeth of Zakariya Bin Adam, from Muhammad Bin Qawlawiya, from Sa'ad Bin Abdullah, from Muhammad Bin Hamza, from Zakariya Bin Adam who said,

'I said to Al-Reza-asws, 'I want to go out from my family, for the foolish ones have become may among them'. He-asws said: 'Do not do so, for your family members, (calamities) shall be Repelled from them due to you just as they are Repelled away from the people of Baghdad due to Abu Al-Hassan Al Kazim-asws, may the greetings be upon him-asws''.

50- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ النَّبِيُّ ص أُمِرْتُ بِقَرْيَةٍ تَأْكُلُ الْقُرَى تَنْفِي الْخَبَثَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ.

(The book) 'Al Majazaat Al Nabawiya' –

'The Prophet-saww said: 'I-saww have been Commanded with a town consuming the towns, negating the wickedness just as the bellows negate the filth of the iron''.[255]

قال السيد ره فقوله أمرت بقرية تأكل القرى مجاز و المراد أن أهلها يقهرون أهل القرى فيملكون بلادهم و أموالهم فكأنهم بهذه الأحوال يأكلونهم

Note: - *The Seyyid said, 'His-saww words: 'I-saww have been Commanded with a town consuming the towns', is a metaphor, and the intent is that its people are subduing the people of the town, so they are owning their cities and their wealth. It is as if they, with these situations, are consuming them*.

و خرج هذا القول على طريقة للعرب معروفة لأنهم يقولون أكل فلان جاره إذا عدا عليه فانتهك حرمته و اصطفى حريبته

And this word has emerged upon the well-known way of the Arabs, because they are saying, 'So and so has consumed (eaten up) his neighbour', when he is inimical upon him, and violates his sanctity, and chooses to battle him.

و من ذلك قوله ع في غزوة الحديبية ويح قريش أكلهم الحرب يريد أنها قد أفنت رجالهم و انتهكت أموالهم فكانت من هذا الوجه كأنها آكلة لهم

And from that are his-saww words during the military expedition of Al Hudeybiya: 'Woe be to Quraysh! The war has consumed them!' – intending by it that it has annihilate their men and plundered their wealth. So it became from this aspect, as if it is a food for them.

ذَكَرَهُ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ قَالَ سَمِعْنَا عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: الْمَدِينَةُ تَنْفِي خَبَثَ الرِّجَالِ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ.

And it is mentioned by Umar Bin Abdul Aziz who said,

'We heard from Rasool-Allah-saww having said: 'Al-Medina negates the wickedness of the men just as the bellows negate the filth of the iron''.

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51- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنِ الْمُعَلَّى الطَّحَّانِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مَيْمُونٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ إِذَا دَخَلَ عَلَيْهِ أُنَاسٌ مِنَ الْيَمَنِ قَالَ مَرْحَباً بِرَهْطِ شُعَيْبٍ وَ أَحْبَارِ مُوسَى.

The book of Ja'far Bin Muhammad Bin Shureyh, from Al Moalla Al Tahhan, from Muhammad Bin Ziyad, from Maymoun, from Ibn Abbas,

'From the Prophet-saww: 'When some people from Al Yemen entered to see him-saww, he-saww said: 'Welcome to the group of Shueyb-as and monks of Musa-as''.[256]

52- وَ عَنْهُ قَالَ سَمِعْتُ قَيْسَ بْنَ الرَّبِيعِ يَرْفَعُهُ إِلَى النَّبِيِّ ص قَالَ: حَضْرَمَوْتُ خَيْرٌ مِنَ الْحَارِثِيِّينَ.

And from him, he said, 'I heard Qays Bin Al Rabie raising it to,

'The Prophet-saww having said: 'Hazramaut is better than Al-Harisiyeyn''.[257]

53- مَجَالِسُ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ عَبْدُونٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الزُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ قَالَ: دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَلَّمْنَا عَلَيْهِ وَ جَلَسْنَا بَيْنَ يَدَيْهِ فَسَأَلَنَا مَنْ أَنْتُمْ قُلْنَا مِنْ أَهْلِ الْكُوفَةِ

(The book) 'Majaalis' of the Sheykh – From Ahmad Bin Abdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Al Abbas Bin Aamir, from Abdullah Bin Al Waleed who said,

'We entered to see Abu Abdullah-asws. We greeted unto him-asws and sat down in front of him-asws. He-asws asked us: 'Who are you all?' We said, 'From the people of Al-Kufa'.

فَقَالَ أَمَا إِنَّهُ لَيْسَ مِنْ بَلَدٍ مِنَ الْبُلْدَانِ أَكْثَرَ مُحِبّاً لَنَا مِنْ أَهْلِ الْكُوفَةِ ثُمَّ هَذِهِ الْعِصَابَةُ خَاصَّةً إِنَّ اللَّهَ هَدَاكُمْ لِأَمْرٍ جَهِلَهُ النَّاسُ أَحْبَبْتُمُونَا وَ أَبْغَضَنَا النَّاسُ وَ صَدَّقْتُمُونَا وَ كَذَّبَنَا النَّاسُ وَ اتَّبَعْتُمُونَا وَ خَالَفَنَا النَّاسُ فَجَعَلَ اللَّهُ مَحْيَاكُمْ مَحْيَانَا وَ مَمَاتَكُمْ مَمَاتَنَا الْخَبَرَ.

He-asws said: 'But surely, there isn't any city from the cities with more people loving us-asws than the people of Al-Kufa are. Then this group especially. Allah-azwj has Guided you to a matter the people are ignorant of. You answered us-asws and the people are hating us-asws, and you ratified us-asws and the people are belying us-asws, and you followed us-asws and the people opposed us-asws. So Allah-azwj will Make your lives to be (like) our-asws lived and your deaths to be (like) our deaths' – the Hadeeth''.[258]

54- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْغَضَائِرِيِّ عَنِ التَّلَّعُكْبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ الْحِمْيَرِيِّ عَنِ الطَّيَالِسِيِّ عَنْ زُرَيْقٍ الْخُلْقَانِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع يَوْماً إِذْ دَخَلَ عَلَيْهِ رَجُلَانِ مِنْ أَهْلِ الْكُوفَةِ مِنْ أَصْحَابِنَا فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أَ تَعْرِفُهُمَا قُلْتُ نَعَمْ هُمَا مِنْ مَوَالِيكَ فَقَالَ نَعَمْ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ أَجِلَّةَ مَوَالِيَّ بِالْعِرَاقِ الْخَبَرَ.

(The book) 'Majaalis' of the Sheykh – From Al-Husayn Bin Ubeydullah Al Gazairy, from Al Talukbari, from Muhammad Bin Hammam, from Abdullah Al Himeyri, from Al Tayalisy, from Zureyq Al Khulqany who said,

'I was in the presence of Abu Abdullah-asws one day when two men from the people of Al-Kufa, from our companions, entered to see him-asws. Abu Abdullah-asws, may the greetings be upon

[256] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 51
[257] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 52
[258] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 53

him-asws, said: 'Do you recognise these two?' I said, 'Yes, they are from your-asws friends'. He-asws said: 'Yes, and the Praise is for Allah-azwj Who Made most of my-asws friends to be in Al Iraq' – the Hadeeth''.[259]

55- أَقُولُ وَجَدْتُ بِخَطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيٍّ الْجُبَاعِيِّ رَحِمَهُ اللَّهُ قَالَ‌الشَّيْخُ مُحَمَّدُ بْنُ مَكِّيٍّ قَدَّسَ اللَّهُ رُوحَهُ وَجَدَ بِخَطِّ جَمَالِ الدِّينِ ابْنِ الْمُطَهَّرِ وَجَدْتُ بِخَطِّ وَالِدِي ره قَالَ وَجَدْتُ رُقْعَةً عَلَيْهَا مَكْتُوبٌ بِخَطٍّ عَتِيقٍ مَا صُورَتُهُ

I (Majlisi) am saying, 'I found in the handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, may Allah-azwj have Mercy on him, 'The Sheykh Muhammad Bin Makky, may Allah-azwj Sanctify his soul, said, 'I found in the handwriting of Jamal Al-Deen Ibn Al-Mutahhar, 'I found in the handwriting of my father who said, 'I found a note written upon it in the handwriting of Ateeq what its outline is: -

بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ هَذَا مَا أَخْبَرَنَا بِهِ الشَّيْخُ الْأَجَلُّ الْعَالِمُ عِزُّ الدِّينِ أَبُو الْمَكَارِمِ حَمْزَةُ بْنُ عَلِيِّ بْنِ زُهْرَةَ الْحُسَيْنِيُّ الْحَلَبِيُّ إِمْلَاءً مِنْ لَفْظِهِ عِنْدَ نُزُولِهِ بِالْحِلَّةِ السَّيْفِيَّةِ وَ قَدْ وَرَدَهَا حَاجّاً سَنَةَ أَرْبَعٍ وَ سَبْعِينَ وَ خَمْسِمِائَةٍ وَ رَأَيْتُهُ يَلْتَفِتُ يَمْنَةً وَ يَسْرَةً فَسَأَلْتُهُ عَنْ سَبَبِ ذَلِكَ

In the Name of Allah-azwj the Beneficent the Merciful. This is what has been informed to us by the majestic Sheykh, the scholar, honour of the religion, Abu Al Makarim Hamza Bin Ali Bin Zuhra Al-Hassany Al-Halby, dictated from his wording during his descent at Al-Hilla Al-Sayfiya, , and a need had been referred to him in the year five hundred and seventy-four, and I saw him turning right and left. I asked him about the cause of that.

قَالَ إِنِّي لَأَعْلَمُ أَنَّ لِمَدِينَتِكُمْ هَذِهِ فَضْلًا جَزِيلًا قُلْتُ وَ مَا هُوَ قَالَ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ قُولَوَيْهِ عَنِ الْكُلَيْنِيِّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَمْزَةَ الثُّمَالِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ:

He said, 'I know that this city of yours is with plenty of merits'. I said, 'And what is it?' He said, 'My father informed me from his father, from Ja'far Bin Muhammad Bin Qawlawiya, from Al-Kulayni who said, 'It is narrated to me by Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Hamza Al Sumali, from Al-Asbagh Bin Nubata who said,

صَحِبْتُ مَوْلَايَ أَمِيرَ الْمُؤْمِنِينَ ع عِنْدَ وُرُودِهِ إِلَى صِفِّينَ وَ قَدْ وَقَفَ عَلَى تَلٍّ عَرِيرٍ ثُمَّ أَوْمَأَ إِلَى أَجَمَةٍ مَا بَيْنَ بَابِلَ وَ التَّلِّ وَ قَالَ مَدِينَةٌ وَ أَيُّ مَدِينَةٍ فَقُلْتُ لَهُ يَا مَوْلَايَ أَرَاكَ تَذْكُرُ مَدِينَةً أَكَانَ هَاهُنَا مَدِينَةٌ وَ انْمَحَتْ آثَارُهَا

'I accompanied my Master-asws Amir Al-Momineen-asws during his arrival to Siffeen, and he stood upon a hill Areyr, then gestured to a thicket what was between Babel and Al-Tall and said: 'A city! And which city?' I said to him-asws, 'O my Master-asws! I see you mentioned a city. Was there a city over here, and its traces have been obliterated (now)?'

فَقَالَ لَا وَ لَكِنْ سَتَكُونُ مَدِينَةٌ يُقَالُ لَهَا الْحِلَّةُ السَّيْفِيَّةُ يَمُدُّهَا رَجُلٌ مِنْ بَنِي أَسَدٍ يَظْهَرُ بِهَا قَوْمٌ أَخْيَارٌ لَوْ أَقْسَمَ أَحَدُهُمْ عَلَى اللَّهِ لَأَبَرَّ قَسَمَهُ.

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He-asws said: 'No! But there shall be a city called Al-Hilla Al-Sayfiya, urbanised by a man from the clan of Asad. A group of good ones shall appear in it. If one of them were to swear upon Allah-azwj, He-azwj would fulfil his swear!''[260]

56- وَ وَجَدْتُ أَيْضاً بِخَطِّ الشَّيْخِ الْمُتَقَدِّمِ نَقْلًا مِنْ خَطِّ الشَّهِيدِ قُدِّسَ سِرُّهُ قَالَ الرَّاوَنْدِيُّ قَالَ الْبَاقِرُ ع إِنَّ اللَّهَ وَضَعَ تَحْتَ الْعَرْشِ أَرْبَعَةَ أَسَاطِينَ وَ سَمَّاهُ الضُّرَاحَ ثُمَّ بَعَثَ مَلَائِكَةً فَأَمَرَهُمْ بِبِنَاءِ بَيْتٍ فِي الْأَرْضِ بِمِثَالِهِ وَ قَدْرِهِ فَلَمَّا كَانَ الطُّوفَانُ رُفِعَ فَكَانَتِ الْأَنْبِيَاءُ يَحُجُّونَهُ وَ لَا يَعْلَمُونَ مَكَانَهُ حَتَّى بَوَّأَهُ اللَّهُ لِإِبْرَاهِيمَ فَأَعْلَمَهُ مَكَانَهُ فَبَنَاهُ مِنْ خَمْسَةِ أَجْبُلٍ مِنْ حِرَاءَ وَ ثَبِيرٍ وَ لُبْنَانٍ وَ جَبَلِ الطُّورِ وَ جَبَلِ الْخَمَرِ.

And I found as well in the handwriting of the aforementioned Sheykh, a copy from the handwriting of the martyr, may Allah-azwj Sanctify his soul, 'Al Rawandy said,

'Al-Baqir-asws said: 'Allah-azwj Placed four pillars beneath the Throne and Named is as Al-Zurah. Then He-azwj Dispatched Angels and Commanded them with building a house in the earth similar to it and its measurement. When it was the flood of Noah-as, the Prophets-as used to perform its Hajj and they were not knowing of its place until Allah-azwj Made it for Ibrahim-as. So he-as knew of its place and built it from five mountains – from Hira, and Subeyr, and Lubnan, and Jabal Al-Toor, and Jabal Al-Khamr''.[261]

57- كَنْزُ الْكَرَاجُكِيِّ، قَالَ رَوَى الشَّرِيفُ أَبُو مُحَمَّدٍ الْحَسَنُ بْنُ مُحَمَّدٍ الْحُسَيْنِيُّ عَنْ عَلِيِّ بْنِ عُثْمَانَ الْأَشَجِّ الْمَعْرُوفِ بِأَبِي الدُّنْيَا قَالَ حَدَّثَنِي أَمِيرُ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَحَبَّ أَهْلَ الْيَمَنِ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنِي.

(The book) 'Kanz' of Al Karajaky who said, 'It is reported by the nobleman Abu Muhammad Al-Hassan Bin Muhammad Al-Husayni, from Ali Bin Usman Al Ashajja, well-known as Abu Al Dunya who said,

'It is narrated to me by Amir Al-Momineen-asws having said: 'Rasool-Allah-saww said: 'One who loves the people of Al-Yemen, so he has loved me-saww, and one who hates them so he has hated me-saww''.[262]

58- شَرْحُ النَّهْجِ لِابْنِ مِيثَمٍ، قَالَ: لَمَّا فَرَغَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ حَرْبِ الْجَمَلِ خَطَبَ النَّاسَ بِالْبَصْرَةِ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص ثُمَّ قَالَ يَا أَهْلَ الْبَصْرَةِ يَا أَهْلَ الْمُؤْتَفِكَةِ ائْتَفَكَتْ بِأَهْلِهَا ثَلَاثاً وَ عَلَى اللَّهِ تَمَامُ الرَّابِعَةِ

(The book) 'Sharh Al Nahj' of Ibn Meesam, said,

'When Amir Al-Momineen-asws was free from the battle of Al-Jamal, he-asws addressed the people at Al-Basra. He-asws praised Allah-azwj and extolled upon Hi-azwj and sent Salawaat unto the Prophet-saww, then said: 'O people of Al-Basra! Of people of destructive (city) having destroyed its people thrice, and upon Allah-azwj is to complete the fourth!

يَا جُنْدَ الْمَرْأَةِ وَ أَعْوَانَ الْبَهِيمَةِ رَغَا فَأَجَبْتُمْ وَ عَقَرَ فَانْهَزَمْتُمْ أَخْلَاقُكُمْ دِقَاقٌ وَ دِينُكُمْ نِفَاقٌ وَ مَاؤُكُمْ زُعَاقٌ بِلَادُكُمْ أَنْتَنُ بِلَادِ اللَّهِ تُرْبَةً وَ أَبْعَدُهَا مِنَ السَّمَاءِ بِهَا تِسْعَةُ أَعْشَارِ الشَّرِّ الْمُحْتَبَسُ فِيهَا بِذَنْبِهِ وَ الْخَارِجُ مِنْهَا بِعَفْوِ اللَّهِ

O army of the woman (Ayesha) and supporters of the frothing animals! You answered and stumbled, and were defeated. Your manners are dust, and your religion is hypocrisy, and your

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water is salty, your city is of the stinkiest of the cities of Allah-azwj in soil, and their remotest from the sky. Nine-tenths of the evil is contained in it due to its sins, and the one exiting from it would be by the Pardon of Allah-azwj!

كَأَنِّي أَنْظُرُ إِلَى قَرْيَتِكُمْ هَذِهِ وَ قَدْ طَبَّقَهَا الْمَاءُ حَتَّى مَا يُرَى مِنْهَا إِلَّا شُرَفُ الْمَسْجِدِ كَأَنَّهُ جُؤْجُؤُ طَيْرٍ فِي لُجَّةِ بَحْرٍ

It is as if I am looking at this town of yours, and water has layered (flooded) it to the extent that nothing is seen from it except the terrace of the Masjid. It is as if it is a head of a bird in the depths of the sea!'

وَ سَاقَ إِلَى قَوْلِهِ إِذَا هُمْ رَأَوُا الْبَصْرَةَ قَدْ تَحَوَّلَتْ أَحْصَاصُهَا دُوراً وَ آجَامُهَا قُصُوراً فَالْهَرَبَ الْهَرَبَ فَإِنَّهُ لَا بَصْرَةَ لَكُمْ يَوْمَئِذٍ

And he-asws continued up to his-asws words: 'When they see Al-Basra to have transformed its pebbles into houses, and its crowds are in the castles, then the fleeing, the fleeing, for there would be no insight for you on that day!'

ثُمَّ الْتَفَتَ عَنْ يَمِينِهِ فَقَالَ كَمْ بَيْنَكُمْ وَ بَيْنَ الْأُبُلَّةِ فَقَالَ لَهُ الْمُنْذِرُ بْنُ الْجَارُودِ فِدَاكَ أَبِي وَ أُمِّي أَرْبَعَةُ فَرَاسِخَ

Then he-asws turned away from his-asws right. He-asws said: 'How much is there between you and Al-Ubulah?' Al-Munzir Bin Al-Jaroud said to him-asws, 'May my father and my mother be sacrificed for you-asws! Four Farsakhs'.

قَالَ لَهُ صَدَقْتَ فَوَ الَّذِي بَعَثَ مُحَمَّداً ص وَ أَكْرَمَهُ بِالنُّبُوَّةِ وَ خَصَّهُ بِالرِّسَالَةِ وَ عَجَّلَ بِرُوحِهِ إِلَى الْجَنَّةِ لَقَدْ سَمِعْتُ مِنْهُ كَمَا تَسْمَعُونَ مِنِّي

He-asws said to him: 'You speak the truth! By the One-azwj Who Sent Muhammad-saww and Honoured him-saww with the Prophet-hood and Specialised him-saww with the Message, and Hastened his-saww soul to the Paradise! I-asws have heard from him-saww like what you are hearing from me-asws!

أَنْ قَالَ يَا عَلِيُّ هَلْ عَلِمْتَ أَنَّ بَيْنَ الَّتِي تُسَمَّى الْبَصْرَةَ وَ الَّتِي تُسَمَّى الْأُبُلَّةَ أَرْبَعَةُ فَرَاسِخَ وَ سَيَكُونُ فِي الَّتِي تُسَمَّى الْأُبُلَّةَ مَوْضِعُ أَصْحَابِ الْعُشُورِ يُقْتَلُ فِي ذَلِكَ الْمَوْضِعِ مِنْ أُمَّتِي سَبْعُونَ أَلْفَ شَهِيدٍ هُمْ يَوْمَئِذٍ بِمَنْزِلَةِ شُهَدَاءِ بَدْرٍ

He-saww had said: 'O Ali-asws! Know that between that which is named as Al-Basra and what which is named as Al-Ubulah, there are four Farsakhs, and there shall be happening in that which is named as Al-Ubulah, a place of the companions of Al-Ushour. Seventy thousand from my-saww community would be killed in that place. On that day they would be at the status of the martyrs of Badr!''

فَقَالَ لَهُ الْمُنْذِرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَنْ يَقْتُلُهُمْ فِدَاكَ أَبِي وَ أُمِّي

Al-Munzir said to him-asws, 'O Amir Al-Momineen-asws! And who will kill them? May my father and my mother be sacrificed for you-asws!'

قَالَ يَقْتُلُهُمْ إِخْوَانٌ وَ هُمْ جِيلٌ كَأَنَّهُمُ الشَّيَاطِينُ سُودٌ أَلْوَانُهُمْ مُنْتِنَةٌ أَرْوَاحُهُمْ شَدِيدٌ كَلَبُهُمْ قَلِيلٌ سَلَبُهُمْ طُوبَى لِمَنْ قَتَلُوهُ يَنْفِرُ لِجِهَادِهِمْ فِي ذَلِكَ الزَّمَانِ قَوْمٌ هُمْ أَذِلَّةٌ عِنْدَ الْمُتَكَبِّرِينَ مِنْ أَهْلِ ذَلِكَ الزَّمَانِ مَجْهُولُونَ فِي الْأَرْضِ مَعْرُوفُونَ فِي السَّمَاءِ تَبْكِي السَّمَاءُ عَلَيْهِمْ وَ سُكَّانُهَا وَ الْأَرْضُ وَ سُكَّانُهَا

He-asws said: ‘Brothers would kill them, and they would be a generation as if they are the Satans-la. Black would be their colour, stinky would be their smells. Severe as dogs, little would be their plunder. Beatitude is for the one who kill him. During that time a people would mobilise for fighting them. Then would be disgraced in the view of the arrogant ones from the people of that time, unknown in the earth, well known in the sky. There shall cry upon them, the sky and its dwellers, and the earth and its dwellers!’

ثُمَّ هَمَلَتْ عَيْنَاهُ بِالْبُكَاءِ ثُمَّ قَالَ وَيْحَكَ يَا بَصْرَةُ مِنْ جَيْشٍ لَا رَهَجَ لَهُ وَ لَا حِسَّ

Then his-asws eyes filled up with the weeping, then he-asws said: ‘Woe (Weyh) be to you, O Basrah, from an army neither having any dust for it nor any hiss (sound)!’

فَقَالَ لَهُ الْمُنْذِرُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الَّذِي يُصِيبُهُمْ مِنْ قَبْلِ الْغَرَقِ مِمَّا ذَكَرْتَ وَ مَا الْوَيْحُ

Al-Munzir said to him-asws, ‘O Amir Al-Momineen-asws! And what is that which would afflict them from before the drowning, from what you-asws mentioned, and what is the woe (Weyh)?’

فَقَالَ هُمَا بَابَانِ فَالْوَيْحُ بَابُ رَحْمَةٍ وَ الْوَيْلُ بَابُ عَذَابٍ يَا ابْنَ الْجَارُودِ نَعَمْ تَارَاتٌ عَظِيمَةٌ مِنْهَا عُصْبَةٌ يَقْتُلُ بَعْضُهَا بَعْضاً وَ مِنْهَا فِتْنَةٌ يَكُونُ بِهَا إِخْرَابُ مَنَازِلَ وَ خَرَابُ دِيَارٍ وَ انْتِهَاكُ أَمْوَالٍ وَ سِبَاءُ نِسَاءٍ يُذْبَحْنَ ذَبْحاً

He-asws said: ‘These are two doors. The woe (Weyh) is a door of Mercy, and the doom (Al-Weyl) is a door of Punishment, O Ibn Al-Jaroud! Sometimes there is mightiness from it, parties killing each other, and from it is *Fitna* happening at it – ruination of the dwellings, and ruination of the houses, and plundering of the wealth, and making captive of the women, slaughtering with a slaughter.

يَا وَيْلُ أَمْرُهُنَّ حَدِيثٌ عَجِيبٌ وَ مِنْهَا أَنْ يَسْتَحِلَّ بِهَا الدَّجَّالُ الْأَكْبَرُ الْأَعْوَرُ الْمَمْسُوحُ الْعَيْنُ الْيُمْنَى وَ الْأُخْرَى كَأَنَّهَا مَمْزُوجَةٌ بِالدَّمِ لَكَأَنَّهَا فِي الْحُمْرَةِ عَلَقَةٌ نَاتِئُ الْحَدَقَةِ كَهَيْئَةِ حَبَّةِ الْعِنَبِ الطَّافِيَةِ عَلَى الْمَاءِ

O doom! Their affair is a strange narration. And from it is that Al-Dajjal-la the great, the one-eyed, the swabbed of the right eye would be released at it, and the other it is as if it is mixed with the blood. It is as if in the redness there is a clot protruding from the pupil as if it is a seed of the grape floating upon the water.

فَيَتَّبِعُهُ مِنْ أَهْلِهَا عِدَّةُ مَنْ قُتِلَ بِالْأُبُلَّةِ مِنَ الشُّهَدَاءِ أَنَاجِيلُهُمْ فِي صُدُورِهِمْ يُقْتَلُ مَنْ يُقْتَلُ وَ يَهْرُبُ مَنْ يَهْرُبُ ثُمَّ رَجْفٌ ثُمَّ قَذْفٌ ثُمَّ خَسْفٌ ثُمَّ مَسْخٌ ثُمَّ الْجُوعُ الْأَغْبَرُ ثُمَّ الْمَوْتُ الْأَحْمَرُ وَ هُوَ الْغَرَقُ

There shall follow him-la from its people, a number of the ones who were killed at Al-Ubulah, from the martyrs. Their Evangels would be in their chests. He will be killed, the one who is killed, and he will flee, the one who flees. Then there would be tremors, then submergence, then morphing, then the dusty hunger, then the red death, and it is the drowning.

يَا مُنْذِرُ إِنَّ لِلْبَصْرَةِ ثَلَاثَةَ أَسْمَاءٍ سِوَى الْبَصْرَةِ فِي الزُّبُرِ الْأَوَّلِ لَا يَعْلَمُهَا إِلَّا الْعُلَمَاءُ مِنْهَا الْخَرِيبَةُ وَ مِنْهَا تَدْمُرُ وَ مِنْهَا الْمُؤْتَفِكَةُ

O Munzir! For Al-Basra there are three names besides Al-Basra in the books. The first, no one knows it except the scholars. From it is Al-Khareeba, and from it is Tadmur, and from it is Al-Mowtafakah'.

وَ سَاقَ إِلَى أَنْ قَالَ يَا أَهْلَ الْبَصْرَةِ إِنَّ اللَّهَ لَمْ يَجْعَلْ لِأَحَدٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ خُطَّةَ شَرَفٍ وَ لَا كَرَمٍ إِلَّا وَ قَدْ جَعَلَ فِيكُمْ أَفْضَلَ ذَلِكَ وَ زَادَكُمْ مِنْ فَضْلِهِ بِمَنِّهِ مَا لَيْسَ لَهُمْ

And he[-asws] continued the Hadeeth up to he[-asws] said: 'O people of Al-Basra! Allah[-azwj] did not Make for anyone from the Muslim cities, neither a noble scheme nor honourable, except and He[-azwj] has Made among you all the superior of that, and Increased for you of His[-azwj] Grace by His[-azwj] Conferment what isn't for them.

أَنْتُمْ أَقْوَمُ النَّاسِ قِبْلَةً قِبْلَتُكُمْ عَلَى الْمَقَامِ حَيْثُ يَقُومُ الْإِمَامُ بِ مَكَّةَ وَ قَارِئُكُمْ أَقْرَأُ النَّاسِ وَ زَاهِدُكُمْ أَزْهَدُ النَّاسِ وَ عَابِدُكُمْ أَعْبَدُ النَّاسِ وَ تَاجِرُكُمْ أَتْجَرُ النَّاسِ وَ أَصْدَقُهُمْ فِي تِجَارَتِهِ وَ مُتَصَدِّقُكُمْ أَكْرَمُ النَّاسِ صَدَقَةً وَ غَنِيُّكُمْ أَشَدُّ النَّاسِ بَذْلًا وَ تَوَاضُعاً

You are the straightest of the people of Qiblah. Your Qiblah is upon the place where the Imam[-asws] stands with at Makkah, and your readers are the most well-read of the people, and your ascetic ones are the most ascetic of the people, and your worshippers and the most worshipping of the people, and your traders are the most trading of the people and their most truthful in trading, and your truthful ones are the most honourable of the people in the truthfulness, and your rich ones are the most intense of spending of the people and humble.

وَ شَرِيفُكُمْ أَحْسَنُ النَّاسِ خُلُقاً وَ أَنْتُمْ أَكْثَرُ النَّاسِ جِوَاراً وَ أَقَلُّهُمْ تَكَلُّفاً لِمَا لَا يَعْنِيهِ وَ أَحْرَصُهُمْ عَلَى الصَّلَاةِ فِي جَمَاعَةٍ ثَمَرَتُكُمْ أَكْثَرُ الثِّمَارِ وَ أَمْوَالُكُمْ أَكْثَرُ الْأَمْوَالِ وَ صِغَارُكُمْ أَكْيَسُ الْأَوْلَادِ وَ نِسَاؤُكُمْ أَمْنَعُ النِّسَاءِ وَ أَحْسَنُهُنَّ تَبَعُّلًا

And your noble ones are the most excellent of the people in manners, and you are a lot of the people as neighbours, and least of them in encumberment to what is of no concern, and their most eager of them to the Salat in congregation. Your fruits are the most plentiful of the fruits, and your wealth is the most abundant of the wealth, and your young ones are the cleverest of the children, and your womenfolk are the most deserving of the women and their best with husbands.

سَخَّرَ لَكُمُ الْمَاءَ يَغْدُو عَلَيْكُمْ وَ يَرُوحُ صَلَاحاً لِمَعَاشِكُمْ وَ الْبَحْرَ سَبَباً لِكَثْرَةِ أَمْوَالِكُمْ فَلَوْ صَبَرْتُمْ وَ اسْتَقَمْتُمْ لَكَانَتْ شَجَرَةُ طُوبَى لَكُمْ مَقِيلًا وَ ظِلًّا ظَلِيلًا غَيْرَ أَنَّ حُكْمَ اللَّهِ مَاضٍ وَ قَضَاءَهُ نَافِذٌ لا مُعَقِّبَ لِحُكْمِهِ وَ هُوَ سَرِيعُ الْحِسابِ

The water has been Subdued for you, coming to you and going in the interests of your livelihoods, and the ocean is a cause for the plentifulness of your wealth. If you were to be patient, the tree of Tooba would be facing to you all and ***dense shade [4:57]***, apart from that the Judgment of Allah[-azwj] would be accomplished and His[-azwj] Decree would be implemented. ***there is no Postponement of His Judgment, and He is Swift in Reckoning [13:41]***.

يَقُولُ اللَّهُ وَ إِنْ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوها قَبْلَ يَوْمِ الْقِيامَةِ أَوْ مُعَذِّبُوها عَذاباً شَدِيداً كانَ ذلِكَ فِي الْكِتابِ مَسْطُوراً

Allah[-azwj] Says: ***And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. That was in the Veiled Book [17:58]***'.

ثُمَّ سَاقَ الْخُطْبَةَ إِلَى قَوْلِهِ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِي يَوْماً وَ لَيْسَ مَعَهُ غَيْرِي إِنَّ جَبْرَئِيلَ الرُّوحَ الْأَمِينَ حَمَلَنِي عَلَى مَنْكِبِهِ الْأَيْمَنِ حَتَّى أَرَانِيَ الْأَرْضَ وَ مَنْ عَلَيْهَا وَ أَعْطَانِي أَقَالِيدَهَا وَ عَلَّمَنِي مَا فِيهَا وَ مَا قَدْ كَانَ عَلَى ظَهْرِهَا وَ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ لَمْ يَكْبُرْ ذَلِكَ عَلَيَّ كَمَا لَمْ يَكْبُرْ عَلَى أَبِي آدَمَ عَلَّمَهُ الْأَسْمَاءَ كُلَّهَا وَ لَمْ تَعْلَمْهَا الْمَلَائِكَةُ الْمُقَرَّبُونَ

Then he-asws continued the Hadeeth up to his-asws words: 'Rasool-Allah-saww said to me-asws one day, and there wasn't anyone with him-saww apart from me-asws: 'Jibraeel-as, the trustworthy spirit, carried me-saww upon his-as right shoulder until he-as showed me-saww the earth and the ones upon it, and gave me-as their collars (reins) and taught me-saww whatever is in it, and what had happened upon its surface, and what would be happening up to the Day of Qiyamah, and that was not grievous upon me-as just as it was not grievous upon my-saww father-as Adam-as. He-as was Taught the names, all of them and the Angels of Proximity had not been taught these.

وَ إِنِّي رَأَيْتُ بُقْعَةً عَلَى شَاطِئِ الْبَحْرِ تُسَمَّى الْبَصْرَةَ فَإِذَا هِيَ أَبْعَدُ الْأَرْضِ مِنَ السَّمَاءِ وَ أَقْرَبُهَا مِنَ الْمَاءِ وَ إِنَّهَا لَأَسْرَعُ الْأَرْضِ خَرَاباً وَ أَخْشَنُهَا تُرَاباً وَ أَشَدُّهَا عَذَاباً وَ لَقَدْ خُسِفَ بِهَا فِي الْقُرُونِ الْخَالِيَةِ مِرَاراً

And I-saww saw a spot on the shore of the sea, named as Al-Basrah. There, it is the remotest of the lands from the sky, and nearest of them from the water, and it is the quickest of the lands in ruination, and of the coarsest in soil, and their severest in Punishment, and there have been submergences among the past generations repeatedly.

وَ لَيَأْتِيَنَّ عَلَيْهَا زَمَانٌ وَ إِنَّ لَكُمْ يَا أَهْلَ الْبَصْرَةِ وَ مَا حَوْلَكُمْ مِنَ الْقُرَى مِنَ الْمَاءِ لَيَوْماً عَظِيماً بَلَاؤُهُ وَ إِنِّي لَأَعْلَمُ مَوْضِعَ مُنْفَجَرِهِ مِنْ قَرْيَتِكُمْ هَذِهِ ثُمَّ أُمُورٌ قَبْلَ ذَلِكَ تَدْهَمُكُمْ عَظِيمَةٌ أُخْفِيَتْ عَنْكُمْ وَ عَلِمْنَاهَا فَمَنْ خَرَجَ عَنْهَا عِنْدَ دُنُوِّ غَرْقِهَا فَبِرَحْمَةٍ مِنَ اللَّهِ سَبَقَتْ لَهُ وَ مَنْ بَقِيَ فِيهَا غَيْرَ مُرَابِطٍ بِهَا فَبِذَنْبِهِ وَ مَا اللَّهُ بِظَلَّامٍ لِلْعَبِيدِ.

And there shall be coming upon it a time, and to you all, O people of Al-Basra, and what is around you from the towns from the water, for a day of mighty calamity, and I-asws know the place of its bursting from this town of yours! Then there would be matters before that of mighty attack. It is hidden from you all and we-asws know it. The one who exits from it during the approach of its drowning, it would be by a Mercy from Allah-azwj having preceded to him, and the one who remain in it, unrelated with it, it would be due to his sins, and Allah-azwj is not the least unjust to the servants!''[263]

59 أَقُولُ وَ رَوَى الْقَاضِي نُورُ اللَّهِ التُّسْتَرِيُّ قَدَّسَ اللَّهُ رُوحَهُ فِي كِتَابِ مَجَالِسِ الْمُؤْمِنِينَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِنَّ لِلَّهِ حَرَماً وَ هُوَ مَكَّةُ أَلَا إِنَّ لِرَسُولِ اللَّهِ حَرَماً وَ هُوَ الْمَدِينَةُ أَلَا وَ إِنَّ لِأَمِيرِ الْمُؤْمِنِينَ حَرَماً وَ هُوَ الْكُوفَةُ

I (Majlisi) am saying,

'And it is reported by the judge Nurullah Al-Shustary, may Allah-azwj Sanctify his soul, in the book 'Majalis Al-Momineen', from Al-Sadiq-asws having said: 'For Allah-azwj there is a Sanctuary, and it is Makkah. Indeed! For Rasool-Allah-saww there is a sanctuary, and it is Al-Medina. Indeed! And for Amir Al-Momineen-asws there is a sanctuary and it is Al-Kufa.

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أَلَا وَ إِنَّ قُمَّ الْكُوفَةُ الصَّغِيرَةُ أَلَا إِنَّ لِلْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ ثَلَاثَةٌ مِنْهَا إِلَى قُمَّ تُقْبَضُ فِيهَا امْرَأَةٌ مِنْ وُلْدِي اسْمُهَا فَاطِمَةُ بِنْتُ مُوسَى وَ تُدْخَلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ.

Indeed! And Qum is the small Al-Kufa. Indeed! There are eight doors for the Paradise. Three of these are to Qum. A lady from my-saww children would pass away in it. Her-as name is Fatima-as daughter-as of Musa-asws, and due to her-as intercession, my-asws Shias would enter the Paradise in their entirety''.[264]

60- وَ عَنْ سَعْدِ بْنِ سَعْدٍ عَنِ الرِّضَا ع قَالَ: يَا سَعْدُ مَنْ زَارَهَا فَلَهُ الْجَنَّةُ.

And from Sa'ad Bin Sa'ad,

'From Al-Reza-asws having said: 'O Sa'ad! One who visits her-as (grave), for him is the Paradise''.[265]

61- وَ عَنْهُ ع قَالَ: إِذَا عَمَّتِ الْبُلْدَانَ الْفِتَنَ وَ الْبَلَايَا فَعَلَيْكُمْ بِ قُمَّ وَ حَوَالَيْهَا وَ نَوَاحِيهَا فَإِنَّ الْبَلَايَا مَدْفُوعٌ عَنْهَا.

And from him-asws having said: 'When the Fitna and the calamities are widespread in the cities, upon you all is to be in Qum and its surrounding and its areas, for the calamities are Repelled away from it''.[266]

62- وَ عَنِ الرِّضَا ع قَالَ: لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ فَثَلَاثَةٌ مِنْهَا لِأَهْلِ قُمَّ فَطُوبَى لَهُمْ ثُمَّ طُوبَى لَهُمْ.

And from Al-Reza-asws having said: 'For the Paradise, there are eight doors. Three of these are for the people of Qum. So beatitude is for them! Then beatitude is for them!''[267]

63- وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: صَلَوَاتُ اللَّهِ عَلَى أَهْلِ قُمَّ وَ رَحْمَةُ اللَّهِ عَلَى أَهْلِ قُمَّ سَقَى اللَّهُ بِلَادَهُمُ الْغَيْثَ إِلَى آخِرِ مَا مَرَّ عَنِ الصَّادِقِ ع.

And from Amir Al-Momineen-asws having said: 'May the Salawaat of Allah-azwj be upon the people of Qum, and Mercy of Allah-azwj be upon the people of Qum! Allah-azwj will Quench their city the rain' – up to the end of what has passed from Al-Sadiq-asws''.[268]

64- وَ أَقُولُ رَوَى الشَّيْخُ الْأَجَلُّ عَبْدُ الْجَلِيلِ الرَّازِيُّ فِي كِتَابِ الْقَصَصِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص قَالَ: لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ مَرَرْتُ بِأَرْضٍ بَيْضَاءَ كَافُورِيَّةٍ شَمِمْتُ بِهَا رَائِحَةً طَيِّبَةً فَقُلْتُ يَا جَبْرَئِيلُ مَا هَذِهِ الْبُقْعَةُ قَالَ يُقَالُ لَهَا آبَةُ عُرِضَتْ عَلَيْهَا رِسَالَتُكَ وَ وَلَايَةُ ذُرِّيَّتِكَ فَقَبِلَتْ وَ إِنَّ اللَّهَ يَخْلُقُ مِنْهَا رِجَالًا يَتَوَلَّوْنَكَ وَ يَتَوَلَّوْنَ ذُرِّيَّتَكَ فَبَارَكَ اللَّهُ عَلَيْهَا وَ عَلَى أَهْلِهَا.

And I (Majlisi) am saying, 'It is reported by the majestic Sheykh Abdul Jaleel Al Razy in the book 'Al Qasas', by his chain,

'From the Prophet-saww having said: 'When there was an ascension with me-saww to the sky, I-saww passed by a land white as camphor. I-saww smelt a fragrant aroma at it. I-saww said: 'O

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[266] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 61
[267] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 62
[268] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 63

Jibraeel[-as]! What is this spot?' He[-as] said: 'It is called Buqah. There was presented to it, your[-saww] Message and Wilayah of your[-saww] offspring. It accepted, and Allah[-azwj] would be Creating such men from it, they would be befriending you[-saww] and befriending your[-saww] offspring. So Allah[-azwj] has Blessed upon it and upon its inhabitants''.[269]

65- مُعْجَمُ الْبُلْدَانِ، قَالَ رُوِيَ أَنَّهُ فِي التَّوْرَاةِ مَكْتُوبٌ الرَّيُّ بَابٌ مِنْ أَبْوَابِ الْأَرْضِ وَ إِلَيْهَا مَتْجَرُ الْخَلْقِ.

(The book) 'Mo'jam Al Buldan' –

He said, 'It is reported that it is written in the Torah: 'Al Rayy is a door from the doors of the earth and to it is the trading of the creatures''.[270] (Not a Hadeeth)

وَ قَالَ الْأَصْمَعِيُّ الرَّيُّ عَرُوسُ الدُّنْيَا وَ إِلَيْهَا مَتْجَرُ النَّاسِ.

Abd Al As'amy said,

'Al-Rayy is a bride of the world, and to it is the trading of the people''.[271] (Not a Hadeeth)

قَالَ وَ رُوِيَ عَنْ جَعْفَرٍ الصَّادِقِ ع أَنَّ الرَّيَّ وَ قَزْوِينَ وَ سَاوَةَ مَلْعُونَاتٌ مَشْئُومَاتٌ.

He said, 'And it is reported from Ja'far Al-Sadiq[-asws]: 'Al Ray, and Qazween, and Sawat are accursed, inauspicious''.[272]

66- كَشْفُ الْغُمَّةِ، عَنِ ابْنِ أَعْثَمَ الْكُوفِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: وَيْحاً لِلطَّالَقَانِ فَإِنَّ لِلَّهِ تَعَالَى بِهَا كُنُوزاً لَيْسَتْ مِنْ ذَهَبٍ وَ لَا فِضَّةٍ وَ لَكِنْ بِهَا رِجَالٌ مُؤْمِنُونَ عَرَفُوا اللَّهَ حَقَّ مَعْرِفَتِهِ وَ هُمْ أَنْصَارُ الْمَهْدِيِّ فِي آخِرِ الزَّمَانِ.

(The book) 'Kashf Al Ghumma – From Ibn A'sam Al Kufy,

'From Amir Al-Momineen[-asws] having said: 'Goodness (Weyh) be for Al-Talaqan, for there is a treasure at it for Allah[-azwj] the Exalted, which is neither of gold nor silver, but there are Momineen men who recognise Allah[-azwj] as is a right of recognising Him[-azwj], and they are helpers of Al-Mahdi[-ajfj] at the end of times''.[273]

67- وَ أَقُولُ وَجَدْتُ فِي أَصْلٍ عَتِيقٍ مِنْ أُصُولِ أَصْحَابِنَا أَظُنُّ أَنَّهُ لِوَالِدِ الصَّدُوقِ أَوْ مِمَّنْ عَاصَرَهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ يُونُسَ الْمَوْصِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ خَلَفٍ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ عَنِ الْكَاظِمِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَزْوِينُ بَابٌ مِنْ أَبْوَابِ الْجَنَّةِ.

And I (Majlisi) am saying, 'I found in the ancient original from the originals of our companion, it thing it is of the father of Al Sadouq, or from the one of his contemporaries, from Abdul Aziz Bin Ja'far Bin Muhammad, from Abdul Aziz Bin Yunus Al Mowsily, from Ibrahim Bin Al-Husayn, from Muhammad Bin Khalaf, from Musa Bin Ibrahim,

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[270] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 65 a
[271] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 65 b
[272] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 65 c
[273] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 66

‘From Al-Kazim-asws, from his-asws father-asws, from his-asws forefathers-asws having said: ‘Rasool-Allah-saww said: ‘Qazween is a door from the doors of Paradise’’.[274]

68- الدُّرُّ الْمَنْثُورُ، مِنْ عِدَّةِ كُتُبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ص لِمَكَّةَ مَا أَطْيَبَكِ مِنْ بَلْدَةٍ وَ أَحَبَّكِ إِلَيَّ لَوْ لَا أَنَّ قَوْمَكِ أَخْرَجُونِي مِنْكِ مَا خَرَجْتُ.

(The non-Shia book) ‘Al Durr Al Mansour’ – From a number of books, from Ibn Abbas who said,

‘Rasool-Allah-saww said for Makkah: ‘How good you are from the cities, and beloved to me-saww. Had it not been for your people having expelled me-saww from you, I-saww would not have gone out’’.[275] (non-Shia source)

وَ فِي رِوَايَةٍ أُخْرَى مَا سَكَنْتُ غَيْرَكِ.

And in another report: ‘I-saww would not have settled in other than you’’.[276] (non-Shia source)

69- وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ قَالَ: لَمَّا أَرَادَ رَسُولُ اللَّهِ ص أَنْ يَنْطَلِقَ إِلَى الْمَدِينَةِ اسْتَلَمَ الْحَجَرَ وَ قَامَ وَسَطَ الْمَسْجِدِ وَ الْتَفَتَ إِلَى الْبَيْتِ فَقَالَ إِنِّي لَأَعْلَمُ مَا وَضَعَ اللَّهُ فِي الْأَرْضِ بَيْتاً أَحَبَّ إِلَيْهِ مِنْكَ وَ مَا فِي الْأَرْضِ بَلَدٌ أَحَبَّ إِلَيْهِ مِنْكَ وَ مَا خَرَجْتُ عَنْكَ رَغْبَةً وَ لَكِنَّ الَّذِينَ كَفَرُوا هُمْ أَخْرَجُونِي.

And from Abdul Rahman Bin Saabit who said,

‘When Rasool-Allah-saww wanted to go to Al Medina, he-saww kissed the (Black) stone and stood in the middle of the Masjid and turned towards the House (Kabah). He-saww said: ‘I-saww know that Allah-azwj has not placed any house in the earth more beloved to me-saww than you (Kabah), and there is no city in the earth more beloved to me-saww than you (Makkah), and I-saww am not going out from you-saww out of desire, but the ones committing Kufr, they are expelling me-saww’’.[277] (non-Shia source)

70- كِتَابُ قِسْمَةِ أَقَالِيمِ الْأَرْضِ وَ بُلْدَانِهَا تَأْلِيفُ بَعْضِ الْمُخَالِفِينَ قَالَ: بَلَدُ الْمَهْدِيِّ مَدِينَةٌ حَسَنَةٌ حَصِينَةٌ بَنَاهَا الْمَهْدِيُّ الْفَاطِمِيُّ وَ حَصَّنَهَا وَ جَعَلَ لَهَا أَبْوَاباً مِنْ حَدِيدٍ فِي كُلِّ بَابٍ مَا يَزِيدُ عَلَى الْمِائَةِ قِنْطَارٍ وَ لَمَّا بَنَاهَا وَ أَحْكَمَهَا قَالَ الْآنَ أَمِنْتُ عَلَى الْفَاطِمِيِّينَ.

The book ‘Qismat Aqaleem Al Arz Wa Buldaniha’ – compiled by one of the adversaries, said,

‘City of Al Mahdy is an excellent city, fortified. Al Mahdy the Fatimid has built it and fortified it and made iron doors for it. In each door is what exceeds upon one hundred Qintar (One Qintar-100 kg). And when he had built it and judged it, he said, ‘Now there is security upon the Fatimids’’.[278] (Not a Hadeeth + non-Shia source)

71- وَ مِنْ كِتَابِ الْمَذْكُورِ، قَالَ: دَخَلَ ذُو الْقَرْنَيْنِ جَزِيرَةً عَظِيمَةً فَوَجَدَ بِهَا قَوْماً قَدْ أَخْلَتْهُمُ الْعِبَادَةُ حَتَّى صَارُوا كَالْحُمَمِ السُّودِ فَسَلَّمَ عَلَيْهِمْ فَرَدُّوا عَلَيْهِ السَّلَامَ فَسَأَلَهُمْ مَا عَيْشُكُمْ يَا قَوْمِ فِي هَذَا الْمَكَانِ

[274] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 67
[275] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 68 a
[276] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 68 b
[277] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 69
[278] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 70

And from the mentioned book, said,

‘When Zulqarnayn[-as] entered a large island, he[-as] found a people at it. The worship had affected them to the extent that they had become like the black lava. He[-as] greeted unto them. They responded the greeting to him[-as]. He[-as] asked them: ‘What is your livelihood, O people, in this place?’

قَالُوا مَا رَزَقَنَا اللَّهُ مِنَ الْأَسْمَاكِ وَ أَنْوَاعِ النَّبَاتِ وَ نَشْرَبُ مِنْ هَذِهِ الْمِيَاهِ الْعَذْبَةِ

They said, ‘Whatever Allah[-azwj] Graces us from the fishes and the types of vegetation, and we drink from this fresh water’.

قَالَ لَهُمْ أَ لَا أَنْقُلُكُمْ إِلَى عِيشَةٍ أَطْيَبَ مِمَّا أَنْتُمْ فِيهِ وَ أَخْصَبَ

He[-as] said to them: ‘Shall I[-as] no transfer you to a life better than what you are in, and more fertile?’

فَقَالُوا لَهُ وَ مَا نَصْنَعُ بِهِ إِنَّ عِنْدَنَا فِي جَزِيرَتِنَا هَذِهِ مَا يُغْنِي جَمِيعَ الْعَالَمِ وَ يَكْفِيهِمْ لَوْ صَارُوا إِلَيْهِ وَ أَقْبَلُوا عَلَيْهِ قَالَ وَ مَا هُوَ

They said, ‘And what shall we do with it? With us in this island of ours is what is needless from entirety of the world, and it would suffice them if they were to come to it and turned to it’. He[-as] said: ‘And what is it?’

فَانْطَلَقُوا إِلَى وَادٍ لَا نِهَايَةَ لِطُولِهِ وَ عَرْضِهِ وَ هُوَ مُنَضَّدٌ مِنْ أَلْوَانِ الدُّرِّ وَ الْيَاقُوتِ وَ الزَّبَرْجَدِ وَ الْبَلَخْشِ وَ الْأَحْجَارِ الَّتِي لَمْ تُرَ فِي الدُّنْيَا وَ الْجَوَاهِرِ الَّتِي لَا تُقَوَّمُ وَ رَأَى شَيْئاً لَا يَحْتَمِلُهُ الْعُقُولُ وَ لَا يُوصَفُ وَ لَوِ اجْتَمَعَ الْعَالَمُ عَلَى نَقْلِهِ أَوْ بَعْضِهِ لَعَجَزُوا

So they went to a valley having not end to its length and its width, and it contained from the types of gems, and rubies, and emeralds, and the crystals, and the stone which have not been seen in the world, and the gems which cannot be evaluated, and he[-as] saw something the intellects cannot endure nor could it be described, and if the worlds were to unite upon transferring it, or part of it, they would be frustrated (unable).

فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ سُبْحَانَ مَنْ لَهُ الْمُلْكُ الْعَظِيمُ وَ يَخْلُقُ اللَّهُ مَا لَا يَعْلَمُهُ الْخَلَائِقُ

He[-as] said: ‘There is no god except Allah[-azwj], and Glorious is the One[-azwj] having the grand Kingdom for Him[-azwj], and Allah[-azwj] has Created what the creatures do not know!’

ثُمَّ انْطَلَقُوا بِهِ مِنْ شَفِيرِ ذَلِكَ الْوَادِي حَتَّى أَتَوْا بِهِ إِلَى مُسْتَوٍ وَاسِعٍ مِنَ الْأَرْضِ بِهِ أَصْنَافُ الْأَشْجَارِ وَ أَنْوَاعُ الثِّمَارِ وَ أَلْوَانُ الْأَزْهَارِ وَ أَجْنَاسُ الْأَطْيَارِ وَ خَرِيرُ الْأَنْهَارِ وَ أَفْيَاءٌ وَ ظِلَالٌ وَ نَسِيمٌ دُو اعْتِدَالٍ وَ نُزَهٌ وَ رِيَاضٌ وَ جَنَّاتٌ وَ غِيَاضٌ

Then they went with him[-as] from an edge of that valley, until they came with him[-as] to a vast plain from the land, having various types of trees at it and types of fruits and colours of flowers, and species of the birds, and goodly rivers, and shades and shadows, and breezes with moderation, and parks, and meadows, and gardens, and woods.

فَلَمَّا رَأَى ذُو الْقَرْنَيْنِ ذَلِكَ سَبَّحَ اللَّهَ الْعَظِيمَ وَ اسْتَصْغَرَ أَمْرَ الْوَادِي وَ مَا بِهِ مِنَ الْجَوَاهِرِ عِنْدَ ذَلِكَ الْمَنْظَرِ الْبَهِيجِ الزَّاهِرِ فَلَمَّا تَعَجَّبَ قَالُوا لَهُ فِي مُلْكِ مَلِكٍ فِي الدُّنْيَا بَعْضُ مَا تَرَى قَالَ لَا وَ حَقِّ عَالِمِ السِّرِّ وَ النَّجْوَى

When Zulqarnayn[-as] saw that, he[-as] glorified Allah[-azwj] the Magnificent and belittled the matter of the valley and whatever jewels which were at it, at seeing that cheerful flowery scenery. When he[-as] was astounded, they said to him[-as], 'In a kingdom of a king in the world, is there part of what you[-as] see (here)?' He[-as] said: 'No, by the right of the Knower of the secrets and the whisperings!'

فَقَالُوا كُلُّ هَذَا بَيْنَ أَيْدِينَا وَ لَا تَمِيلُ أَنْفُسُنَا إِلَى شَيْءٍ مِنْ ذَلِكَ وَ اقْتَنَعْنَا بِمَا نَقْوَى بِهِ عَلَى عِبَادَةِ الرَّبِّ الْخَالِقِ وَ مَنْ تَرَكَ لِلَّهِ شَيْئاً عَوَّضَهُ اللَّهُ خَيْراً مِنْهُ فَسِرْ عَنَّا وَ دَعْنَا بِحَالِنَا أَرْشَدَنَا اللَّهُ وَ إِيَّاكَ

They said, 'All this is in our hands, and our souls are not inclining to anything from that, and we are persuaded with what we can be strengthened with upon worshipping the Lord[-azwj], the Creator, and the one who leaves anything for (Sake of) Allah[-azwj], Allah[-azwj] would Replace it with better than it, so travel away from us and leave us with our state. May Allah[-azwj] Guide us and you[-as]'.

ثُمَّ وَدَّعُوهُ وَ فَارَقُوهُ وَ قَالُوا لَهُ دُونَكَ وَ الْوَادِيَ فَاحْمِلْ مِنْهُ مَا تُرِيدُ فَأَبَى أَنْ يَأْخُذَ مِنْ ذَلِكَ شَيْئاً

Then they bade farewell to him[-as] and separated from him[-as] and said to him[-as], 'Beside you and the valley, so carry from it whatever you[-as] want'. He[-as] refused to take anything from that'.

قَالَ ثُمَّ أَتَى ذُو الْقَرْنَيْنِ جَزِيرَةً عَظِيمَةً فَرَأَى بِهَا قَوْماً لِبَاسُهُمْ وَرَقُ الشَّجَرِ وَ بُيُوتُهُمْ كُهُوفٌ فِي الصَّخْرِ وَ الْحَجَرِ فَسَأَلَهُمْ عَنْ مَسَائِلَ فِي الْحِكْمَةِ فَأَجَابُوهُ بِأَحْسَنِ جَوَابٍ وَ أَلْطَفِ خِطَابٍ

He (the narrator) said, 'Then Zulqarnayn[-as] came to a large island. He[-as] saw a people at it, their clothing were leaves of the tree and their houses were like caves in the rock. He[-as] asked them about issues regarding the wisdom and they answered him[-as] with excellent answered and kind address.

فَقَالَ لَهُمْ سَلُوا حَوَائِجَكُمْ لِتُقْضَى فَقَالُوا لَهُ نَسْأَلُكَ الْخُلْدَ فِي الدُّنْيَا فَقَالَ وَ أَنَّى بِهِ لِنَفْسِي وَ مَنْ لَا يَقْدِرُ عَلَى زِيَادَةِ نَفَسٍ مِنْ أَنْفَاسِهِ كَيْفَ يُبْلِغُكُمُ الْخُلْدَ

He[-as] said to them: 'Ask your need, it would be fulfilled'. They said to him[-as], 'We ask you[-as] of the eternal (life) in the world'. He[-as] said: 'And I[-as] am with it for myself[-as], and one who is not able upon increasing a breath from his breaths, how can he make you reach the eternal life?'

فَقَالَ كَبِيرُهُمْ نَسْأَلُكَ صِحَّةً فِي أَبْدَانِنَا مَا بَقِينَا فَقَالَ وَ هَذَا أَيْضاً لَا أَقْدِرُ عَلَيْهِ

Their elder said, 'We ask you of the health in our bodies what would make us last'. He[-as] said: 'And this as well, I[-as] am not able upon it'.

فَقَالُوا فَعَرِّفْنَا بَقِيَّةَ أَعْمَارِنَا فَقَالَ لَا أَعْرِفُ ذَلِكَ لِرُوحِي فَكَيْفَ بِكُمْ

They said, ‘Let us know the remainder of our ages’. He[-as] said: ‘I[-as] do not know that for my[-as] own soul, so how can I[-as] (know) of you all?’

فَقَالُوا لَهُ فَرِّغْنَا نَطْلُبْ ذَلِكَ مِمَّنْ يَقْدِرُ عَلَى ذَلِكَ وَ أَعْظَمَ مِنْ ذَلِكَ وَ جَعَلَ النَّاسُ يَنْظُرُونَ إِلَى كَثْرَةِ جُنُودِهِ وَ عَظَمَةِ مَوْكِبِهِ وَ بَيْنَهُمْ شَيْخٌ صُعْلُوكٌ لَا يَرْفَعُ رَأْسَهُ

They said to him[-as], ‘Free us to seek that from the one who is able upon that, and greater than that’. And the people went on to look and the large number of his[-as] army, and the might of his[-as] procession, and between them was an old man, a tramp, not raising his head.

فَقَالَ لَهُ ذُو الْقَرْنَيْنِ مَا لَكَ لَا تَنْظُرُ إِلَى مَا يَنْظُرُ إِلَيْهِ النَّاسُ قَالَ الشَّيْخُ مَا أَعْجَبَنِي الْمُلْكُ الَّذِي رَأَيْتُهُ قَبْلَكَ حَتَّى أَنْظُرَ إِلَيْكَ وَ إِلَى مُلْكِكَ فَقَالَ وَ مَا ذَاكَ

Zulqarnayn[-as] said to him: ‘What is the matter with you nor looking at what the people are looking at?’ The old man said, ‘The kingdom does not fascinate me. I have seen it before you[-as], until I looked at you[-as] and your kingdom’. He[-as] said: ‘And what is that?’

قَالَ الشَّيْخُ كَانَ عِنْدَنَا مَلِكٌ وَ آخَرُ صُعْلُوكٌ فَمَاتَا فِي يَوْمٍ وَاحِدٍ ثُمَّ جِئْتُ إِلَيْهِمَا وَ اجْتَهَدْتُ أَنْ أَعْرِفَ الْمَلِكَ مِنَ الصُّعْلُوكِ فَلَمْ أَعْرِفْهُ

The old man said, ‘There was a king with us, and another tramp. They both died in one day. Then I came to them and struggle to recognise the king from the tramp, but I could not recognise him’.

قَالَ فَتَرَكَهُمْ ذُو الْقَرْنَيْنِ وَ انْصَرَفَ عَنْهُمْ.

He (the narrator) said, ‘Zulqarnayn[-as] left them and went away from them’’.[279]

72- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: كُنْتُ عِنْدَ الرِّضَا ع فَدَخَلَ عَلَيْهِ قَوْمٌ مِنْ أَهْلِ قُمَّ فَسَلَّمُوا عَلَيْهِ فَرَدَّ عَلَيْهِمْ وَ قَرَّبَهُمْ ثُمَّ قَالَ لَهُمْ مَرْحَباً بِكُمْ وَ أَهْلًا فَأَنْتُمْ شِيعَتُنَا حَقّاً فَسَيَأْتِي عَلَيْكُمْ يَوْمٌ تَزُورُونَ فِيهِ تُرْبَتِي بِطُوسَ أَلَا فَمَنْ زَارَنِي وَ هُوَ عَلَى غُسْلٍ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

(The book) ‘Al Uyoun’ – From Tameem Bin Abdullah Al Qurashi, from his father, from Ahmad Bin Al Ansari, from Abu Al Salt Al Harwy who said,

‘I was in the presence of Al-Reza[-asws]. A group from the people of Qum entered to see him[-asws]. They greeted unto him[-asws]. He[-asws] responded to them and drew them neat, then said to them: ‘Welcome to you all, and hello! You are our[-asws] Shias truly! A day would be coming to you, you will be visiting my[-asws] soil in Toos. Indeed! The one who visits me[-asws] (my[-asws] grave), and he is upon a bathing, he would exit from his sins like the day his mother had given him birth’’.[280]

[279] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 71
[280] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 72

73- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ مُحَمَّدٍ الْعَسْكَرِيَّ ع يَقُولُ أَهْلُ قُمَّ وَ أَهْلُ آبَةَ مَغْفُورٌ لَهُمْ لِزِيَارَتِهِمْ لِجَدِّي عَلِيِّ بْنِ مُوسَى الرِّضَا ع بِطُوسَ أَلَا وَ مَنْ زَارَهُ فَأَصَابَهُ فِي طَرِيقِهِ قَطْرَةٌ مِنَ السَّمَاءِ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

And from him, from Muhammad Bin Ahmad Al Sinany, from Muhammad Bin Ja'far Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Bin Abdullah Al-Hassany who said,

'I heard Ali[-asws] Bin Muhammad Al-Askari[-asws] saying: 'The people of Qum and the people of Abah are Forgiven for, due to their visiting my[-asws] grandfather Ali[-asws] Bin Musa Al-Reza[-asws]. Indeed! And the one who visits him[-asws], and in his way a drop from the sky hits him, Allah[-azwj] would Prohibit his body unto the Fire''.[281]

74- الْكَافِي، عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سَالِمٍ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ أَحْمَدَ بْنِ النَّضْرِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنِ الْحُسَيْنِ بْنِ أَبِي قَتَادَةَ جَمِيعاً عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص لِعَرْضِ الْخَيْلِ وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَمَرَّ بِفَرَسٍ فَقَالَ عُيَيْنَةُ بْنُ حُصَيْنٍ إِنَّ مِنْ أَمْرِ هَذَا الْفَرَسِ كَيْتَ وَ كَيْتَ

(The book) 'Al Kafi' – From my father Ali Al Ashary, from Muhammad Bin Salim, and Ali Bin Ibrahim, from his father, altogether from Ahmad Bin Al Nazar, and Muhammad Bin Yahya, from Muhammad Bin Abu Al Qasim, from Al-Husayn Bin Abu Qatadah, altogether from Amro Bin Shimr, from Jabir,

'From Abu Ja'far[-asws] having said: 'Rasool-Allah[-saww] went out to a display of horses' – and he[-asws] continued the Hadeeth up to his[-asws] words: 'He[-saww] passed by a horse. Uyayna Bin Huseyn said, 'From the affair of this horse is such and such'.

فَقَالَ رَسُولُ اللَّهِ ص ذَرْنَا فَأَنَا أَعْلَمُ بِالْخَيْلِ مِنْكَ فَقَالَ وَ أَنَا أَعْلَمُ بِالرِّجَالِ مِنْكَ فَغَضِبَ رَسُولُ اللَّهِ ص حَتَّى ظَهَرَ الدَّمُ فِي وَجْهِهِ فَقَالَ لَهُ فَأَيُّ الرِّجَالِ أَفْضَلُ

Rasool-Allah[-saww] said: 'Leave us, for I[-saww] am more knowing with the horses than you are!' He said, 'And I am more knowing with the men than you[-saww] are!' Rasool-Allah[-saww] was angered to the extent that the blood appeared in his[-saww] face. He[-saww] said to him: 'So which the men is superior?'

فَقَالَ عُيَيْنَةُ بْنُ حُصَيْنٍ رِجَالٌ يَكُونُونَ بِنَجْدٍ يَضَعُونَ سُيُوفَهُمْ عَلَى عَوَاتِقِهِمْ وَ رِمَاحَهُمْ عَلَى كَوَاثِبِ خَيْلِهِمْ ثُمَّ يَضْرِبُونَ بِهَا قُدُماً

Uyayna Bin Huseyn said, 'Men would happen to be at Najd, placing their sword upon their shoulder and their spear upon their horses. Then then would be striking with these in front'.

فَقَالَ رَسُولُ اللَّهِ ص كَذَبْتَ بَلْ رِجَالُ أَهْلِ الْيَمَنِ أَفْضَلُ الْإِيمَانُ يَمَانِيٌّ وَ الْحِكْمَةُ يَمَانِيَّةٌ وَ لَوْ لَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنْ أَهْلِ الْيَمَنِ

Rasool-Allah[-saww] said: 'You are lying! But the men of the people of Al Yemen are superior in Eman as Yemenis, and the wisdom as Yemenis, and had it not been for the emigration, I[-saww] would have been a man from the people of Al Yemen.

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الْجُفَاءُ وَ الْقَسْوَةُ فِي الْفَدَّادِينَ أَصْحَابِ الْوَبَرِ رَبِيعَةَ وَ مُضَرَ مِنْ حَيْثُ يَطْلُعُ قَرْنُ الشَّمْسِ وَ مَذْحِجٌ أَكْثَرُ قَبِيلٍ يَدْخُلُونَ الْجَنَّةَ وَ حَضْرَمَوْتُ خَيْرٌ مِنْ عَامِرِ بْنِ صَعْصَعَةَ وَ رَوَى بَعْضُهُمْ خَيْرٌ مِنَ الْحَارِثِ بْنِ مُعَاوِيَةَ وَ بَجِيلَةُ خَيْرٌ مِنْ رِعْلٍ وَ ذَكْوَانَ وَ إِنْ يَهْلِكْ لِحْيَانُ فَلَا أُبَالِي

And the disloyalty and the harshness is in the yokes of the companions of fur, (tribes of) Rabie and Muzar, from whereby the rays of the sun emerge, and (clan of) Muzhij. Most of the tribes would be entering the Paradise, and Hazramaut is better than Aamir Bin Sa'sa (and one of them has reported, 'Better than Al-Haris Bin Muawiya'), and Bajeela is better than Ri'li, and Al Hayan would be destroyed and I[-saww] don't care'.

ثُمَّ قَالَ لَعَنَ اللَّهُ الْمُلُوكَ الْأَرْبَعَةَ جَمَداً وَ مِخْوَساً وَ مِشْرَحاً وَ أَبْضَعَةَ وَ أُخْتَهُمُ الْعَمَرَّدَةَ

Then he[-saww] said: 'May Allah[-azwj] Curse the four kings – Jamadan, and Mikhwas, and Mishraha, and Abza'a, and their sister Al Amarradah'.

وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ لَعَنَ اللَّهُ رِعْلًا وَ ذَكْوَانَ وَ عَضَلًا وَ لِحْيَانَ وَ الْمُجْذِمِينَ مِنْ أَسَدٍ وَ غَطَفَانَ وَ أَبَا سُفْيَانَ بْنَ حَرْبٍ وَ شَهْبَلًا ذَا الْأَسْنَانِ وَ ابْنَيْ مَلِيكَةَ بْنِ جَزِيمٍ وَ مَرْوَانَ وَ هَوْذَةَ وَ هَوْنَةَ.

And he[-asws] continued the Hadeeth up to his[-asws] words: 'May Allah[-azwj] Curse Ri'la, and Zakwan, and Azala, and Lahiyan, and Al Mijzimeem from (clan of) Asad, and Gatfan, and Abu Sufyan Bin Harb, and Shabala Zul Asnan, and two sons of Maleekah Bin Juzeym, and Marwan, and Howzah, and Hownah''.[282]

75- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ مُعَلَّى الطَّحَّانِ عَنْ بُرَيْدِ بْنِ يَزِيدَ بْنِ جَابِرٍ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنِ ابْنِ عُيَيْنَةَ بْنِ حُصَيْنٍ قَالَ: عَرَضَ رَسُولُ اللَّهِ ص يَوْماً خَيْلًا وَ عِنْدَهُ أَبِي عُيَيْنَةَ بْنِ حُصَيْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ فَقَالَ رَسُولُ اللَّهِ ص أَنَا أَبْصَرُ بِالْخَيْلِ مِنْكَ فَقَالَ عُيَيْنَةُ وَ أَنَا أَبْصَرُ بِالرِّجَالِ مِنْكَ يَا رَسُولَ اللَّهِ فَقَالَ النَّبِيُّ ص كَيْفَ

The book of Ja'far Bin Muhammad Bin Shureyh, from Moalla Al Tahhan, from Bureyd Yazeed Bin Jabir, from Abdullah Bin Bashir, from Ibn Uyayna Bin Huseyn who said,

'One day Rasool-Allah[-saww] was at the presentation of horses, and in his[-saww] presence was Uyayna Bin Huseyn Bin Huzeyfa Bin Badr. Rasool-Allah[-saww] said: 'I[-saww] am more insightful with the horses than you are!' Uyayna said, 'And I am more insightful with the men than you[-saww], O Rasool-Allah[-saww]!' He[-saww] said: 'How so?'

قَالَ فَقَالَ إِنَّ خَيْرَ الرِّجَالِ الَّذِينَ يَضَعُونَ أَسْيَافَهُمْ عَلَى عَوَاتِقِهِمْ وَ يَعْرِضُونَ رِمَاحَهُمْ عَلَى مَنَاكِبِ خُيُولِهِمْ مِنْ أَهْلِ نَجْدٍ

He (the narrator) said, 'He said, 'Best of the men are those who are placing their swords upon their shoulders and are displaying their spear on the shoulders of their horses, being from the people of Najd'.

فَقَالَ النَّبِيُّ ص كَذَبْتَ إِنَّ خَيْرَ الرِّجَالِ أَهْلُ الْيَمَنِ وَ الْإِيمَانُ يَمَانٍ وَ أَنَا يَمَانِيٌّ وَ أَكْثَرُ قَبَائِلِ دُخُولِ الْجَنَّةِ يَوْمَ الْقِيَامَةِ مَذْحِجٌ وَ حَضْرَمَوْتُ خَيْرٌ مِنْ بَنِي الْحَارِثِ بْنِ مُعَاوِيَةَ حَيٍّ مِنْ كِنْدَةَ إِنْ يَهْلِكْ لِحْيَانُ فَلَا أُبَالِي فَلَعَنَ اللَّهُ الْمُلُوكَ الْأَرْبَعَةَ جَمَداً وَ مِخْوَساً وَ مِشْرَحاً وَ أَبْضَعَةَ وَ أُخْتَهُمُ الْعَمَرَّدَةَ.

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The Prophet-saww said: 'You are lying! The best of men are the people of Al Yemen, and the Eman of Yemen, and I-saww am a Yemeni, and most of the tribes would enter the Paradise on the Day of Qiyamah. Muzhaj and Hazramaut is better than the clan of Al Haris Bin Muawiya, a tribe from Kinda. If Lahyan were to be destroyed I-saww would not care. May Allah-azwj Curse the four kings – Jamada, and Mikhwas, and Mishrah, and Abza'ah, and their sister Al Amaradah''.[283]

76- إِكْمَالُ الدِّينِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زَيْدٍ الشَّعْرَانِيِّ مِنْ وُلْدِ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ حَكَى أَبُو الْقَاسِمِ مُحَمَّدُ بْنُ الْقَاسِمِ الْبَصْرِيُّ أَنَّ أَبَا الْحَسَنِ حَمَادَوَيْهِ بْنَ أَحْمَدَ بْنِ طُولُونَ كَانَ قَدْ فُتِحَ عَلَيْهِ مِنْ كُنُوزِ مِصْرَ مَا لَمْ يُرْزَقْ أَحَدٌ قَبْلَهُ فَأُغْرِيَ بِالْهَرَمَيْنِ فَأَشَارَ عَلَيْهِ ثِقَاتُهُ وَ حَاشِيَتُهُ وَ بِطَانَتُهُ أَنْ لَا يَتَعَرَّضَ لِهَدْمِ الْأَهْرَامِ فَإِنَّهُ مَا تَعَرَّضَ أَحَدٌ لَهَا فَطَالَ عُمُرُهُ

(The book) 'Ikmal Al Deen' – From Abdullah Bin Muhammad Bin Abdul Wahhab, from Ahmad Bin Muhammad Bin Abdullah Bin Zayd Al Sha'rany being from the sons of Ammar Bin Yasser, may Allah-azwj be Pleased with him-ra, said,

'It is narrated by Abu Al-Qasim Muhammad Bin Al-Qasim Al-Basry, 'Abu Al-Hassan Hamdawiya Bin Ahmad Bin Tyloun, there had been opened up to him, from the treasures of Egypt, what no one had been Graced with before him. He was tempted to raid the two Pyramid. His trusted ones, and his entourage, and his confidants consulted him that he should not be tempted to demolish the Pyramids, for not one had presented for it, and lived long.

فَلَجَّ فِي ذَلِكَ وَ أَمَرَ أَلْفاً مِنَ الْفَعَلَةِ أَنْ يَطْلُبُوا الْبَابَ وَ كَانُوا يَعْمَلُونَ سَنَةً حَوَالَيْهِ حَتَّى ضَجِرُوا وَ كَلُّوا فَلَمَّا هَمُّوا بِالانْصِرَافِ بَعْدَ الْإِيَاسِ مِنْهُ وَ تَرْكِ الْعَمَلِ وَجَدُوا سَرَباً فَقَدَّرُوا أَنَّهُ الْبَابُ الَّذِي يَطْلُبُونَهُ فَلَمَّا بَلَغُوا آخِرَهُ وَجَدُوا بَلَاطَةً قَائِمَةً مِنْ مَرْمَرٍ فَقَدَّرُوا أَنَّهَا الْبَابُ

He persisted in that and ordered a thousand of his workers to be seeking the door, and they were working for a whole year until they made noise and ran through. When they thought of leaving after the despairing from it and left the work, they found a tunnel. They estimated that it is the door which they had been seeking. When they reached to the end of it, the found slab of alabaster. They estimated that it was the door.

فَاحْتَالُوا فِيهَا إِلَى أَنْ قَلَعُوهَا وَ أَخْرَجُوهَا فَإِذَا عَلَيْهَا كِتَابَةٌ يُونَانِيَّةٌ فَجَمَعُوا حُكَمَاءَ مِصْرَ وَ عُلَمَاءَهَا فَلَمْ يَهْتَدُوا لَهَا وَ كَانَ فِي الْقَوْمِ رَجُلٌ يُعْرَفُ بِأَبِي عَبْدِ اللَّهِ الْمَدَائِنِيِّ أَحَدُ حُفَّاظِ الدُّنْيَا وَ عُلَمَائِهَا

They chipped away in it until they uprooted it and extracted it, and there was a writing upon it in Greek. They gathered the wise ones of Egypt and its scholars, but they could not be guided to it; and there was a man among the group known as Abu Abdullah Al-Madainy, one of the memorisers of the world and their scholars.

فَقَالَ لِأَبِي الْحَسَنِ حَمَادَوَيْهِ بْنِ أَحْمَدَ أَعْرِفُ فِي بَلَدِ الْحَبَشَةِ أُسْقُفّاً قَدْ عُمِّرَ وَ أَتَى عَلَيْهِ ثَلَاثُمِائَةٍ وَ سِتُّونَ سَنَةً يَعْرِفُ هَذَا الْخَطَّ وَ قَدْ كَانَ عَزَمَ عَلَى أَنْ يُعَلِّمَنِيهِ فَلِحِرْصِي عَلَى عِلْمِ الْعَرَبِ لَمْ أُقِمْ عَلَيْهِ وَ هُوَ بَاقٍ

He said to Abu Al-Hassan Hamdawiya Bin Ahmad, 'I know in a city of Ethiopia of a Bishop who has lived long, and three hundred and sixty years have come upon him. He would know this

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writing, and he had been determined upon teaching it. The eagerness upon the knowledge of the Arabs would not stand to him while he remains'.

فَكَتَبَ أَبُو الْحَسَنِ إِلَى مَلِكِ الْحَبَشَةِ يَسْأَلُهُ أَنْ يُحْمَلَ هَذَا الْأُسْقُفُّ إِلَيْهِ فَأَجَابَهُ أَنَّ هَذَا قَدْ طَعَنَ فِي السِّنِّ وَ حَطَمَهُ الزَّمَانُ وَ إِنَّمَا يَحْفَظُهُ هَذَا الْهَوَاءُ وَ يُخَافُ عَلَيْهِ إِنْ نُقِلَ إِلَى هَوَاءٍ آخَرَ وَ إِقْلِيمٍ آخَرَ وَ لَحِقَتْهُ حَرَكَةٌ وَ تَعَبٌ وَ مَشَقَّةُ السَّفَرِ أَنْ يَتْلَفَ وَ فِي بَقَائِهِ لَنَا شَرَفٌ وَ فَرَجٌ وَ سَكِينَةٌ فَإِنْ كَانَ لَكُمْ شَيْءٌ يَقْرَؤُهُ أَوْ يُفَسِّرُهُ أَوْ مَسْأَلَةٌ تَسْأَلُونَهُ فالكتب [فَاكْتُبْ] بِذَلِكَ

Abu Al-Hassan wrote to the king of Ethiopia asking him to carry this Bishop to him. He answered him, 'This one has been stabbed in the teeth (lost them), and the times have shattered him, and rather this air (weather) is protecting him, and there is fear upon him if he were to be transferred to another air (weather) and another region, and he faces the movement and tiredness and difficulties of the journey, he might perish, and in his remaining alive there is nobility for us and relief and tranquillity. If there was anything for you to read out to him, or interpret it, or a question you want to ask him, then write with that!'

فَحُمِلَتِ الْبَلَاطَةُ فِي قَارِبٍ إِلَى بَلَدِ أُسْوَانَ مِنَ الصَّعِيدِ الْأَعْلَى وَ حُمِلَتْ مِنْ أُسْوَانَ عَلَى الْعَجَلَةِ إِلَى بِلَادِ الْحَبَشَةِ وَ هِيَ قَرِيبَةٌ مِنْ أُسْوَانَ فَلَمَّا وَصَلَتْ قَرَأَهَا الْأُسْقُفُ وَ فَسَّرَ مَا فِيهَا بِالْحَبَشِيَّةِ ثُمَّ نُقِلَتْ إِلَى الْعَرَبِيَّةِ

So the slab was carried in a boat to the city of Aswan, from the upper elevation, and it was carried from Aswan upon the cart to the city of Ethiopia, and it is a town from Aswan. When it arrived, the Bishop read it and interpreted whatever was in it in Ethiopian. Then it was copied (translated) into Arabic.

فَإِذَا فِيهَا مَكْتُوبٌ أَنَا الرَّيَّانُ بْنُ دَوْمَغٍ فَسُئِلَ أَبُو عَبْدِ اللَّهِ عَنِ الرَّيَّانِ مَنْ هُوَ قَالَ هُوَ وَالِدُ الْعَزِيزِ مَلِكِ يُوسُفَ ع وَ اسْمُهُ الرَّيَّانُ بْنُ دَوْمَغٍ وَ قَدْ كَانَ عُمُرُ الْعَزِيزِ سَبْعَمِائَةِ سَنَةٍ وَ عُمُرُ الرَّيَّانِ وَالِدُهُ أَلْفٌ وَ سَبْعُمِائَةِ سَنَةٍ وَ عُمُرُ دَوْمَغٍ ثَلَاثَةُ آلَافِ سَنَةٍ

There was written in it: 'I am Al-Rayyan Bin Dowmagh'. So Abu Abdullah was asked about Al-Rayyan, 'Who was he?' He said, 'He is father of the mighty king Yusuf[-as], and his name is Al Rayyan Bin Dowmagh, and the age of the king was seven hundred years, and age of Al Rayyan, his[-as] father was a thousand and seven hundred years, and age of Dowmagh was three thousand years'.

فَإِذَا فِيهَا أَنَا الرَّيَّانُ بْنُ دَوْمَغٍ خَرَجْتُ فِي طَلَبِ عِلْمِ النِّيلِ لِأَعْلَمَ فَيْضَهُ وَ مَنْبَعَهُ إِذْ كُنْتُ أَرَى مَغِيضَهُ فَخَرَجْتُ وَ مَعِي مِمَّنْ صَحِبْتُ أَرْبَعَةُ آلَافِ أَلْفِ رَجُلٍ فَسِرْتُ ثَمَانِينَ سَنَةً إِلَى أَنِ انْتَهَيْتُ إِلَى الظُّلُمَاتِ وَ الْبَحْرِ الْمُحِيطِ بِالدُّنْيَا فَرَأَيْتُ النِّيلَ يَقْطَعُ الْبَحْرَ الْمُحِيطَ وَ يَعْبُرُ فِيهِ وَ لَمْ يَكُنْ لَهُ مَنْفَذٌ

There was (written) in it, 'I am Al-Rayyan Bin Dowmagh. I went out in seeking knowledge of the Nile in order to know its pouring and its source when I used to see its flow. So I went out and with me the ones from the companions, four thousand, thousand men. I travelled for eighty years until I ended up to the darkness and the sea surround the world. I saw the Nile cutting through the surrounding sea and crossing into it, and there did not happen to be any outlet for it.

وَ تَمَاوَتَ أَصْحَابِي وَ بَقِيتُ فِي أَرْبَعَةِ آلَافِ رَجُلٍ فَخَشِيتُ عَلَى مُلْكِي فَرَجَعْتُ إِلَى مِصْرَ وَ بَنَيْتُ الْأَهْرَامَ وَ الْبَرَابِيَّ وَ بَنَيْتُ الْهَرَمَيْنِ وَ أَوْدَعْتُهُمَا كُنُوزِي وَ ذَخَائِرِي وَ قُلْتُ فِي ذَلِكَ شِعْراً

And my companions kept dying and I remained among four thousand men. I feared upon my kingdom, so I returned to Egypt and built the Pyramids and the parapets, and I built the two Pyramids, and I deposited my treasures and my hoard in it. And I said a poem regarding that –

وَ أَدْرَكَ عِلْمِي بَعْضَ مَا هُوَ كَائِنٌ وَ لَا عِلْمَ لِي بِالْغَيْبِ وَ اللَّهُ أَعْلَمُ
وَ أَتْقَنْتُ مَا حَاوَلْتُ إِتْقَانَ صُنْعِهِ وَ أَحْكَمْتُهُ وَ اللَّهُ أَقْوَى وَ أَحْكَمُ

'And my knowledge has realised part of what is to happen, and there is not knowledge for me with the unseen, and Allah-azwj is more Knowing, and I did what I tried to perfect its making and I judged it, and Allah-azwj Stronger and more of a Judge.

وَ حَاوَلْتُ عِلْمَ النِّيلِ مِنْ بَدْءِ فَيْضِهِ فَأَعْجَزَنِي وَ الْمَرْءُ بِالْعَجْزِ مُلْجَمٌ
ثَمَانِينَ شَاهُوراً قَطَعْتُ مَسَايِحاً وَ حَوْلِي بَنُو حُجْرٍ وَ جَيْشُ عَرَمْرَمِ
إِلَى أَنْ قَطَعْتُ الْجِنَّ وَ الْإِنْسَ كُلَّهُمْ وَ عَارَضَنِي لُجٌّ مِنَ الْبَحْرِ مُظْلِمٌ

And I tried to know the Nile from the beginning of its source, but I was unable, and the one with the inability was reined. For eighty months I cut across the jungles and around me were the clan of Hujr, and army of Aramram, until I cut the Jinn and the humans, all of them, and the depth of the dark see presented to me.

فَأَيْقَنْتُ أَنْ لَا مَنْفَذاً بَعْدَ مَنْزِلِي لِذِي هَيْئَةٍ بَعْدِي وَ لَا مُتَقَدِّمِ
فَأُبْتُ إِلَى مُلْكِي وَ أَرْسَيْتُ نَادِياً بِمِصْرَ وَ لا الأيام [لِلْأَيَّامِ] بُؤْسٌ وَ أَنْعُمُ

So I was convinced that there was no way out after my house, for there is a body after me and there was no front. But I refused to my kingdom and set up camp in Egypt, and there was not misery and blessings for the days.

أَنَا صَاحِبُ الْأَهْرَامِ فِي مِصْرَ كُلِّهَا وَ بَانِي بَرَابِيهَا بِهَا وَ الْمُقَدَّمُ
تَرَكْتُ بِهَا آثَارَ كَفِّي وَ حِكْمَتِي عَلَى الدَّهْرِ لَا تُبْلَى وَ لَا تَتَهَدَّمُ
وَ فِيهَا كُنُوزٌ جَمَّةٌ وَ عَجَائِبُ وَ لِلدَّهْرِ أَمْرٌ مَرَّةً وَ تَهَجُّمُ

I am the owner of the Pyramids of Egypt, all of them, and the builder of their buildings at it, and the vanguard. And I have left sufficing traces and my wisdom upon the times with neither decal nor be demolished. And in these are great treasures and wonders, and for the times there is bitterness and hostility.

سَيَفْتَحُ أَقْفَالِي وَ يُبْدِي عَجَائِبِي وَلِيٌّ لِرَبِّي آخِرَ الدَّهْرِ يَسْجُمُ
بِأَكْنَافِ بَيْتِ اللَّهِ تَبْدُو أُمُورُهُ وَ لَا بُدَّ أَنْ يَعْلُوَ وَ يَسْمُوَ بِهِ السَّمُ
ثَمَانٍ وَ تِسْعٌ وَ اثْنَتَانِ وَ أَرْبَعٌ وَ تِسْعُونَ أُخْرَى مِنْ قَتِيلٍ وَ مُلْجَمٌ

My locks would be opened and my wonders would be revealed, and a guardian of my Lord-azwj, at the end of times, would be at peace. In the vicinity of the House of Allah-azwj their affairs

would begin, and it is inevitable that they would be lofty and poison him with the poison. Eight, and nine, and two, and ninety-four others from the slain are bridled.

وَ مِنْ بَعْدِ هَذَا كَرَّ تِسْعُونَ تِسْعَةٌ وَ تِلْكَ الْبَرَابِي تَسْتَجِرُّ وَ تُهْدَمُ
وَ تُبْدِي كُنُوزِي كُلَّهَا غَيْرَ أَنَّنِي أَرَى كُلَّ هَذَا أَنْ يُفَرِّقَهُ الدَّمُ
رَمَزْتُ مَقَالِي فِي صُخُورٍ قَطَعْتُهَا سَتَفْنَى وَ أَفْنَى بَعْدَهَا ثُمَّ أَعْدَمُ

And from after this, there would be ninety-nine repeats, and those parapets would be belittled and destroyed, and all my treasures would be revealed, apart from that I can see all this separated by the blood. And I have encoded my articles in the rocks, so these would be cut out and perish, and I shall perish after it, then be executed'.

فَحِينَئِذٍ قَالَ أَبُو الْحَسَنِ حَمَادَوَيْهِ بْنُ أَحْمَدَ هَذَا شَيْءٌ لَيْسَ لِأَحَدٍ فِيهَا حِيلَةٌ إِلَّا الْقَائِمَ مِنْ آلِ مُحَمَّدٍ ع وَ رُدَّتِ الْبَلَاطَةُ مَكَانَهَا كَمَا كَانَتْ

At that, Abu Al-Hassan Hamdawiya Bin Ahmad said, 'This is something, there isn't any means for anyone in it except Al Qaim[-asws] from the Progeny[-asws] of Muhammad[-saww]', and the slab was return to its place like what it had been.

ثُمَّ إِنَّ أَبَا الْحَسَنِ بَعْدَ ذَلِكَ بِسَنَةٍ قَتَلَهُ طَاهِرٌ الْخَادِمُ عَلَى فِرَاشِهِ وَ هُوَ سَكْرَانُ وَ مِنْ ذَلِكَ الْوَقْتِ عُرِفَ خَبَرُ الْهَرَمَيْنِ وَ مَنْ بَنَاهُمَا فَهَذَا أَصَحُّ مَا يُقَالُ فِي خَبَرِ النِّيلِ وَ الْهَرَمَيْنِ.

Then Abu Al-Hassan, a year after that, was killed by Tahir the servant upon his bed, and he was intoxicated, and from that time the news of the two Pyramids was known, and the one who had built them. So this is the most correct of what is being said regarding the news of the Nile and the two Pyramids''.[284]

77- الْمَنَاقِبُ، عَنْ مُحَمَّدِ بْنِ الْفَيْضِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَبُو جَعْفَرٍ الدَّوَانِيقِيُّ لِلصَّادِقِ ع تَدْرِي مَا هَذَا قَالَ وَ مَا هُوَ قَالَ جَبَلٌ هُنَاكَ يَقْطُرُ مِنْهُ فِي السَّنَةِ قَطَرَاتٌ فَيَجْمُدُ فَهُوَ جَيِّدٌ لِلْبَيَاضِ يَكُونُ فِي الْعَيْنِ يُكْحَلُ بِهِ فَيَذْهَبُ بِإِذْنِ اللَّهِ تَعَالَى

(The book) 'Al Manaqib' – From Muhammad Bin Al Feyz,

'From Abu Abdullah[-asws]. Abu Ja'far Al Dawaniqy said to Al-Sadiq[-asws], 'Do you[-asws] know what this is?' He[-asws] said: 'And what is it?' He said, 'A mountain over there, some drops tend to drip from it during the year, and it freezes, so it is good for the white as can be in the eyes to apply as Kohl with it. It is gone by the Permission of Allah[-azwj] the Exalted'.

قَالَ نَعَمْ أَعْرِفُهُ وَ إِنْ شِئْتَ أَخْبَرْتُكَ بِاسْمِهِ وَ حَالِهِ هَذَا جَبَلٌ كَانَ عَلَيْهِ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ هَارِباً مِنْ قَوْمِهِ فَعَبَدَ اللَّهَ عَلَيْهِ فَعَلِمَ قَوْمُهُ فَقَتَلُوهُ وَ هُوَ يَبْكِي عَلَى ذَلِكَ النَّبِيِّ وَ هَذِهِ الْقَطَرَاتُ مِنْ بُكَائِهِ لَهُ

He[-asws] said: 'Yes, I[-asws] do know it, and if you so like, I[-asws] can inform you with its name, and its state. This mountain, there was a Prophet[-as] from the Prophets[-as] of the children of Israel upon it, having fled from his[-as] people. He[-as] worshipped Allah[-azwj] upon it. His[-as] people came

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to know, so they killed him-as, and it (mountain) is crying upon that Prophet-as, and these drops are from it crying for him-as.

وَ مِنَ الْجَانِبِ الْآخَرِ عَيْنٌ تَنْبُعُ مِنْ ذَلِكَ الْمَاءِ بِاللَّيْلِ وَ النَّهَارِ وَ لَا يُوصَلُ إِلَى تِلْكَ الْعَيْنِ.

And from the other side there is a spring bursting forth from that water by the night and the day, and one cannot arrive to that spring''.[285]

78- الدُّرُّ الْمَنْثُورُ، قَالَ أَخْرَجَ الزُّبَيْرُ بْنُ بَكَّارٍ فِي الْمُوَفَّقِيَّاتِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: عَجَائِبُ الدُّنْيَا أَرْبَعَةٌ مِرْآةٌ كَانَتْ مُعَلَّقَةً بِمَنَارَةِ الْإِسْكَنْدَرِيَّةِ فَكَانَ يَجْلِسُ الْجَالِسُ تَحْتَهَا فَيُبْصِرُ مَنْ بِالْقُسْطَنْطَنِيَّةِ وَ بَيْنَهُمَا عَرْضُ الْبَحْرِ وَ فَرَسٌ كَانَ مِنْ نُحَاسٍ بِأَرْضِ أَنْدُلُسَ قَائِلًا بِكَفِّهِ كَذَا بَاسِطٌ يَدَهُ أَيْ لَيْسَ خَلْفِي مَسْلَكٌ فَلَا يَطَأُ تِلْكَ الْبِلَادَ أَحَدٌ إِلَّا أَكَلَتْهُ النَّمْلُ

(The non-Shia book) 'Al Durr Al Mansour – He said, 'Al Zubeyr Bin Bakkar brought out regarding the concurred (reports), from Abdullah Bin Amr Bin Al Aas who said,

'Wonders of the world are four. There was a mirror which was hanging in a minaret of Alexandria. The gatherers would sit beneath it and would sight the ones at Constantinople, and between the two there is width of the ocean; and a copper horse in the land of Andalus', speaking by his hand like that, extending his hand' – i.e., there isn't any road behind me. No one would tread that city except the ants would eat him;

وَ مَنَارَةٌ مِنْ نُحَاسٍ عَلَيْهَا رَاكِبٌ مِنْ نُحَاسٍ بِأَرْضِ عَادَ فَإِذَا كَانَتِ الْأَشْهُرُ الْحُرُمُ [أَكرم] هَطَلَ مِنْهُ الْمَاءُ وَ سَقُوا وَ صَبُّوا فِي الْحِيَاضِ فَإِذَا انْقَضَتِ الْأَشْهُرُ الْحُرُمُ انْقَطَعَ ذَلِكَ الْمَاءُ

And there is a copper minaret having a copper rider upon it, in the land of Aad. When there were the sacred months, the water would precipitate from it, and the would be quenched and they scoop in the fountain. When the sacred months pass by, that water is cut off.

وَ شَجَرَةٌ مِنْ نُحَاسٍ عَلَيْهَا سُودَانِيَّةٌ مِنْ نُحَاسٍ بِأَرْضِ رُومِيَّةَ فَإِذَا كَانَ أَوَانُ الزَّيْتُونِ صَفَرَتِ السُّودَانِيَّةُ الَّتِي مِنْ نُحَاسٍ فَتَجِيءُ كُلُّ سُودَانِيَّةٍ مِنَ الطَّيَّارَاتِ بِثَلَاثِ زَيْتُونَاتٍ زَيْتُونَتَيْنِ بِرِجْلَيْهَا وَ زَيْتُونَةٍ بِمِنْقَارِهَا حَتَّى تُلْقِيَهُ عَلَى تِلْكَ السُّودَانِيَّةِ الَّتِي هِيَ مِنْ نُحَاسٍ فَيَعْصِرُ أَهْلُ رُومِيَّةَ مَا يَكْفِيهِمْ لِإِدَامِهِمْ وَ سُرُجِهِمْ سَنَتَهُمْ إِلَى قَابِلٍ.

And there is a tree of copped having blackness of copper upon it, in the land of Rowmiya. Whenever it were the season of the olives, the blackness which is from the copper, turns yellow. Every black one from the birds come with three olives, two olives in its legs and an olive in its beak, until it throws it upon that blackness which is from the copper. The people of Rowmiya squeeze whatever suffices for their sauces and such is their way to the following year''.[286] (Not a Hadeeth + non-Shia source)

79- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَرَاءِ الْيَمَنِ وَادِياً يُقَالُ لَهُ وَادِي بَرَهُوتَ وَ لَا يُجَاوِزُ ذَلِكَ الْوَادِيَ إِلَّا الْحَيَّاتُ السُّودُ وَ الْبُومُ مِنَ الطَّيْرِ فِي ذَلِكَ الْوَادِي بِئْرٌ يُقَالُ لَهَا بَلَهُوتُ يُغْدَى وَ يُرَاحُ إِلَيْهَا بِأَرْوَاحِ الْمُشْرِكِينَ يُسْقَوْنَ مِنْ مَاءِ الصَّدِيدِ

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(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from one of our companions,

'From Abu Abdullah[asws] having said: 'From behind Al Yemen there is a valley called the valley of Barhout, and nothing is in the vicinity of that valley except the black snakes, and the owls from the birds. There is a well in that valley called Balmout. The souls of the Polytheists come and go to it. They are quenched from the pus water.

خَلْفَ ذَلِكَ الْوَادِي قَوْمٌ يُقَالُ لَهُمُ الذَّرِيحُ لَمَّا أَنْ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مُحَمَّداً ص صَاحَ عِجْلٌ لَهُمْ فِيهِمْ وَ ضَرَبَ بِذَنَبِهِ وَ نَادَى فِيهِمْ يَا آلَ الذَّرِيحِ بِصَوْتٍ فَصِيحٍ أَتَى رَجُلٌ بِتِهَامَةَ يَدْعُو إِلَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالُوا لِأَمْرٍ مَا أَنْطَقَ اللَّهُ هَذَا الْعِجْلَ

Behind that valley there are a people called Al Zareeh. When Allah[azwj] Mighty and Majestic Send Muhammad[saww], a calf of their shouted and struck with its tail and called out among them in an eloquent voice: 'A man has come at Tihama calling to the testimony that there is no god except Allah[azwj]!' They said, 'Allah[azwj] has Caused this calf to speak for a matter!''

قَالَ فَنَادَى فِيهِمْ ثَانِيَةً فَعَزَمُوا عَلَى أَنْ يَبْنُوا سَفِينَةً فَبَنَوْهَا وَ نَزَلَ فِيهَا سَبْعَةٌ مِنْهُمْ وَ حَمَلُوا مِنَ الزَّادِ مَا قَذَفَ اللَّهُ فِي قُلُوبِهِمْ ثُمَّ رَفَعُوا شِرَاعاً وَ سَيَّبُوهَا فِي الْبَحْرِ

He[asws] said: 'It called out among them a second time. They determined upon that they should build a ship. They built it, and seven of them descended in it, and they carried from the provision what Allah[azwj] had Cast into their hearts. Then they raised the sail and cast it into the sea.

فَمَا زَالَتْ تَسِيرُ بِهِمْ حَتَّى رَمَتْ بِهِمْ بِجُدَّةَ فَأَتَوُا النَّبِيَّ ص فَقَالَ لَهُمُ النَّبِيُّ ص أَنْتُمْ أَهْلُ الذَّرِيحِ نَادَى فِيكُمُ الْعِجْلُ قَالُوا نَعَمْ

It did not cease to travel with them until it threw them at Jeddah. They came to the Prophet[saww]. The Prophet[saww] said to them: 'You are the people of Al-Zareeh, the calf had called out among them?' They said, 'Yes'.

قَالُوا اعْرِضْ عَلَيْنَا يَا رَسُولَ اللَّهِ الدِّينَ وَ الْكِتَابَ فَعَرَضَ عَلَيْهِمْ رَسُولُ اللَّهِ الدِّينَ وَ الْكِتَابَ وَ السُّنَنَ وَ الْفَرَائِضَ وَ الشَّرَائِعَ كَمَا جَاءَ مِنْ عِنْدِ اللَّهِ عَزَّ ذِكْرُهُ وَ وَلَّى عَلَيْهِمْ رَجُلًا مِنْ بَنِي هَاشِمٍ سَيَّرَهُ مَعَهُمْ فَمَا بَيْنَهُمُ اخْتِلَافٌ حَتَّى السَّاعَةَ.

They said, 'O Rasool-Allah[saww]! Present to us the religion and the Book!' So Rasool-Allah[saww] presented to them the religion, and the Book, and the Sunnah, and the Obligation, and the Law just as these had come from the Presence of Allah[azwj], Mighty is His[azwj] Mention, and he[saww] place a man from the clan of Hashim[as] to be in charge of them to conduct with them. So there is no differing between them until this time''.[287]

80- حَيَاةُ الْحَيَوَانِ، الْأَهْرَامُ مِنْ عَجَائِبِ أَبْنِيَةِ الدُّنْيَا وَ هِيَ قُبُورُ الْمُلُوكِ أَرَادُوا أَنْ يَتَمَيَّزُوا عَلَى سَائِرِ الْمُلُوكِ بَعْدَ مَمَاتِهِمْ كَمَا تَمَيَّزُوا عَلَيْهِمْ فِي حَيَاتِهِمْ

(The book) 'Hayat Al Haywan' –

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‘The Pyramids are from the wonders of constructions of the world, and these are graves of the kings. They wanted to be distinguished over rest of the kings after their deaths just as they had been distinguished over them during their lifetimes.

قِيلَ إِنَّ الْمَأْمُونَ لَمَّا وَصَلَ إِلَى مِصْرَ أَمَرَ بِنَقْبِ أَحَدِ الْهَرَمَيْنِ فَنَقَبَ بَعْدَ جُهْدٍ جَهِيدٍ وَ غَرَامَةٍ نَفَقَةٍ عَظِيمَةٍ فَوَجَدَ دَاخِلَهُ مَرَاقٍ و قَهَاوٍ يَعْسِرُ سُلُوكُهَا وَ وُضِعَ فِي أَعْلَاهَا بَيْتٌ مُكَعَّبٌ طُولُ كُلِّ ضِلْعٍ مِنْ أَضْلَاعِهِ ثَمَانِيَةُ أَذْرُعٍ وَ فِي وَسَطِهِ حَوْضٌ فِيهِ مِائَةُ رُمَّةٍ بَالِيَةٍ قَدْ أَتَتْ عَلَيْهَا الْعُصُورُ فَكَفَّ عَنْ نَقْبِ مَا سِوَاهُ

It is said that when Al-Mamoun arrived to Egypt, he ordered the excavation of one the two Pyramids. He excavated after great struggle and huge expense. He found in its interior, spills and coffee. Its way was difficult, and he placed a room in its top made of cubes. The length of each cube from its cubes was of eight cubits, and in the middle of it was a fountain wherein were one hundred decayed rums. The times had come upon these. He paused from the excavation what was besides it.

وَ نُقِلَ أَنَّ هِرْمِسَ الْأَوَّلَ أَخْنُوخُ وَ هُوَ إِدْرِيسُ ع اسْتَدَلَّ مِنْ أَحْوَالِ الْكَوَاكِبِ عَلَى كَوْنِ الطُّوفَانِ فَأَمَرَ بِبُنْيَانِ الْأَهْرَامِ

And it is transmitted that Hirmis the 1st was Akhnoukh, and he-as is Idrees-as. He-as pointed from the situations of the planets upon the coming of the flood, so he-as ordered with building the Pyramid.

وَ يُقَالُ إِنَّهُ ابْتَنَاهَا فِي مُدَّةِ سِتَّةِ أَشْهُرٍ وَ كَتَبَ فِيهَا قُلْ لِمَنْ يَأْتِي بَعْدَنَا يَهْدِمُهَا فِي سِتِّمِائَةِ عَامٍ وَ الْهَدْمُ أَيْسَرُ مِنَ الْبُنْيَانِ وَ كَسَوْنَاهَا الدِّيبَاجَ فَلْيَكْسُهَا الْحُصُرَ وَ الْحُصُرُ أَيْسَرُ مِنَ الدِّيبَاجِ

And it is said that he-as had it built during a period of six months, and he-as wrote in it: ‘Tell the ones to come after us to demolish it in six hundred years’ - and the demolishing is easier than the construction, and he-as clothed it with the brocade – ‘So let them clothe it in straw mats’ – and the straw mats are easier than the brocade.

وَ قَالَ ابْنُ الْجَوْزِيِّ فِي كِتَابِ سَلْوَةِ الْأَحْزَانِ وَ مِنْ عَجَائِبِ الْهَرَمَيْنِ أَنَّ سَمْكَ كُلِّ وَاحِدٍ مِنْهُمَا أَرْبَعُمِائَةِ ذِرَاعٍ مِنْ رُخَامٍ وَ زُمُرُّدٍ وَ فِيهَا مَكْتُوبٌ أَنَا بَنَيْتُهَا بِمُلْكِي فَمَنِ ادَّعَى قُوَّةً فَلْيَهْدِمْهَا فَإِنَّ الْهَدْمَ أَيْسَرُ مِنَ الْبِنَاءِ

And Ibn Al-Jowzy said, in the book ‘Salwah Al-Ahzan’, ‘And from the wonders are the Pyramids. The thickness of each one of the two is of four hundred cubits from marble and emeralds, and in it is written, ‘I have built it with my possessions. So the one who claims to have strength, then let him demolish it, for the demolishing is easier than the constructing’.

قَالَ ابْنُ الْمُنَادِي بَلَغَنَا أَنَّهُمْ قَدَّرُوا خَرَاجَ الدُّنْيَا مِرَاراً فَإِذَا هُوَ لَا يَقُومُ بِهَدْمِهَا وَ اللَّهُ أَعْلَمُ.

Ibn Al-Munady said, ‘It has reached us that they had repeatedly measured the taxes of the world, and it could not be evaluated for demolishing it. And Allah-azwj is more Knowing’’.[288] (Not a Hadeeth + non-Shia source)

[288] Bihar Al-Anwaar – V 57 The book of creation - Ch 36 H 80

باب 37 نادر

CHAPTER 37 - MISCELLANEOUS

أقول وجدت في بعض الكتب القديمة هذه الرواية فأوردتها بلفظها و وجدتها أيضا في كتاب ذكر الأقاليم و البلدان و الجبال و الأنهار و الأشجار مع اختلاف يسير في المضمون و تباين كثير في الألفاظ أشرت إلى بعضها في سياق الرواية و هي هذه.

I (Majlisi) am saying, 'I found this report in one of the ancient books, so I am referring it with its wording, and I found it as well in the book mentioning the regions, and the cities, and the mountains, and the rivers, and the trees, along with the slight differences in the context and many in the wordings. I have indicated to some of these in continuing the report, and it is this: -

مَسَائِلُ عَبْدِ اللَّهِ بْنِ سَلَامٍ وَ كَانَ اسْمُهُ إِسْمَاوِيلَ فَسَمَّاهُ النَّبِيُّ ص عَبْدَ اللَّهِ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا بُعِثَ النَّبِيُّ ص أَمَرَ عَلِيّاً أَنْ يَكْتُبَ كِتَاباً إِلَى الْكُفَّارِ وَ إِلَى النَّصَارَى وَ إِلَى الْيَهُودِ فَكَتَبَ كِتَاباً أَمْلَاهُ جَبْرَئِيلُ عَلَى النَّبِيِّ ص

Questions of Abdullah Bin Salam, and his names was Ismaweel. The Prophet-saww named him as Abdullah – from Ibn Abbas, may Allah-azwj be Please with him, said, 'When the Prophet-saww was Sent, he-saww instructed Ali-asws to write a letter to the Kafirs, and to the Christians, and to the Jews. He-asws wrote a letter dictated by Jibraeel-as unto the Prophet-saww.

فَكَتَبَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى يَهُودِ خَيْبَرَ أَمَّا بَعْدُ فَ إِنَّ الْأَرْضَ لِلَّهِ ... وَ الْعاقِبَةُ لِلْمُتَّقِينَ وَ السَّلامُ عَلى مَنِ اتَّبَعَ الْهُدى وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

He-asws wrote: 'In the Name of Allah-azwj the Beneficent, the Merciful. From Muhammad-saww, Rasool-saww of Allah-azwj, to the Jews of Khyber. As for after, surely the earth is for Allah-azwj, and the end-result is for the pious, and the greetings be upon the one following the guidance, and there is neither any might nor strength except with Allah-azwj the Exalted, the Magnificent'.

ثُمَّ خَتَمَ الْكِتَابَ وَ أَرْسَلَهُ إِلَى يَهُودِ خَيْبَرَ فَلَمَّا وَصَلَ الْكِتَابُ إِلَيْهِمْ أَتَوْا إِلَى شَيْخِهِمْ ابْنِ سَلَامٍ فَقَالُوا يَا ابْنَ سَلَامٍ هَذَا كِتَابُ مُحَمَّدٍ إِلَيْكَ فَاقْرَأْهُ عَلَيْنَا فَقَرَأَهُ عَلَيْهِمْ فَقَالَ لَهُمْ مَا تُرِيدُونَ مِنْ هَذَا الْكَلَامِ وَ قَدْ أَرَى فِيهِ عَلَامَاتٍ وَجَدْنَا فِي التَّوْرَاةِ أَنَّ هَذَا الَّذِي بَشَّرَنَا بِهِ مُوسَى بْنُ عِمْرَانَ

Then he-saww sealed the letter and sent it to the Jews of Khyber. When the letter arrived to them, they came to their elder Ibn Salam. They said, 'O Ibn Salam! This is a letter of Muhammad-saww to you, so read it out to us!' He read it to them. He said to them, 'What are you wanting from this speech, and I have already seen signs in it we find to be in the Torah! This is the one whom Musa-as Bin Imran-as had given us the glad tidings with'.

فَقَالُوا يَنْسَخُ كِتَابَنَا وَ يُحَرِّمُ عَلَيْنَا مَا أَحَلَّ لَنَا مِنْ قَبْلُ فَقَالَ لَهُمُ ابْنُ سَلَامٍ يَا قَوْمِ اخْتَرْتُمُ الدُّنْيَا عَلَى الْآخِرَةِ وَ الْعَذَابَ عَلَى الْمَغْفِرَةِ

They said, 'He-saww is abrogating our Book and prohibiting unto us what is Permissible for us from before!' Ibn Salam said to them, 'O people! You have chosen the world over the Hereafter, and the Punishment over the Forgiveness'.

فَقَالُوا يَا ابْنَ سَلَامٍ لَوْ كَانَ مُحَمَّدٌ عَلَى دِينِنَا لَكَانَ أَحَبَّ إِلَيْنَا مِنْ غَيْرِهِ فَقَالَ أَنَا أَرُوحُ إِلَيْهِ وَ أَسْأَلُهُ عَنْ أَشْيَاءَ مِنَ التَّوْرَاةِ فَإِنْ أَجَابَنِي عَنْهَا دَخَلْتُ فِي دِينِهِ وَ خَلَّيْتُ دِيْنَ الْيَهُودِيَّةِ

They said, ‘O Ibn Salam! If Muhammad-saww had been upon our religion, it would be more beloved to us than anything else’. He said, ‘I shall go to him-saww and ask him-saww about things from the Torah. If he-saww were to answer me about these, I shall enter into his-saww religion, and vacate the religion of Judaism’.

وَ قَامَ وَ أَخَذَ التَّوْرَاةَ وَ اسْتَخْرَجَ مِنْهَا أَلْفَ مَسْأَلَةٍ وَ أَرْبَعَمِائَةِ مَسْأَلَةٍ وَ أَرْبَعَ مَسَائِلَ مِنْ غَامِضِ الْمَسَائِلِ فَأَخَذَهَا وَ أَتَى بِهَا إِلَى مُحَمَّدٍ وَ هُوَ فِي مَسْجِدِهِ فَقَالَ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ وَ عَلَى أَصْحَابِكَ

And he stood up and grabbed the Torah and extracted from it one thousand and four hundred and four questions from the obscure issues. He took these and came with these to Muhammad-saww, and he-saww was in his-saww Masjid. He said, ‘The greetings be unto you-saww, O Muhammad-saww, and upon your-saww companions!’

فَقَالُوا وَ عَلى مَنِ اتَّبَعَ الْهُدى السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ مَنْ أَنْتَ يَا هَذَا الرَّجُلُ قَالَ أَنَا عَبْدُ اللَّهِ بْنُ سَلَامٍ وَ أَنَا مِنْ رُسُلِ بَنِي إِسْرَائِيلَ وَ مِمَّنْ قَرَأَ التَّوْرَاةَ وَ أَنَا رَسُولُ الْيَهُودِ إِلَيْكَ مَعَ شَيْءٍ لِتُبَيِّنَهُ لَنَا مَا هُوَ وَ أَنْتَ مِنَ الْمُحْسِنِينَ

They said, ‘And upon the one who follows the guidance be the greetings and Mercy of Allah-azwj and His-azwj Blessings! Who are you, O you man?’ He said, ‘I am Abdullah Bin Salam, and I am a messenger of the children of Israel, and from the one who read the Torah, and I am a messenger of the Jews to you-saww with something for you-saww to explain to us what it is, and you-saww are from the benefactors’.

فَقَالَ النَّبِيُّ ص اجْلِسْ يَا ابْنَ سَلَامٍ وَ سَلْ عَمَّا شِئْتَ وَ إِنْ شِئْتَ أَخْبَرْتُكَ عَمَّا تَسْأَلُنِي عَنْهُ فَقَالَ أَخْبِرْنِي يَا مُحَمَّدُ فَإِنَّنِي أَزْدَادُ فِيكَ يَقِيناً

The Prophet-saww said: ‘Be seated, O Ibn Salam, and ask about whatever you so desire to, and if you like, I-saww can inform you about what you are to ask me-saww about’. He said, ‘O Muhammad-saww, for it would increase me in conviction regarding you-saww!’

فَقَالَ يَا ابْنَ سَلَامٍ جِئْتَ تَسْأَلُنِي عَنْ أَلْفِ مَسْأَلَةٍ وَ أَرْبَعِمِائَةِ مَسْأَلَةٍ وَ أَرْبَعِ مَسَائِلَ نَسَخْتَهَا مِنَ التَّوْرَاةِ فَنَكَسَ عَبْدُ اللَّهِ بْنُ سَلَامٍ رَأْسَهُ وَ بَكَى وَ قَالَ صَدَقْتَ يَا مُحَمَّدُ

He-saww said: ‘O Ibn Salam! You have come to ask me-as about one thousand four hundred and four issues (which) you have copied it from the Torah’. Abdullah Bin Salam lowered his head and wept, and said, ‘You-saww speak the truth, O Muhammad-saww!’

فَقَالَ أَ نَبِيٌّ أَنْتَ أَمْ رَسُولٌ

He said, ‘Are you-saww a Prophet-as or a Messenger (Rasool-saww)?’

فَقَالَ يَا ابْنَ سَلَامٍ إِنَّ اللَّهَ بَعَثَنِي نَبِيّاً وَ رَسُولًا وَ أَنَا خَاتَمُ النَّبِيِّينَ أَ فَمَا قَرَأْتَ فِي التَّوْرَاةِ مُحَمَّدٌ رَسُولُ اللَّهِ وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعاً سُجَّداً الْآيَةَ وَ أُنْزِلَ عَلَيَ ما كانَ مُحَمَّدٌ أَبا أَحَدٍ مِنْ رِجالِكُمْ وَ لكِنْ رَسُولَ اللَّهِ وَ خاتَمَ النَّبِيِّينَ

He-saww said: 'O Ibn Salam! Allah-azwj has Sent me-as as a Prophet-saww and a Messenger-as, and I-saww am last of the Prophets-as. Have you not read in the Torah: ***Muhammad is a Rasool of Allah, and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruku and Sajdah [48:29]*** – the Verse. And He-azwj Revealed unto me-saww: ***Muhammad was not a father of anyone of your men, but is a Rasool of Allah and last of the Prophets, and Allah would always be Aware of all things [33:40]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي أَكَلِيمٌ أَنْتَ أَمْ وَحِيٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, are you-saww in conversation (with Allah-azwj) or (is it) Revelation?'

قَالَ يَا ابْنَ سَلَامٍ بَلْ وَحِيٌ يَأْتِينِي بِهِ جَبْرَائِيلُ عَنْ رَبِّ الْعَالَمِينَ

He-saww said: 'O Ibn Salam! But, a Revelation. Jibraeel-as comes to me-saww with it from Lord-azwj of the worlds'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي كَمْ خَلَقَ اللَّهُ نَبِيّاً مِنْ بَنِي آدَمَ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, how many Prophets-as has Allah-azwj Created from the sons of Adam-as?'

قَالَ يَا ابْنَ سَلَامٍ خَلَقَ اللَّهُ مِائَةَ أَلْفِ نَبِيٍّ وَ أَرْبَعَةً وَ عِشْرِينَ أَلْفَ نَبِيٍّ

He-saww said: 'O Ibn Salam! Allah-azwj has Created one hundred and twenty-four thousand Prophets-as'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي كَمِ الْمُرْسَلُونَ مِنْهُمْ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, how many of them are the Messengers-as?'

قَالَ يَا ابْنَ سَلَامٍ كَانَ الْمُرْسَلُونَ ثَلَاثَمِائَةٍ وَ ثَلَاثَةَ عَشَرَ

He-saww said: 'O Ibn Salam! The Messengers-as were three hundred and thirteen'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَنْ كَانَ أَوَّلَ الْأَنْبِيَاءِ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, who was the first of the Prophets-as?'

قَالَ آدَمُ

He-saww said: 'Adam-as'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي آدَمُ كَانَ نَبِيّاً مُرْسَلًا

He said, 'You[saww] speak the truth! Inform me, was Adam[as] a Prophet[as] or a Messenger[saww]?'

قَالَ نَعَمْ أَ فَمَا قَرَأْتَ فِي التَّوْرَاةِ قالَ يا آدَمُ أَنْبِئْهُمْ بِأَسْمائِهِمْ الْآيَةَ

He[saww] said: 'Yes. Have you not read in the Torah, ***He said: O Adam! Inform them of their names. [2:33]*** – the Verse?'

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ رُسُلِ الْعَرَبِ كَمْ كَانُوا

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about Arab Messengers[as], how many were they[as]?'

قَالَ سِتَّةٌ أَوَّلُهُمْ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ وَ لُوطٌ وَ صَالِحٌ وَ شُعَيْبٌ وَ مُحَمَّدٌ

He[saww] said: 'Six. The first of them[as] is Ibrahim[as], and Ismail[as], and Lut[as], and Salih[as], and Shueyb[as] and Muhammad[saww]'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ كَانَ بَيْنَ مُوسَى وَ عِيسَى مِنْ نَبِيٍّ

He said, 'You[saww] speak the truth, O Muhammad[saww]! How many Prophets[as] were there between Musa[as] and Isa[as]?'

قَالَ أَلْفٌ

He[saww] said: 'A thousand'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَعَلَى أَيِّ دِيْنٍ كَانُوا

He said, 'You[saww] speak the truth, O Muhammad[saww]! Which religion were they[as] upon?'

قَالَ عَلَى دِينِ اللَّهِ تَعَالَى وَ دِينِ مَلَائِكَتِهِ وَ دِيْنِ الْإِسْلَامِ

He[saww] said: 'Upon the religion of Allah[azwj] the Exalted, and religion of His[azwj] Angels, and religion of Al Islam'.

قَالَ وَ مَا الْإِسْلَامُ وَ مَا الْإِيمَانُ

He said, 'And what is Al-Islam, and what is Al-Eman?'

قَالَ أَمَّا الْإِسْلَامُ فَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ الْإِقْرَارُ بِأَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ إِقَامُ الصَّلَاةِ وَ إِيتَاءُ الزَّكَاةِ وَ صَوْمُ شَهْرِ رَمَضَانَ وَ الْحَجُّ إِلَى بَيْتِ اللَّهِ الْحَرَامِ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا

He[saww] said: 'As for Al-Islam, so you testify that there is no god except Allah[azwj] Alone, there being no associates for Him[azwj], and the acknowledgment that Muhammad[saww] is His[azwj] servant and His[azwj] Rasool[saww], and establishing the Salat, and giving the Zakat, and fasting

the month of Ramazan, and the Hajj to the Sacred House of Allah-azwj if you have the means to it.

وَ أَمَّا الْإِيمَانُ فَتُؤْمِنُ بِاللَّهِ وَ مَلَائِكَتِهِ وَ الْكِتَابِ وَ النَّبِيِّينَ وَ الْبَعْثِ بَعْدَ الْمَوْتِ وَ الْقَدْرِ خَيْرِهِ وَ شَرِّهِ مِنَ اللَّهِ تَعَالَى

And as for the Eman, so you believe in Allah-azwj, and His-azwj Angels, and the Book, and the Prophets-as, and the Resurrection after the death, and the Pre-determination, its good and its evil, is from Allah-azwj the Exalted'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي كَمْ مِنْ دِينِ اللَّهِ تَعَالَى

He said, 'You speak the truth, O Muhammad-saww! Inform me, how many religions are there for Allah-azwj the Exalted?'

قَالَ دِينٌ وَاحِدٌ وَ هُوَ الْإِسْلَامُ

He-saww said: 'The religion of Allah-azwj is one, and it is Al-Islam'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَبِمَ كَانَتِ الشَّرَائِعُ

He said, 'You-saww speak the truth, O Muhammad-saww! So what were the Laws?'

قَالَ كَانَتْ مُخْتَلِفَةً فِي الْأُمَمِ الْمَاضِيَةِ

He-saww said: 'There were different in the past communities'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَهْلُ الْجَنَّةِ يَدْخُلُونَ بِالْإِسْلَامِ أَمْ بِالْإِيمَانِ أَمْ بِأَعْمَالِهِمْ

He said, 'You-saww speak the truth, O Muhammad-saww! The people of the Paradise will be entering due to Al-Islam or due to Al-Eman, or due to their deeds?'

قَالَ يَا ابْنَ سَلَامٍ اسْتَوْجَبُوا الْجَنَّةَ بِالْإِيمَانِ وَ يَدْخُلُونَ بِرَحْمَةِ اللَّهِ وَ يَقْسِمُونَهَا بِأَعْمَالِهِمْ

He-saww said: 'O Ibn Salam! They would be obligated the Paradise due to the Eman, and they would be entering due to the Mercy of Allah-azwj, and they would be apportioned it due to their deeds'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ أَنْزَلَ اللَّهُ كِتَاباً

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, how many Books has Allah-azwj Revealed?'

قَالَ يَا ابْنَ سَلَامٍ أَنْزَلَ اللَّهُ مِائَةَ كِتَابٍ وَ أَرْبَعَةَ كُتُبٍ

He-saww said: 'O Ibn Salam! Allah-azwj has Revealed one hundred and four Books'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَلَى مَنْ أُنْزِلَتْ هَذِهِ الْكُتُبُ

He said, 'You speak the truth, O Muhammad-saww! Inform me, upon whom were these Books Revealed?'

قَالَ يَا ابْنَ سَلَامٍ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى آدَمَ أَرْبَعَ عَشْرَةَ صَحِيفَةً وَ أَنْزَلَ عَلَى إِبْرَاهِيمَ عِشْرِينَ صَحِيفَةً وَ فِي قَوْلٍ أَرْبَعَ عَشْرَةَ صَحِيفَةً وَ عَلَى شَيْثِ بْنِ آدَمَ خَمْسِينَ صَحِيفَةً وَ أَنْزَلَ عَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَ أَنْزَلَ الزَّبُورَ عَلَى دَاوُدَ وَ أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى وَ أَنْزَلَ الْإِنْجِيلَ عَلَى عِيسَى وَ أَنْزَلَ عَلَيَّ الْفُرْقَانَ

He-saww said: 'O Ibn Salam! Allah-azwj Mighty and Majestic Revealed twenty-four Parchments upon Adam-as, and Revealed twenty Parchments upon Ibrahim-as, (and in the word, fourteen Parchments), and fifty Parchments upon Shees-as Bin Adam-as, and He-azwj Revealed thirty Parchments upon Idrees-as, and Revealed the Psalms upon Dawood-as, and Revealed the Torah upon Musa-as, and Revealed the Evangel upon Isa-as, and the Furqan upon me-saww'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلْ أَنْزَلَ عَلَيْكَ كِتَاباً

He said, 'You-saww speak the truth, O Muhammad-saww! Has a Book been Revealed upon you-saww?'

قَالَ نَعَمْ

He-saww said: 'Yes'.

قَالَ وَ أَيُّ كِتَابٍ هُوَ

He said, 'And which is it?'

قَالَ الْفُرْقَانُ

He-saww said: 'The Furqan'.

قَالَ يَا مُحَمَّدُ لِمَ سَمَّاهُ الرَّبُّ فُرْقَاناً

He said, 'O Muhammad-saww! Why did the Lord-azwj Name is as 'Furqan' (criterion)?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّهُ يَفْرُقُ الْآيَاتِ وَ السُّوَرَ وَ أُنْزِلَ بِغَيْرِ الْأَلْوَاحِ وَ غَيْرِ الصُّحُفِ وَ التَّوْرَاةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ كُلُّهَا جُمْلَةً فِي الْأَلْوَاحِ

He-saww said: 'O Ibn Salam! Because it differentiates the Verses and the Chapters, and was Revealed without the Tablets, and without the Parchments, while the Torah, and the Evangel, and the Psalms, all of these in total, are from the Tablets'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلْ فِي كِتَابِكَ شَيْءٌ مِنْ هَذِهِ الصُّحُفِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Is there anything from these Parchment in your[saww] Book?'

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ

He[saww] said: 'Yes, O Ibn Salam!'

قَالَ مَا هُوَ يَا مُحَمَّدُ

He said, 'What is it, O Muhammad[saww]?'

فَقَرَأَ النَّبِيُّ ص قَدْ أَفْلَحَ مَنْ تَزَكَّى إِلَى قَوْلِهِ صُحُفِ إِبْرَاهِيمَ وَ مُوسى

The Prophet[saww] recited: ***He has succeeded, the one who purifies himself [87:14]*** – up to His[azwj] Words: ***The Parchments of Ibrahim and Musa [87:19]***.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا ابْتِدَاءُ الْقُرْآنِ وَ مَا خَتْمُهُ قَالَ يَا ابْنَ سَلَامٍ ابْتِدَاؤُهُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ خَتْمُهُ صَدَقَ اللَّهُ الْعَلِيُّ الْعَظِيمُ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, what is the beginning of the Quran and is its ending?' He[saww] said: 'O Ibn Salam! It's beginning is: ***In the Name of Allah the Beneficent, the Merciful' [1:1]***, and its ending is: Allah[azwj] is Truthful, the Exalted, the Magnificent'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ خَمْسَةِ أَشْيَاءَ خَلَقَهَا اللَّهُ بِيَدِهِ مَا هِيَ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about five things Allah[azwj] ha Created by His[azwj] Hand, what are these?'

قَالَ يَا ابْنَ سَلَامٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ جَنَّةَ عَدْنٍ بِيَدِهِ وَ غَرَسَ شَجَرَةَ طُوبَى بِيَدِهِ وَ صَوَّرَ آدَمَ بِيَدِهِ وَ كَتَبَ التَّوْرَاةَ بِيَدِهِ وَ بَنَى السَّمَاوَاتِ بِيَدِهِ

He[saww] said: 'O Ibn Salam! Allah[azwj] Mighty and Majestic Created the Garden of Eden by His[azwj] Hand, and Planted the Tooba tree by His[azwj] Hand, and Imaged Adam[as] by His[azwj] Hand, and Wrote the Torah by His[azwj] Hand, and Built the skies by His[azwj] Hand'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[saww] speak the truth, O Muhammad[saww]!'

وَ السَّماواتُ مَطْوِيَّاتٌ بِيَمِينِهِ

(He[saww] said): '***and the skies having been rolled up in His Right Hand. [39:67]***'.

قَالَ صَدَقْتَ

He said, 'You[saww] speak the truth'.

قَالَ يَا ابْنَ سَلَامٍ أَ مَا سَمِعْتَ قَوْلَهُ تَعَالَى وَ السَّماءَ بَنَيْناها بِأَيْدٍ وَ إِنَّا لَمُوسِعُونَ

He[saww] said; 'O Ibn Salam! Have you not heard Words of the Exalted: ***And the sky, We Built it by Hand, and We are the Expanders [51:47]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَخْبِرْنِي مَنْ أَخْبَرَكَ بِهَذَا قَالَ أَخْبَرَنِي جَبْرَائِيلُ قَالَ عَنْ مَنْ قَالَ عَنْ مِيكَائِيلَ قَالَ عَنْ مَنْ قَالَ عَنْ إِسْرَافِيلَ قَالَ عَنْ مَنْ قَالَ عَنِ اللَّوْحِ الْمَحْفُوظِ قَالَ عَنْ مَنْ قَالَ عَنِ الْقَلَمِ قَالَ عَنْ مَنْ قَالَ عَنْ رَبِّ الْعَالَمِينَ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, who informed you[saww] with this?' He[saww] said: 'Jibraeel[as] informed me[saww]'. He said, 'From who?' He[saww] said: 'From Mikaeel[as]'. He said, 'From who?' He[saww] said: 'From Israfeel[as]'. He said, 'From who?' He[saww] said: 'From the Guarded Tablet'. He said, 'From who?' He[saww] said: 'From the Pen'. He said, 'From who?' He[saww] said: 'From Lord[azwj] of the worlds'.

قَالَ وَ كَيْفَ ذَلِكَ يَا مُحَمَّدُ

He said, 'And how is that so, O Muhammad[saww]?'

قَالَ النَّبِيُّ ص يَأْمُرُ اللَّهُ الْقَلَمَ يَكْتُبُ فِي اللَّوْحِ وَ يُنْزِلُ فِي اللَّوْحِ عَلَى إِسْرَافِيلَ وَ يُبَلِّغُ إِسْرَافِيلُ مِيكَائِيلَ وَ يُبَلِّغُ مِيكَائِيلُ جَبْرَائِيلَ

The Prophet[saww] said: 'Allah[azwj] Commands the Pen. It writes in the Tablet, and it is Revealed unto Israfeel[as], and Israfeel[as] delivers to Mikaeel[as], and Mikaeel[as] delivers to Jibraeel[as]'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ جَبْرَائِيلَ فِي زِيِّ الذُّكْرَانِ أَمْ فِي زِيِّ الْإِنَاثِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about Jibraeel[as], is he[as] among the males or among the females?'

قَالَ يَا ابْنَ سَلَامٍ بَلْ هُوَ فِي زِيِّ الذُّكْرَانِ

He[saww] said: 'O Ibn Salam! But, he[as] is among the males'.

قَالَ فَأَخْبِرْنِي مَا طَعَامُهُ وَ مَا شَرَابُهُ

He said, 'Inform me, what is his[as] food and what is his[as] drink?'

قَالَ يَا ابْنَ سَلَامٍ طَعَامُهُ التَّسْبِيحُ وَ شَرَابُهُ التَّهْلِيلُ

He[saww] said: 'O Ibn Salam! His[as] food is the glorification, and his[as] drink is the extollations of Oneness'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا طُولُهُ وَ مَا عَرْضُهُ وَ مَا صِفَتُهُ وَ مَا لِبَاسُهُ

He said, 'You speak the truth, O Muhammad[saww]! Inform me, what is his[as] length, and what is his[as] width, and what is his[as] description, and what is his[as] clothing?'

قَالَ يَا ابْنَ سَلَامٍ عَلَى قَدْرِ الْمَلَائِكَةِ لَا بِالطَّوِيلِ الْأَعْلَى وَ لَا بِالْقَصِيرِ الْأَدْنَى أَغَرُّ مَكْحُولٌ ضَوْؤُهُ كَضَوْءِ النَّهَارِ عِنْدَ ظُلْمَةِ اللَّيْلِ لَهُ أَرْبَعَةٌ وَ عِشْرُونَ جَنَاحاً خَضْرَاءَ مُكَلَّلَةً بِالدُّرِّ وَ الْيَاقُوتِ مَخْتُومَةً بِاللُّؤْلُؤِ عَلَيْهِ وِشَاحٌ بِطَانَتُهُ مِنْ إِسْتَبْرَقٍ وَ ظِهَارَتُهُ الْوَقَارُ وَ الْكَرَامَةُ وَجْهُهُ كَالزَّعْفَرَانِ أَقْنَى الْأَنْفِ مُدَوَّرُ الْحَدَقِ لَا يَأْكُلُ وَ لَا يَشْرَبُ وَ لَا يَمَلُّ وَ لَا يَسْهُو وَ هُوَ قَائِمٌ بِوَحْيِ اللَّهِ تَعَالَى إِلَى يَوْمِ الْقِيَامَةِ

He-saww said: 'O Ibn Salam! Upon a comparison with the (other) Angels, he-as is neither the tallest, nor the shortest, of moderate stature. His-as illumination is like illumination of the day at the dark night. There are twenty-four green wings for him-saww, embedded with the gems and the rubies sealed with the pearls. Upon him-as is a scarf, his-as interior is of brocade, and his-as apparent is the dignity and the prestige. His-as face is like the saffron, curved of the nose, round of the eyes. He-as neither eats nor drinks, nor gets fed up, nor errs, and he-as stand by the Revelation of Allah-azwj the Exalted up to the Day of Qiyamah'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ بَدْءِ خَلْقِ الدُّنْيَا وَ أَخْبِرْنِي عَنْ بَدْءِ خَلْقِ آدَمَ كَيْفَ خَلَقَهُ اللَّهُ تَعَالَى

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the beginning of the creation of the world and inform me about the beginning of the creation of Adam-as. How did Allah-azwj the Exalted Create him-as?'

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ إِنَّ اللَّهَ سُبْحَانَهُ وَ تَعَالَى تَقَدَّسَتْ أَسْمَاؤُهُ وَ لَا إِلَهَ غَيْرُهُ خَلَقَهُ مِنْ طِينٍ بِيَدِهِ وَ خَلَقَ الطِّينَ مِنَ الزَّبَدِ وَ خَلَقَ الزَّبَدَ مِنَ الْمَوْجِ وَ خَلَقَ الْمَوْجَ مِنَ الْمَاءِ

He-saww said: 'Yes, O Ibn Salam! Allah-azwj the Glorious and Exalted, Holy are His-azwj Names, and there is no god apart from Him-azwj, Created him-as from clay by His-azwj Hand, and Created the clay from the foam, and Created the foam from the wave, and Created the wave from the water'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ آدَمَ لِمَ سُمِّيَ آدَمَ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about Adam-as, why was he-as named as Adam-as?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّهُ خُلِقَ مِنْ طِينِ الْأَرْضِ وَ أَدِيمِهَا

He-saww said: 'O Ibn Salam! Because he-as had been Created from clay of the earth and its surface (Adam)'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَآدَمُ خُلِقَ مِنَ الطِّينِ كُلِّهِ أَوْ بَعْضِهِ أَوْ مِنْ طِينٍ وَاحِدٍ

He said, 'You-saww speak the truth, O Muhammad-saww! So, was Adam-as Created from the clay, all of it, or part of it, or from one clay?'

قَالَ يَا ابْنَ سَلَامٍ بَلْ خَلَقَهُ اللَّهُ مِنَ الطِّينِ كُلِّهِ وَ لَوْ أَنَّ آدَمَ خُلِقَ مِنْ طِينٍ وَاحِدٍ لَمَا عَرَفَ بَعْضُهُمْ بَعْضاً وَ كَانُوا عَلَى صُورَةٍ وَاحِدَةٍ

He-saww said: 'O Ibn Salam! But, Allah-azwj Created from the clay, all of it, and had Adam-as been Created from one clay, part (descendant) of him-as would not have been recognise from a part, and they would have been upon one image'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ هَلْ لَهُمْ مَثَلٌ بِذَلِكَ فِي الدُّنْيَا

He said, 'You-saww speak the truth, O Muhammad-saww! Is there an example of that for them in the world?'

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ أَ فَمَا تَنْظُرُ إِلَى التُّرَابِ مِنْهُ أَبْيَضُ وَ مِنْهُ أَسْوَدُ وَ مِنْهُ أَحْمَرُ وَ مِنْهُ أَصْفَرُ وَ مِنْهُ أَشْقَرُ وَ مِنْهُ أَغْبَرُ وَ مِنْهُ أَزْرَقُ وَ فِيهِ عَذْبٌ وَ خَشِنٌ وَ فِيهِ لَيِّنٌ وَ كَذَلِكَ بَنُو آدَمَ فِيهِمْ خَشِنٌ وَ فِيهِمْ لَيِّنٌ وَ فِيهِمْ عَذْبٌ كَذَلِكَ التُّرَابُ

He-saww said: 'Yes, O Ibn Salam! Are you not looking at the soil? From it is white, and from it is black, and from it is red, and from it is yellow, and from it is blonde, and from it is dusty, and from it is blue, and in it is fresh, and coarse, and in it is soft, and like that are the children of Adam-as. Among them are the coarse, and among them are the soft, and among them are the fresh. Similar to that is the soil'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَنْ آدَمُ لَمَّا خَلَقَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَيْنَ دَخَلَتِ الرُّوحُ فِيهِ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, about Adam-as, when Allah-azwj Mighty and Majestic Created him-as, from where did the spirit enter into him-as?'

قَالَ يَا ابْنَ سَلَامٍ دَخَلَتْ مِنْ فِيهِ

He-saww said: 'O Ibn Salam! From his-as mouth'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ أَ دَخَلَتْ فِيهِ عَلَى رِضًا أَمْ عَلَى كُرْهٍ

He said, 'You-saww speak the truth, O Muhammad-saww! Did it enter him-as upon pleasure or upon abhorrence?'

قَالَ يَا ابْنَ سَلَامٍ أَدْخَلَهُ اللَّهُ كُرْهاً وَ يُخْرِجُهَا كُرْهاً

He-saww said: 'O Ibn Salam! Allah-azwj Entered it in abhorrence, and He-azwj will Extract it in abhorrence'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ مَا قَالَ اللَّهُ لِآدَمَ

He said, 'You-saww speak the truth, O Muhammad-saww! What did Allah-azwj Say to Adam-as?'

قَالَ يَا ابْنَ سَلَامٍ قَالَ اللَّهُ لِآدَمَ يا آدَمُ اسْكُنْ أَنْتَ وَ زَوْجُكَ الْجَنَّةَ وَ كُلا مِنْها رَغَداً حَيْثُ شِئْتُما وَ لا تَقْرَبا هذِهِ الشَّجَرَةَ فَتَكُونا مِنَ الظَّالِمِينَ

He-saww said: 'O Ibn Salam! Allah-azwj Said to Adam-as: "***O Adam! You and your wife dwell in the Garden and eat from it a plenteous (food) wherever you two wish to and do not approach this tree, for then you will become of the unjust [2:35]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَكَمْ أَكَلَ مِنْهَا حَبَّةً

He said, 'You[saww] speak the truth, O Muhammad[saww]! How many seeds did he[as] eat from it?'

قَالَ حَبَّتَيْنِ

He[saww] said: 'Two seeds'.

قَالَ وَ كَمْ أَكَلَتْ حَوَّاءُ

He said, 'And how many did Hawwa[as] eat?'

قَالَ حَبَّتَيْنِ

He[saww] said: 'Two seeds'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا صِفَةُ الشَّجَرَةِ وَ كَمْ لَهَا غُصْنٌ وَ كَمْ كَانَ طُولُ السُّنْبُلَةِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, what is the description of the tree, and how many branches are there for it, and how much was the length of the ear (of corn)?'

قَالَ يَا ابْنَ سَلَامٍ كَانَ لَهَا ثَلَاثَةُ أَغْصَانٍ وَ كَانَ طُولُ كُلِّ سُنْبُلَةٍ ثَلَاثَةَ أَشْبَارٍ

He[saww] said: 'There are three branches for it, and the length of each ear (spikes) was of three palm's span'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَكَمْ سُنْبُلَةً فَرَكَ مِنْهَا آدَمُ

He said, 'You[saww] speak the truth, O Muhammad[saww]! How many ears (of corn) did Adam[as] rub?'

قَالَ سُنْبُلَةً وَاحِدَةً

He[saww] said: 'One ear'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَكَمْ كَانَ فِي السُّنْبُلَةِ مِنْ حَبَّةٍ

He said, 'You speak the truth, O Muhammad[saww]! So how many seeds were there in the ear?'

قَالَ كَانَ فِيهَا خَمْسُ حَبَّاتٍ

He[saww] said: 'There were five seeds in it'.

قَالَ فَأَخْبِرْنِي مَا صِفَةُ الْحَبَّةِ

He said, ‘Inform me, what is the description of the seed?’

قَالَ يَا ابْنَ سَلَامٍ كَانَتْ بِمَنْزِلَةِ الْبَيْضِ الْكِبَارِ

He[saww] said: ‘O Ibn Salam! It was at the status of the white, large’.

قَالَ فَأَخْبِرْنِي عَنِ الْحَبَّةِ الَّتِي بَقِيَتْ مَعَ آدَمَ مَا صَنَعَ بِهَا

He said, ‘Inform me about the seed which remained with Adam[as], what did he[as] do with it?’

قَالَ يَا ابْنَ سَلَامٍ أُنْزِلَتْ مَعَ آدَمَ مِنَ الْجَنَّةِ فَزَرَعَ آدَمُ تِلْكَ الْحَبَّةَ فَتَنَاسَلَ مِنْ تِلْكَ الْحَبَّةِ الْبَرَكَةُ

He[saww] said: ‘O Ibn Salam! It descended with Adam[as] from the Paradise, and the Blessings were reproduced from that seed’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ آدَمَ أَيْنَ أُهْبِطَ مِنَ الْأَرْضِ

He said, ‘You speak the truth, O Muhammad[saww]! Inform me about Adam[as], where was his[as] descent in the earth?’

قَالَ أُهْبِطَ بِالْهِنْدِ

He[saww] said: ‘He[as] descended in India’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَيْنَ أُهْبِطَتْ حَوَّاءُ

He said, ‘You[saww] speak the truth, O Muhammad[saww]! So where was the descent of Hawwa[as]?’

قَالَ بِجُدَّةَ

He[saww] said: ‘At Jeddah’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَيْنَ أُهْبِطَتِ الْحَبَّةُ

He said, ‘You[saww] speak the truth, O Muhammad[saww]! Where did the seed descend?’

قَالَ بِأَصْبَهَانَ

He[saww] said: ‘At Isfahan’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَيْنَ أُهْبِطَ إِبْلِيسُ

He said, ‘You speak the truth, O Muhammad[saww]! Where did Iblees[la] descend?’

قَالَ بِبَيْسَانَ

He-saww said: ‘At Baysaan’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ مَا أَغْزَرَ عِلْمَكَ وَ مَا أَصْدَقَ لِسَانَكَ فَأَخْبِرْنِي مَا كَانَ لِبَاسُ آدَمَ لَمَّا أُهْبِطَ مِنَ الْجَنَّةِ

He said, ‘How abundant is your-saww knowledge, and how truthful is your-saww tongue! Inform me, what was the clothing of Adam-as when he-as descended from the Paradise?’

قَالَ ثَلَاثَ أَوْرَاقٍ مِنْ وَرَقِ الْجَنَّةِ مُتَوَشِّحاً بِالْوَاحِدَةِ مُتَّزِراً بِالْأُخْرَى مُتَعَمِّماً بِالثَّالِثَةِ

He-saww said: ‘Three leaves from the leaves of Paradise – Shirting with one, and trousering with the other, and turbanning with the third’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي فِي أَيِّ مَكَانٍ اجْتَمَعَا

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, in which place did they-as get together?’

قَالَ بِعَرَفَاتٍ

He-saww said: ‘At Arafaat’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي خُلِقَتْ حَوَّاءُ مِنْ آدَمَ أَمْ آدَمُ مِنْ حَوَّاءَ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, was Hawwa-as Created from Adam-as, or Adam-as from Hawwa-as?’

قَالَ يَا ابْنَ سَلَامٍ خُلِقَتْ حَوَّاءُ مِنْ آدَمَ وَ لَوْ أَنَّ خُلِقَ مِنْ حَوَّاءَ لَكَانَ الطَّلَاقُ بِيَدِ النِّسَاءِ وَ لَمْ يَكُنْ بِيَدِ الرِّجَالِ

He-saww said: ‘O Ibn Salam! Hawwa-as was Created from Adam-as, and if he-as had been Created from Hawwa-as, the divorce would be in the hand (control) of the women and would not have been in the hand (control) of the men’.

قَالَ فَأَخْبِرْنِي خُلِقَتْ مِنْ كُلِّهِ أَوْ مِنْ بَعْضِهِ

He said, ‘Inform me, was she-as Created from all of him-as, or from part of him-as?’

قَالَ خُلِقَتْ مِنْ بَعْضِهِ وَ لَوْ خُلِقَتْ مِنْ كُلِّهِ لَكَانَ الْقَضَاءُ فِي النِّسَاءِ وَ لَمْ يَكُنْ فِي الرِّجَالِ

He-saww said: ‘She-as was Created from part of him-as, and if she-as had been Created from all of him-as, the decision would have been among the women, and would not be among the men’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ بَاطِنِهِ خُلِقَتْ أَمْ مِنْ ظَاهِرِهِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, was she Created from his[as] interior or from his[as] exterior?'

قَالَ يَا ابْنَ سَلَامٍ بَلْ خُلِقَتْ مِنْ بَاطِنِهِ وَ لَوْ خُلِقَتْ مِنْ ظَاهِرِهِ لَكَشَفَتِ النِّسَاءُ مِنْ أَبْدَانِهِنَّ كَمَا تَكْشِفُ الرِّجَالُ

He[saww] said: 'O Ibn Salam! But, she[as] was Created from his[as] interior, and if she[as] had been Created from his[as] exterior, the women would have uncovered from their bodies like what the men are uncovering'.

قَالَ فَمِنْ يَمِينِهِ خُلِقَتْ أَمْ مِنْ شِمَالِهِ

He said, 'Was she[as] Created from his[as] right or from his[as] left?'

قَالَ بَلْ خُلِقَتْ مِنْ شِمَالِهِ وَ لَوْ خُلِقَتْ مِنْ يَمِينِهِ لَكَانَ حَظُّ الْأُنْثَى مِثْلَ حَظِّ الذَّكَرِ وَ شَهَادَتُهَا كَشَهَادَتِهِ وَ مِنْ أَجْلِ ذَلِكَ جَعَلَ اللَّهُ لِلذَّكَرِ مِثْلَ حَظِّ الْأُنْثَيَيْنِ

He[saww] said: 'But, she[as] was Created from his[as] left, and if she[as] had been Created from his[as] right, the share of the female would have been like the share of the male, and her testimony would have been like his testimony, and from that reason, Allah[azwj] Made the share for the male to be the share of the two females'.

قَالَ فَأَخْبِرْنِي مِنْ أَيِّ مَوْضِعٍ خُلِقَتْ

He said, 'Inform me, from which place was she[as] Created?'

قَالَ يَا ابْنَ سَلَامٍ خُلِقَتْ مِنْ ضِلْعِهِ الْأَقْصَرِ

He[saww] said: 'O Ibn Salam! She[as] was Created from his[as] shortest (left) rib'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَنْ كَانَ يَسْكُنُ الْأَرْضَ قَبْلَ آدَمَ قَالَ الْجِنُّ قَالَ فَبَعْدَ الْجِنِّ قَالَ الْمَلَائِكَةُ قَالَ فَبَعْدَ الْمَلَائِكَةِ قَالَ آدَمُ وَ ذُرِّيَّتُهُ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, who had settled the earth before Adam[as]?' He[saww] said: 'The Jinn'. He said, 'So, after the Jinn?' He[saww] said: 'The Angels'. He said, 'After the Angels?' He[saww] said: 'Adam[as] and his[as] offspring'.

قَالَ وَ كَمْ كَانَ بَيْنَ الْجِنِّ وَ بَيْنَ آدَمَ

He said, 'And how much (duration) was there between the Jinn and Adam[as]?'

قَالَ سَبْعَةُ آلَافِ سَنَةٍ

He[saww] said: 'Seven thousand (over) thousand years'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ آدَمَ فَهَلْ حَجَّ إِلَى بَيْتِ اللَّهِ الْحَرَامِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about Adam[as]. Did he[as] perform Hajj of the Sacred House of Allah[azwj]?'

قَالَ نَعَمْ

He[saww] said: 'Yes'.

قَالَ فَمَنْ حَلَقَ رَأْسَ آدَمَ

He said, 'So who Created the head of Adam[as]?'

قَالَ جَبْرَئِيلُ

He[saww] said: 'Jibraeel[as]'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي هَلِ اخْتَتَنَ آدَمُ أَمْ لَا

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, was Adam[as] circumcised or not?'

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ خَتَنَ نَفْسَهُ بِيَدِهِ

He[saww] said: 'Yes, O Ibn Salam! He[as] circumcised himself[as] by his[as] own hand'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ الدُّنْيَا لِمَ سُمِّيَتْ دُنْيَا

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about the world, why is it named as the world (Dunya)?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّ الدُّنْيَا خُلِقَتْ مِنْ دُونِ الْآخِرَةِ وَ لَوْ خُلِقَتْ مَعَ الْآخِرَةِ لَمْ تَفْنَ كَمَا لَمْ تَفْنَ الْآخِرَةُ

He[saww] said: 'O Ibn Salam! Because the world was Created from besides (Doun) the Hereafter, and if it had been Created with the Hereafter, it would not perish just as the Hereafter will not perish'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ الْقِيَامَةِ لِمَ سُمِّيَتْ قِيَامَةً

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about the Qiyamah, why is it named as 'Qiyamah' (standing)?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّ مُقَامَ الْخَلَائِقِ فِيهَا لِلْحِسَابِ

He[saww] said: 'O Ibn Salam! Because of the standing (Maqam) of the creature during it for the Reckoning'.

قَالَ فَأَخْبِرْنِي لِمَ سُمِّيَتِ الْآخِرَةُ آخِرَةً

He said, ‘Inform me, why is the Hereafter named as ‘Aakhira’?’

قَالَ لِأَنَّهَا مُتَأَخِّرَةٌ عَنْهَا بَعْدَ الدُّنْيَا لَا يُوصَفُ سِنُوهَا وَ لَا تُحْصَى أَيَّامُهَا وَ لَا يَمُوتُ سَاكِنُهَا

He[saww] said: ‘Because it is delayed (Muta’akhira) from it after the world. Neither can its years be described, nor can its days be counted, nor will its dwellers be dying’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَوَّلِ يَوْمٍ خَلَقَ اللَّهُ تَعَالَى الدُّنْيَا فِيهِ

He said, ‘You[saww] speak the truth, O Muhammad[saww]! Inform me about the first day Allah[azwj] the Exalted Created the world in’.

قَالَ يَوْمَ الْأَحَدِ

He[saww] said: ‘The day of Sunday’.

قَالَ وَ لِمَ سَمَّاهُ أَحَداً

He said, ‘And why is it named as ‘Ahad’ (Sunday)?’

قَالَ لِأَنَّ اللَّهَ وَاحِدٌ أَحَدٌ فَرْدٌ صَمَدٌ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَداً

He[saww] said: ‘Because Allah[azwj] is One (Waahid), first (Ahad), individual, last (Samad). He[azwj] neither took a female companion nor a son’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَالْإِثْنَيْنِ لِمَ سُمِّيَ إِثْنَيْنِ

He said, ‘You speak the truth, O Muhammad[saww]! So the Monday, why is it named as ‘Isnayn’ (Monday)?’

قَالَ لِأَنَّهُ ثَانِي يَوْمِ الدُّنْيَا

He[saww] said: ‘Because it is the second (Sany) day of the world’.

قَالَ فَالثَّلَاثَاءُ لِمَ سُمِّيَ ثَلَاثَاءَ

He said, ‘So the Tuesday (Al-Salasa), why has it been named as ‘Salasa’?’

قَالَ لِأَنَّهُ ثَالِثُ يَوْمِ الدُّنْيَا

He[saww] said: ‘Because it is the third (Salis) day of the world’.

قَالَ فَالْأَرْبِعَاءُ لِمَ سُمِّيَ أَرْبِعَاءَ

He said, ‘The Wednesday (Al-Rabi’a), why is it named as ‘Arbi’a’?’

قَالَ لِأَنَّهُ رَابِعُ يَوْمٍ الدُّنْيَا

He-saww said: 'Because it is the fourth (Rabi'a) day of the world'.

قَالَ فَالْخَمِيسُ لِمَ سُمِّيَ خَمِيساً

He said, 'The Thursday (Al-Khamees), why is it named as 'Khamees'?'

قَالَ لِأَنَّهُ خَامِسُ يَوْمٍ الدُّنْيَا

He-saww said: 'Because it is the fifth (Khamis) day of the world'.

قَالَ فَالْجُمُعَةُ لِمَ سُمِّيَ جُمُعَةً

He said, 'The Friday (Al-Jum'a), why is it named as 'Jum'a'?'

قَالَ لِأَنَّهُ يَوْمٌ مَجْمُوعٌ لَهُ النَّاسُ وَ ذلِكَ يَوْمٌ مَشْهُودٌ وَ هُوَ سَادِسُ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا

He-saww said: 'Because ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]***, and it is the sixth day from the days of the world'.

قَالَ فَالسَّبْتُ لِمَ سُمِّيَ سَبْتاً

He said, 'The Saturday, why is it named as 'Sibt'?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّهُ يَوْمٌ يُوَكَّلُ فِيهِ مَلَكٌ لِأَنَّهُ مَعَ كُلِّ عَبْدٍ مَلَكَانِ مَلَكٌ عَنْ يَمِينِهِ وَ مَلَكٌ عَنْ شِمَالِهِ فَالَّذِي عَنْ يَمِينِهِ يَكْتُبُ الْحَسَنَاتِ وَ الَّذِي عَنْ شِمَالِهِ يَكْتُبُ السَّيِّئَاتِ

He-saww said: 'O Ibn Salam! Because it is a day an Angel is allocated in it, because with every servant there are two Angels, an Angel on his right and an Angel on his left. The one on his right writes the good deeds, and the one on his left writes the evil deeds'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَقْعَدِ الْمَلَكَيْنِ مِنَ الْعَبْدِ وَ مَا قَلَمُهُمَا وَ مَا دَوَاتُهُمَا وَ مَا لَوْحُهُمَا وَ مَا مِدَادُهُمَا

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the seat of the two Angels from the servant, and what is their pen, and what is their instrument, and what is their tablet, and what is their ink?'

قَالَ يَا ابْنَ سَلَامٍ مَقْعَدُهُمَا عَلَى كَتِفَيْهِ وَ قَلَمُهُمَا لِسَانُهُ وَ دَوَاتُهُمَا فُوهُ وَ مِدَادُهُمَا رِيقُهُ وَ لَوْحُهُمَا فُؤَادُهُ يَكْتُبَانِ أَعْمَالَهُ إِلَى مَمَاتِهِ

He-saww said: 'O Ibn Salam! Their seat is upon his shoulders, and their pen is his tongue, and their instrument is his mouth, and their ink is his saliva, and their tablet is his heart. They write his deeds up to his death'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا خَلَقَ اللَّهُ فِي ذَلِكَ الْيَوْمِ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Inform me, what did Allah[-azwj] Create during that day?'

قَالَ ن وَ الْقَلَمِ وَ ما يَسْطُرُونَ

He[-saww] said: '***Noon and the Pen, and what they will be writing! [68:1]***'.

قَالَ فَأَخْبِرْنِي كَمْ طُولُ الْقَلَمِ وَ كَمْ عَرْضُهُ وَ كَمْ أَسْنَانُهُ

He said, 'Inform me, how much is the length of the Pen, and how much is its width, and how many are its teeth?'

قَالَ يَا ابْنَ سَلَامٍ طُولُ الْقَلَمِ خَمْسُمِائَةِ عَامٍ وَ لَهُ ثَلَاثُونَ سِنّاً يَخْرُجُ الْمِدَادُ مِنْ بَيْنِ أَسْنَانِهِ وَ يَجْرِي فِي اللَّوْحِ الْمَحْفُوظِ مَا يَكُونُ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

He[-saww] said: 'O Ibn Salam! Then length of the Pen is of five hundred years (travel), and there are thirty teeth for it. The ink comes out from between its teeth and flows in the Guarded Tablet of what has happened and what will be happening up to the Day of Qiyamah by the Commands of Allah[-azwj] Mighty and Majestic'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ كَمْ لَحْظَةً لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ

He said, 'You speak the truth, O Muhammad[-saww]! How many moments are there for Allah[-azwj] Mighty and Majestic during every day and night?'

قَالَ يَا ابْنَ سَلَامٍ ثَلَاثُمِائَةٍ وَ سِتُّونَ لَحْظَةً يَمْضِي وَ يَقْضِي وَ يَرْفَعُ وَ يَضَعُ وَ يُسْعِدُ وَ يُشْقِي وَ يُعِزُّ وَ يُذِلُّ وَ يُعْلِي وَ يَقْهَرُ وَ يُغْنِي وَ يُفْقِرُ

He[-saww] said: 'O Ibn Salam! Three hundred and sixty moments. He[-azwj] Implements, and Decrees, and Raises and Drops, and Causes to be fortunate and wretched, and Endears and Disgraces, and Exalts and Subdues, and Enriches and Impoverishes'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا خَلَقَ اللَّهُ تَعَالَى بَعْدَ ذَلِكَ

He said, 'You speak the truth, O Muhammad[-saww]! Inform me, what did Allah[-azwj] Create after that?'

قَالَ يَا ابْنَ سَلَامٍ السَّمَاءَ السَّابِعَةَ مِمَّا يَلِي الْعَرْشَ وَ أَمَرَهَا أَنْ تَرْتَفِعَ إِلَى مَكَانِهَا فَارْتَفَعَتْ ثُمَّ خَلَقَ السِّتَّةَ الْبَاقِيَةَ وَ أَمَرَ كُلَّ سَمَاءٍ أَنْ تَسْتَقِرَّ مَكَانَهَا فَاسْتَقَرَّتْ

He[-saww] said: 'O Ibn Salam! The seventh sky is from what follows the Throne, and He[-azwj] Commanded it to rise to its place, so it rose up. Then He[-azwj] Created the remaining six and Commanded each sky to settle in its place, so it settled'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَلِمَ سَمَّاهَا سَمَاءً

He said, 'You-saww speak the truth, O Muhammad-saww! Why did He-azwj Name it as sky (Sama'a)?'

قَالَ لِارْتِفَاعِهَا

He-saww said: 'Due to its loftiness'.

قَالَ فَأَخْبِرْنِي مَا بَالُ سَمَاءِ الدُّنْيَا خَضْرَاءُ

He said, 'Inform me, what is the matter the sky of the world is green?'

قَالَ يَا ابْنَ سَلَامٍ اخْضَرَّتْ مِنْ جَبَلِ قَافٍ

He-saww said: 'O Ibn Salma! It's greenery is from the mount Qaf'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مِمَّ خُلِقَتْ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, what is it created from?'

قَالَ خُلِقَتْ مِنْ مَوْجٍ مَكْفُوفٍ قَالَ وَ مَا الْمَوْجُ الْمَكْفُوفُ قَالَ يَا ابْنَ سَلَامٍ مَاءٌ قَائِمٌ لَا اضْطِرَابَ لَهُ وَ كَانَتِ الْأَصْلُ دُخَاناً

He-saww said: 'It was Created from a restrained wave'. He said, 'And what is the restrained wave?' He-saww said: 'O Ibn Salam! A still water having no restlessness for it, and originally it was smoke (vapour)'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ السَّمَاوَاتِ أَ لَهَا أَبْوَابٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the skies, are there gateways for it?'

قَالَ نَعَمْ لَهَا أَبْوَابٌ وَ هِيَ مُغْلَقَةٌ وَ لَهَا مَفَاتِيحُ وَ هِيَ مَخْزُونَةٌ

He-saww said: 'Yes, there are gateways for it, and these are locked, and there are keys for these and these are treasured'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَبْوَابِ السَّمَاءِ مَا هِيَ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the gateways of the sky, what are these?'

قَالَ ذَهَبٌ

He-saww said: 'Gold'.

قَالَ فَمَا أَقْفَالُهَا

He said, ‘What are its locks?’

قَالَ مِنْ نُورٍ

He[-saww] said: ‘From light’.

قَالَ فَمَفَاتِيحُهَا

He said, ‘Its keys?’

قَالَ بِسْمِ اللَّهِ الْعَظِيمِ

He[-saww] said: ‘In the Name of Allah[-azwj] the Magnificent’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ طُولِ كُلِّ سَمَاءٍ وَ عَرْضِهَا وَ كَمْ ارْتِفَاعُهَا وَ مَا سُكَّانُهَا

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me about the length of each sky and its width, and how much is its highness, and what are its dwellers?’

قَالَ يَا ابْنَ سَلَامٍ طُولُ كُلِّ سَمَاءٍ خَمْسُمِائَةِ عَامٍ وَ عَرْضُهَا كَذَلِكَ وَ بَيْنَ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ خَمْسُمِائَةِ عَامٍ وَ سُكَّانُ كُلِّ سَمَاءٍ جُنْدٌ مِنَ الْمَلَائِكَةِ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى

He[-saww] said: ‘O Ibn Salam! The length of each sky is of five hundred years (travel distance), and its width is like that, and between each sky to a sky there are five hundred years, and dwellers of every sky is an army from the Angels. No one knows their number except Allah[-azwj] the Exalted’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ السَّمَاءِ الثَّانِيَةِ مِمَّا خُلِقَتْ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me about the second sky, what is it Created from?’

قَالَ مِنَ الْغَمَامِ

He[-saww] said: ‘From the clouds’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ السَّمَاءِ الثَّالِثَةِ مِمَّ خُلِقَتْ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me about the third sky, what is it Created from?’

قَالَ مِنْ زَبَرْجَدَةٍ خَضْرَاءَ

He[-saww] said: ‘From green peridot’.

قَالَ فَالرَّابِعَةُ

He said, ‘The fourth?’

قَالَ مِنْ ذَهَبٍ أَحْمَرَ

He[-saww] said: ‘From red gold’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَالْخَامِسَةُ

He said, ‘You speak the truth, O Muhammad[-saww]! The fifth?’

قَالَ مِنْ يَاقُوتَةٍ حَمْرَاءَ

He[-saww] said: ‘From red ruby’.

قَالَ فَالسَّادِسَةُ

He said, ‘The sixth?’

قَالَ مِنْ فِضَّةٍ بَيْضَاءَ

He[-saww] said: ‘From white silver’.

قَالَ فَالسَّابِعَةُ

He said, ‘The seventh?’

قَالَ مِنْ ذَهَبٍ

He[-saww] said: ‘From gold’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا فَوْقَ السَّمَاءِ السَّابِعَةِ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me, what is above the seventh sky?’

قَالَ بَحْرُ الْحَيَوَانِ

He[-saww] said: ‘An ocean of life’.

قَالَ فَمَا فَوْقَهُ

He said, ‘What is above it?’

قَالَ بَحْرُ الظُّلْمَةِ

He[-saww] said: ‘An ocean of darkness’.

قَالَ فَمَا فَوْقَهُ

He said, ‘So what is above it?’

قَالَ بَحْرُ النُّورِ

He said, ‘An ocean of light’.

قَالَ فَمَا فَوْقَهُ

He said, ‘What is above it?’

قَالَ الْحُجُبُ

He-saww said: ‘The veils’.

قَالَ فَمَا فَوْقَهُ

He said, ‘What is above it?’

قَالَ سِدْرَةُ الْمُنْتَهَى

He said, ‘Sidrat Al-Muntaha’.

قَالَ فَمَا فَوْقَ سِدْرَةِ الْمُنْتَهَى

He said, ‘What is above Sidrat Al-Muntaha?’

قَالَ جَنَّةُ الْمَأْوَى

He-saww said: ‘The Garden of Ma’wa’.

قَالَ فَمَا فَوْقَ جَنَّةِ الْمَأْوَى

He said, ‘What is above the Garden of Ma’wa?’

قَالَ حِجَابُ الْمَجْدِ

He-saww said: ‘The veil of Glory’.

قَالَ فَمَا فَوْقَ حِجَابِ الْمَجْدِ

He said, ‘What is above the veil of Glory?’

قَالَ حِجَابُ الْحَمْدِ

He-saww said: ‘The veil of Praise’.

قَالَ فَمَا فَوْقَ حِجَابِ الْحَمْدِ

He said, ‘What is above the veil of Praise?’

قَالَ حِجَابُ الْجَبَرُوتِ

He-saww said: ‘The veil of Omnipotence’.

قَالَ فَمَا فَوْقَ حِجَابِ الْجَبَرُوتِ

He said, ‘What is above the veil of Omnipotence?’

قَالَ حِجَابُ الْعِزِّ

He-saww said: ‘The veil of Honour’.

قَالَ فَمَا فَوْقَ حِجَابِ الْعِزِّ

He said, ‘What is above the veil of Honour?’

قَالَ حِجَابُ الْعَظَمَةِ

He-saww said: ‘The veil of Magnificence’.

قَالَ فَمَا فَوْقَ حِجَابِ الْعَظَمَةِ

He said, ‘What is above the veil of Magnificence?’

قَالَ حِجَابُ الْكِبْرِيَاءِ

He-saww said: ‘The veil of Greatness’.

قَالَ فَمَا فَوْقَ حِجَابِ الْكِبْرِيَاءِ

He said, ‘What is above the veil of Greatness’.

قَالَ الْكُرْسِيُّ

He-saww said: ‘The Chair’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ قَدْ أُوتِيتَ عُلُومَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ إِنَّكَ لَتَنْطِقُ بِالْحَقِّ الْيَقِينِ

He[-saww] said: 'I[-saww] have been Given the knowledge(s) of the formers ones and the latter ones, to be able to speak with the truthful certainty'.

قَالَ فَمَا فَوْقَ الْكُرْسِيِّ

He said, 'What is above the Chair?'

قَالَ الْعَرْشُ

He[-saww] said: 'The Throne'.

قَالَ فَمَا فَوْقَ الْعَرْشِ

He said, 'What is above the Throne?'

قَالَ اللَّهُ تَعَالَى وَ هُوَ فَوْقَ الْفَوْقِ وَ عِلْمُهُ تَحْتَ التَّحْتِ

He[-saww] said: 'Allah[-azwj] the Exalted, and He[-azwj] is above the above, and His[-azwj] Knowledge is beneath the beneath'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You speak the truth, O Muhammad[-saww]!'

قَالَ فَأَخْبِرْنِي هَلْ يَسْتَوِي مَخْلُوقٌ عَلَى عَرْشِهِ

He said, 'Inform me, can a created being be even upon His[-azwj] Throne?'

قَالَ مَعَاذَ اللَّهِ يَا ابْنَ سَلَامٍ

He[-saww] said: 'Allah[-azwj] Forbid, O Ibn Salam!'

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ الشَّمْسِ وَ الْقَمَرِ أَ هُمَا مُؤْمِنَانِ أَمْ كَافِرَانِ

He said, 'You speak the truth, O Muhammad[-saww]! Inform me about the sun, and the moon, and they both believers or unbelievers?'

قَالَ يَا ابْنَ سَلَامٍ بَلْ هُمَا مُؤْمِنَانِ طَائِعَانِ لِلَّهِ عَزَّ وَ جَلَّ مُسَخَّرَانِ تَحْتَ قَهْرِ الْمَشِيَّةِ

He[-saww] said: 'O Ibn Salam! But they are both believes, obedient to Allah[-azwj] Mighty and Majestic, Subservient beneath the Subduance of the Desire'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ قَالَ فَأَخْبِرْنِي مَا بَالُ الشَّمْسِ وَ الْقَمَرِ لَا يَسْتَوِيَانِ فِي الضَّوْءِ وَ النُّورِ

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me, what is the matter with the sun and the moon not being the same in the illumination and the light?'

قَالَ يَا ابْنَ سَلَامٍ إِنَّ اللَّهَ مَحَا آيَةَ اللَّيْلِ وَ جَعَلَ آيَةَ النَّهَارِ مُبْصِرَةً نِعْمَةً مِنَ اللَّهِ وَ فَضْلًا وَ لَوْ لَا ذَلِكَ مَا عُرِفَ اللَّيْلُ مِنَ النَّهَارِ وَ لَا النَّهَارُ مِنَ اللَّيْلِ

He[saww] said: 'O Ibn Salam! Allah[azwj] Effaced the sign of the night and Made the sign of the day to be sighted, being a bounty from Allah[azwj] and a Grace, and had it not been for that, the night could not have been recognised from the day, nor the day from the night'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ اللَّيْلِ لِمَ سُمِّيَ لَيْلًا

He said, 'You[saww] speak the truth, O Muhammad[saww]! Inform me about the night, why has it been named as 'layl' (night)?'

قَالَ لِأَنَّهُ يُلَايِلُ الرِّجَالَ مِنَ النِّسَاءِ جَعَلَهُ اللَّهُ إِلْفاً وَ لِبَاساً

He[saww] said: 'Because the men are spending the night with the women. Allah[azwj] has Made it to be a cordiality and an apparel'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي لِمَ سُمِّيَ النَّهَارُ نَهَاراً

He said, 'You speak the truth, O Muhammad[saww]! Inform me, why is the day named as 'Nahar' (day)?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّ فِيهِ كُلٌّ مِنَ الْخَلْقِ يَطْلُبُ مَعَاشَهُ

He[saww] said: 'O Ibn Salam! Because during it, every one of the creatures seeks his sustenance'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[saww] speak the truth, O Muhammad[saww]!'

قَالَ فَأَخْبِرْنِي عَنِ النُّجُومِ كَمْ جُزْءاً هِيَ

He said, 'Inform me about the stars, how many segments are these?'

قَالَ يَا ابْنَ سَلَامٍ ثَلَاثَةُ أَجْزَاءٍ جُزْءٌ مِنْهَا بِأَرْكَانِ الْعَرْشِ يَصِلُ ضَوْؤُهَا إِلَى السَّمَاءِ السَّابِعَةِ وَ الْجُزْءُ الثَّانِي بِسَمَاءِ الدُّنْيَا كَأَمْثَالِ الْقَنَادِيلِ الْمُعَلَّقَةِ وَ هِيَ تُضِيءُ لِسُكَّانِهَا وَ تَرْمِي الشَّيَاطِينَ بِشَرَرِهَا إِذَا اسْتَرَقُّوا السَّمْعَ وَ الْجُزْءُ الثَّالِثُ مُعَلَّقَةٌ فِي الْهَوَاءِ وَ هِيَ ضَوْءُ الْبِحَارِ وَ مَا فِيهَا وَ مَا عَلَيْهَا

He[saww] said: 'O Ibn Salam! Three parts, a segment from these is by the corners of the Throne. Their illumination arrives to the seventh sky. And the second segment is in the sky of the world like the hanging lamps, and these illuminate for its dwellers, and the Satans[la] are pelted by its sparks when they try to eavesdrop. And the third segment is hanging in the air, and it is the illumination of the oceans and whatever is in it and whatever is upon it'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا بَالُ النُّجُومِ تُبَانُ صِغَاراً وَ كِبَاراً

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, what is the matter the stars appear as small and large?'

قَالَ يَا ابْنَ سَلَامٍ لِأَنَّ بَيْنَهَا وَ بَيْنَ سَمَاءِ الدُّنْيَا بِحَاراً تَضْرِبُ الرِّيَاحُ أَمْوَاجَهَا فَتُبَانُ مِنْ تَحْتِهَا صِغَاراً أَوْ كِبَاراً وَ مِقْدَارُ النُّجُومِ كُلِّهَا مِقْدَارٌ وَاحِدٌ

He-saww said: 'O Ibn Salam! Because between these and sky of the world, there is an ocean. The winds are striking its waves, so they appear from under it as small and large, and the measurement of the stars, all of them, is one measurement'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ رِيحاً بَيْنَنَا وَ بَيْنَ سَمَاءِ الدُّنْيَا

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, how many winds are there between us and sky of the world?'

قَالَ ثَلَاثَةُ أَرْيَاحٍ الرِّيحُ الْعَقِيمُ الَّتِي أُرْسِلَتْ عَلَى قَوْمِ عَادٍ حَمَلَتِ الْأَشْجَارَ وَ الثِّمَارَ وَ الرِّيحُ الَّتِي هِيَ سَوْدَاءُ مُظْلِمَةٌ يُعَذَّبُ بِهَا أَهْلُ النَّارِ وَ رِيحٌ تَحْمِلُ الْبِحَارَ وَ رِيحٌ لِأَهْلِ الْأَرْضِ بِهَا حَمَلَتِ الْأَشْجَارُ وَ الثِّمَارُ تَغْدُو فِي جَوَانِبِهَا وَ لَوْ لَا تِلْكَ الرِّيحُ لَاحْتَرَقَتِ الْأَرْضُ وَ الْجِبَالُ مِنْ حَرِّ الشَّمْسِ

He-saww said: 'Three winds – the Al-Aqeem wind which was Sent upon the people of Aad. It carried the trees, and the fruits; and the wind which is black, dark, the people of the Fire are being Punished by it; and a wind carrying the oceans, and a wing of the people of the earth. By it the trees, and the fruits are carried. It comes in their sides. And had it not been for that wind, the ground and the mountains would be burnt from the heat of the sun'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ حَمَلَةِ الْعَرْشِ كَمْ هُمْ صِنْفاً

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the bearers of the Throne, how many types are they?'

قَالَ ثَمَانُونَ صِنْفاً طُولُ كُلِّ صِنْفٍ أَلْفُ أَلْفِ فَرْسَخٍ وَ عَرْضُهُ خَمْسُمِائَةِ عَامٍ وَ رُءُوسُهُمْ تَحْتَ الْعَرْشِ وَ أَقْدَامُهُمْ تَحْتَ سَبْعِ أَرَضِينَ وَ لَوْ أَنَّ طَائِراً يَطِيرُ مِنْ أُذُنِ أَحَدِهِمُ الْيُمْنَى إِلَى الْيُسْرَى أَلْفَ سَنَةٍ مِنْ سِنِينَ الدُّنْيَا لَمْ يَبْلُغْ إِلَى الْأُذُنِ الْآخَرِ حَتَّى يَمُوتَ هَرَماً أَيْ شَيْخاً لَهُمْ ثِيَابٌ مِنْ دُرٍّ وَ يَاقُوتٍ شَعْرُهُمْ كَالزَّعْفَرَانِ طَعَامُهُمُ التَّسْبِيحُ وَ شَرَابُهُمُ التَّهْلِيلُ

He-saww said: 'Eight types. The length of each type is a million Farsakhs, and its width is five hundred years, and they heads are beneath the Throne, and their feet are beneath the seven earths, and if a bird were to fly from the right ear of one of them to the left, for a thousand years from the years of the world, it would reach to the other ear until it dies of old age, i.e., as old. For them are clothing's of gems, and rubies, their hair is like the saffron, their food is the glorification, and their drink is extollations of Oneness.

وَ الصِّنْفُ الْأَوَّلُ نِصْفُهُ ثَلْجٌ وَ نِصْفُهُ نَارٌ لَا يُذِيبُ النَّارُ الثَّلْجَ وَ لَا الثَّلْجُ يُطْفِئُ النَّارَ وَ الصِّنْفُ الثَّانِي نِصْفُهُ رَعْدٌ وَ نِصْفُهُ بَرْقٌ وَ الصِّنْفُ الثَّالِثُ نِصْفُهُ مَاءٌ وَ نِصْفُهُ مَدَرٌ لَا الْمَاءُ يُذِيبُ الْمَدَرَ وَ لَا الْمَدَرُ يُذِيبُ الْمَاءَ وَ الصِّنْفُ الرَّابِعُ نِصْفُهُ رِيحٌ وَ نِصْفُهُ مَاءٌ لَا الرِّيحُ يُهَيِّجُ الْمَاءَ وَ لَا الْمَاءُ يَسْبِقُ الرِّيحَ

The first type, its half is of ice and half of fire. Neither does the fire melt the snow, nor does the ice extinguish the fire. And the second type, half of it is thunder and half of it is lightning. And the third type, half of it is water and half of it is mud. Neither does the water dissolve the

mud nor does the water coagulate the water. And the fourth type, half of it is wind and half of it is water. Neither does the wind stir the water nor does the water precede the wind’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ طَائِرٍ يَطِيرُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ لَيْسَ لَهُ فِي السَّمَاءِ مَكَانٌ وَ لَا فِي الْأَرْضِ مَسْكَنٌ مَا هُمْ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about birds flying between the sky and the earth, there is neither a place for them in the sky nor a dwelling in the earth. What are they, O Muhammad-saww?’

قَالَ يَا ابْنَ سَلَامٍ تِلْكَ حَيَّاتٌ أَعْرَافُهَا كَأَعْرَافِ الْخَيْلِ تَبِيضُ فِي الْجَوِّ عَلَى أَذْنَابِهَا وَ تُفْرِخُ عَلَى مَنَاكِبِهَا فِي الْهَوَاءِ إِلَى يَوْمِ الْقِيَامَةِ

He-saww said: ‘O Ibn Salam! These are snakes. Their manes are like the manes of horses. They spawn in the air upon their tails, and produce young ones upon their shoulders in the air up to the Day of Qiyamah’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَوْلُودٍ أَشَدَّ مِنْ أَبِيهِ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the one born as being stronger than its father’.

قَالَ يَا ابْنَ سَلَامٍ ذَلِكَ الْحَدِيدُ يُولَدُ مِنَ الْحَجَرِ وَ هُوَ أَشَدُّ مِنَ الْحَجَرِ

He-saww said: ‘O Ibn Salam! That is the iron. It is born from the stone, and it is stronger than the stone’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ فَأَخْبِرْنِي عَنْ بُقْعَةٍ أَصَابَتْهَا الشَّمْسُ مَرَّةً وَاحِدَةً فَلَا تَعُودُ إِلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ

He said, ‘Inform me about a spot the sun had hit it one time, then it will not return to it up to the Day of Qiyamah’.

قَالَ يَا ابْنَ سَلَامٍ ذَلِكَ مَوْضِعٌ أَغْرَقَ اللَّهُ فِيهِ فِرْعَوْنَ حِينَ انْفَلَقَ الْبَحْرُ وَ انْطَبَقَ عَلَيْهِ

He-saww said: ‘O Ibn Salam! That is a place Allah-azwj had Drowned Pharaoh-la in it when the sea was split and layered upon him-la’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ بَيْتٍ لَهُ اثْنَا عَشَرَ بَاباً أُخْرِجَ مِنْهُ اثْنَا عَشَرَ عَيْناً لِاثْنَيْ عَشَرَ سِبْطاً

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about a house have twelve doors for it, twelve springs emerge from it for twelve tribes’.

قَالَ النَّبِيُّ ص لَمَّا جَاوَزَ مُوسَى بَنِي إِسْرَائِيلَ الْبَحْرَ وَ دَخَلَ بِهِمْ إِلَى الْبَرِّيَّةِ فَشَكَوْا إِلَى مُوسَى الْعَطَشَ فَمَرَّ بِحَجَرٍ مُرَبَّعٍ فَأَوْحَى اللَّهُ إِلَيْهِ أَنِ اضْرِبْ بِعَصَاكَ الْحَجَرَ فَضَرَبَ بِهِ مُوسَى فَانْفَجَرَ مِنْهُ اثْنَتا عَشْرَةَ عَيْناً لِاثْنَيْ عَشَرَ سِبْطاً مِنْ بَنِي إِسْرَائِيلَ

The Prophet-saww said: 'When Musa-as crossed the sea with the children of Israel and entered with them to the wilderness, they complained to Musa of the thirst. He-as passed by a square stone. Allah-azwj Revealed to him: ***"Strike the rock with your Staff!"*** . Musa-as struck it, ***So, there gushed out from it twelve springs; [2:60]*** for twelve tribes from the children of Israel'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ نَبِيٍّ لَا مِنَ الْجِنِّ وَ الْإِنْسِ وَ لَا مِنَ الطَّيْرِ وَ لَا مِنَ الْوَحْشِ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about a Prophet-as, neither from the Jinn, nor from the humans, nor from the birds, nor from the beasts'.

قَالَ يَا ابْنَ سَلَامٍ ذَلِكَ النَّمْلَةُ الَّتِي أَنْذَرَتْ قَوْمَهَا حِينَ قَالَتْ يا أَيُّهَا النَّمْلُ ادْخُلُوا مَساكِنَكُمْ

He-saww said: 'O Ibn Salam! That is the ant which warned its people when it said: ***'O you ants! Enter into your dwellings [27:18]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَنْ أَوْحَى اللَّهُ إِلَيْهِ لَا مِنَ الْجِنِّ وَ لَا مِنَ الْمَلَائِكَةِ وَ لَا مِنَ الْإِنْسِ وَ لَا مِنَ الْوَحْشِ مَا هُوَ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the one Allah-azwj Revealed to, neither being from the Jinn, nor from the Angels, nor from the humans, nor from the beasts. What is it?'

قَالَ يَا ابْنَ سَلَامٍ النَّحْلُ أَوْحَى اللَّهُ إِلَيْهَا أَنِ اتَّخِذِي مِنَ الْجِبالِ بُيُوتاً وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ

He-saww said: 'O Ibn Salam! The bee. Allah-azwj Revealed to it: ***"Take houses from the mountains and from the trees and from what they are constructing [16:68]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You-saww speak the truth, O Muhammad-saww!'

قَالَ فَأَخْبِرْنِي مَا أَوْحَى اللَّهُ إِلَيْهِ مِنَ الْأَرْضِ مَا هُوَ

He said, 'Inform me, what Allah-azwj had Revealed to from the earth, what is it?'

قَالَ يَا ابْنَ سَلَامٍ أَوْحَى اللَّهُ إِلَى جَبَلِ طُورِ سَيْنَاءَ أَنِ ارْفَعْ مُوسَى إِلَى السَّمَاءِ حَتَّى يَتَنَاوَلَ الْأَلْوَاحَ مِنْ رَبِّ الْعَالَمِينَ

He-saww said: 'O Ibn Salam! Allah-azwj Revealed to the mount Toor of Sinai: "Raise Musa-as to the sky until he-as takes the tablets from Lord-azwj of the worlds!"'

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَخْلُوقٍ أَوَّلُهُ عُودٌ وَ آخِرُهُ رُوحٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the creature, its beginning is wood and its end is a spirit'.

قَالَ يَا ابْنَ سَلَامٍ تِلْكَ عَصَا مُوسَى بْنِ عِمْرَانَ أَمَرَهُ اللَّهُ أَنْ يُلْقِيَهَا فِي بَيْتِ الْمَقْدِسِ فَأَلْقاها فَإِذا هِيَ حَيَّةٌ تَسْعى

He-saww said: 'O Ibn Salam! That is the staff of Musa Bin Imran-as. Allah-azwj Commanded it cast it in Bayt Al-Maqdis, ***So he cast it, and it was a slithering serpent [20:20]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ ثَلَاثٍ ذُكُورٍ لَمْ يُولَدُوا عَنْ فَحْلٍ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about three males not being born from a parent'.

قَالَ يَا ابْنَ سَلَامٍ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ وَ آدَمُ وَ كَبْشُ إِسْمَاعِيلَ

He-saww said: 'O Ibn Salam! That is Isa-as Bin Maryam-as, and Adam-as, and the ram of Ismail-as'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ وَسَطِ الدُّنْيَا فِي أَيِّ مَوْضِعٍ هُوَ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about middle of the world, in which place is it?'

قَالَ بَيْتُ الْمَقْدِسِ قَالَ وَ كَيْفَ ذَلِكَ قَالَ لِأَنَّ فِيهِ الْمَحْشَرَ وَ الْمَنْشَرَ وَ الصِّرَاطَ وَ الْمِيزَانَ

He-saww said: 'Bayt Al-Maqdis'. He said, 'And how is that so?' He-saww said: 'Because in it would be the Resurrection gathering, and the publicising (the deeds), and the Bridge, and the Scale'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You-saww speak the truth, O Muhammad-saww!'

قَالَ فَأَخْبِرْنِي عَنِ الْفُلْكِ الْمَشْحُونِ مَا هُوَ

He said, 'Inform me about ***the laden ship [26:119]***, what is it?'

قَالَ يَا ابْنَ سَلَامٍ السُّفُنُ الْمَبْنِيَّةُ فِي الْبَحْرِ أَ مَا قَرَأْتَ فِي التَّوْرَاةِ وَ حَمَلْناهُ عَلى ذاتِ أَلْواحٍ وَ دُسُرٍ

He-saww said: 'O Ibn Salam! The ships build in the ocean. Are you not reading in the Torah: ***And We Carried him upon (a ship) of panels and nails [54:13]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You-saww speak the truth, O Muhammad-saww!'

قَالَ مَا الْأَلْوَاحُ

He said, 'And what are the tablets?'

قَالَ الْأَشْجَارُ الَّتِي سَفَقَتْ طُولًا هِيَ الْأَلْوَاحُ

He-saww said: 'The trees which were flat, tall, these are the tablets'.

فَأَخْبِرْنِي عَنِ الدُّسُرِ

Inform me about the nails'.

قَالَ يَا ابْنَ سَلَامٍ الْمَسَامِيرُ وَ الْعَوَارِضُ مِنَ الْحَدِيدِ

He[saww] said: 'O Ibn Salam! The nails and the bars of iron'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[saww] speak the truth, O Muhammad[saww]!'

قَالَ فَأَخْبِرْنِي كَمْ كَانَ طُولُ السَّفِينَةِ وَ كَمْ عَرْضُهَا وَ كَمْ كَانَ ارْتِفَاعُهَا

He said, 'Inform me, how much was the length of the ship, and how much was its width, and how much was its height?'

قَالَ يَا ابْنَ سَلَامٍ كَانَ طُولُهَا ثَلَاثَمِائَةِ ذِرَاعٍ وَ عَرْضُهَا مِائَةً وَ خَمْسِينَ ذِرَاعاً وَ ارْتِفَاعُهَا مِائَتَيْ ذِرَاعٍ

He[saww] said: 'O Ibn Salam! Its length is of three hundred cubits, and its width is of one hundred and fifty cubits, and its height is of two hundred cubits'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[saww] speak the truth, O Muhammad[saww]!'

قَالَ فَأَخْبِرْنِي مِنْ أَيْنَ رَكِبَهَا نُوحٌ

He said, 'Inform me, from where did Noah[as] sail it?'

قَالَ مِنَ الْعِرَاقِ

He[saww] said: 'From Al-Iraq'.

قَالَ أَيْنَ ثَبَتَ

He said, 'Where was it affirmed?'

قَالَ طَافَتْ بِالْبَيْتِ الْعَتِيقِ أُسْبُوعاً وَ بِبَيْتِ الْمَقْدِسِ أُسْبُوعاً وَ اسْتَوَتْ عَلَى الْجُودِيِّ

He[saww] said: 'It circled the House (Kabah) for a week, and Bayt Al-Maqdis for a week, and ***and it (ship) rested upon the (Mount) Judi, [11:44]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[asws] speak the truth, O Muhammad[saww]!'

قَالَ فَأَخْبِرْنِي عَنِ الْبَيْتِ الْمَعْمُورِ أَيْنَ كَانَ لَمَّا أَغْرَقَ اللَّهُ الدُّنْيَا

He said, ‘Inform me about the Bayt Al-Mamour! Where was it when Allah-azwj Drowned the world?’

قَالَ يَا ابْنَ سَلَامٍ رَفَعَهُ اللَّهُ تَعَالَى إِلَى السَّمَاءِ السَّابِعَةِ قَبْلَ الطُّوفَانِ

He-saww said: ‘O Ibn Salam! Allah-azwj the Exalted Raised it to the seventh sky before the flood’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ فَأَخْبِرْنِي أَيْنَ كَانَتِ الصَّخْرَةُ وَقْتَ الطُّوفَانِ

He said, ‘Inform me, where was the rock at the time of the flood?’

قَالَ وَ أَمَرَ اللَّهُ تَعَالَى أَبَا قُبَيْسٍ أَنْ يَحْمِلَ الصَّخْرَةَ فِي بَطْنِهِ

He-saww said: ‘And Allah-azwj Commanded (mount) Abu Qubais to carry the rock in its interior’.

قَالَ فَالْبَيْتُ الْمُقَدَّسُ لَمَّا أَغْرَقَ اللَّهُ الدُّنْيَا أَيْنَ كَانَ

He said: ‘So Bayt Al Maqdis, when Allah-azwj Drowned the world, where was it?’

قَالَ فِي جَبَلِ أَبِي قُبَيْسٍ

He-saww said: ‘In mount Abu Qubeys’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَوْلُودٍ لَمْ يُشْبِهْ أَبَاهُ وَ رُبَّمَا أَشْبَهَ خَالَهُ وَ رُبَّمَا أَشْبَهَ عَمَّهُ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the new-born who does not resemble his father, and sometimes he resembles his maternal uncle, and sometimes he resembles his paternal uncle’.

قَالَ يَا ابْنَ سَلَامٍ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَإِنْ غَلَبَتْ شَهْوَةُ الْمَرْأَةِ عَلَى شَهْوَةِ الرَّجُلِ خَرَجَ الْوَلَدُ إِلَى خَالِهِ وَ إِنْ غَلَبَتْ شَهْوَةُ الرَّجُلِ عَلَى شَهْوَةِ الْمَرْأَةِ خَرَجَ إِلَى عَمِّهِ وَ إِنِ اسْتَوَيَا خَرَجَ الْوَلَدُ إِلَى أُمِّهِ وَ أَبِيهِ

He said, ‘O Ibn Salam! When the man copulates with his wife, if the desire of the woman overcomes upon the desire of the man, the child emerges resembling to his maternal uncle, and it the desire of the man overcomes upon the desires of the woman, the child emerges (resembling) to his paternal uncle, and if they are both the same, the child emerges (resembling) to his mother and father’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ.

He said, ‘You speak the truth, O Muhammad[-saww]!’’[289]

أَقُولُ فِي الرِّوَايَةِ الْأُخْرَى هَكَذَا

I (Majlisi) am saying, ‘In another report it is like this: -

قَالَ فَأَخْبِرْنِي عَنِ الْمَوْلُودِ إِذَا لَمْ يُشْبِهْ أَبَاهُ وَ رُبَّمَا يُشْبِهُ خَالَهُ وَ عَمَّهُ

He said, ‘Inform me about the new-born when he does not resemble his father, and sometimes he resembles his maternal uncle and his paternal uncle’.

قَالَ إِذَا جَامَعَ الرَّجُلُ امْرَأَتَهُ فَإِنْ غَلَبَتْ شَهْوَةُ الرَّجُلِ شَهْوَةَ الْمَرْأَةِ خَرَجَ الرَّجُلُ بِأَبِيهِ أَشْبَهَ وَ إِنْ غَلَبَتْ شَهْوَةُ الْمَرْأَةِ خَرَجَ الْوَلَدُ بِأُمِّهِ أَشْبَهُ وَ إِنِ اسْتَوَيَا خَرَجَ شَبِيهاً بِهِمَا فَإِنْ سَبَقَتْ شَهْوَةُ الرَّجُلِ خَرَجَ الْوَلَدُ بِعَمِّهِ أَشْبَهَ وَ إِنْ سَبَقَتْ شَهْوَةُ الْمَرْأَةِ كَانَ الْوَلَدُ بِخَالِهِ أَشْبَهَ

He[-saww] said: ‘When the man copulates with his wife, if the desire of the man overcomes the desire of the woman, the man emerges resembling with his father, and if the desire of the woman overcomes, the child emerges resembling with its mother, and if they are the same, it emerges resembling them both. If the desire of the man precedes, the child emerges resembling with his paternal uncle, and if the desire of the woman precedes, the child would be resembling with his maternal uncle’.

قَالَ صَدَقْتَ.

He said, ‘You[-saww] speak the truth’’.[290]

رَجَعْنَا إِلَى الرِّوَايَةِ الْأُولَى

We return to the first report –

قَالَ فَأَخْبِرْنِي هَلْ يُعَذِّبُ اللَّهُ عَبْدَهُ بِلَا حُجَّةٍ

He said, ‘Inform me, does Allah[-azwj] Punish His[-azwj] servant without an argument?’

قَالَ مَعَاذَ اللَّهِ يَا ابْنَ سَلَامٍ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى عَدْلٌ لَا يَجُورُ فِي قَضَائِهِ

He[-saww] said: ‘Allah[-azwj] Forbid, O Ibn Salam! Allah[-azwj] Blessed and Exalted is Just, not tyrannous in His[-azwj] Decrees’.

قَالَ صَدَقْتَ

He said, ‘You speak the truth’.

[289] Bihar Al Anwaar – V 57 The book of creation - Ch 37 H 1 a
[290] Bihar Al Anwaar – V 57 The book of creation - Ch 37 H 1 b

قَالَ فَأَخْبِرْنِي عَنْ أَطْفَالِ الْمُشْرِكِينَ فِي الْجَنَّةِ أَمْ فِي النَّارِ

He said, 'Inform me about the children of the Polytheists, would they be in the Paradise or in the Fire'.

قَالَ يَا ابْنَ سَلَامٍ اللَّهُ أَوْلَى بِهِمْ وَ لَكِنْ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ جُمِعَ الْخَلْقُ لِفَصْلِ الْقَضَاءِ أَمَرَ اللَّهُ تَعَالَى بِأَطْفَالِ الْمُشْرِكِينَ فَيُؤْتَى بِهِمْ فَيَقُولُ لَهُمْ عِبَادِي وَ أَبْنَاءَ عِبَادِي وَ إِمَائِي مَنْ رَبُّكُمْ وَ مَا دِينُكُمْ وَ مَا أَعْمَالُكُمْ

He[-saww] said: 'O Ibn Salam! Allah[-azwj] is foremost with them, but when it would be the Day of Qiyamah, and the creatures are gathered for the decisive Judgment, Allah[-azwj] would Command the children of the Polytheists, so they would come with them. He[-azwj] would Say to them: "My[-azwj] servants, and sons of My[-azwj] servants, and My[-azwj] maids! Who is your Lord[-azwj]? And what is your religion! And what are your deeds!"

فَيَقُولُونَ اللَّهُمَّ أَنْتَ رَبُّنَا وَ أَنْتَ خَالِقُنَا وَ لَمْ نَكُنْ شَيْئاً وَ أَمَتَّنَا وَ لَمْ تَجْعَلْ لَنَا لِسَاناً نَنْطِقُ بِهِ وَ لَا عَقْلًا نَعْقِلُ بِهِ وَ لَا قُوَّةً فِي الْأَعْضَاءِ نَتَعَبَّدُ بِهَا وَ لا عِلْمَ لَنا إِلَّا ما عَلَّمْتَنا

They would say, 'O Allah[-azwj]! You[-azwj] are our Lord[-azwj], and You[-azwj] are our Creator, and we did not happen to be anything, and we died, and You[-azwj] did not Make a tongue for us to be speaking with, nor any strength of limbs we would be worshipping with, nor was there any knowledge for it except what You[-azwj] had Taught us!'

فَيَقُولُ اللَّهُ لَهُمْ وَ هُوَ أَجَلُّ قَائِلٍ فَالْآنَ لَكُمْ أَلْسِنَةٌ وَ عُقُولٌ وَ قُوَّةٌ لِلْحَرَكَةِ فِي الْأَعْضَاءِ فَإِنْ أَمَرْتُكُمْ بِأَمْرٍ يَا عِبَادِي تَفْعَلُونَهُ

Allah[-azwj] would Say to them, and He[-azwj] is the most Majestic Speaker: "So now there are ears for you, and intellects, and strength of the movement in the limbs. If I[-azwj] were to Command you with a Command, O My[-azwj] servants, will you be doing it?"

فَيَقُولُونَ السَّمْعُ وَ الطَّاعَةُ لَكَ يَا إِلَهَنَا وَ خَالِقَنَا وَ رَازِقَنَا وَ مَالِكَنَا

They would say, 'The listening and the obedience is to You[-azwj], O our God[-azwj], and our Creator, and our Sustainer, and our Owner!'

فَيَأْمُرُ اللَّهُ تَعَالَى مَالِكاً فَتَزْجُرُ جَهَنَّمَ حَتَّى تَفُورَ وَ يَأْمُرُ أَطْفَالَ الْمُشْرِكِينَ أَلْقُوا أَنْفُسَكُمْ فِي تِلْكَ النَّارِ

Allah[-azwj] the Exalted would Command Maalik (keeper of Hell). He would inflame Hell until it overflows, and He[-azwj] would Command the children of the Polytheists: "Throw yourselves into that Fire!"

فَمَنْ سَبَقَ لَهُ فِي عِلْمِ اللَّهِ أَنْ يَكُونَ سَعِيداً أَلْقَى نَفْسَهُ فِيهَا فَتَكُونُ النَّارُ عَلَيْهِ بَرْداً وَ سَلَاماً كَمَا كَانَتْ عَلَى إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ

The one who has preceded in the Knowledge of Allah[-azwj] that he would be fortunate, would throw himself into it. The Fire would become cool and safe upon him, just as it had been upon Ibrahim[-as], Friend of the Beneficent.

وَ مَنْ سَبَقَ لَهُ فِي عِلْمِ اللَّهِ أَنْ يَكُونَ شَقِيّاً امْتَنَعَ أَنْ يُلْقِيَ نَفْسَهُ فِي تِلْكَ النَّارِ فَيَكُونُونَ تَبَعاً لِآبَائِهِمْ وَ أُمَّهَاتِهِمْ فِي النَّارِ وَ الْفِرْقَةُ الْأُخْرَى يَخْرُجُونَ إِلَى الْجَنَّةِ مَعَ الْمُؤْمِنِينَ

And the one who had preceded for him in the Knowledge of Allah-azwj that he would be wretched, would refuse to throw himself into that Fire. So they would become followers of their fathers and their mothers into the Fire, and the other sect would be brought out to the Paradise along with the Momineen'.

قَالَ صَدَقْتَ

He said, 'You-saww speak the truth'.

[قَالَ بَرَرْتَ وَ بَيَّنْتَ وَ أَزَلْتَ الشَّكَّ يَا مُحَمَّدُ فَزِدْنِي يَقِيناً] فَأَخْبِرْنِي عَنِ الْأَرْضِ لِمَ سُمِّيَتْ أَرْضاً

He said, 'You-saww have justified and explained, and removed the doubt, O Muhammad-saww, so increase me in conviction. Inform me about the earth, why was is named as 'Arz' (earth)?'

قَالَ لِأَنَّهَا أَرْضٌ يُدَاسُ عَلَيْهَا

He-saww said: 'Because it is a land to be trampled upon'.

قَالَ فَمِمَّ خُلِقَتْ

He said, 'What was it Created from?'

قَالَ مِنْ زَبَرْجَدٍ

He-saww said: 'From emeralds'.

قَالَ فَالزَّبَرْجَدَةُ مِمَّ خُلِقَتْ

He said, 'So what have the emeralds been Created from?'

قَالَ مِنَ الْمَوْجِ

He-saww said: 'From the wave'.

قَالَ فَالْمَوْجُ مِمَّ خُلِقَ

He said, 'The wave, what is it Created from?'

قَالَ مِنَ الْبَحْرِ

He-saww said: 'From the sea'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَكَيْفَ ذَلِكَ

He said, 'You-saww speak the truth, O Muhammad-saww! How is that so?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْبَحْرَ أَمَرَ الرِّيحَ أَنْ تَضْرِبَ الْأَمْوَاجَ بَعْضَهَا فِي بَعْضٍ فَاضْطَرَبَ الْأَمْوَاجُ حَتَّى ظَهَرَ الزَّبَدُ ثُمَّ أَمَرَهَا أَنْ تَجْتَمِعَ فَاجْتَمَعَتْ ثُمَّ أَمَرَهَا أَنْ تَلِينَ فَلَانَتْ ثُمَّ أَمَرَهَا أَنْ تَعْتَدِلَ فَاعْتَدَلَتْ ثُمَّ أَمَرَهَا أَنْ تَمْتَدَّ فَامْتَدَّتْ فَصَارَتْ أَرْضاً

He said, 'When Allah-azwj Mighty and Majestic Created the sea, He-azwj Commanded the wind to strike the waves, part of it in part. So the waves became restless until the foam appeared. Then He-azwj Commanded it to gather, so it gathered. Then He-azwj Commanded it to be soft, so it softened. Then He-azwj Commanded it to be moderate, so it moderated. Then He-azwj Commanded it to extend, so it extended, and it became land'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مِنْ أَيْنَ سُكُونُهَا

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, where is its residence?'

قَالَ مِنْ جَبَلِ قَافٍ وَ هُوَ أَصْلُ أَوْتَادِ الْأَرْضِ الَّتِي نَحْنُ عَلَيْهَا

He-saww said: 'From mount Qaf, and it is the original peg of the earth which we are upon'.

قَالَ فَأَخْبِرْنِي مَا تَحْتَ هَذِهِ الْأَرْضِ

He said, 'Inform me! What is beneath this earth?'

قَالَ تَحْتَهَا ثَوْرٌ

He-saww said: 'Beneath it is soil'.

قَالَ وَ مَا صِفَتُهُ

He said, 'What is it's description'.

قَالَ يَا ابْنَ سَلَامٍ لَهُ أَرْبَعُ قَوَائِمَ وَ هُوَ قَائِمٌ عَلَى صَخْرَةٍ بَيْضَاءَ

He-saww said: 'O Ibn Salam! There are four foundations for it, and it is standing upon a white rock'.

قَالَ فَأَخْبِرْنِي مَا صِفَتُهُ

He said, 'Inform me, what is it's description?'

قَالَ يَا ابْنَ سَلَامٍ لَهُ أَرْبَعُونَ قَرْناً وَ أَرْبَعُونَ سِنّاً رَأْسُهُ بِالْمَشْرِقِ وَ ذَنَبُهُ بِالْمَغْرِبِ وَ هُوَ سَاجِدٌ لِلَّهِ تَعَالَى إِلَى يَوْمِ الْقِيَامَةِ مِنَ الْقَرْنِ إِلَى الْقَرْنِ مَسِيرَةُ خَمْسِينَ أَلْفَ سَنَةٍ

He-saww said: ‘O Ibn Salam! There are forty horns for it, and forty teeth. Its head is in the east and its tail is in the west, and it is in Sajdah to Allah-azwj the Exalted up to the Day of Qiyamah. From a horn to a horn there is a travel distance of a thousand years’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا تَحْتَ الصَّخْرَةِ

He said, ‘You-saww speak the truth, O Muhammad-saww! What is beneath the rock?’

قَالَ تَحْتَهَا جَبَلٌ يُقَالُ لَهُ الصُّعُودُ

He-saww said: ‘Beneath it is a mountain call Al-Suoud’.

قَالَ وَ لِمَنْ ذَلِكَ الْجَبَلُ

He said, ‘And for whom is that mountain?’

قَالَ لِأَهْلِ النَّارِ يَصْعَدُهُ الْمُشْرِكُونَ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ مَسِيرَةُ أَلْفِ سَنَةٍ حَتَّى إِذَا بَلَغُوا أَعْلَى ذَلِكَ الْجَبَلِ ضُرِبُوا بِمَقَامِعَ فَيَسْقُطُونَ إِلَى أَسْفَلِهِ فَيُسْحَبُونَ عَلَى وُجُوهِهِمْ

He-saww said: ‘For the people of the Fire. The Polytheists will ascend it up to the Day of Qiyamah, and it is a travel distance of a thousand years, until when they reach to that mountain, they would be struck with the rods, so they will fall to its bottom, being upon their faces’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا تَحْتَ ذَلِكَ الْجَبَلِ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, what is beneath that mountain?’

قَالَ أَرْضٌ

He-saww said: ‘Ground (land)’.

قَالَ وَ مَا اسْمُهَا

He said, ‘And what is its name?’

قَالَ جَارِيَةٌ

He-saww said: ‘Jariya’.

قَالَ وَ مَا تَحْتَهَا

He said, ‘And what is beneath it?’

قَالَ بَحْرٌ

He-saww said: ‘An ocean’.

قَالَ وَ مَا اسْمُهُ

He said, ‘And what is its name?’

قَالَ سَهَكٌ

He-saww said: ‘Sahak’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ فَمَا تَحْتَ ذَلِكَ الْبَحْرِ

He said, ‘So what is beneath that ocean?’

قَالَ أَرْضٌ

He-saww said: ‘Land’.

قَالَ وَ مَا اسْمُهَا

He said, ‘And what is its name?’

قَالَ نَاعِمَةُ

He-saww said: ‘Na’ima’.

قَالَ وَ مَا تَحْتَهَا

He said, ‘And what is beneath it?’

قَالَ بَحْرٌ

He-saww said: ‘An ocean’.

قَالَ وَ مَا اسْمُهُ

He said, ‘And what is it’s name?’

قَالَ الزَّاخِرُ

He-saww said: ‘Al-Zajir’.

قَالَ وَ مَا تَحْتَهُ

He said, ‘And what is beneath it?’

قَالَ أَرْضٌ

He[saww] said: ‘Land’.

قَالَ وَ مَا اسْمُهَا

He said, ‘And what is its name?’

قَالَ فَسِيحَةُ

He[saww] said: ‘Faseeha’.

قَالَ فَصِفْ لِي هَذِهِ الْأَرْضَ

He said, ‘Describe this land to me’.

قَالَ يَا ابْنَ سَلَامٍ هِيَ أَرْضٌ بَيْضَاءُ كَالشَّمْسِ وَ رِيحُهَا كَالْمِسْكِ وَ ضَوْؤُهَا كَالْقَمَرِ وَ نَبَاتُهَا كَالزَّعْفَرَانِ يحشرون [يُحْشَرُ] عَلَيْهَا الْمُتَّقُونَ يَوْمَ الْقِيَامَةِ

He[saww] said: ‘O Ibn Salam! It is a white land like the sun, and its aroma is like the musk, and its illumination is like the moon, and its vegetation is like the saffron. The pious will be gathered upon it on the Day of Qiyamah’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You[saww] speak the truth, O Muhammad[saww]!’

قَالَ فَأَخْبِرْنِي أَيْنَ تَكُونُ هَذِهِ الْأَرْضُ الَّتِي نَحْنُ عَلَيْهَا الْيَوْمَ

He said, ‘Inform me! Where would this land (ground) happen to be, which we are upon it today?’

قَالَ النَّبِيُّ ص يَا ابْنَ سَلَامٍ تُبَدَّلُ هَذِهِ الْأَرْضُ غَيْرَهَا

The Prophet[saww] said: ‘O Ibn Salam! This land will be replaced by another’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا تَحْتَ تِلْكَ الْأَرْضِ

He said, ‘You[saww] speak the truth, O Muhammad[saww]! Inform me, what is beneath that land?’

قَالَ الْبَحْرُ

He[saww] said: ‘The ocean’.

قَالَ وَ مَا اسْمُهُ

He said, ‘And what is it’s name?’

قَالَ الْقَمْقَامُ

He[-saww] said: ‘Al-Qamqaam’.

قَالَ وَ مَا فِيهِ

He said, ‘And what is in it?’

قَالَ الْحُوتُ

He[-saww] said: ‘The whale’.

قَالَ وَ مَا اسْمُهُ

He said, ‘And what is its name?’

قَالَ يهموت

He[-saww] said: ‘Yahmout’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]!’

قَالَ فَصِفْ لِيَ الْحُوتَ

He said, ‘Describe the whale to me!’

قَالَ يَا ابْنَ سَلَامٍ رَأْسُهُ بِالْمَشْرِقِ وَ ذَنَبُهُ بِالْمَغْرِبِ

He[-saww] said: ‘O Ibn Salam! It’s head is in the east, and it’s tail is in the west’.

قَالَ فَمَا عَلَى ظَهْرِهِ

He said, ‘So what is upon it’s back?’

قَالَ الْأَرْضُ وَ الْبِحَارُ وَ الظُّلْمَةُ وَ الْجِبَالُ

He[-saww] said: ‘The earth, and the oceans, and the darkness, and the mountains’.

قَالَ فَمَا بَيْنَ عَيْنَيْهِ

He said, ‘So what is between its eyes?’

قَالَ سَبْعَةُ أَبْحُرٍ فِي كُلِّ بَحْرٍ سَبْعُونَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَلْفُ لِوَاءٍ تَحْتَ كُلِّ لِوَاءٍ سَبْعُونَ أَلْفَ مَلَكٍ

He-saww said: ‘Seven oceans. In each ocean there are seventy thousand cities. In every city there are a thousand flags. Beneath each flag there are seventy thousand Angels’.

قَالَ فَمَا يَقُولُونَ

He said, ‘So what are they saying?’

قَالَ يَقُولُونَ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ

He-saww said: ‘They are saying, ‘There is no god except Allah-azwj Alone. There is no associate for Him-azwj. For Him-azwj is the Kingdom and for Him-azwj is the Praise. He-azwj Causes to live and Causes to die, and He-azwj is alive, not dying. In His-azwj Hand is the good and He-azwj is Able upon all things!’’

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا تَحْتَ الرِّيحِ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, what is beneath the wind?’

قَالَ الظُّلْمَةُ

He-saww said: ‘The darkness’.

قَالَ فَمَا تَحْتَ الظُّلْمَةِ

He said, ‘So what is beneath the darkness?’

قَالَ الثَّرَى

He-saww said: ‘The soil’.

قَالَ فَمَا تَحْتَ الثَّرَى

He said, ‘So what is beneath the soil?’

قَالَ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ

He-saww said: ‘No one knows it except Allah-azwj Mighty and Majestic’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ ثَلَاثٍ مِنْ رِيَاضِ الْجَنَّةِ فِي الْأَرْضِ أَيْنَ تَكُونُ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about three of the gardens of Paradise being in the earth, where do they happen to be?’

قَالَ يَا ابْنَ سَلَامٍ أَوَّلُهَا مَكَّةُ وَ ثَانِيهَا بَيْتُ الْمَقْدِسِ وَ ثَالِثُهَا مَدِينَةُ مُحَمَّدٍ

He[-saww] said: 'O Ibn Salam! It's first is Makkah, and its second is Bayt Al-Maqdis, and its third is Medina (city) of Muhammad[-saww]'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَرْبَعِ مَدَائِنَ مِنْ مَدَائِنِ الْجَنَّةِ فِي الدُّنْيَا

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Inform me about four cities from the cities of Paradise being in the earth'.

قَالَ أَوَّلُهَا إِرَمُ ذَاتُ الْعِمَادِ وَ الثَّانِيَةُ الْمَنْصُورِيَّةُ وَ هِيَ مَدِينَةٌ بِالشَّامِ وَ الثَّالِثَةُ قَيْسَارِيَّةُ وَ هِيَ مَدِينَةٌ بِسَاحِلِ الْبَحْرِ فِي الشَّامِ وَ الرَّابِعَةُ هِيَ الْبَلْقَاءُ وَ هِيَ أَرْمَنِيَّةُ

He[-saww] said: 'It's first is ***Iram, possessors of lofty pillars [89:7]***, and the second is Mansouriya, and it is a city in Syria (India), and the third is Qeysariya, and it is a city on the shores of the sea in Syrian, and the fourth, it is Al-Balqa'a, and it is Armenia'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَرْبَعِ مَنَابِرَ مِنْ مَنَابِرِ الْجَنَّةِ فِي الدُّنْيَا أَيُّ مَوْضِعٍ هِيَ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Inform me about four pulpits of the Paradise being in the world, which places are these in?'

قَالَ يَا ابْنَ سَلَامٍ أَوَّلُهَا قِيرَوَانُ وَ هِيَ إِفْرِيقِيَةُ وَ الثَّانِيَةُ بَابُ الْأَبْوَابِ وَ هِيَ بِأَرْضِ أَرْمَنِيَّةَ وَ الثَّالِثَةُ عبدان [عَبَّادَانُ] وَ هِيَ بِأَرْضِ الْعِرَاقِ وَ الرَّابِعَةُ بِخُرَاسَانَ وَ هِيَ خَلْفُ نَهَرٍ يُقَالُ لَهُ جَيْحُونُ

He[-saww] said: 'O Ibn Salam! It's first is Qeyrawan, and it is (in) Africa, and the second is a door of the doors, and it is in the land of Armenia, and the third is Abdan, and it is in the land of Al-Iraq (now Iran), and the fourth is at Khurasan, and it is behind a river called Jayhoun'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَرْبَعِ مَدَائِنَ مِنْ مَدَائِنِ جَهَنَّمَ فِي الدُّنْيَا

He said, 'You[-saww] speak the truth, O Muhammad[-saww]. Inform me about four cities from the cities of Hell, being in the world'.

قَالَ يَا ابْنَ سَلَامٍ أَوَّلُهَا مَدِينَةُ فِرْعَوْنَ فِي أَرْضِ مِصْرَ وَ الثَّانِيَةُ أَنْطَاكِيَةُ وَ هِيَ بِأَرْضِ الشَّامِ وَ الثَّالِثَةُ بِأَرْضِ سَيْحَانَ وَ هِيَ بِأَرْضِ أَرْمَنِيَّةَ الرَّابِعَةُ الْمَدَائِنُ وَ هِيَ بِأَرْضِ الْعِرَاقِ

He[-saww] said: 'O Ibn Salam! It's first is a city of Pharaoh[-la] in the land of Egypt, and the second is Antiock, and it is in the land of Syria, and the third is in the land of Sayhan, and it is in the land of Armenia, (and) the fourth is Al-Madain, and it is in the land of Al-Iraq'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]!'

قَالَ فَأَخْبِرْنِي عَنْ أَرْبَعَةِ أَنْهَارٍ فِي الدُّنْيَا وَ هِيَ مِنْ أَنْهَارِ الْجَنَّةِ

He said, ‘Inform me about four rivers in the world, and these are from the rivers of Paradise’.

قَالَ أَوَّلُهَا الْفُرَاتُ وَ هُوَ بِأَرْضِ الشَّامِ وَ الثَّانِي النِّيلُ وَ هُوَ بِأَرْضِ مِصْرَ وَ الثَّالِثُ نَهَرُ سَيْحَانَ وَ هُوَ نَهَرُ الْهِنْدِ وَ الرَّابِعُ جَيْحُونَ وَ هُوَ بِأَرْضِ بَلْخٍ

He[-saww] said: ‘It’s first is the Euphrates, and it is in the land of Syria, and the second is the Nile, and it is in the land of Egypt, and the third is the river Sayhan, and it is a river of India, and the fourth is Jayhoun, and it is in the land of Balkh’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ شَيْءٍ لَا شَيْءَ وَ شَيْءٍ بَعْضُ شَيْءٍ وَ شَيْءٍ لَا يَفْنَى مِنْهُ شَيْءٌ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me about a thing (which is) not a thing, and a thing (which is) part of a thing, and a thing, nothing from it perishes’.

قَالَ يَا ابْنَ سَلَامٍ أَمَّا شَيْءٌ لَا شَيْءَ فَهِيَ الدُّنْيَا يَذْهَبُ نَعِيمُهَا وَ يَمُوتُ سَاكِنُهَا وَ يَخْمُدُ ضَوْؤُهَا وَ أَمَّا الشَّيْءُ بَعْضُ الشَّيْءِ وُقُوفُ الْخَلَائِقِ فِي صَعِيدٍ وَاحِدٍ فَهُوَ شَيْءٌ بَعْضُ شَيْءٍ وَ أَمَّا شَيْءٌ لَا يَفْنَى مِنْهُ شَيْءٌ فَالْجَنَّةُ وَ النَّارُ لَا يَفْنَى مِنَ الْجَنَّةِ نَعِيمُهَا وَ لَا يُنْقَصُ مِنَ النَّارِ عَذَابُهَا فَمَنْ قَالَ مِنَ الْعِبَادِ إِنَّ نَعِيمَهَا يَفْنَى أَوْ عَذَابَ اللَّهِ يَنْقَضِي فَهُوَ كَافِرٌ بِاللَّهِ فِي كُلِّ شَيْءٍ

He[-saww] said: ‘O Ibn Salam! As for the thing, not being a thing, it is the world. Its bounties go away, and its dwellers die, and its illumination is extinguished. And as for the thing which is partly the thing, it is standing of the creatures in one plain, so it is a thing, part of a thing. And as for a thing, nothing from it perishes, it is the Paradise and the Fire. Nothing from the bounties of the Paradise will perish, nor will the Punishment of the Fire be terminated. So the one from the servants who says that its bounties would perish, or Punishment of Allah[-azwj] would terminate, so he is a Kafir with Allah[-azwj] in all things’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ جَبَلِ قَافٍ مَا خَلْفَهُ وَ مَا دُونَهُ

He said, ‘You[-saww] speak the truth, O Muhammad[-saww]! Inform me about mount Qaf, what is behind it, and what is below it?’

قَالَ يَا ابْنَ سَلَامٍ خَلْفَهُ أَرْضُ ذَهَبٍ وَ سَبْعُونَ أَرْضاً مِنْ فِضَّةٍ وَ سَبْعَةُ أَرَضِينَ مِنْ مِسْكٍ

He[-saww] said: ‘O Ibn Salam! Behind it is a land of gold, and there are seventy lands of silver and seven lands of musk’.

قَالَ فَمَا سُكَّانُ هَذِهِ الْأَرَضِينَ

He said, ‘What are the dwellers of these lands?’

قَالَ الْمَلَائِكَةُ

He[-saww] said: ‘The Angels’.

قَالَ كَمْ طُولُ كُلِّ أَرْضٍ مِنْهَا وَ كَمْ عَرْضُهَا

He said, ‘How much is the length of every land from it, and how much is its width?’

قَالَ طُولُ كُلِّ أَرْضٍ مِنْهَا عَشَرَةُ آلَافِ سَنَةٍ وَ عَرْضُهَا كَذَلِكَ

He-saww said: ‘The length of each land from it is of then thousand years, and it’s width is like that’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَمَا وَرَاءَ ذَلِكَ

He said, ‘You-saww speak the truth, O Muhammad-saww! So what is behind that?’

قَالَ حِجَابُ الرِّيحِ

He-saww said: ‘The veil of wind’.

قَالَ فَمَا وَرَاءَ ذَلِكَ

He said, ‘What is behind that?’

قَالَ [من صح] كَيْفٌ مُحِيطٌ بِالدُّنْيَا كُلِّهَا تُسَبِّحُ اللَّهَ تَعَالَى

He-saww said: (See) how glorifying of Allah-azwj has gripped the whole world, all of it,’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ يَأْكُلُونَ وَ يَشْرَبُونَ وَ لَا يَتَغَوَّطُونَ وَ لَا يَبُولُونَ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the people of Paradise, they would be drinking, and will neither be defecating nor urinating?’

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ مَثَلُهُمْ فِي الدُّنْيَا كَمَثَلِ الْجَنِينِ فِي بَطْنِ أُمِّهِ يَأْكُلُ مِمَّا تَأْكُلُ أُمُّهُ وَ يَشْرَبُ مِمَّا تَشْرَبُهُ وَ لَا يَبُولُ وَ لَا يَتَغَوَّطُ وَ لَوْ رَاثَ فِي بَطْنِهَا وَ بَالَ لَانْشَقَّ بَطْنُهَا

He-saww said: ‘Yes, O Ibn Salam! Their example in the world is like an example of the unborn in the belly of its mother, eating from what its mother eats, and drinking from what she drinks, and it neither urinates nor defecates, and if it were to drop waste in her belly and urinate, her belly would have been ripped apart’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ أَنْهَارِ الْجَنَّةِ مَا هِيَ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the rivers of Paradise, what are these?’

قَالَ يَا ابْنَ سَلَامٍ لَبَنٌ لَمْ يَتَغَيَّرْ طَعْمُهُ وَ خَمْرٌ وَ عَسَلٌ مُصَفًّى وَ مَاءٌ غَيْرُ آسِنٍ

He said, ‘O Ibn Salam! A milk not changing its taste, and wine and clear honey, and water not stagnant’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَجَامِدَةٌ هِيَ أَمْ جَارِيَةٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Is it frozen or flowing?'

قَالَ بَلْ جَارِيَةٌ بَيْنَ أَشْجَارِهَا

He-saww said: 'But, flowing between its trees'.

قَالَ فَهَلْ تَنْقُصُ أَمْ تَزِيدُ

He said, 'Does it reduce or increase?'

قَالَ لَا يَا ابْنَ سَلَامٍ

He-saww said: 'No, O Ibn Salam!'

قَالَ فَهَلْ لِذَلِكَ مَثَلٌ فِي الدُّنْيَا

He said, 'Is there an example for that in the world?'

قَالَ نَعَمْ

He-saww said: 'Yes'.

قَالَ وَ مَا هُوَ

He said, 'And what is it?'

قَالَ يَا ابْنَ سَلَامٍ انْظُرْ إِلَى الْبِحَارِ تُمْطِرُ فِيهَا السَّمَاءُ وَ تَمُدُّهَا الْأَنْهَارُ مِنَ الْأَرْضِ فَلَا تَزِيدُ وَ لَا تَنْقُصُ

He-saww said: 'O Ibn Salam! Look at the oceans. The sky drips (rains) in these and the rivers are extended from the earth, so they neither increase nor reduce'.

قَالَ صِفْ لِي أَنْهَارَ الْجَنَّةِ

He said, 'Describe the rivers of Paradise to me'.

قَالَ يَا ابْنَ سَلَامٍ فِي الْجَنَّةِ نَهَرٌ يُقَالُ لَهُ الْكَوْثَرُ رَائِحَتُهُ أَطْيَبُ مِنْ رَائِحَةِ الْمِسْكِ الْأَذْفَرِ وَ الْعَنْبَرِ حَصَاهُ الدُّرُّ وَ الْيَاقُوتُ عَلَيْهِ خِتَامٌ مِنَ اللُّؤْلُؤِ الْأَبْيَضِ وَ هُوَ مَنْزِلُ أَوْلِيَاءِ اللَّهِ تَعَالَى

He-saww said: 'O Ibn Salam! In the Paradise there is a river called Al-Kawser. It's aroma has more fragrance than the aroma of the yellow musk, and the Ambergris. Its pebbles are of gems and rubies. Upon it is a seal of white pearls, and it is a dwelling of the friends of Allah-azwj the Exalted'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَصِفْ لِي أَشْجَارَ الْجَنَّةِ

He said, 'You-saww speak the truth, O Muhammad-saww! Describe to me the trees of Paradise'.

قَالَ فِي الْجَنَّةِ شَجَرَةٌ يُقَالُ لَهَا طُوبَى أَصْلُهَا مِنْ دُرٍّ وَ أَغْصَانُهَا مِنَ الزَّبَرْجَدِ وَ ثَمَرُهَا الْجَوْهَرُ لَيْسَ فِي الْجَنَّةِ غُرْفَةٌ وَ لَا حُجْرَةٌ وَ لَا مَوْضِعٌ إِلَّا وَ هِيَ مُتَدَلِّيَةٌ عَلَيْهِ

He-saww said: 'In the Paradise, there is a tree called Tooba. It's roots are from gems, and it's branches are of peridot, and it's fruit are the ornaments. There is neither any room in the Paradise, nor a chamber, nor a place except and it swoops down upon it'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلْ فِي الدُّنْيَا لَهَا مِنْ مَثَلٍ

He said, 'You-saww speak the truth, O Muhammad-saww! Is there any example for it in the world?'

قَالَ نَعَمْ الشَّمْسُ الْمُشْرِقَةُ تُشْرِقُ عَلَى بِقَاعِ الدُّنْيَا وَ لَا يَخْلُو مِنْ شُعَاعِهَا مَكَانٌ

He-saww said: 'Yes, the shining sun shines upon the spots of the world, and no place is empty from its rays'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلْ فِي الْجَنَّةِ رِيحٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Is there any wind in the Paradise?'

قَالَ نَعَمْ يَا ابْنَ سَلَامٍ فِيهَا رِيحٌ وَاحِدَةٌ خُلِقَتْ مِنْ نُورٍ مَكْتُوبٌ عَلَيْهَا الْحَيَاةُ وَ اللَّذَّاتُ يُقَالُ لَهَا الْبَهَاءُ فَإِذَا اشْتَاقَ أَهْلُ الْجَنَّةِ أَنْ يَزُورُوا رَبَّهُمْ هَبَّتْ تِلْكَ الرِّيحُ عَلَيْهِمُ الَّتِي لَمْ تُخْلَقْ مِنْ حَرٍّ وَ لَا مِنْ بَرْدٍ بَلْ خُلِقَتْ مِنْ نُورِ الْعَرْشِ

He-saww said: 'Yes, O Ibn Salam! There is one wind in it. It is Created from the light. The life and the pleasures are prescribed upon it. It is called Al-Baha'a. Whenever the people of Paradise are desirous for their Lord-azwj to visit them, that wind descends upon them, which has neither been Created from heat, nor from cold, but it is Created from Light of the Throne.

تَنْفُخُ فِي وُجُوهِهِمْ فَتُبْهِي وُجُوهَهُمْ وَ تَطَيِّبُ قُلُوبَهُمْ وَ يَزْدَادُوا نُوراً عَلَى نُورِهِمْ وَ تَضْرِبُ أَبْوَابَ الْجِنَانِ وَ تُجْرِي الْأَنْهَارُ وَ تُسَبِّحُ الْأَشْجَارُ وَ تُغَرِّدُ الْأَطْيَارُ فَلَوْ أَنَّ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ قِيَامٌ يَسْمَعُونَ مَا فِي الْجَنَّةِ مِنْ سُرُورٍ وَ طَرَبٍ لَمَاتَ الْخَلَائِقُ شَوْقاً إِلَى الْجَنَّةِ

It blows in their faces, so it freshens their faces and purifies their hearts, and increases them in light upon their lights, and it strikes the doors of the gardens, and flows the rivers, and the trees glorify, and the birds sing. If the ones in the skies and the earth were to stand to listen to what is in the Paradise, from the tunes and the tones, the creatures would die in yearning to the Paradise.

وَ الْمَلَائِكَةُ يَدْخُلُونَ عَلَيْهِمْ فَيَقُولُونَ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي مُحْكَمِ كِتَابِهِ الْعَزِيزِ سَلامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوها خالِدِينَ سَلامٌ عَلَيْكُمْ بِما صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ

And the Angels would be entering upon them saying like what Allah-azwj Mighty and Majestic has Said in the Decisive of His-azwj Mighty Book: ***'Greetings be to you! You are good, therefore enter it to abide eternally [39:73] Greetings be upon you due to your having been patient, so excellent is the end-result of the (goodly) abode [13:24]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You-saww speak the truth, O Muhammad-saww!'

قَالَ فَأَخْبِرْنِي عَنْ أَرْضِ الْجَنَّةِ مَا هِيَ

He said, 'Inform me about the land of Paradise, what is it?'

قَالَ يَا ابْنَ سَلَامٍ أَرْضُهَا مِنْ ذَهَبٍ وَ تُرَابُهَا الْمِسْكُ وَ الْعَنْبَرُ وَ رَضْرَاضُهَا الدُّرُّ وَ الْيَاقُوتُ وَ سَقْفُهَا عَرْشُ الرَّحْمَنِ

He-saww said: 'O Ibn Salam! It's land is of gold, and it's soil is of musk and ambergris, and its gravel is of gems and rubies, and it's ceiling is Throne of the Beneficent'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَمَّا يَأْكُلُ أَهْلُ الْجَنَّةِ إِذَا دَخَلُوهَا

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, from what will the people of Paradise be eating when they enter it?'

قَالَ يَا ابْنَ سَلَامٍ يَأْكُلُونَ مِنْ كَبِدِ الْحُوتِ الَّذِي يَحْمِلُ الْأَرْضَ وَ مَا عَلَيْهَا وَ اسْمُهُ بهموت

He-saww said: 'O Ibn Salam! They would be eating from the liver of the whale which carries the earth and whatever is upon it, and its name is Bahmout'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, 'You-saww speak the truth, O Muhammad-saww!'

قَالَ فَأَخْبِرْنِي عَنْ أَهْلِ الْجَنَّةِ كَيْفَ يَصْرِفُونَ مَا يَأْكُلُونَ مِنْ ثِمَارِهَا وَ كَيْفَ يَخْرُجُ مِنْ أَجْوَافِهِمْ

He said, 'Inform me about the people of Paradise, how would they be utilising what they would be eating from its fruits, and how would be expelled from their insides?'

قَالَ يَا ابْنَ سَلَامٍ لَيْسَ يَخْرُجُ مِنْ أَجْوَافِهِمْ شَيْءٌ بَلْ عَرَقاً صَبّاً أَطْيَبَ مِنَ الْمِسْكِ وَ أَزْكَى مِنَ الْعَنْبَرِ وَ لَوْ أَنَّ عَرَقَ رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ مُزِجَ بِهِ الْبِحَارُ لَأُسْكِرَ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مِنْ طِيبِ رَائِحَتِهِ

He-saww said: 'O Ibn Salam! Nothing would be expelled from their insides, but sweat would pour out, being more aromatic than the musk, and purer than the ambergris, and if a (drop) of sweat of a man from the people of Paradise were to be mixed with the oceans, whatever is between the sky and the earth would be intoxicated from the goodness of its aroma'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ لِوَاءِ الْحَمْدِ مَا صِفَتُهُ وَ كَمْ طُولُهُ وَ كَمْ ارْتِفَاعُهُ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the flag of Praise, what is its description, and how much is its length, and how much is its height?'

قَالَ يَا ابْنَ سَلَامٍ طُولُهُ أَلْفُ سَنَةٍ وَ أَسْنَانُهُ مِنْ يَاقُوتَةٍ حَمْرَاءَ وَ يَاقُوتَةٍ خَضْرَاءَ قَوَائِمُهُ مِنْ فِضَّةٍ بَيْضَاءَ لَهُ ثَلَاثُ ذَوَائِبَ مِنْ نُورٍ ذُؤَابَةٌ بِالْمَشْرِقِ وَ ذُؤَابَةٌ بِالْمَغْرِبِ وَ الثَّالِثَةُ فِي وَسَطِ الدُّنْيَا

He-saww said: 'O Ibn Salam! It's length is of a thousand years, and it's blade is from red ruby and green ruby, its base is from white silver. There are three tails of light for it – a tail in the east, and a tail in the west, and the third in the middle of the world'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ سَطْرٍ فِيهِ مَكْتُوبٌ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, how many lines are written in it?'

قَالَ ثَلَاثَةُ أَسْطُرٍ السَّطْرُ الْأَوَّلُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ وَ السَّطْرُ الثَّانِي الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ وَ السَّطْرُ الثَّالِثُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

He-saww said: 'Three lines. The first line is, 'In the Name of Allah-azwj the Beneficent, the Merciful', and the second line is, 'The Praise is for Allah-azwj, Lord-azwj of the worlds', and the third line is, 'There is no god except Allah-azwj, Muhammad-saww is Rasool-saww of Allah-azwj''.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ الْجَنَّةِ وَ النَّارِ أَيَّتَهُمَا خَلَقَ اللَّهُ قَبْلُ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me about the Paradise and the Fire, have the creatures of Allah-azwj gone to it before?'

قَالَ يَا ابْنَ سَلَامٍ خَلَقَ اللَّهُ الْجَنَّةَ قَبْلَ النَّارِ وَ لَوْ خَلَقَ النَّارَ قَبْلَ الْجَنَّةِ لَخَلَقَ الْعَذَابَ قَبْلَ الرَّحْمَةِ

He-saww said: 'O Ibn Salam! Allah-azwj Created the Paradise before the Fire, and if He-azwj had Created the Fire before the Paradise, the Punishment would have been Created before the Mercy'.

قَالَ فَأَخْبِرْنِي عَنِ الْجَنَّةِ أَيْنَ هِيَ

He said, 'Inform me about the Paradise, where is it?'

قَالَ فِي السَّمَاءِ السَّابِعَةِ وَ النَّارُ فِي تُخُومِ الْأَرْضِ السُّفْلَى

He-saww said: 'In the seventh sky, and the Fire is in the depths of the lowest earth'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ لِلْجَنَّةِ مِنْ بَابٍ وَ كَمْ لِلنَّارِ مِنْ بَابٍ

He said, 'You-saww speak the truth, O Muhammad-saww! How many doors are there for the Paradise, and how many doors are there for the Fire?'

قَالَ يَا ابْنَ سَلَامٍ لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ وَ لِلنَّارِ سَبْعَةُ أَبْوَابٍ

He-saww said: 'O Ibn Salam! There are eight doors for the Paradise, and seven doors for the Fire'.

قَالَ فَأَخْبِرْنِي كَمْ بَيْنَ الْبَابِ وَ الْبَابِ مِنَ الْجَنَّةِ

He said, ‘Inform me, how much is there between the door and the door of the Paradise?’

قَالَ مَسِيرَةُ أَلْفِ سَنَةٍ

He[-saww] said: ‘A travel distance of a thousand years’.

قَالَ وَ كَمْ ارْتِفَاعُهُ

He said, ‘And how much is it’s height?’

قَالَ خَمْسُمِائَةِ عَامٍ عَلَيْهِ سُرَادِقٌ مِنْ ذَهَبٍ بِطَانَتُهُ مِنْ زُمُرُّدٍ عَلَى كُلِّ بَابٍ جُنْدٌ مِنَ الْمَلَائِكَةِ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ تَعَالَى

He[-saww] said: ‘Five hundred years. Upon it is a pavilion of gold, it’s interior is of emeralds. Upon each door is an army of Angels. No one can count their numbers except Allah[-azwj] the Exalted’.

قَالَ فَأَخْبِرْنِي فَمَا يَقُولُونَ

He said, ‘Inform me, what would they be saying?’

قَالَ يَقُولُونَ طُوبَى لِأَهْلِ الْجَنَّةِ وَ مَا يَلْقَوْنَ مِنْ نَعِيمِ اللَّهِ

He[-saww] said: ‘They would be saying: ‘Beatitude is for the people of Paradise, and what they would be facing from the bounties of Allah[-azwj]’.

قَالَ فَصِفْ لِي مَنْ يَدْخُلُ الْجَنَّةَ

He said, ‘Describe to me the one entering the Paradise’.

قَالَ يَا ابْنَ سَلَامٍ يَدْخُلُونَهَا أَبْنَاءُ ثَلَاثِينَ وَ بَنَاتُ ثَلَاثِينَ سَنَةً فِي حُسْنِ يُوسُفَ وَ طُولِ آدَمَ وَ خُلُقِ مُحَمَّدٍ

He[-saww] said: ‘O Ibn Salam! They would be entering it as sons of thirty (years age), and daughters of thirty years (age), in the beauty of Yusuf[-as], and tallness of Adam[-as], and manners of Muhammad[-saww]’.

قَالَ فَصِفْ لِي بَعْضَ نَعِيمِ أَهْلِ الْجَنَّةِ

He said, ‘Describe to me some of the bounties of the people of Paradise’.

قَالَ إِنَّ أَدْنَى مَنْ فِي الْجَنَّةِ وَ لَيْسَ فِي الْجَنَّةِ دَنِيٌّ لَوْ نَزَلَ بِهِ جَمِيعُ مَنْ فِي الْأَرْضِ لَأَوْسَعَهُمْ طَعَاماً وَ لَا يَنْقُصُ مِنْهُ شَيْءٌ وَ لَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ يَبْصُقُ فِي الْبِحَارِ الْمَالِحَةِ لَعَذُبَتْ وَ لَوْ نَزَلَ مِنْ ذُؤَابَتِهِ مِنَ السَّمَاءِ إِلَى الْأَرْضِ بَلَغَ ضَوْؤُهَا كَضَوْءِ الشَّمْسِ وَ نُورِ الْقَمَرِ

He said, ‘The lowest of the ones in Paradise, and there isn’t any lowness in the Paradise, even if entirety of the people in the earth were to lodge with him, he would have the capacity of their food and nothing would be reduced from him, and if a man from the people of Paradise

were to spit in the salty ocean, it would become sweet, and if from his forehead were to descend from the sky to the earth, its illumination would reach like the illumination of the sun and radiance of the moon'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَصِفْ لِيَ الْحُورَ الْعِينَ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Describe the Maiden Houries to me'.

قَالَ يَا ابْنَ سَلَامٍ الْحُورُ الْعِينُ بِيضُ الْوُجُوهِ فِحَامُ الْعُيُونِ بِمَنْزِلَةِ جَنَاحِ النَّسْرِ صَفَاؤُهُنَّ كَصَفَاءِ اللُّؤْلُؤِ الْأَبْيَضِ الَّذِي فِي الصَّدَفِ الَّذِي لَمْ تَمَسَّهُ الْأَيْدِي

He[-saww] said: 'O Ibn Salam! The Maiden Hourie is of a white face, charcoal (black) eyed at the status of the eagle. Their clearness is like the clearness of the white pearls which are in the oyster which no hand has touched'.

قَالَ فَصِفْ لِيَ النَّارَ

He said, 'Describe the Fire to me'.

قَالَ يَا ابْنَ سَلَامٍ أُوقِدَ عَلَيْهَا أَلْفَ عَامٍ حَتَّى احْمَرَّتْ وَ أَلْفَ عَامٍ حَتَّى ابْيَضَّتْ وَ أَلْفَ عَامٍ حَتَّى اسْوَدَّتْ فَهِيَ سَوْدَاءُ مُظْلِمَةٌ مَمْزُوجَةٌ بِغَضَبِ اللَّهِ تَعَالَى لَا يَهْدَأُ لَهِيبُهَا وَ لَا يَخْمُدُ جَمْرُهَا

He[-saww] said: 'O Ibn Salam! It has been ignited upon for a thousand years until it reddened, and thousand years until it whitened, and a thousand years until it blackened. So it is black, dark, mixed by the Wrath of Allah[-azwj] the Exalted. Neither are its flames limited, nor would its embers freeze (extinguished).

يَا ابْنَ سَلَامٍ لَوْ أَنَّ جَمْرَةً مِنْ جَمْرِهَا أُلْقِيَتْ فِي دَارِ الدُّنْيَا لَأُلْهِبَتْ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ لِعِظَمِ خَلْقِهَا

O Ibn Salam! If an ember from its embers, were to be thrown in a house of the world, it would inflame whatever is between the east and the west due to the mightiness of its creation.

وَ هِيَ سَبْعَةُ أَطْبَاقٍ الطَّبَقَةُ الْأَوْلَى لِلْمُنَافِقِينَ وَ الثَّانِيَةُ لِلْمَجُوسِ وَ الثَّالِثَةُ لِلنَّصَارَى وَ الرَّابِعَةُ لِلْيَهُودِ وَ الْخَامِسَةُ سَقَرُ وَ السَّادِسَةُ السَّعِيرُ وَ أَمْسَكَ النَّبِيُّ ص عَنِ السَّابِعَةِ وَ بَكَى حَتَّى ارْفَضَّتْ دُمُوعُهُ عَلَى لِحْيَتِهِ وَ قَالَ أَمَّا السَّابِعَةُ وَ هِيَ أَهْوَنُهَا لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي

And it (Fire) is of seven levels. The first layer is for the hypocrites, and the second for the Magians, and the third is for the Christians, and the fourth is for the Jews, and the fifth is Saqar, and the seventh is Al-Saeer' – The Prophet[-saww] withheld from the seventh and wept until his[-saww] tears flowed upon his[-saww] beard, and he[-saww] said: 'As for the seventh, and it is it's weakest, is for the people of major sins of my[-saww] community'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ الْقِيَامَةِ وَ كَيْفَ تَقُومُ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Inform me about the Qiyamah, and how it would be established'.

قَالَ يَا ابْنَ سَلَامٍ إِذَا كَانَ يَوْمُ الْقِيَامَةِ كُوِّرَتِ الشَّمْسُ وَ اسْوَدَّتْ وَ طَمَسَتِ النُّجُومُ وَ سُيِّرَتِ الْجِبَالُ وَ عُطِّلَتِ الْعِشَارُ وَ بُدِّلَتِ الْأَرْضُ غَيْرَ الْأَرْضِ

He-saww said: ‘O Ibn Salam! When it will be the Day of Qiyamah, the sun would be wrapped up and darkened, and the stars would be blurred, and the mountains are moved away, and the camels are left untended, and the earth would be replaced with another earth (soil)’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ النَّبِيُّ ص يُقَامُ الْخَلَائِقُ لِفَصْلِ الْقَضَاءِ وَ يُمَدُّ الصِّرَاطُ وَ يُنْصَبُ الْمِيزَانُ وَ تُنْشَرُ الدَّوَاوِينُ وَ يَبْرُزُ الرَّبُّ لِفَصْلِ الْقَضَاءِ

The Prophet-saww said: ‘The creatures would be standing for the decisive Judgment, and the Bridge would be extended, and the Scale will be established, and the registers (of deeds) would be publicised, and the Lord-azwj would emerge for the decisive Judgment’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَيْفَ يُمِيتُ اللَّهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, how would Allah-azwj Cause the creatures to die on the Day of Qiyamah?’

قَالَ يَا ابْنَ سَلَامٍ يَأْمُرُ اللَّهُ مَلَكَ الْمَوْتِ فَيَقِفُ عَلَى صَخْرَةِ بَيْتِ الْمَقْدِسِ فَيَضَعُ يَمِينَهُ عَلَى السَّمَاوَاتِ وَ يَدَهُ الْيُسْرَى تَحْتَ الثَّرَى وَ يَصِيحُ بِهِمْ صَيْحَةً وَاحِدَةً فَلَا يَبْقَى مَلَكٌ مُقَرَّبٌ وَ لَا إِنْسٌ وَ لَا جَانٌّ وَ لَا طَائِرٌ يَطِيرُ إِلَّا خَرَّ مَيِّتاً فَتَبْقَى السَّمَاوَاتُ خَالِيَةً مِنْ سُكَّانِهَا وَ الْأَرْضُ خَرَاباً مِنْ عُمَّارِهَا وَ الْعِشَارُ مُعَطَّلَةً وَ الْبِحَارُ جَامِدَةً حِيتَانُهَا وَ الْجِبَالُ مُدَكْدَكَةً وَ الشَّمْسُ مُنْكَسِفَةً وَ النُّجُومُ مُنْطَمِسَةً

He-saww said: ‘O Ibn Salam! Allah-azwj would Command the Angel of dead, so he would stand upon the rock of Bayt Al-Maqdis and place his right hand upon the skies and the left hand beneath the soil, and scream at them with one scream. There will neither remain an Angel of Proximity, nor human being, nor Jinn, nor bird flying except it would fall down dead. The skies would remain empty from its dwellers, and the earth would be ruined from its buildings, and the camels would be left untended, and the oceans, its fishes would be still, and the mountains would be crumbled, and the sun would be eclipsed, and the stars would be obliterated’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنْ مَلَكِ الْمَوْتِ هَلْ يَذُوقُ الْمَوْتَ أَمْ لَا

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the Angel of death. Will he taste the death or not?’

قَالَ يَا ابْنَ سَلَامٍ إِذَا أَمَاتَ اللَّهُ الْخَلَائِقَ وَ لَمْ يَبْقَ شَيْءٌ لَهُ رُوحٌ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَكَ الْمَوْتِ مَنْ أَبْقَيْتَهُ مِنْ خَلْقِي وَ هُوَ أَعْلَمُ

He-saww said: ‘O Ibn Salam! When Allah-azwj Causes the creatures to die and there does not remain anything having a soul for it. Allah-azwj Mighty and Majestic would Say: “O Angel of death! Who still remains from My-azwj creatures?! And He-azwj is more Knowing.

فَيَقُولُ يَا رَبِّ أَنْتَ أَعْلَمُ مِنِّي بِمَا بَقِيَ مِنْ خَلْقِكَ مَا خَلْقٌ إِلَّا وَ قَدْ ذَاقَ الْمَوْتَ إِلَّا عَبْدُكَ الضَّعِيفُ مَلَكُ الْمَوْتِ

He would say, ‘O Lord[azwj]! You[azwj] are more Knowing than I am of the ones of Your[azwj] creatures who remain. There is no creature except and it has tasted the death, except for Your[azwj] weak servant, Angel of death!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ يَا مَلَكَ الْمَوْتِ أَذَقْتَ عِبَادِي وَ أَنْبِيَائِي وَ أَوْلِيَائِي وَ رُسُلِي الْمَوْتَ وَ قَدْ سَبَقَ فِي عِلْمِيَ الْقَدِيمِ وَ أَنَا عَلَّامُ الْغُيُوبِ أَنَّ كُلَّ شَيْءٍ هَالِكٌ إِلَّا وَجْهِي وَ هَذِهِ نَوْبَتُكَ

Allah[azwj] Mighty and Majestic would Say: “O Angel of death! My[azwj] servants, and My[azwj] Prophets[as], and My[azwj] friends, and My[azwj] Messengers[as] have tasted the death, and it has preceded in My[azwj] Ancient Knowledge, and I[azwj] am a Knower of the unseen, that all things are to perish except My[azwj] Face, and this is your turn!”

فَيَقُولُ إِلَهِي وَ سَيِّدِي ارْحَمْ عَبْدَكَ مَلَكَ الْمَوْتِ فَإِنَّهُ ضَعِيفٌ

He would say: ‘My God[azwj] and my Master[azwj]! Have Mercy on Your[azwj] servant Angel of death for he is weak!’

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ لَهُ يَا مَلَكَ الْمَوْتِ ضَعْ يَمِينَكَ تَحْتَ خَدِّكَ الْأَيْمَنِ بَيْنَ الْجَنَّةِ وَ النَّارِ وَ مُتْ

Allah[azwj] Mighty and Majestic would Say to him: “O Angel of death! Place your right hand beneath your right cheek between the Paradise and the Fire, and die!”’

قَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ بِأَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ وَ كَمْ بَيْنَ الْجَنَّةِ وَ النَّارِ

Abdullah Bin Salam said, ‘May my father and my mother (be sacrificed for you[saww], O Rasool-Allah[saww]! And how much is there between the Paradise and the Fire?’

قَالَ مَسِيرَةُ ثَلَاثِينَ أَلْفَ سَنَةٍ مِنْ سِنِينِ الدُّنْيَا فَيَضْطَجِعُ مَلَكُ الْمَوْتِ عَلَى يَمِينِهِ وَ يَضَعُ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَ يَدَهُ الشِّمَالَ عَلَى وَجْهِهِ وَ يَصْرُخُ صَرْخَةً فَلَوْ أَنَّ أَهْلَ السَّمَاوَاتِ وَ الْأَرْضِ أَحْيَاءً لَمَاتُوا لِشِدَّةِ صَرْخَتِهِ

He[saww] said: ‘A travel distance of thirty thousand years, from the years of the world. The Angel of death would lie down upon his right and place his right hand under his right cheek, and his left hand would be upon his face, and scream such a scream, if the inhabitants of the skies and the earth were to be alive, they would have died due to the intensity of his scream’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا يَصْنَعُ اللَّهُ بِالسَّمَاوَاتِ إِذَا مَاتَ سُكَّانُهَا

He said, ‘You[saww] speak the truth, O Muhammad[saww]! Inform me, what will Allah[azwj] Do with the skies when its dwellers are dead?’

قَالَ يَطْوِيهَا بِيَمِينِهِ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ثُمَّ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ وَ لَا إِلَهَ غَيْرُهُ وَ لَا مَعْبُودَ سِوَاهُ أَيْنَ الْمُلُوكُ وَ أَبْنَاءُ الْمُلُوكِ أَيْنَ الْجَبَابِرَةُ وَ أَبْنَاءُ الْجَبَابِرَةِ فَلَا يُجِيبُهُ أَحَدٌ

He[saww] said: ‘He[azwj] will Roll these in His[azwj] Right Hand like the folding of the scroll for the writing. Then Allah[azwj], Majestic is His[azwj] Majesty, and Holy are His[azwj] Names, and there is

no god apart from Him-azwj nor any deity besides Him-azwj, shall Say: “Where are the kings and sons of kings? Where are the tyrants and sons of tyrants?” But no one will answer Him-azwj.

ثُمَّ يَقُولُ لِمَنِ الْمُلْكُ الْيَوْمَ فَلَا يُجِيبُهُ أَحَدٌ فَيَرُدُّ عَلَى نَفْسِهِ الْمُلْكُ لِلَّهِ الْوَاحِدِ الْقَهَّارِ الْيَوْمَ تُجْزى كُلُّ نَفْسٍ بِما كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسابِ

Then He-azwj would Say: “For whom is the Kingdom today?” But no one would answer Him-azwj. So He-azwj would Respond upon Himself-azwj: “The Kingdom is for Allah-azwj, ***For Allah, the One, the Subduer!” [40:16] Today every soul shall be Recompensed for whatever it has earned. There shall be no injustice today. Surely, Allah is Quick in Reckoning [40:17]***’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَيْفَ يَحْشُرُ اللَّهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ بَعْدَ مَوْتِهِمْ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, how will Allah-azwj Resurrect the creatures on the Day of Qiyamah after their deaths?’

قَالَ النَّبِيُّ ص يَا ابْنَ سَلَامٍ يُحْيِي اللَّهُ إِسْرَافِيلَ وَ هُوَ أَوَّلُ مَنْ يُحْيِيهِ مِنْ خَدَمِهِ وَ هُوَ صَاحِبُ الصُّورِ أَوَّلًا فَيَأْمُرُهُ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَنْفُخَ فِي الصُّورِ

The Prophet-saww said: ‘O Ibn Salam! Allah-azwj would Revive Israfeel-as, and he-as would be the first one from His-azwj servants to be Revived, and he-as is owner of the first (blowing of) the trumpet. Allah-azwj Mighty and Majestic would Command him-as to blow in the trumpet’.

قَالَ فَأَخْبِرْنِي مَا يَقُولُ إِسْرَافِيلُ فِي الصُّورِ

He said, ‘Inform me, what would Israfeel-as be saying during the (blowing of) the trumpet?’

قَالَ يَا ابْنَ سَلَامٍ يَقُولُ أَيَّتُهَا الْعِظَامُ الْبَالِيَةُ وَ الْأَعْضَاءُ الْمُتَفَرِّقَةُ وَ الشُّعُورُ الْمُنْفَصِلَةُ هَلُمُّوا إِلَى الْعَرْضِ عَلَى اللَّهِ تَعَالَى الْمَلِكِ الْجَبَّارِ خَالِقِ السَّمَاوَاتِ وَ الْأَرْضِ ثُمَّ يَنْفُخُ فِي الصُّورِ أُخْرى فَإِذا هُمْ قِيامٌ يَنْظُرُونَ

He said, ‘O Ibn Salam! He-as would be saying: ‘O you decayed bones, and separated body parts, and scattered hairs! Come to the presentation to Allah-azwj the Exalted, the King, the Subduer, Creator of the skies and the earth!’ Then he-as would blow into the trumpet ***again, so they shall stand up looking around [39:68]***’.

قَالَ فَكَمْ طُولُ كُلِّ نَفْخَةٍ

He said, ‘So how much is the length (duration) of each blowing?’

قَالَ مَسِيرَةُ أَرْبَعِينَ أَلْفَ سَنَةٍ

He-saww said: ‘A travel distance of forty thousand years’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَكَمْ كَلِمَةً يَتَكَلَّمُ فِيهِ إِسْرَافِيلُ

He said, ‘You-saww speak the truth, O Muhammad-saww! How many phrases would Israfeel speak in it?’

قَالَ سِتَّ كَلِمَاتٍ

He-saww said: ‘Six phrases’.

قَالَ وَ مَا تِلْكَ الْكَلِمَاتُ

He said, ‘And what are these phrases?’

قَالَ الْكَلِمَةُ الْأُوْلَى يَكُونُ النَّاسُ طِيناً وَ الثَّانِيَةُ يَكُونُونَ صُوَراً وَ الْكَلِمَةُ الثَّالِثَةُ تَسْتَوِي الْأَبْدَانُ وَ الْكَلِمَةُ الرَّابِعَةُ يَجْرِي الدَّمُ فِي الْعُرُوقِ وَ الْكَلِمَةُ الْخَامِسَةُ يَنْبُتُ الشَّعْرُ وَ الْكَلِمَةُ السَّادِسَةُ قُومُوا فَإِذا هُمْ قِيامٌ يَنْظُرُونَ

He-saww said: ‘The first phrase, the people would become clay, and the second, they would be images, and the third phrase, the bodies would be completed, and the fourth phrase, the blood would flow in their veins, and the fifth phrase, the hair would grow, and the sixth phrase, they would stand, ***so they shall stand up looking around [39:68]***’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَيْفَ يَقُومُ الْخَلَائِقُ يَوْمَ الْقِيَامَةِ مِنَ الْقُبُورِ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, how would the creatures be standing from their graves on the Day of Qiyamah?’

قَالَ يَا ابْنَ سَلَامٍ يَقُومُونَ عُرَاةً حُفَاةً أَبْدَانُهُمْ خَالِيَةٌ بُطُونُهُمْ مُظْلِمَةٌ أَبْصَارُهُمْ وَجِلَةٌ

He-saww said: ‘O Ibn Salama! They would be standing naked, bare-feet, their bellies would be empty, their sights dark, dreading’.

قَالَ الرِّجَالُ يَنْظُرُونَ إِلَى النِّسَاءِ وَ النِّسَاءُ يَنْظُرُونَ إِلَى الرِّجَالِ

He said, ‘The men would be looking at the women, and the women would be looking at the men?’

قَالَ هَيْهَاتَ يَا ابْنَ سَلَامٍ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ مِنْ شِدَّةِ هَوْلِ الْقِيَامَةِ

He-saww said: ‘Far be it, O Ibn Salam! ***For every person from them on that Day, would be a concern pre-occupying him [80:37]***, due to the severity of the horrors of Al-Qiyamah’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

ثُمَّ أَمْسَكَ ابْنُ سَلَامٍ عَنِ الْكَلَامِ قَالَ النَّبِيُّ ص سَلْ عَمَّا شِئْتَ يَا ابْنَ سَلَامٍ

The Ibn Salam withheld from the talk, so the Prophet-saww said: ‘Ask about whatever you like, O Ibn Salam!’

فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي مَنَّ عَلَيَّ بِالنَّظَرِ إِلَى وَجْهِكَ الْمَلِيحِ فَأَخْبِرْنِي إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَيْنَ يُحْشَرُ الْخَلَائِقُ

He said, 'The Praise is for Allah-azwj Who Conferred upon me with the looking at your-saww pleasurable face. Inform me, when it will be the Day of Qiyamah, where would the creatures be gathered?'

قَالَ النَّبِيُّ ص يَحْشُرُ اللَّهُ الْخَلَائِقَ إِلَى بَيْتِ الْمَقْدِسِ

The Prophet-saww said: 'The creatures would be gathered to Bayt Al-Maqdis'.

قَالَ وَ كَيْفَ ذَلِكَ

He said, 'And how is that?'

قَالَ يَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ نَاراً فَتُحِيطُ بِالدُّنْيَا وَ تَضْرِبُ وُجُوهَ الْخَلَائِقِ فَيَهْرَبُونَ مِنْهَا وَ يَمُرُّونَ عَلَى وُجُوهِهِمْ فَيَجْتَمِعُونَ إِلَى بَيْتِ الْمَقْدِسِ

He-saww said: 'Allah-azwj Mighty and Majestic would Command a fire and it would surround the world and strike the faces of the creatures, so they would be fleeing from it, and passing upon their faces, so they would be gathering to Bayt Al-Maqdis'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا يَصْنَعُ اللَّهُ بِالطِّفْلِ الصَّغِيرِ وَ الشَّيْخِ الْكَبِيرِ

He said, 'You-saww speak the truth, O Muhammad-saww! Inform me, what will Allah-azwj Do with the young children and the old people?'

قَالَ يَا ابْنَ سَلَامٍ مَنْ كَانَ مُؤْمِناً بِاللَّهِ سَارَتْ بِهِ الْمَلَائِكَةُ وَ انْقَصَّتِ النَّارُ عَنْ وَجْهِهِ وَ مَنْ كَانَ كَافِراً تَلْفَحُ وَجْهَهُ النَّارُ حَتَّى يُؤْتَى بِهِ إِلَى بَيْتِ الْمَقْدِسِ

He said, 'O Ibn Salam! One who would be a believer in Allah-azwj, the Angels would walk with him and the fire would stop from their faces; and the one who was a Kafir, his face would be blasted by the fire, until they come with him to Bayt Al-Maqdis'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ تَكُونُ صُفُوفُ الْخَلَائِقِ

He said, 'You-saww speak to the truth, O Muhammad-saww! Inform me, how many rows of the creatures would there be?'

قَالَ يَا ابْنَ سَلَامٍ مِائَةٌ وَ عِشْرُونَ صَفّاً

He-saww said: 'O Ibn Salam! One hundred and twenty rows'.

قَالَ فَكَمْ طُولُ كُلِّ صَفٍّ وَ كَمْ عَرْضُهُ

He said, 'How long would each row be, and how much would be its width?'

قَالَ يَا ابْنَ سَلَامٍ طُولُهُ مَسِيرَةُ أَرْبَعِينَ أَلْفَ سَنَةٍ وَ عَرْضُهُ عِشْرُونَ أَلْفَ سَنَةٍ

He-saww said: ‘O Ibn Salam! It’s length would be a travel distance of a thousand years, and it’s width would be of a thousand years’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَمْ صَفُّ الْمُؤْمِنِينَ وَ كَمْ صَفُّ الْكَافِرِينَ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me, how many rows would there be for the Momineen, and how many rows for the Kafirs?’

قَالَ صُفُوفُ الْمُؤْمِنِينَ ثلاث [ثَلَاثَةُ] صُفُوفٍ وَ مِائَةٌ وَ سَبْعَةَ عَشَرَ صَفّاً لِلْكَافِرِينَ

He-saww said: ‘Rows of the Momineen would be three rows, and one hundred and seventeen rows for the Kafirs’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ

He said, ‘You-saww speak the truth, O Muhammad-saww!’

قَالَ فَمَا صِفَةُ الْمُؤْمِنِينَ وَ مَا صِفَةُ الْكَافِرِينَ

He said, ‘So what is the description of the Momineen, and what is a description of the Kafirs?’

قَالَ يَا ابْنَ سَلَامٍ أَمَّا الْمُؤْمِنُونَ فَغُرٌّ مُحَجَّلُونَ مِنْ أَثَرِ الْوُضُوءِ وَ السُّجُودِ وَ أَمَّا الْكَافِرُونَ فَمُسْوَدُّونَ الْوُجُوهُ فَيُؤْتَى بِهِمْ إِلَى الصِّرَاطِ

He-saww said: ‘O Ibn Salam! As for the Momineen, they would resplendent (shiny faces) from the impact of the wud’u and the Sajdahs, and as for the Kafirs, they would be of darkened faces. They would come with them to the Bridge’.

قَالَ وَ كَمْ طُولُ الصِّرَاطِ

He said, ‘And how much is the length of the Bridge?’

قَالَ مَسِيرَةُ ثلاثون [ثَلَاثِينَ] أَلْفَ سَنَةٍ

He-saww said: ‘A travel distance of thirty thousand years’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي كَيْفَ تَمُرُّ الْخَلَائِقُ عَلَى الصِّرَاطِ

He said, ‘You-saww speak the truth, O Muhammad-saww! How would the creatures pass upon the Bridge?’

قَالَ يَا ابْنَ سَلَامٍ يَكْسُو اللَّهُ الْخَلَائِقَ نُوراً فَأَمَّا نُورُ الْمُسْلِمِينَ وَ نُورُ الْمُؤْمِنِينَ فَمِنْ نُورِ الْعَرْشِ وَ نُورُ الْمَلَائِكَةِ مِنْ نُورِ الْكُرْسِيِّ وَ نُورِ الْجَنَّةِ فَلَا يُطْفَأُ نُورُهُمْ أَبَداً وَ أَمَّا الْكَافِرُونَ فَمِنَ الْأَرْضِ وَ الْجِبَالِ

He-saww said: ‘O Ibn Salam! Allah-azwj would Clothe the creatures with light. As for the light of the Muslims and the light of the Momineen, it is from the Light of the Throne, and the light

of the Angels is from the light of the Chair, and the light of the Paradise. So their light will not be extinguished, ever! As for the Kafirs, they are from the earth and the mountains'.

قَالَ فَأَخْبِرْنِي عَنْ أَوَّلِ مَنْ يَجُوزُ عَلَى الصِّرَاطِ

He said, 'Inform me about the first one to cross over the Bridge'.

قَالَ الْمُؤْمِنُونَ

He[-saww] said: 'The Momineen!'

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَصِفْ لِي ذَلِكَ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Describe that to me'.

قَالَ يَا ابْنَ سَلَامٍ فِي الْمُؤْمِنِينَ مَنْ يَجُوزُ عَلَى الصِّرَاطِ عِشْرِينَ عَاماً فَإِذَا بَلَغَ أَوَّلُهُمُ الْجَنَّةَ تَرْكَبُ الْكُفَّارُ عَلَى الصِّرَاطِ حَتَّى إِذَا تَوَسَّطُوا أَطْفَأَ اللَّهُ نُورَهُمْ فَيَبْقَوْنَ بِلَا نُورٍ فَيُنَادُونَ بِالْمُؤْمِنِينَ انْظُرُونا نَقْتَبِسْ مِنْ نُورِكُمْ

He[-saww] said: 'O Ibn Salam! Among the Momineen would be one who would cross upon the Bridge over twenty years. When their first ones reach the Paradise, the Kafirs will come upon the Bridge until when they are in the middle of it, Allah[-azwj] would Extinguish their light, so they would be remaining without any light. They will call out to the Momineen: ***'Wait for us to acquire from your light'. [57:13]***.

فَيُقَالُ لَهُمْ أَ لَيْسَ فِيكُمُ الْأَنْبِيَاءُ وَ الْأَصْحَابُ وَ الْإِخْوَةُ فَيَقُولُونَ أَ وَ لَمْ نَكُنْ مَعَكُمْ فِي دَارِ الدُّنْيَا قالُوا بَلى وَ لكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَ تَرَبَّصْتُمْ وَ ارْتَبْتُمْ وَ غَرَّتْكُمُ الْأَمانِيُّ حَتَّى جاءَ أَمْرُ اللَّهِ وَ غَرَّكُمْ بِاللَّهِ الْغَرُورُ فَالْيَوْمَ لا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لا مِنَ الَّذِينَ كَفَرُوا مَأْواكُمُ النَّارُ هِيَ مَوْلاكُمْ وَ بِئْسَ الْمَصِيرُ

It would be said to them, 'Weren't there Prophets[-as], and the companions, and the brethren among you all?' They would say, 'Did we not happen to be with you in the house of the world?' ***They shall say, 'Yes! But you fell into temptation, and you waited and doubted, and wishful thinking deceived you until the Command of Allah came, and the arch deceiver deceived you about Allah [57:14] So today, neither will ransom be taken from you nor from those who committed Kufr. Your abode is the Fire. It is your guardian, and evil is the destination [57:15]***'.

فَيَأْمُرُ اللَّهُ عَزَّ وَ جَلَّ جَهَنَّمَ فَتَصِيحُ بِهِمْ صَيْحَةً عَلَى وُجُوهِهِمْ فَيَقَعُونَ فِي النَّارِ حَيَارَى نَادِمِينَ وَ يَنْجُو الْمُؤْمِنِينَ بِبَرَكَةِ اللَّهِ وَ عَوْنِهِ

Allah[-azwj] Mighty and Majestic would Command Hell, it would scream at them a scream upon their faces, so they would fall into the Fire, regretting, and the Momineen would be Rescued by the Blessings of Allah[-azwj] and His[-azwj] Assistance'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا يَصْنَعُ اللَّهُ بِالْمَوْتِ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]! Inform me, what will Allah[-azwj] Do with the death?'

قَالَ يَا ابْنَ سَــلَامٍ إِذَا اسْــتَوَى أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ وَ أَهْلُ النَّارِ فِي النَّارِ أُتِيَ بِالْمَوْتِ كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَ النَّارِ فَيُقَالُ لِأَهْلِ الْجَنَّةِ يَا أَوْلِيَاءَ اللَّهِ هَذَا الْمَوْتُ أَ تَعْرِفُونَهُ فَيَقُولُونَ نَعَمْ فَيَقُولُونَ لَهُمْ نَذْبَحُهُ فَيَقُولُونَ نَعَمْ يَا مَلَائِكَةَ رَبِّنَا اذْبَحُوهُ حَتَّى لَا يَكُونَ مَوْتٌ أَبَداً

He[-saww] said: 'O Ibn Salam! When the people of the Paradise are settled in the Paradise, and the people of the Fire, in the Fire, they would come with the death, as if it was a white ram with a black head. It would be paused between the Paradise and the Fire. It would be said to the people of Paradise: 'O friends of Allah[-azwj]! This is the death. Do you recognise it?' They would say, 'Yes!' They would say to them, 'Shall we slaughter it?' They would say, 'Yes, O Angels of our Lord[-azwj], slaughter it until there does not happen to be any death, ever!'

فَيَقُولُونَ لِأَهْلِ النَّارِ يَا أَعْدَاءَ اللَّهِ هَذَا الْمَوْتُ هَلْ تَعْرِفُونَهُ فَيَقُولُونَ نَعَمْ فَتَقُولُ الْمَلَائِكَةُ نَذْبَحُهُ فَيَقُولُونَ يَا مَلَائِكَةَ رَبِّنَا لَا تَذْبَحُوهُ وَ دَعُوهُ لَعَلَّ اللَّهَ يَقْضِــي عَلَيْنَا بِالْمَوْتِ فَنَسْتَرِيحَ

They would say to the people of the Fire: 'O enemies of Allah[-azwj]! This is the death. Do you recognise it?' They would say, 'Yes'. The Angels would say: 'Shall we slaughter it?' They would say, 'O Angels of our Lord[-azwj]! Do not slaughter it, and leave it, perhaps Allah[-azwj] might Decree the death upon us, so we can rest!''

قَالَ النَّبِيُّ ص وَ يُذْبَحُ الْمَوْتُ بَيْنَ الْجَنَّةِ وَ النَّارِ فَيَيْأَسُ أَهْلُ النَّارِ مِنَ الْخُرُوجِ مِنْهَا وَ تَطْمَئِنُّ قُلُوبُ أَهْلِ الْجَنَّةِ لِلْخُلُودِ فِيهَا فَعِنْدِي لَكَ أَنْ تُسْلِمَ

The Prophet[-saww] said: 'And the death would be slaughtered between the Paradise and the Fire. Thus, the people of the Fire shall despair from exiting from it and the hearts of the people of Paradise would be wishing for the eternal life in it. It is my[-saww] view that you should become a Muslim'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ وَ نَهَضَ عَلَى قَدَمَيْهِ وَ قَالَ امْدُدْ يَدَكَ الشَّرِيفَةَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ الْمِيزَانَ حَقٌّ وَ الْحِسَابَ حَقٌّ وَ السَّاعَةَ آتِيَةٌ لا رَيْبَ فِيها وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

He said, 'You[-saww] speak the truth, O Muhammad[-saww]', and he got up upon his feet and said, 'Extend your[-saww] noble hand. I hereby testify that there is no god except Allah[-azwj] Alone, there is no associate for Him[-azwj], and I testify that you[-saww] are a Rasool[-saww] of Allah[-azwj], and that the Paradise is true, and the Scale is true, and the Reckoning is true, and the Hour, ***And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]***'.

فَكَبَّرَتِ الصَّحَابَةُ عِنْدَ ذَلِكَ وَ سَمَّاهُ رَسُولُ اللَّهِ عَبْدَ اللَّهِ بْنَ سَلَامٍ وَ صَارَ مِنَ الصَّحَابَةِ وَ نَقِمَةً عَلَى الْيَهُودِ.

The companions exclaimed Takbeer during that, and Rasool-Allah[-saww] named him as 'Abdullah' Bin Salam, and he became from the companions and a scourge upon the Jews''.[291]

[291] Bihar Al Anwaar – V 57 The book of creation - Ch 37 H 1 c

باب 38 أنه لم سمي الإنسان إنسانا و المرأة مرأة و النساء نساء و الحواء حواء

CHAPTER 38 – WHY WAS THE HUMAN BEING NAMED AS ‘INSAAN’ (HUMAN), AND THE WOMAN AS ‘IMRA’A’ (WOMAN), AND THE AIR AS ‘HAWA’ (AIR)

1- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُمِّيَ الْإِنْسَانُ إِنْسَاناً لِأَنَّهُ يَنْسَى وَ قَالَ اللَّهُ عَزَّ وَ جَلَ وَ لَقَدْ عَهِدْنا إِلى آدَمَ مِنْ قَبْلُ فَنَسِيَ.

(The book) ‘Al Illal’ – From Ali Bin Ahmad Bin Muhammad Bin Ja’far Al Asady, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah[-asws] having said: ‘The human being is named as ‘Insaan’ (human) because he forgets (Yansy), and Allah[-azwj] Mighty and Majestic Said: ***And We had Covenanted to Adam before, but he forgot, [20:115]***’’.[292]

2- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُمِّيَتِ الْمَرْأَةُ مَرْأَةً لِأَنَّهَا خُلِقَتْ مِنَ الْمَرْءِ يَعْنِي خُلِقَتْ حَوَّاءُ مِنْ آدَمَ.

(The book) ‘Al Illal’ – From Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abdullah Al Kufy, from Musa Bin Imran Al Nakhaie, from his uncle Al Husayn Bin Yazeed Al Nofaly, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah[-asws] having said: ‘The woman has been named as ‘Imra’a’ because she was Created from the man ‘Al-Mar’a’, meaning Hawwa[-as] was Created from Adam[-as]’’.[293]

3- مَعَانِي الْأَخْبَارِ، مُرْسَلًا مَعْنَى الْإِنْسَانِ أَنَّهُ يَنْسَى وَ مَعْنَى النِّسَاءِ أَنَّهُنَّ أُنْسٌ لِلرِّجَالِ وَ مَعْنَى الْمَرْأَةِ أَنَّهَا خُلِقَتْ مِنَ الْمَرْءِ.

(The book) ‘Ma’any Al Akhbaar’ – with an unbroken chain,

‘The meaning of ‘Al-Insaan’ (the human being) is that he forgets (Yansy), and the meaning of the woman (Al-Nisaa) is that they love (Uns) the men, and the meaning of the woman (Al-Imra’a) is that she was Created from the man (Al-Mar’a)’’.[294]

4- الدُّرُّ الْمَنْثُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَلَقَ اللَّهُ آدَمَ مِنْ أَدِيمِ الْأَرْضِ يَوْمَ الْجُمُعَةِ بَعْدَ الْعَصْرِ فَسَمَّاهُ آدَمَ ثُمَّ عَهِدَ إِلَيْهِ فَنَسِيَ فَسَمَّاهُ الْإِنْسَانَ

(The non-Shia) book ‘Al Durr Al Mansour’ – From Ibn Abbas who said,

‘Allah[-azwj] Created Adam[-as] from the crust (Adeym) of the earth on the day of Friday after Al-Asr (late afternoon). He[-azwj] Named him[-as] as ‘Adam’. Then He[-azwj] Covenanted to him[-as], but he[-as] forgot, so He[-azwj] Named him[-as] as ‘Al Insaan’ (the human being)’.

[292] Bihar Al-Anwaar – V 57 The book of creation - Ch 38 H 1
[293] Bihar Al-Anwaar – V 57 The book of creation - Ch 38 H 2
[294] Bihar Al-Anwaar – V 57 The book of creation - Ch 38 H 3

قَالَ ابْنُ عَبَّاسٍ فَبِاللَّهِ مَا غَابَتِ الشَّمْسُ مِنْ ذَلِكَ الْيَوْمِ حَتَّى أُهْبِطَ مِنَ الْجَنَّةِ

Ibn Abbas said, 'By Allah-azwj! The sun did not disappear from that day until he-as was Sent down from the Paradise'.

قَالَ وَ إِنَّمَا سُمِّيَتِ الْمَرْأَةُ مَرْأَةً لِأَنَّهَا خُلِقَتْ مِنَ الْمَرْءِ وَ سُمِّيَتْ حَوَّاءَ لِأَنَّهَا أُمُّ كُلِّ حَيٍ.

He said, 'And rather, the woman was named as 'Imra'a' because she was Created from the man 'Al-Mar'a', and Hawwa-as was named as such because she-as is mother of every living (person)''.[295] (Not a Hadeeth + non-Shia source)

5- الْعِلَلُ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ: كَانَ مَكْثُ آدَمَ فِي الْجَنَّةِ نِصْفَ سَاعَةٍ ثُمَّ أُهْبِطَ إِلَى الْأَرْضِ لِتَمَامِ تِسْعِ سَاعَاتٍ مِنْ يَوْمِ الْجُمُعَةِ وَ ذَلِكَ فِي وَقْتِ صَلَاةِ الْعَصْرِ

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim who said,

'Adam-as had remained in the Paradise for half an hour, then he-as was Sent down to the earth to complete nine hours from the day of Friday, and that was during the time of the Al-Asr Salat'.

قَالَ وَ سُمِّيَتِ الْعَصْرَ لِأَنَّ آدَمَ عُصِرَ بِالْبَلَاءِ

He said, 'And 'Al-Asr' was named because Adam-as was afflicted (Usir) with the calamity'.

قَالَ أَلْقَى اللَّهُ النَّوْمَ عَلَى آدَمَ فَأَخَذَ ضِلْعَهُ الْقَصِيرَ مِنْ جَانِبِهِ الْأَيْسَرِ فَخَلَقَ مِنْهُ حَوَّاءَ فَلَمْ يُؤْذِهِ ذَلِكَ وَ لَوْ آذَاهُ ذَلِكَ مَا عَطَفَ عَلَيْهَا أَبَداً

He said, 'Allah-azwj Cast the sleep unto Adam-as. He-azwj Took the shortest rib from his-as left side and Created Hawwa-as from it. That did not hurt him-as, and if it had hurt him-as, he-as would not have been sympathetic upon her, ever!

فَقَالَ آدَمُ مَا هَذِهِ قَالَ هَذِهِ امْرَأَةٌ لِأَنَّهَا مِنَ الْمَرْءِ خُلِقَتْ قَالَ مَا اسْمُهَا قَالَ حَوَّاءُ لِأَنَّهَا خُلِقَتْ مِنْ شَيْءٍ حَيٍّ

Adam-as said: 'What is this?' He-azwj Said: "This is a woman, because she is Created from the man". He-as said: 'What is her-as name?' He-azwj Said: "Because she-as is Created from something living (Hayy)!"

فَقَالَ ابْنُ عَبَّاسٍ سُمِّيَتْ حَوَّاءَ لِأَنَّهَا أُمُّ كُلِّ حَيٍّ

Ibn Abbas said, 'Hawwa-as was named as such because she-asws is mother of all living (persons)'.

قَالَ جَعْفَرٌ سُمِّينَ النِّسَاءَ لِأُنْسِ آدَمَ بِ حَوَّاءَ حِينَ أُهْبِطَ إِلَى الْأَرْضِ وَ لَمْ يَكُنْ لَهُ أَنَسٌ غَيْرُهَا.

[295] Bihar Al-Anwaar – V 57 The book of creation - Ch 38 H 4

Ja'far said, 'The woman have been named as such (Al Nisaa) because of the love (Uns) of Adam-as with Hawwa-as when he-as descended to the earth and there did not happen to be any love for him-as apart from her-as''.[296] (Not a Hadeeth)

فائدة اعلم أنه قد اتفقت كلمة الملليين من المسلمين و اليهود و النصارى على أن أول البشر هو آدم و أما الآخرون فخالفوا فيه على أقوال أما الفلاسفة فزعموا أنه لا أول لنوع البشر و لا لغيرهم من الأنواع المتوالدة

Benefit – *Know that the words of the millions of Muslims, and the Jews, and the Christians are concurring upon that the first human being, he-as is Adam-as, and as for others, they differ regarding it based upon (various) words. As for the Philosophers, they claim that there is no first for the species of the human beings nor for other, from the various types of reproductions*.

و أما الهند فمن كان منهم على رأي الفلاسفة فهو يوافقهم في ما ذكر و من لم يكن منهم على رأي الفلاسفة و قال بحدوث الأجسام لا يثبت آدم و يقول إن الله تعالى خلق الأفلاك و خلف فيها طباعا محركة لها بذاتها

And as for India, the one from them who was upon the view of the Philosophers, so he agrees with them in what he mentioned, and the one from them who does not happen to be upon the Philosophers and says (believes) that the occurrence of the bodies does not prove Adam-as, and he says that Allah-azwj the Exalted Created the celestial bodies and Left in them the natures moving for it by itself.

فلما تحركت و حشوها أجسام لاستحالة الخلأ و كانت الأجسام على طبيعة واحدة فاختلفت طبائعها بالحركة الفلكية و كان القريب من الفلك أسخن و ألطف و البعيد أبرد و أكثف

When these moved and were filled with the bodies, due to the impossibility of being alone, and the bodies became upon one nature. The difference of their natures was due to the celestial movements, and the one near from the celestial body was hotter and gentler, and the remote were was colder and denser.

ثم اختلطت العناصر و تكونت منها المركبات و مما تكون منه نوع البشر كما يتكون الدود في الفاكهة و اللحم و البق في البطائح و المواضع العفنة

Then the elements mixed, and compounds were formed from them, and from what formed of the human type, just as worms form in fruits and meat, and bugs in lawns and rotten places.

ثم تكون البشر بعضه من بعض بالتوالد و نسي التخليق الأول الذي كان بالتولد و من الممكن أن يقول يتولد بعض البشر في بعض الأراضي القاصية مخلوقة بالتولد و إنما انقطع التولد لأن الطبيعة إذا وجدت للتكون طريقا استغنت عن طريق ثان

Then humans formed from one another by reproduction' - and he forgot the first creation that was by reproduction -, and it is possible to say that some humans are born in some distant lands created by reproduction, and rather, reproduction was interrupted, because if nature found a way to form, it would be dispensed with a second way.

[296] Bihar Al-Anwaar – V 57 The book of creation - Ch 38 H 5

و أما المجوس فلا يعرفون آدم و لا نوحا و لا ساما و لا حاما و لا يافث و أول متكون من البشر عندهم كيومرث و لقبه كوهشاه أي ملك الجبل و قد كان كيومرث في الجبال و منهم من يسميه گلشاه أي ملك الطين لأنه لم يكن حينئذ بشر يملكهم

And as for the Magians, they are neither recognising Adam-as, nor Noah-as, nor Saam-as, nor Haam-as, nor Yaafas-as, and the first human to be in their view is Kyumers, and his title is Kowshah, i.e. a king of the mountain. And Kyumers had been in the mountain. And from them are ones who name him as Ghashah, i.e. king of the clay, because on that day he did not happen to be a human being, ruling them.

و قيل تفسير كيومرث حي ناطق ميت قالوا و كان قد رزق من الحس ما لا يقع عليه بصر حيوان إلا وله و أغمي عليه و يزعمون أن مبدأ تكونه و حدوثه أن يزدان و هو الصانع الأول عندهم

And it is said, the interpretation of Kyumers is living, speaking dead. They said, and he had been given the sense that no animal sight falls on him but him, and it passed out, and they claimed that the principle of its formation and its occurrence is that it grows, and it is the first Maker in their view.

فكر في أمر أهرمن و هو الشيطان عندهم فكرة أوجبت أن عرق جبينه فمسح العرق و رمى به فصارت منه كيومرث و لهم خبط طويل في كيفية تكون أهرمن عن فكرة يزدان أو من إعجابه بنفسه أو من توحشه و بينهم خلاف في قدم أهرمن و حدوثه

Think regarding the matter of 'Ahraman', and he is the Satan-la in their view. And idea they had, that there was the sweat of his-la forehead, so he-la wiped the sweat and threw it, so Kyumer became from it, and for them is lengthy confusion regarding the method of the being of Ahraman, about idea of Yazdan or from his responding himself, or from his loneliness, and between them there is a differing regarding the advent of Ahraman and his occurrence.

ثم اختلفوا في مدة بقاء كيومرث في الوجود فقال الأكثرون ثلاثون سنة و قال الأقلون أربعون سنة و قال قوم منهم إن كيومرث مكث في الجنة التي في السماء ثلاثة آلاف سنة و هي ألف الحمل و ألف الثور و ألف الجوزاء

Then they differed regarding the period of the remaining of Kyumers in the existence. Most of them said thirty years, and the few said forty years, and a group from them said Kyumers remain in the Paradise which is in the sky, for three thousand years, and it is a thousand Aries, and a thousand Taurus, and a thousand Gemini.

ثم أهبط إلى الأرض و كان بها آمنا مطمئنا ثلاثة آلاف سنة أخرى و هي ألف السرطان و ألف الأسد و ألف السنبلة

Then he descended to the earth, and he was safe in it, content, for another three thousand years, and it is a thousand Cancer, and a thousand Libra and a thousand Virgo.

ثم مكث بعد ذلك ثلاثين أو أربعين سنة في حرب و خصام بينه و بين أهرمن حتى هلك و اختلفوا في كيفية هلاكه مع اتفاقهم على أنه هلك قتلا فالأكثرون قالوا إنه قتل ابنا لأهرمن يسمى جزوذة فاستغاث أهرمن منه إلى يزدان فلم يجد بدا من أن يقاصه حفظا للعهود التي كانت بينه و بين أهرمن فقتله بابن أهرمن

Then he remain after that for thirty or forty years in war, and dispute between him and Ahraman, until he died. And they are differing in the method of his death along with their

concurrence upon the he died being killed. Most of them said he killed a son of Ahraman named as Jazuza. Ahraman sought help from him to Yazdan, but he could not find an escape from breaking him to preserve the covenant, which was between him and Ahraman, so he killed him for the son of Ahraman.

و قال قوم بل قتله أهرمن في صراع كان بينه و بين أهرمن و ذكروا في كيفيته أن كيومرث كان هو القاهر لأهرمن في بادئ الحال و أنه ركبه و جعل يطوف به في العالم إلى أن سأله أهرمن عن أي الأشياء أخوف و أهولها عنده

And a group said, but Ahraman killed him during a wrestle which took place between him and Ahraman, and they mention in its method that Kyumers had subdued Ahraman in the beginning of the situation, and he rode him and went on to circle with him in the world until Ahraman asked him about the things which were frightening and terrifying in his view.

فقال له باب جهنم فلما بلغ به أهرمن إليها جمح به حتى سقط من فوقه و لم يستمسك فعلاه و سأله عن أي الجهات يبتدئ به في الأكل فقال له من جهة الرجل لأكون ناظرا حسن العالم مدة ما

He said to him, 'A door of Hell'. When Ahraman reached with him to it, strained with him until he fell from above him and could not hold on. He went on top and asked him about the directions he would begin with in the eating. He said to him 'From a side of the man so I would be a beholder of the beauty of the world for a period'.

فابتدأه أهرمن فأكله من عند رأسه فبلغ إلى موضع الخصي و أوعية المني من الصلب فقطر من كيومرث قطرتا نطفة على الأرض فنبت منهما ريباستان في جبل بإصطخر

Ahraman initiated by eating him from his head. He reached to the place of the eunuchs and container of the semen from the loins. Two drops of semen dropped from Kyumers upon the ground. Raybastan grew in the mountain of Istakhar.

ثم ظهرت على تينك الريباستين الأعضاء البشرية في أول الشهر التاسع و تمت أجزاؤه فتصور منهما بشران ذكر و أنثى و هما ميشا و ميشانة و هما بمنزلة آدم و حواء عند المليين و يسميهما مجوس خوارزم مرد و مردانه و زعموا أنهما مكثا خمسين سنة مستغنيين عن الطعام و الشراب منعمين غير متأذيين بشيء حتى ظهر لهما أهرمن في صورة شيخ كبير

Then there appeared upon the ribs of Al-Raybastan, the human limbs, in the first nine months, and their body parts were completed. Two humans were imaged from these, a male and a female, and they are 'Meesha' and 'Meyshana', and these two are at the status of Adam-as and Hawwa-as in the view of millions, and the Magians of Khawarizm name them as 'Mard' and 'Mardanah', and they claim that they remained for fifty years being needless of the food and the drink, enjoying nor being harmed by anything, until Ahraman appeared to them in the image of an old man.

فحملهما على تناول فواكه الأشجار و أكل منها و هما يبصرانه شيخا فعاد شابا فأكلا منها حينئذ فوقعا في البلايا و ظهر فيهما الحرص حتى تزاوجا و ولد لهما ولد فأكلاه حرصا

He carried them upon takin the fruit of the trees and eating from these, and they were seeing him as an old man. He returned as a youth. So they both ate from it on that day, they fell into

the calamities, and the greed appeared in them until they got married and son was born for them, but greed consumed him.

ثم ألقى الله تعالى في قلوبهما رأفة فولد بعد ذلك ستة أبطن كل بطن ذكر و أنثى و أسماؤهم في كتاب زردشت معروفة ثم كان البطن السابع سيامك و فرواك فتزاوجا فولد لهما الملك المعروف الذي لم يعرف قبله ملك و هو هوشنج و هو الذي خلف جده كيومرث و عقد التاج و جلس على السرير و بنى مدينتين بابل و السوس.

Then Allah-azwj the Exalted Cast in kindness in their hearts. There were born for them after that, six pregnancies, a male and a female, and their names in the book of Zardasht are well-known. Then the seventh pregnancy happened, Seemak and Faraouk. They married, and there was born for them king famous king who no king was known before him, and he is Howshanj, and he is the one replaced his grand-fathers Kyumers, and tied the crown, and sat upon the throne, and built two cities – Babel and Al Sous'.

أقول هذه هي الخرافات التي ذكروها و الآيات و الأخبار ناطقة بما هو الحق المبين و بطل أقوال الفرق المضلين.

I (Majlisi) am saying, 'These are myths which they have mentioned, and the Verses and the Ahadeeth a speaking with what is the clear truth, and invalidates the words of the straying sects'.

باب 39 فضل الإنسان و تفضيله على الملك و بعض جوامع أحواله

CHAPTER 39 – MERIT OF THE HUMAN BEING, AND HIS MERIT UPON THE ANGELS, AND SOME SUMMARY OF HIS SITUATIONS

الآيات

The Verses –

البقرة وَ إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جاعِلٌ فِي الْأَرْضِ خَلِيفَةً إلى قوله سبحانه وَ كانَ مِنَ الْكافِرِينَ

(Surah) 'Baqrah - ***And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30]*** – up to Words of the Glorious: ***and he was from the unbelievers [2:34]***.

الأنعام وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ واحِدَةٍ فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآياتِ لِقَوْمٍ يَفْقَهُونَ

(Surah) Al Anaam - ***And He is the One Who Produced you from one soul, so there is a (permanent) stable one and a (temporarily) deposited one. We have Detailed the Signs for a people who are understanding [6:98]***.

الحجر وَ لَقَدْ خَلَقْنَا الْإِنْسانَ مِنْ صَلْصالٍ مِنْ حَمَإٍ مَسْنُونٍ

(Surah) Al Hijr - ***And We have Created the human being from clay of matured mud, altered [15:26]***.

الإسراء وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ وَ فَضَّلْناهُمْ عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا

(Surah) Al-Asra - ***And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things, and We Preferred them over most of the ones We Created, with a Preference [17:70]***.

الأنبياء خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ

(Surah) 'Al Anbiya' - ***The human being is Created of hasty (temperament); [21:37]***.

الفرقان وَ هُوَ الَّذِي خَلَقَ مِنَ الْماءِ بَشَراً فَجَعَلَهُ نَسَباً وَ صِهْراً وَ كانَ رَبُّكَ قَدِيراً

(Surah) Al Furqan - ***And He it is Who Created a person from the water, so He Made for him relationships of lineage and marriage; and your Lord was always Powerful [25:54]***.

الروم اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفاً وَ شَيْبَةً يَخْلُقُ ما يَشاءُ وَ هُوَ الْعَلِيمُ الْقَدِيرُ

(Surah) Al Roum - ***Allah is the One Who Created you from (a state of) weakness, then He Made strength to be from after weakness, then He Makes weakness and grey hair to be from after strength. He Creates whatever He so Desires to, and He is the Knower, the Powerful [30:54]***.

الأحزاب إِنَّا عَرَضْنَا الْأَمانَةَ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَ أَشْفَقْنَ مِنْها وَ حَمَلَهَا الْإِنْسانُ إِنَّهُ كانَ ظَلُوماً جَهُولًا

(Surah) Al Ahzaab - ***Surely, We Presented the Entrustment to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; he was unjust, ignorant [33:72]***.

لِيُعَذِّبَ اللَّهُ الْمُنافِقِينَ وَ الْمُنافِقاتِ وَ الْمُشْرِكِينَ وَ الْمُشْرِكاتِ وَ يَتُوبَ اللَّهُ عَلَى الْمُؤْمِنِينَ وَ الْمُؤْمِناتِ وَ كانَ اللَّهُ غَفُوراً رَحِيماً

So Allah will Punish the hypocritical men and the hypocritical women and the polytheist men and the polytheist women, and Allah will Turn (mercifully) to the Momineen and the Mominaat, and Allah was always Forgiving, Merciful [33:73].

فاطر وَ مِنَ النَّاسِ وَ الدَّوَابِّ وَ الْأَنْعامِ مُخْتَلِفٌ أَلْوانُهُ كَذلِكَ

(Surah) Fatir - ***And from the people, and beasts and cattle are various species of it, similar to that. [35:28]***.

يس سُبْحانَ الَّذِي خَلَقَ الْأَزْواجَ كُلَّها مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَ مِمَّا لا يَعْلَمُونَ

(Surah) Yaseen - ***Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36]***.

الصافات إِنَّا خَلَقْناهُمْ مِنْ طِينٍ لازِبٍ

(Surah) Al Saafaat - ***So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]***.

الزمر خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ ثُمَّ جَعَلَ مِنْها زَوْجَها

(Surah) Al Zumar - ***He Created you from a single soul, then Made its pair from it, [39:6]***.

المؤمن وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَ رَزَقَكُمْ مِنَ الطَّيِّباتِ

(Surah) Al Momin - ***and Fashioned you, so excellent is your image, and Sustained you from the good things. [40:64]***.

الرحمن خَلَقَ الْإِنْسانَ عَلَّمَهُ الْبَيانَ

(Surah) Al Rahman - ***Created the human being [55:3] Taught him the clarification [55:4]***.

و قال تعالى خَلَقَ الْإِنْسانَ مِنْ صَلْصالٍ كَالْفَخَّارِ

And the Exalted Said: ***He Created the human being from clay like the pottery [55:14]***.

التغابن هُوَ الَّذِي خَلَقَكُمْ فَمِنْكُمْ كافِرٌ وَ مِنْكُمْ مُؤْمِنٌ وَ اللَّهُ بِما تَعْمَلُونَ بَصِيرٌ

(Surah) Al Taghabun - ***He is the One Who Created you all, so from you is a Kafir and from you is a Momin, and Allah Sees what you are doing [64:2]***.

البلد لا أُقْسِمُ بِهذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهذَا الْبَلَدِ وَ والِدٍ وَ ما وَلَدَ لَقَدْ خَلَقْنَا الْإِنْسانَ فِي كَبَدٍ أَ يَحْسَبُ أَنْ لَنْ يَقْدِرَ عَلَيْهِ أَحَدٌ يَقُولُ أَهْلَكْتُ مالًا لُبَداً أَ يَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدٌ أَ لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَ لِساناً وَ شَفَتَيْنِ وَ هَدَيْناهُ النَّجْدَيْنِ

(Surah) Al Balad - ***No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3] We have Created the human being in suffering [90:4] Does he reckon that no one will ever be able upon him? [90:5] He is saying, 'I have destroyed abundant wealth' [90:6] Does he reckon that no one sees him? [90:7] Have We not Made two eyes for him, [90:8] And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10]***.

التين لَقَدْ خَلَقْنَا الْإِنْسانَ فِي أَحْسَنِ تَقْوِيمٍ ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ

(Surah) Al Teen - ***We have Created the human being in an excellent form [95:4] Then We Returned him (to be) as lowest of the low [95:5]***.

العلق اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسانَ مِنْ عَلَقٍ اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسانَ ما لَمْ يَعْلَمْ

(Surah) Al Alaq - ***Read in the Name of your Lord Who Created! [96:1] He Created the human being from a clot [96:2] Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5]***.

تفسير

(Forbidden) Tafseer (opinionated)

وَ إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ هذه الآيات مما استدل به على تفضيل الإنسان على الملائكة و سيأتي وجه الاستدلال بها

And when your Lord said to the Angels: [2:30] – These Verses are from what evidence with upon the merit of the human being over the Angels, and I shall be coming with an aspect of the evidence with it.

مِنْ نَفْسٍ واحِدَةٍ أي من آدم عليه السلام لأن الله تعالى خلقنا منه جميعا و خلق حواء من فضل طينته أو من ضلع من أضلاعه و من علينا بهذا لأن الناس إذا رجعوا إلى أصل واحد كانوا أقرب إلى التألف

He Created you from a single soul [39:6] – i.e., from Adam[-as], because Allah[-azwj] the exalted Created us all from him[-as] and Created Hawwa[-as] from the remnants of his[-as] clay, or from a rib from his[-as] ribs, and Conferred upon us with this, because the people, when they return to the one origin, they would be closer to the composition.

فَمُسْتَقَرٌّ وَ مُسْتَوْدَعٌ أي مستقر في الرحم إلى أن يولد و مستودع في القبر أو مستقر في بطون الأمهات و مستودع في الأصلاب أو مستقر على ظهر الأرض في الدنيا و مستودع عند الله في الآخرة أو مستقرها أيام حياتها و مستودعها حيث يموت و حيث يبعث أو مستقر في القبر و مستودع في الدنيا أو مستقر فيه الإيمان و مستودع يسلب منه كما ورد في الخبر.

so there is a (permanent) stable one and a (temporarily) deposited one. [6:98] – i.e., stable in the womb until he is born, and deposited in the grave, or stable in the bellies of the mothers and deposited in the loins, or stable upon the surface of the earth in the world and deposited in the Presence of Allah-azwj in the Hereafter, or stabilised him the days of his life and deposited it whereby he would be dying, and whereby he would be Resurrected, or stable in the grave and deposited in the world, or stable in the Eman and deposited stripped from him, just as has been referred in the Hadeeth.

مِنْ صَلْصالٍ أي طين يابس يصلصل أي يصوت إذا نقر و قيل من صلصل إذا نتن تضعيف صل مِنْ حَمَإٍ من طين تغير و اسود من طول مجاورة الماء مَسْنُونٍ أي مصور من سنة الوجه أو مصبوب ليبيس أو مصور كالجواهر المذابة تصب في القوالب من السن و هو الصب كأنه أفرغ الحمأ

from clay [55:14] – i.e. dry clay, hardened, i.e. makes a sound when clicked. And it is said, from clay when it stinks, weak. ***from clay altered [15:26]*** – changed and blackened from the length of being in the vicinity of water ***altered [15:26]*** – i.e. imaged from the way of the face, or moulded to dry, or fashioned like the melted jewellery poured into the mould from the blade, and it is the casting as if it is the sludge.

فصور منها تمثال إنسان أجوف فيبس حتى نقر و صلصل ثم غير ذلك طورا بعد طور حتى سواه و نفخ فيه من روحه أو منتن من سننت الحجر على الحجر إذا حككته به فإن ما يسيل منهما يكون منتنا يسمى سنين.

So a statue of a hollow human being was formed from it, and it stiffened until it pecked and clinked, then Changed it step by step until He-azwj Changed it and Breathed into it from His-azwj Spirit, or a stench from the teeth of stone on the stone if you rub it with it, then what flows from them becomes stench called years.

وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ قال الرازي اعلم أن الإنسان جوهر مركب من النفس و البدن فالنفس الإنسانية أشرف النفوس الموجودة في العالم السفلى لأن النفس النباتية قواها الأصلية ثلاثة و هي الاغتذاء و النمو و التوليد و النفس الحيوانية لها قوتان أخريان الحاسة و المحركة بالاختيار

And We have Honoured the Children of Adam, [17:70] – Al Razy said, 'Know that the human being is a composite substance of the soul and the body, for the human soul is the most honourable soul in the lower world because the plant soul has three primary faculties, which are nourishment, growth, and generation, and the animal soul has two other faculties, the sense and the movement by choice.

ثم إن النفس الإنسانية مختصة بقوة أخرى و هي القوة العاقلة المدركة لحقائق الأشياء كما هي و هي التي يتجلى فيها نور معرفة الله و يشرق فيها ضوء كبريائه و هو الذي يطلع على أسرار عالمي الخلق و الأمر و يحيط بأقسام مخلوقات الله من الأرواح و الأجسام كما هي

Moreover, the human soul is specialized in another force, which is the rational force that perceives the realities of things as they are, and it is in it that the light of knowledge of Allah-azwj is manifested and the light of His-azwj Greatness shines in it, and it is which reveals the realities of things just as they are, and it is in which flashes the light of the recognition of

Allah-azwj, and the illumination of His-azwj Greatness shines in it, and it is which notifies upon the secrets of worlds of creation, and the Commands, and surround the types of creatures of Allah-azwj, from the souls and the bodies, just as they are.

و هذه القوة من سنخ الجواهر القدسية و الأرواح المجردة الإلهية فهذه القوة لا نسبة لها في الشرف و الفضل إلى تلك القوى الخمسة النباتية و الحيوانية و إذا كان الأمر كذلك ظهر أن النفس الإنسانية أشرف النفوس الموجودة في هذا العالم و أما بيان أن البدن الإنساني أشرف أجسام هذا العالم فالمفسرون ذكروا أشياء.

And this power is from the root of divine essences and pure divine souls. This power has no relation to honour and credit to those five plant and animal powers, and if this is the case, it appears that the human soul is the most honourable soul in this world. And as for the explanation of the human body, it is the noblest of the bodies of this world. The interpreters have mentioned (various) things.

أحدها روى ميمون بن مهران عن ابن عباس في قوله وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ قال كل شيء يأكل بفيه إلا ابن آدم فإنه يأكل بيديه.

One of these is that it is reported by Maymoun Bin Mihran, from Ibn Abbas regarding His-azwj Words: ***And We have Honoured the Children of Adam, [17:70]***. He said, 'All things eat with their mouths except the son of Adam-as, he eats with his hands'.

عن الرشيد أنه أحضرت الأطعمة عنده فدعا بالملاعق و عنده أبو يوسف فقال له جاء في تفسير قوله تعالى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ و جعلنا لهم أصابع يأكلون بها فأحضرت الملاعق فردها و أكل بأصابعه.

From Al-Rasheed, the meal was brought in his presence, so he called for the spoons, and with him was Abu Yusuf. He said to him, 'It has come in the interpretation of Words of the Exalted: ***And We have Honoured the Children of Adam, [17:70]***, and We-azwj have Made fingers for them to be eating with'. The spoons were presented, but he returned them and ate with his fingers.

و ثانيها قال الضحاك بالنطق و التميز و تحقيق الكلام أن من عرف شيئا فإما أن يعجز عن تعريف غيره كونه عارفا بذلك الشيء أو يقدر على هذا التعريف أما القسم الأول فهو جملة حال الحيوان سوى الإنسان فإنه إذا حصل في باطنها ألم أو لذة فإنها تعجز عن تعريف غيرها تلك الأحوال تعريفا تاما وافيا

And it's second, Al-Zahak said for the speaking and the distinction and research talk, 'One who recognises something, so he is either unable from knowing something else being a know of that thing, or he is able upon knowing this. As for the first tyre, it is a summary of the situation of the animals besides the human being, for when a pain arrives in its inside, or pleasure, it is unable from knowing anything other than that situation, knowing complete, fully.

و أما القسم الثاني فهو الإنسان فإنه يمكنه تعريف غيره كل ما عرفه و وقف عليه و أحاط به فكونه قادرا على هذا النوع من التعريف هو المراد بكونه ناطقا

And as for the second type, it the human being, for he is able to know other than all what he knows, and he pauses upon it and encompasses with it. His being able upon this type from the knowing, it is the intended with his being a speaker.

و بهذا البيان يظهر أن الإنسان الأخرس داخل في هذا الوصف لأنه و إن عجز عن تعريف غيره ما في قلبه بطريق اللسان فإنه يمكنه ذلك بطريق الإشارة و بطريق الكتابة و غيرهما و لا يدخل فيه الببغاء لأنه و إن قدر على تعريفات قليلة فلا قدرة له على تعريف جميع الأحوال على سبيل الكمال و التمام.

And by this explanation, it appears that the mute human being is included in this description, because he, and even if he is unable to define to another what is in his heart by means of the tongue, he can do so by means of pointing, by means of writing and other things, and parrots do not enter into it, because even if he is able to define a few, he is not able to define all conditions as perfect and complete.

و ثالثها قال عطاء بامتداد القامة و اعلم أن هذا الكلام غير تمام لأن الأشجار أطول قامة من الإنسان بل ينبغي أن يشرط فيه شرط و هو طول القامة مع استكمال القوة العقلية و القوة الحسية و الحركية.

And it's third, Ata'a said with extended stature, 'And know that this talk is incomplete, because the trees are of a taller stature than the human beings, but it is befitting that one stipulates a condition regarding it, and it is of a tall stature along with the complete intellectual strength, and the sensory strength and the movement'.

و رابعها قال يمان بحسن الصورة و الدليل عليه قوله تعالى وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ و لما ذكر الله تعالى خلقه الإنسان قال فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ و قال صِبْغَةَ اللَّهِ وَ مَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

And it's fourth, Yaman said about the beautiful image, 'And the evidence upon it is the Words of the Exalted: ***and Fashioned you, so excellent is your image, [40:64]***, and when Allah-azwj the Exalted Mentioned the Creation of the human beings, He-azwj Said: ***So Blessed is Allah, the best of the Creators [23:14]***, and Said: ***A Dyeing of Allah; and who is better than Allah in dyeing? [2:138]***.

و إن شئت فتأمل عضوا واحدا من أعضاء الإنسان و هو العين فخلق الحدقة سوداء ثم أحاط بذلك السواد بياض العين ثم أحاط بذلك البياض سواد الأشفار ثم أحاط بذلك السواد بياض الأجفان ثم خلق فوق بياض الجفن سواد الحاجبين ثم خلق فوق ذلك السواد بياض الجبهة ثم خلق فوق الجبهة سواد الشعر و ليكن هذا المثال الواحد أنموذجا لك في هذا الباب.

And if you wish, then consider one of the human organs, which is the eye, then He-azwj Created the pupil black, then the blackness surrounds the white of the eye, then the whiteness surrounds the black of the labia, then the blackness surrounds the whites of the eyelids. Then He-azwj Created above the whiteness of the eyelid the blackness of the eyebrows, then He-azwj Created above that blackness the whiteness of the forehead, then He-azwj Created above the forehead the blackness of the hair, and let this one example be a model for you in this subject.

و خامسها قال بعضهم من كرامات الآدمي أن آتاه الله الخط و تحقيق الكلام في هذا الباب أن العلم الذي يقدر الإنسان الواحد على استنباطه يكون قليلا أما إذا استنبط الإنسان علما و أودعه في الكتاب و جاء الإنسان الثاني و استعان بهذا الكتاب و ضم إليه من عند نفسه أشياء أخرى

And it's fifth, one of them said, 'Among the dignity of the human being is that Allah-azwj has Given him the calligraphy, and the realisation of speech in this section is that the knowledge that one person is able to derive is little. But if a person deduces knowledge and deposits it in the book, the second person comes and seeks help from this book and combines with it other things from himself.

ثم لا يزالون يتعاقبون و ضم كل متأخر مباحث كثيرة إلى علوم المتقدمين كثرت العلوم و قويت الفضائل و المعارف و انتهت المباحث العقلية و المطالب الشرعية أقصى الغايات و أكمل النهايات و معلوم أن هذا الباب لا يتأتى إلا بواسطة الخط و الكتب و لهذه الفضيلة الكاملة

Then they continue successively, and each latter one included many topics in the sciences of the forerunners, the sciences increased, the virtues and knowledge became strong, and the rational investigations and the legal demands were completed to the most extreme and the most complete of the ends.

قال تعالى اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسانَ ما لَمْ يَعْلَمْ

The Exalted Said: ***Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4] Taught the human being what he did not know [96:5]***.

و سادسها أن أجسام هذا العالم إما البسائط و إما المركبات أما البسائط فهي الأرض و الماء و الهواء و النار و الإنسان ينتفع بكل هذه الأربعة أما الأرض فهي لنا كالأم الحاضنة قال تعالى مِنْها خَلَقْناكُمْ وَ فِيها نُعِيدُكُمْ وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى

And the sixth is that the bodies of this world are either simple or compound structures. As for simple things, they are earth, water, air, fire, and man benefits from all these four. As for the earth, it is for us like a nurturing mother. The Exalted Said: ***From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]***.

و قد سماه الله تعالى بأسماء بالنسبة إلينا و هي الفراش و المهاد و المهد

And Allah-azwj the Exalted has Named it with name with the attributions to us, and it is the bed, and the cradle, and the cot, and the cradle.

و أما الماء فانتفاعنا في الشرب و الزراعة و الحراسة ظاهر و أيضا سخر البحر لنأكل لحما طريا و نستخرج منه حلية نلبسها و نرى الفلك مواخر

As for water, our benefit in drinking, farming, and guarding is apparent, and also the subjugation of the sea so that we can eat fresh meat and extract from it ornaments to wear and see the ships sailing through.

و أما الهواء فهو مادة حياتنا و لو لا هبوب الرياح لاستولى النتن على هذه المعمورة

And as for the air, it is a substance of our lives, and had the winds not blown, the stench would have taken over this world.

و أما النار فبها طبخ الأغذية و الأشربة و نضجها و هي قائمة مقام الشمس و القمر في الليالي المظلمة و هي الدافعة لضرر البرد

And as for the fire, by it the foodstuff and the drinks are cooked ripened, and it stands in place of the sun and the moon during the dark nights, and it is a repellent of the harm of the cold.

و أما المركبات فهي إما الآثار العلوية و إما المعادن و إما النبات و إما الحيوان و الإنسان كالمستولي على كل هذه الأقسام و المنتفع بها و المستسخر لكل أقسامها

As for the compounds, they are either the upper effects, or minerals, or plants, or animals and humans, like the one who controls all these sections, benefits from them, and subjugates them to all of their sections.

فهذا العالم بأسرها جرى مجرى قرية معمورة و خان مغلة و جميع منافعها و مصالحها مصروفة إلى الإنسان و الإنسان فيه كالرئيس المخدوم و الملك المطاع و سائر الحيوانات بالنسبة إليه كالعبيد و كل ذلك يدل على كونه مخصوصا من عند الله بمزيد التكريم و التفضيل.

So this entire world is the course of a built-up town and the inn of the Hereafter, and all its benefits and interests are entrusted to the human being, and the human being in it is like a serviced chief and an obedient king, and the rest of the animals in relation to him are like slaves. And all that evidences upon his being specialised from the Presence of Allah-azwj with additional honours and the preferences.

و سابعها أن المخلوقات تنقسم إلى أربعة أقسام إلى ما حصلت له هذه القوة العقلية الحكمية و لم تحصل له القوة الشهوانية و هم الملائكة و إلى ما يكون بالعكس و هم البهائم و إلى ما خلا عن القسمين و هو النبات و الجمادات و إلى ما حصل النوعان فيه و هو الإنسان

And it's seventh is that the creation can be divided into four categories – to what results for him this wise intellectual strength and does not result for him the strength for the lustful desires, and they are the Angels; and to what happens to be the opposite, and they are the animals; and to what is devoid of the two categories, and these are the vegetations and the inanimate objects; and to what results in the two types in it, and he is the human being.

و لا شك أن الإنسان لكونه مستجمعا للقوة العقلية القدسية و القوة الشهوانية البهيمية و الغضبية السبعية يكون أفضل من البهيمة و السبع و لا شك أيضا أنه أفضل من الأجسام الخالية عن القوتين مثل النبات و المعادن و الجمادات

And there is no doubt that the human being, for his being a collection of the strengths, the intellectual and the holiness, and the strength of the animalistic desires and the animalistic anger, is superior than the animals and the wild animals, and there is no doubt as well, he is superior than the bodies empty from the two strengths, like the vegetation and the minerals and the inanimate objects.

و إذا ثبت ذلك ظهر أن الله تعالى فضل الإنسان على أكثر أقسام المخلوقات بقي هاهنا بحث في أن الملك أفضل من البشر و المعنى أن الجوهر البسيط الموصوف بالقوة العقلية القدسية المحضة أفضل من البشر المستجمع لهاتين القوتين و ذلك بحث آخر.

And when that is proven, it is apparent that Allah-azwj the Exalted has Merited the human being over most of the categories of the created beings. There remains over here the discussion regarding that the Angel is superior than the humans, and the meaning is that the simple essence described by the intellectual strength, the pure holiness, is superior than the human beings, being a gathering of these two strengths, and that is another discussion.

و ثامنها الموجود إما أن يكون أزليا و أبديا معا و هو الله سبحانه و إما أن لا يكون أزليا و لا أبديا و هو عالم الدنيا مع كل ما فيه من المعادن و النبات و الحيوان

And it's eighth is the existence. Either it happens to be anciently eternal and for ever together, and He-azwj is Allah-azwj the Glorious, and either it neither happens to be anciently eternal nor

forever, and it is the world along with all what is in it from the minerals, and the vegetation, and the animals.

و هذا أخس الأقسام و إما أن يكون أزليا و لا يكون أبديا و هذا ممتنع الوجود لأن ما ثبت قدمه امتنع عدمه و إما أن لا يكون أزليا و لكنه يكون أبديا و هو الإنسان و الملك و لا شك أن هذا القسم أشرف من القسم الثاني و الثالث و ذلك يقتضي كون الإنسان أشرف من أكثر المخلوقات.

And this is the lowest of the categories, or it is either anciently eternal and not for ever, and this is impossible to exist, because what it's ancientness has been proven its non-existence is impossible, or it is not anciently eternal, but it happen to be forever, and it is man and Angel. Undoubtedly, this category is more honourable than the second and third categories. This requires the human being to be nobler than most of the created beings.

و تاسعها العالم العلوي أشرف من العالم السفلى و روح الإنسان من جنس الأرواح العلوية و الجواهر القدسية و ليس في موجودات العالم السفلى شيء حصل من العالم العلوي إلا الإنسان فوجب كون الإنسان أشرف موجودات العالم السفلي.

And it's ninth is that the upper world is nobler than the lower world, and the soul of the human being is from the species of the upper souls and the Holy essences, and there isn't anything in the lower world in existence resulting from the upper world except the human being. So it obliges the human being to be the noblest of the existences of the lower world.

و عاشرها أشرف الموجودات هو الله تعالى و إذا كان كذلك فكل موجود كان قربه من الله أتم وجب أن يكون أشرف لكن أقرب موجودات هذا العالم من الله تعالى هو الإنسان بسبب أن قلبه مستنير بمعرفة الله و لسانه مشرف بذكر الله و جوارحه و أعضاؤه مكرمة بطاعة الله

And it's tenth is the noblest of the existences, and He-azwj is Allah-azwj the Exalted. And when it was like that, so all existences, the nearest it is from Allah-azwj would oblige that it would be nobler due to its being closest of the existences of this world from Allah-azwj that Exalted. He is the human being by the cause that his heart is radiant with the recognition of Allah-azwj and his tongue is ennobled with the Mention of Allah-azwj, and his limbs and his body part are honoured with the obedience of Allah-azwj.

فوجب الجزم بأن أشرف موجودات هذا العالم السفلي هو الإنسان و لما ثبت أن الإنسان موجود ممكن لذاته لا يوجد إلا بإيجاد الواجب لذاته ثبت أن كلما حصل للإنسان من المراتب العالية و الصفات الشريفة فهي إنما حصلت بإحسان الله و إنعامه

It obliges the certainty that the noblest of the existences of this lower world, he is the human being, and when it is proven that the human being exists, it is possible for his self that he does not exist except by finding the necessary existence. It proves that all what is achieved for the human being, from the high ranks and the noble attributes, so these are rather obtained by the Favour of Allah-azwj and His-azwj Conferment.

فلهذا المعنى قال تعالى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ و من تمام كرامته على الله أنه لما خلقه في أول الأمر وصف نفسه بأنه أكرم فقال اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسانَ مِنْ عَلَقٍ اقْرَأْ وَ رَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ

So, for this meaning the Exalted Said: ***And We have Honoured the Children of Adam, [17:70]***. And from the complete of his honours unto Allah-azwj is that when He-azwj Created him in the beginning of the matter, Described Himself-azwj as being the most Benevolent. He-azwj Said:

‘***Read in the Name of your Lord Who Created! [96:1] He Created the human being from a clot [96:2] Read, by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4]***.

و وصف نفسه بالتكريم عند تربية الإنسان فقال وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ

And He-azwj Described Himself-azwj with the Benevolence during the nourishment of the human being. He-saww Said: ***And We have Honoured the Children of Adam, [17:70]***.

و وصف نفسه بالكرم في آخر الأحوال الإنسان فقال يا أَيُّهَا الْإِنْسانُ ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ و هذا يدل على أنه لا نهاية لكرم الله تعالى و تفضله و إحسانه مع الإنسان.

And He-azwj Himself-azwj with the Benevolence regarding the end situations of the human beings. He-azwj Said: ***O you, the human being! What deceived you with your Lord, the Benevolent? [82:6]***. And this evidences upon that there is no end-point to the Benevolence of Allah-azwj the Exalted and His-azwj Preference, and His-azwj Favours with the human being.

الحادي عشر قال بعضهم هذا التكريم معناه أنه تعالى خلق آدم بيده و خلق غيره بطريق كن فيكون و من كان مخلوقا بيدي الله كانت العناية به أتم فكان أكرم و أكمل و لما جعلنا من أولاده وجب كون بني آدم أكرم و أكمل.

The eleventh, one of them said, ‘This Benevolence, it’s meaning is that the Exalted Created Adam-as by His-azwj Hand, and He-azwj Created others by the way of (Saying): “Be! And it came into being!” And the one who was Created by the Hand of Allah-azwj, the Care with him would be more complete. So the most honourable and perfect, and due to what He-azwj Made from his children obliging the being children of Adam-as, would be the most honoured and the most perfect.

وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ قال ابن عباس في البر على الخيل و البغال و الحمير و الإبل و في البحر على السفن

and We Carry them in the land and the sea, [17:70] – Ibn Abbas said, ‘In the land upon the horses, and the mules, and the donkeys, and the camels, and in the sea upon the ships’.

و هذا أيضا من مؤكدات التكريم المذكور أولا لأنه تعالى سخر هذه الدواب له حتى يركبها و يحمل عليها و يغزو و يقاتل و يذب عن نفسه و كذلك تسخير الله تعالى المياه و السفن و غيرها ليركبها و ينقل عليها و يتكسب بها بما يختص به ابن آدم كل ذلك مما يدل على أن الإنسان في هذا العالم كالرئيس المتبوع و الملك المطاع.

And this as well is one of the affirmations of the Benevolence mentioned first, because Allah-azwj the Exalted has subjected these animals to Him-azwj so that he can ride them, carry them, invade, fight, and sacrifice for himself. Likewise, Allah-azwj the Exalted subjugates water, ships, and other things to ride them, transports on them, and earns by them what belongs all the children of Adam-as. This indicates that the human being in this world is like a leader who is followed and a king who is obeyed.

وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ و ذلك لأن الأغذية إما حيوانية و إما إنسانية و كلا القسمين فإن الإنسان إنما يغتذي بألطف أنواعها و أشرف أقسامها بعد التنقية التامة و الطبخ الكامل و النضج البالغ و ذلك مما لا يصلح إلا للإنسان

and We Sustain them of the good things, [17:70] – and that is because the food is either animal or human and both types, for man is nourished by the gentlest of its types and the most honourable of its parts, after complete purification, complete cooking and mature maturity, and that is what is only suitable for human being.

وَ فَضَّلْناهُمْ الفرق بين التفضيل و التكريم أنه تعالى فضل الإنسان على سائر الحيوانات بأمور خلقية طبيعية ذاتية مثل العقل و النطق و الخط و الصورة الحسنة و القامة المديدة ثم إنه تعالى عرضه بواسطة ذلك العقل و الفهم لاكتساب العقائد الحقة و الأخلاق الفاضلة فالأول هو التكريم و الثاني هو التفضيل.

and We Preferred them [17:70] – the difference between the preference and the benevolence is that the Exalted Preferred the human being over rest of the animals by the creative matters, nature of his self, like the intellect, and the talking, and the writing, and the beautiful face, and the extended stature. Then the Exalted Presented it by means of that, the intellect and the understanding for attaining the real beliefs and the meritorious manners. So, the first, it is the benevolence, and the second, it is the preference.

عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا لم يقل و فضلناهم على الكل فهذا يدل على أنه حصل في مخلوقات الله تعالى شيء لا يكون الإنسان مفضلا عليه و كل من أثبت هذا القسم قال إنه هو الملائكة

over most of the ones We Created, with a Preference [17:70] – He[-azwj] did not Say: "And We[-azwj] Preferred them over all". So this evidence upon that the result among the creations of Allah[-azwj] the Exalted, there is something the human being cannot be preferred upon, and everyone who affirms this type, said, 'It is the Angels'.

فلزم القول بأن الملك أفضل من الإنسان و هذا القول مذهب ابن عباس و اختيار الزجاج على ما رواه الواحدي في البسيط.

It necessitates the word than the Angel is superior than the human being, and this word is a doctrine of Ibn Abbas, and Al-Zajaj chose over what was reported by Al-Wahidy in 'Al Baseet'.

و اعلم أن هذا الكلام مشتمل على بحثين أحدهما أن الأنبياء أفضل أم الملائكة و قد سبق القول فيه في سورة البقرة. و الثاني أن عوام الملائكة و عوام المؤمنين أيهما أفضل منهم من قال بتفضيل المؤمنين على الملائكة

And know that this speech is inclusive upon two discussion. One of these is that, are the Prophets[-as] superior or the Angels? And the word has preceded regarding it in Surah Baqarah. And the second is that the generality of the Angels and generality of the Momineen, which of them is superior? One who says (believes) in the merits of the Momineen over the Angels.

و احتجوا عليه بما روي عن زيد بن أسلم أنه قال قالت الملائكة ربنا إنك أعطيت بني آدم دنيا يأكلون فيها و يتنعمون و لم تعطنا ذلك في الآخرة

And they argued upon it with what is reported from Zayd Bin Aslam, he said, 'The Angels said, 'Our Lord[-azwj]! You[-azwj] Gave the world to the children of Adam[-as]. They are eating in it and enjoying, and You[-azwj] have not Given us that in the Hereafter!'

فقال تعالى و عزتي و جلالي لا أجعل ذرية من خلقت بيدي كمن قلت له كن فكان

The Exalted Said: “By My-azwj Might and My-azwj Majesty! I-azwj will not Make the offspring of the one I-azwj Created by My-azwj Hand to be like the one I-azwj Said for him: “Be!” And he came into being!”

فقال أبو هريرة المؤمن أكرم على الله من الملائكة الذين عنده.

Abu Hureyra said, ‘The Momin is most honourable unto Allah-azwj than the Angels who are in His-azwj Presence’.

هكذا أورده الواحدي في البسيط و أما القائلون بأن الملك أفضل من البشر على الإطلاق فقد عولوا على هذه الآية و هو في الحقيقة تمسك بدليل الخطاب انتهى.

Like this is reported by Al-Wahidy in ‘Al-Baseet’. And as for the speaker (believers) in that Angels being superior to the human beings, absolutely, so they are interpreting upon this Verse, and in the reality, it adheres with the evidence of the speech’ – end.

و قال الطبرسي قدس سره استدل بعضهم بهذا على أن الملائكة أفضل من الأنبياء

And Al-Tabarsi, may his soul be sanctified, said, ‘Some of them have evidence with this based upon that the Angels are superior than the Prophets-as’.

قال لأن قوله عَلى كَثِيرٍ يدل على أن هاهنا من لم يفضلهم عليه و ليس إلا الملائكة لأن بني آدم أفضل من كل حيوان سوى الملائكة بالاتفاق و هذا باطل من وجوه أحدها أن التفضيل هاهنا لم يرد به الثواب لأن الثواب لا يجوز التفضيل به ابتداء و إنما المراد بذلك ما فضلهم الله به من فنون النعم التي عددنا بعضها.

He said, ‘Because His-azwj Words: ***over most [17:70]***, evidence’s upon that over here there are one He-azwj did not Prefer them upon it, and it isn’t except the Angels, because the children of Adam-as are superior than all living beings besides the Angels, by consensus. And this is false from (various) aspects. One of these is that the preference over here, the Rewards are not intended with it, because the Rewards are not allowed with it initiating, and rather the intent with that is what Allah-azwj has Preferred them with, from the skills of the bounties which we have enumerated some of these.

و ثانيها أن المراد بالكثير الجميع فوضع الكثير موضع الجميع و المعنى أنا فضلناهم على من خلقنا و هم كثير كما يقال بذلت له العريض من جاهي و أبحته المنيع من حريمي و لا يراد بذلك أني بذلت له عريض جاهي و منعته ما ليس بعريض و أبحته منيع حريمي و لم أبحه ما ليس منيعا بل المقصود أني بذلت له جاهي الذي من صفته أنه عريض و في القرآن و محاورات العرب من ذلك ما لا يحصى و لا يخفى ذلك على من عرف كلامهم.

And it’s second is that the intent with the ***most [17:70]***, is all. He-azwj Placed ‘most’ in place of the ‘all’, and the meaning is, ‘We have Preferred them upon the ones We-azwj Created, and they are many, just as it is said, ‘I spent the vast sums for him, from my sides, and I allowed him the fortified from my sanctimonious ones’.

And it does not intend by that, ‘I have spent vast sums for him of my side and prevented him what isn’t vast, and I allowed him what isn’t forbidden’. But, the purpose is, ‘I spent for him of my side which from its description, is vast’. And in the Quran and the metaphors of the

Arabs, from that is what cannot be counted, and that is no hidden unto the one who knows their talk.

و ثالثها أنه إذا سلم أن المراد بالتفضيل زيادة الثواب و أن لفظة من في قوله مِمَّنْ خَلَقْنا تفيد التبعيض فلا يمتنع أن يكون جنس الملائكة أفضل من جنس بني آدم لأن الفضل في الملائكة عام لجميعهم أو أكثرهم و الفضل من بني آدم يختص بقليل من كثير و على هذا فغير منكر أن يكون الأنبياء أفضل من الملائكة و إن كان جنس الملائكة أفضل من جنس بني آدم انتهى.

And it's third is, when it is accepted that the intent with the preference is increased Rewards, and that the wording of the ones in His-azwj Words: ***of the ones We Created, [17:70]***, the reduction is beneficial. So it does not prevent from the species of the Angels being superior to the species of the children of Adam-as, because the preference regarding the Angels is general to them all, or most of them, and the preference of the children of Adam-as is specific with the few from the many. And based upon this, it cannot be denied that the Prophets-as happen to be superior than the Angels, and even if the species of the Angels were superior than the species of the children of Adam-as' – end.

و أقول كلامه ره في هذه الآية مأخوذ مما سننقله عن السيد المرتضى رضي الله عنه.

And I (Majlisi) am saying, 'His speech regarding this Verse is taken from what we shall be transmitting from the Sayyad Al Murtaza, may Allah-azwj be Pleased with him'.

خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ قال البيضاوي كأنه خلقه منه لفرط استعجاله و قلة تأنيه كقولك خلق زيد من الكرم و جعل ما طبع عليه بمنزلة المطبوع هو منه مبالغة في لزومه له و لذلك قيل إنه على القلب و من عجلته مبادرته إلى الكفر و استعجاله الوعيد انتهى

The human being is Created of hasty (temperament); [21:37] – Al-Bayzawi said, 'It is as if his creation from Him-azwj was for excessive haste, and lack of patience, like your words, 'Zayd has been created from the benevolence', and the nature is made to be upon him at the statues of the natured. It is an eloquence from Him-azwj in necessitating it for him, and for that (reason) it is said that it is upon the heart, and from his haste is his rushing to the Kufr, and his haste is the threat' – end.

و في تفسير علي بن إبراهيم قال لما أجرى الله في آدم الروح من قدميه فبلغت إلى ركبتيه أراد أن يقوم فلم يقدر فقال الله خُلِقَ الْإِنْسانُ مِنْ عَجَلٍ.

And in the Tafseer of Ali Bin Ibrahim, he said, 'When Allah-azwj Flowed the soil into Adam-as from his-as feet, it reached to his-as knees. He-as wanted to stand but was not able, so Allah-azwj Said: ***The human being is Created of hasty (temperament); [21:37]***.

خَلَقَ مِنَ الْماءِ بَشَراً قيل يعني الذي خمر به طينة آدم ثم جعله جزءا من مادة البشر ليجتمع و يسلس و يقبل الإشكال بسهولة أو النطفة

Who Created a person from the water, [25:54] – It is said, it means the drought which the clay of Adam-as had been kneaded with. Then He-azwj Made it as a substance of the human being in order to gather and smoothen, and accepting the problem with easiness, or the seed.

فَجَعَلَهُ نَسَباً وَ صِهْراً أي فقسمه قسمين ذوي نسب أي ذكورا ينسب إليهم و ذوات صهر أي إناثا يصاهر بهن

so He Made for him relationships of lineage and marriage; [25:54] – i.e., He-azwj Divided it into two divisions with relationships, i.e. the males being attributed to them, and the ones with marriage i.e. females to be in-laws through them.

وَ كانَ رَبُّكَ قَدِيراً حيث خلق من مادة واحدة بشرا ذا أعضاء مختلفة و طباع متباعدة و جعله قسمين متقابلين.

and your Lord was always Powerful [25:54] – whereby He-azwj Created a human being from one substance, then his limbs were different, and different temperaments, and He-azwj Made it to opposite divisions.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ آدَمَ مِنَ الْمَاءِ الْعَذْبِ وَ خَلَقَ زَوْجَتَهُ مِنْ سِنْخِهِ فَبَرَأَهَا مِنْ أَسْفَلِ أَعْضَائِهِ فَجَرَى بِذَلِكَ الضِّلْعِ بَيْنَهُمَا سَبَبٌ وَ نَسَبٌ

And it is reported from Al-Sadiq-asws having been asked about this Verse. He-asws said: 'Allah-azwj Blessed and Exalted Created Adam-as from the sweet water, and He-azwj Created his-as spouse from his-as side. He-azwj Freed her-as from the lower body parts. So the rib flowed as a means between the two and a relationship.

ثُمَّ زَوَّجَهَا إِيَّاهُ فَجَرَى بَيْنَهُمَا بِسَبَبِ ذَلِكَ صِهْرٌ فَذَلِكَ قَوْلُهُ نَسَباً وَ صِهْراً فَالنَّسَبُ مَا كَانَ بِسَبَبِ الرِّجَالِ وَ الصِّهْرُ مَا كَانَ بِسَبَبِ النِّسَاءِ.

Then He-azwj Married her-as to him-as, so there flowed between the two, by the cause of that, a marriage relationship. That is His-azwj Word: ***relationships of lineage and marriage; [25:54]***. So the relationship of what happened was due to the cause of the men, and the marriage is what happened by the cause of the women.

و قد أوردنا أخبارا كثيرة في أبواب فضائل أمير المؤمنين ع أنها نزلت في النبي و أمير المؤمنين و تزويج فاطمة صلوات الله عليهم.

And we have referred to a lot of reports in the chapter on the merits of Amir Al-Momineen-asws, it was Revealed regarding the Prophet-saww and Amir Al-Momineen-asws, and the marriage of (Syeda) Fatima-asws, may the Salawaat of Allah-azwj be upon them-asws.

اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ قيل أي ابتدأكم ضعفاء أو خلقكم من أصل ضعيف و هو النطفة ثُمَّ جَعَلَ مِنْ بَعْدِ ضَعْفٍ قُوَّةً و هو بلوغكم الأشد ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفاً وَ شَيْبَةً إذا أخذ منكم السن يَخْلُقُ ما يَشاءُ من ضعف و قوة و شيبة.

Allah is the One Who Created you from (a state of) weakness, - It is said, Began you all as weaklings, or Created you from original weakness, and it is the seed - ***then He Made strength to be from after weakness,*** - And He-azwj Caused you to reach the strength - ***then He Makes weakness and grey hair to be from after strength.*** – when the years took from you - ***He Creates whatever He so Desires to, [30:54]*** – from weakness and strength and grey-hair.

إِنَّا عَرَضْنَا الْأَمانَةَ هذه الآية من المتشابهات و قد اختلف في تأويله المفسرون و الروايات على وجوه الأول أن المراد بالأمانة التكليف بالأوامر و النواهي و المراد بعرضها على السماوات و الأرض و الجبال العرض على أهلها و عرضها عليهم

Surely, We Presented the Entrustment [33:72] – This Verse is from the allegorical ones, and the interpreters have differed regarding its explanation, and the reports are based upon (various) aspects. The first is that the intent with the entrustment is the encumberment with

the Commands and the Prohibitions, and the intent with presenting it unto the skies and the earth and the mountains, is presentation unto its inhabitants and presenting it to them.

هو تعريفه إياهم أن في تضييع الأمانة الإثم العظيم و كذلك في ترك أوامر الله تعالى و أحكامه فبين سبحانه جرأة الإنسان على المعاصي و إشفاق الملائكة من ذلك فيكون المعنى عرضنا الأمانة على أهل السماوات و الأرض و الجبال من الملائكة و الإنس و الجن

It is His-azwj Introduction to them, that in wasting the entrustment is the major sin, and like that regarding neglecting the Commands of Allah-azwj the Exalted and His-azwj Rulings. Thee Glorious Explained the Recompense of the human being upon the disobedience and fear of the Angels from that. So the meaning of presentation of the entrustment was unto the inhabitants of the skies and the earth and the mountains and the Angels and the human being and the Jinn.

فَأَبَيْنَ أَنْ يَحْمِلْنَها أي فأبى أهلهن أن يحملوا تركها و عقابها و المأثم فيها وَ أَشْفَقْنَ مِنْها أي أشفق أهلهن عن حملها وَ حَمَلَهَا الْإِنْسانُ إِنَّهُ كانَ ظَلُوماً لنفسه بارتكاب المعاصي جَهُولًا بموضع الأمانة في استحقاق العقاب على الخيانة فيها فالمراد بحمل الأمانة تضييعها

but they refused to bear it – i.e. it's inhabitants refused to bear it's neglects, and its Punishment, and the sins in it - ***and feared from it,*** - i.e. it's inhabitants fears from bearing it - ***and the human being bore it; he was unjust,*** - for himself by indulging in the disobedience - ***ignorant [33:72]*** – of the placing of the entrustment among the rightful ones, the punishment upon the betrayal regarding it. So the intent in bearing the entrustment is its wasting.

قال الزجاج كل من خان الأمانة فقد حملها و من لم يحمل الأمانة فقد أداها.

Al-Zujaj said, 'Everyone who betrays the entrustment, so he has borne it, and the one who die not bear the entrustment, so he has fulfilled it'.

و الثاني أن معنى عَرَضْنَا عارضنا و قابلنا فإن عرض الشيء على الشيء و معارضته به سواء و المعنى أن هذه الأمانة في جلالة موقعها و عظم شأنها لو قيست السماوات و الأرض و الجبال و عورضت بها لكانت هذه الأمانة أرجح و أثقل وزنا و معنى

The second is that the meaning of ***We Presented [33:72]***, is Showed us and faced us, for presentation of the thing unto the thing and its turning with it is the same, and the meanings is that these entrustment is in the majesty of its position and might of its stature. If the skies, and the earth, and the mountains were to be compared and measured with it, this entrustment would outweigh and heavier in weight.

قوله فَأَبَيْنَ أَنْ يَحْمِلْنَها ضعفن عن حملها كذلك وَ أَشْفَقْنَ مِنْها لأن الشفقة ضعف القلب و لذلك صار كناية عن الخوف الذي يضعف عنده القلب

His-azwj Words: ***but they refused to bear it*** – weak from bearing it like that - ***and feared from it*** – because the fear is weakness of the heart, and for that (reason) the metaphor came to be about the fear at which the heart is weakened'.

ثم قال إن هذه الأمانة التي من صفتها أنها أعظم من هذه الأشياء العظيمة تقلدها الإنسان فلم يحفظها بل حملها و ضيعها لظلمه على نفسه و لجهله بمبلغ الثواب و العقاب.

Then he said, 'This entrustment which from its description is that it is mightier than these mighty things, the human being collared with it. He did not preserve it but bore it and wasted it due to his injustices upon himself, and due to his ignorance with the extent of the Rewards and the Punishments.

و الثالث ما ذكره البيضاوي حيث قال تقرير للوعد السابق بتعظيم الطاعة و سماها أمانة من حيث إنها واجبة الأداء و المعنى أنها لعظمة شأنها بحيث لو عرضت على هذه الأجرام العظام و كانت ذات شعور و إدراك لأبين أن يحملنها و حملها الإنسان مع ضعف بنيته و رخاوة قوته لا جرم فاز الراعي لها و القائم بحقوقها بخير الدارين

The third is what Al-Bayzawi has mentioned whereby he said, 'A statement of the previous promise to venerate obedience, and He-azwj Called it entrustment in that it is obligatory to perform, and the meaning is that it is of greatness, so that if it were presented to these great bodies, and it was of feeling and awareness, it would be impossible for them to carry it and the person carried it with the weakness of its structure and the weakness of its strength. There is no doubt the caretaker of it and the one standing by its realities would be successful with the goodness of the two houses (world and the Hereafter).

إِنَّهُ كانَ ظَلُوماً حيث لم يف بها و لم يراع حقها جَهُولًا بكنه عاقبتها و هذا وصف للجنس باعتبار الأغلب انتهى.

he was unjust, - whereby he did not fulfil it and did not take care of its rights - ***ignorant [33:72]*** – with the occurrence of its Punishments. And this is a description of the species considering the most' – end.

و قال الطبرسي قدس سره إنه على وجه التقدير أجرى عليه لفظ الواقع لأن الواقع أبلغ من المقدر معناه لو كانت السماوات و الأرض و الجبال عاقلة ثم عرضت عليها الأمانة و هي وظائف الدين أصولا و فروعا عرض تخيير لاستثقلت ذلك مع كبر أجسامها و شدتها و قوتها و لامتنعت من حملها خوفا من القصور عن أداء حقها

And Al-Tabarsi, may his soul be sanctified, said, 'It is based upon an aspect of the comparison. The occurring word flowed upon it because the most extensive of the measurement, it's meaning it, 'If the skies, and the earth, and the mountains had been with intellects, then the entrustment was presented unto these, and it is the fundamental principles of the religion and its branches, a choice was presented of the weight of that along with the largeness of their bodies and their intensity and their strength, and they would not have refused from bearing it fearing from being deficient from fulfilling its rights.

ثم حملها الإنسان مع ضعف جسمه و لم يخف الوعيد لظلمه و جهله و على هذا يحمل ما روي عن ابن عباس أنها عرضت على نفس السماوات و الأرض فامتنعت من حملها.

Then the human being bore it along with the weakness of his body, and he did not fear the threat due to his injustices and his ignorance. And based upon this he bore. What is reported from Ibn Abbas that it was presented unto the soul of the skies and the earth, but they refused from bearing it.

و الرابع أن معنى العرض و الإباء ليس هو على ما يفهم بظاهر الكلام بل المراد تعظيم شأن الأمانة لا مخاطبة الجماد و العرب تقول سألت الربع و خاطبت الدار فامتنعت عن الجواب و إنما هو إخبار عن الحال عبر عنه بذكر الجواب و السؤال و تقول أتى فلان بكذب لا تحمله الجبال

And the fourth is that the meaning of presentation and the refusal, it isn't based upon what can be understood by the apparent Speech, but the intent is the reverence of the glory of the entrustment, not Addressing to the inanimate objects, and the Arabs tend so say, 'I asked the quarter and addressed the house, but it refused from answering'. And rather, it informed about the state of expression about it by mentioning the answer and the question; and (the Arabs) tend to say, 'So and so came with such a lie even the mountains could not have borne it'.

و قال سبحانه فَقالَ لَها وَ لِلْأَرْضِ ائْتِيا طَوْعاً أَوْ كَرْهاً قالَتا أَتَيْنا طائِعِينَ و خطاب من لا يفهم لا يصح فالأمانة على هذا ما أودع الله سبحانه السماوات و الأرض و الجبال من الدلائل على وحدانيته و ربوبيته

And the Glorious Said: ***so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11]*** – and His-azwj Addressed the one who does not understand is not correct. So the entrustment, based upon this, is what Allah-azwj Glorious Deposited the skies, and the earth, and the mountain, of the evidence(s) upon His-azwj existence and His-azwj Lordship.

فأظهرتها و الإنسان الكافر كتمها و جحدها لظلمه و يرجع إليه ما قيل المراد بالأمانة الطاعة التي تعم الطبيعية و الاختيارية و بعرضها استدعاؤها الذي يعم طلب الفعل من المختار و إرادة صدوره من غيره

They manifested it, and the human being, the Kafir, concealed it, and rejected it due to his injustices; and there returns to is what is said, 'The intent with the entrustment is the obedience which pervades the nature and the choice, and by presenting it, is depositing that which pervades the seeking of the deed from the Choosing One and Intention of its implementation from others.

و بحملها الخيانة فيها و الامتناع عن أدائها و منه قولهم حامل الأمانة و محتملها لمن لا يؤديها فتبرأ ذمته فيكون الإباء عنه إتيانا بما يمكن أن يتأتى منه و الظلم و الجهالة للخيانة و التقصير.

And by carrying it treachery in it and refraining from performing it, and from it is their saying that the trust holder and bearer of it, for the one who does not fulfil it, so he is discharged from his duty. So the refusal is to do what can come from him, injustice and ignorance of betrayal and deficiency.

و الخامس ما قيل إنه تعالى لما خلق هذه الأجرام فيها فهما و قال لها إني قد فرضت فريضة و خلقت جنة لمن أطاعني فيها و نارا لمن عصاني فقلن نحن مسخرات على ما خلقتنا لا نحتمل فريضة و لا نبغي ثوابا و لا عقابا

And the fifth is what is said that the Exalted Created understanding in these bodies and Said to it: 'I-azwj have Obligated an obligation, and Created Paradise for the one who obeys Me-azwj in it, and Fire for the one who disobeys Me-azwj!" They said, 'We are subdued based upon what You-azwj have Created us. We cannot bear the obligation, nor can we seek Rewards nor Punishment'.

و لما خلق آدم عليه السلام عرض عليه مثل ذلك فتحمله و كان ظلوما لنفسه بتحمله ما يشق عليها جهولا بوخامة عاقبته.

And when He-azwj Created Adam-as, He-azwj Presented to him-as like that. He-as bore it, and he-as was unjust to himself-as by bearing it what was grievous upon, being ignorant of the severity of the Punishment.

و السادس ما قيل إن المراد بالأمانة العقل و التكليف و بعرضها عليهن اعتبارها بالإضافة إلى استعدادهن و بإبائهن الإباء الطبيعي الذي هو عدم اللياقة و الاستعداد و بحمل الإنسان قابليته و استعداده لها و كونه ظلوما جهولا لما غلب عليه من القوة الغضبية و الشهوية

And the sixth is what is said that the intent with the entrustment is the intellect and the encumberment, and by Presenting it to them is consideration with the addition to their preparedness and of their refusal, the natural refusal, which is lack of fitness and preparedness, while the human being bearing it, accepting it, and his preparedness for it and his being unjust, ignorant is due to what overcomes upon him, from the strength of the anger and the desires.

و على هذا يحسن أن يكون علة للحمل عليه فإن من فوائد العقل أن يكون مهيمنا على القوتين حافظا لهما عن التعدي و مجاوزة الحد و معظم مقصود التكليف تعديلهما و كسر سورتهما.

And based upon this is became the reason for the bearing, upon him, for, from the benefits of the intellect is that it would be dominant upon the two strengths (anger and desire), protective for them upon the transgression and exceeding the limit, and reverence of the purpose is the encumberment of modifying them and breaking their image.

و السابع أن المراد بالأمانة أداء الأمانة ضد الخيانة أو قبولها و تصحيح تتمة الآية على أحد الوجوه المتقدمة.

And the seventh is that the intent with the entrustment is fulfilment of the entrustment, opposite of the betrayal, or accepting it, and the correction of the complete Verse is based upon one of the previous aspects.

الثامن أن المراد بالأمانة الإمامة و الخلافة الكبرى و حملها ادعاؤها بغير حق و المراد بالإنسان أبو بكر و قد وردت الأخبار الكثيرة في ذلك أوردتها في كتاب الإمامة و غيرها

The eight is that the intent with the entrustment is the Imamate and the great caliphate, and bearing it is fulfilling it without right, and the intent with the human being is Abu Bakr, and a lot of Ahadeeth have arrived regarding that referred to in the book of Imamate and others.

فَقَدْ رُوِيَ بِأَسَانِيدَ عَنِ الرِّضَا ع قَالَ: الْأَمَانَةُ الْوَلَايَةُ مَنِ ادَّعَاهَا بِغَيْرِ حَقٍّ كَفَرَ.

It has been reported by chains from Al-Reza-asws having said: ‘The entrustment is the Wilayah. One who claims it without right has committed Kufr’’.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ الْأَمَانَةُ هِيَ الْإِمَامَةُ وَ الْأَمْرُ وَ النَّهْيُ عُرِضَتْ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها قَالَ أَبَيْنَ أَنْ يَدَّعُوهَا أَوْ يَغْصِبُوهَا أَهْلَهَا وَ أَشْفَقْنَ مِنْها وَ حَمَلَهَا الْإِنْسانُ الْأَوَّلُ إِنَّهُ كانَ ظَلُوماً جَهُولًا.

And Ali Bin Ibrahim said, ‘The entrustment, it is the Imamate, and the Commands and the Prohibitions. It was Presented unto the skies and the earth and the mountain, ***but they***

refused to bear it. He said, 'Refused to claim it, or by usurping its rightful ones. ***and feared from it, and the human being*** – the first (Abu Bakr) ***bore it; he was unjust, ignorant [33:72]***.

وَ عَنِ الصَّادِقِ ع الْأَمَانَةُ الْوَلَايَةُ وَ الْإِنْسَانُ أَبُو الشُّرُورِ الْمُنَافِقُ.

And from Al-Sadiq-asws: 'The entrustment is the Wilayah, and the human being is Abu Al-Shurour (father of the evils), the hypocrite''.

وَ عَنِ الْبَاقِرِ ع هِيَ الْوَلَايَةُ أَبَيْنَ أَنْ يَحْمِلْنَها كُفْراً وَ حَمَلَهَا الْإِنْسانُ وَ الْإِنْسَانُ أَبُو فُلَانٍ.

And from Al-Baqir-asws: 'It is the Wilayah, ***they refused to bear it*** – to commit Kufr - ***and the human being bore it*** – and the human being is Abu so and so (Abu Bakr)''.

و مما يدل على أن المراد بها التكليف مَا رُوِيَ أَنَّ عَلِيّاً ع كَانَ إِذَا حَضَرَ وَقْتُ الصَّلَاةِ تَغَيَّرَ لَوْنُهُ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ حَضَرَ وَقْتُ أَمَانَةٍ عَرَضَهَا اللَّهُ عَلَى السَّماواتِ وَ الْأَرْضِ وَ الْجِبالِ فَأَبَيْنَ أَنْ يَحْمِلْنَها وَ أَشْفَقْنَ مِنْها.

And from what evidence's upon that the intent with it is the encumberment is that which is reported that whenever the time of Salat presented, the colour of Ali-asws would change. He-asws was asked about that. He-asws said: 'The time of the entrustment has presented. Allah-azwj had Presented it ***to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, [33:72]***.

و مما يدل على كون المراد بها الأمانة المعروفة مَا فِي نَهْجِ الْبَلَاغَةِ فِي جُمْلَةِ وَصَايَاهُ لِلْمُسْلِمِينَ ثُمَّ أَدَاءُ الْأَمَانَةِ فَقَدْ خَابَ مَنْ لَيْسَ مِنْ أَهْلِهَا أَنَّهَا عُرِضَتْ عَلَى السَّمَاوَاتِ الْمَبْنِيَّةِ وَ الْأَرْضِ الْمَدْحُوَّةِ وَ الْجِبَالِ ذَاتِ الطُّولِ الْمَنْصُوبَةِ

And from what evidence's upon the intent being the well-known entrustment is what is in (the book) 'Nahj Al-Balagah', in a summary of the bequest to the Muslims: 'Then the fulfilment of the entrustment. He would be disappointed, the one who isn't it's rightful. It was Presented unto the built skies, and the spread-out land, and the mountains with the installed tallness.

فَلَا أَطْوَلَ وَ لَا أَعْرَضَ وَ لَا أَعْظَمَ مِنْهَا وَ لَوِ امْتَنَعَ شَيْءٌ مِنْهَا بِطُولٍ أَوْ عَرْضٍ أَوْ قُوَّةٍ أَوْ عِزٍّ لَامْتَنَعْنَ وَ لَكِنْ أَشْفَقْنَ مِنَ الْعُقُوبَةِ وَ عَقَلْنَ مَا جَهِلَ مَنْ هُوَ أَضْعَفُ مِنْهُنَّ وَ هُوَ الْإِنْسَانُ إِنَّهُ كانَ ظَلُوماً جَهُولًا.

There was nothing taller, and wider, nor mightier than these. And it anything from these were to prevent due to tallness, or expanse, or strength, or mighty, these would have prevented, but they feared from the Punishment, and they realised what the ignorant one, one who is weaker than them was ignorant of, and he is the human being, ***he was unjust, ignorant [33:72]***.

وَ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَبْعَثُ إِلَى الرَّجُلِ يَقُولُ ابْتَعْ لِي ثَوْباً فَيَطْلُبُ فِي السُّوقِ فَيَكُونُ عِنْدَهُ مِثْلُ مَا يَجِدُ لَهُ فِي السُّوقِ فَيُعْطِيهِ مِنْ عِنْدِهِ

And from Al-Sadiq-asws having been asked about the man who sends to a man saying, 'But a cloth for me'. He seeks in the market. There happened to be in his possession similar to what he had strived for in the market, so he gives it from his own possessions'.

قَالَ لَا يَقْرَبَنَّ هَذَا وَ لَا يُدَنِّسْ نَفْسَهُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّا عَرَضْنَا الْأَمانَةَ الْآيَةَ.

He-asws said: 'Neither go near this one, nor did he defile himself. Allah-azwj Mighty and Majestic is Saying: ***Surely, We Presented the Entrustment [33:72]*** – the Verse''.

و الحق أن الجميع داخل في الآية بحسب بطونها كما قيل إن المراد بالأمانة التكليف بالعبودية لله على وجهها و التقرب بها إلى الله سبحانه كما ينبغي لكل عبد بحسب استعداده لها و أعظمها الخلافة الإلهية لأهلها ثم تسليم من لم يكن من أهلها لأهلها و عدم ادعاء منزلتها لنفسه

And the truth is that the entirety in included in the Verse, by a reckoning of it's esoteric, just as it is said that the intent with the entrustment is the encumberment with the (acts of) worship to Allah-azwj based upon its aspects, and the drawing closer to Allah-azwj the Glorious by these, just as it is befitting for every servant whereby he prepares for it, and reveres the Divine Caliphate for its rightful ones, then submits to the one who does not happen to be from its rightful ones, and refuses to claim its status for himself.

ثم سائر التكاليف و المراد بعرضها على السماوات و الأرض و الجبال النظر إلى استعدادهن لذلك و بإبائهن الإباء الطبيعي الذي هو عبارة عن عدم اللياقة

Then are rest of the encumberments, and the intent with Presenting it unto the skies and the earth, and the mountains, is the looking at their preparedness for that, and by their refusal is the natural refusal which it an expression of the lack of fitness (for it).

و تحمل الإنسان إياها تحمله لها من غير استحقاق تكبرا على أهلها أو مع تقصيره بحسب وصف الجنس باعتبار الأغلب فهذه معانيها الكلية و كل ما ورد في تأويلها في مقام يرجع إلى هذه الحقائق كما يظهر عند التدبر و التوفيق من الله سبحانه.

And the human being bore it, bearing, it from without are rightfulness, as arrogance upon its rightful ones, or with its deficiencies whereby the species is described by a consideration of the overcoming. So these are all its meanings, and all what has been referred in its explanation in a position returning to these realities, just as is apparent with the pondering, and the inclination is from Allah-azwj the Glorious'.

قال السيد المرتضى رضي الله عنه في أجوبة المسائل العكبرية حيث سئل عن تفسير هذه الآية أنه لم يكن عرض في الحقيقة على السماوات و الأرض و الجبال بقول صريح أو دليل ينوب مناب القول

The Seyyid Al-Murtaza, may Allah-azwj be Pleased with him, said regarding an answer to the major issues whereby he was asked about the interpretation of this Verse, 'It did not happen to be presented in the reality, unto the skies and the earth, and the mountains, with an explicit word or evidence, representing the representative word.

و إنما الكلام في هذه الآية مجاز أريد به الإيضاح عن عظم الأمانة و ثقل التكليف بها و شدته على الإنسان و أن السماوات و الأرض و الجبال لو كانت مما يقبل لأبت حمل الأمانة و لم تؤد مع ذلك حقها

And rather the Speech in this Verse is a metaphor intending the clarification by it about the mighty of the entrustment and weight of the encumberment with it, and its severity upon the

human being, and that the skies and the earth, and the mountain, if it had been from what is accepted, would have refused to bear it and would not have fulfilled its rights along with that.

و نظير ذلك قوله تعالى تَكادُ السَّماواتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْشَقُّ الْأَرْضُ وَ تَخِرُّ الْجِبالُ هَدًّا و معلوم أن السماوات و الأرض و الجبال جماد لا تعرف الكفر من الإيمان و لكن المعنى في ذلك إعظام ما فعله المبطلون و تفوه به الضالون و أقدم به المجرمون من الكفر بالله تعالى

And a match of that are Words of the Exalted: ***The skies may almost be torn apart from it, and the earth be rent asunder, and the mountains fall down crumbling [19:90]***. And the known is that the skies and the earth and the mountains are inanimate objects. These do not recognise the Kufr from the Eman, but the meaning regarding that is revering what the falsifies are doing, and the misguided ones are uttering, and the criminals are advancing with it, from the Kufr with Allah-azwj the Exalted.

و أنه من عظمه جار مجرى ما يثقل باعتماده على السماوات و الأرض و الجبال و أن الوزر به كذلك و كان الكلام في معناه ما جاء به التنزيل مجازا و استعارة كما ذكرناه و مثل ذلك قوله تعالى وَ إِنَّ مِنَ الْحِجارَةِ لَما يَتَفَجَّرُ مِنْهُ الْأَنْهارُ الآية

And it is from His-azwj Magnificence that the flow has flowed what by its reliance, is heavy upon the skies and the earth and the mountains, and that the burden with it is like that. And the Speech in its meaning is what the Revelation has come with, is a metaphor and an allusion just as we has mentioned. And an example of that are Words of the Exalted: ***and from the rocks there are (some) from which rivers burst forth, [2:74]*** – the Verse.

و معلوم أن الحجارة جماد لا يعلم فيخشى أو يرجو و يؤمل و إنما المراد بذلك تعظيم الوزر في معصية الله تعالى و ما يجب أن يكون العبد عليه من خشية الله تعالى و قد بين الله ذلك بقوله في نظير ما ذكرناه وَ لَوْ أَنَّ قُرْآناً سُيِّرَتْ بِهِ الْجِبالُ الآية

And the known is that the rocks are inanimate objects. They don't know, to fear or to wish, or hope. And rather, the intent with that is reverence of the burden in disobeying Allah-azwj the Exalted, and what obliges is that the servant would be upon it, from fear of Allah-azwj the Exalted, and Allah-azwj has Explained that by His-azwj matching Words what we have mentioned: ***And even though the Quran is such, the mountain can be moved by it, [13:31]*** – the Verse.

فبين بهذا المثل عن جلالة القرآن و عظم قدره و علو شأنه و أنه لو كان كلام يكون به ما عده و وصفه لكان بالقرآن لعظم قدره على سائر الكلام و قد قيل إن المعنى في قوله إِنَّا عَرَضْنَا الْأَمانَةَ عرضها على أهل السماوات و أهل الأرض و أهل الجبال

It is clean with this example about the Majesty of the Quran and Might of His-azwj Power, and Loftiness of His-azwj Glory, and it, if it was talk, happening with it what is counted and described, the Quran would be the mightiest of worth over rest of the Speech. And it has been said that the meaning regarding His-azwj Words: ***Surely, We Presented the Entrustment [33:72]***, is presenting it unto the inhabitants of the skies, and inhabitants of the earth, and inhabitants of the mountains.

و العرب يخبر عن أهل الموضع بذكر الموضع و يسميهم باسمه قال الله تعالى وَ سْئَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيها وَ الْعِيرَ يريد أهل القرية و أهل العير و كان العرض على أهل السماوات و أهل الأرض و أهل الجبال قبل خلق آدم و خيروا بين التكليف لما كلفه آدم و بنوه

And Arabs tend to inform the people of the place by mentioning the place, and their naming them by its name. Allah-azwj the Exalted Said: ***And ask the town (people) which we were in, and the caravan [12:82]***, intending the people of the town and people of the caravan. And the presentation was unto the people of the skies, and people of the earth, and people of the mountains, before Allah-azwj had Created Adam-as and Given him-as the choice between the encumberment of what Adam-as and his-as children are encumbered with.

فأشفقوا من التفريط فيه و استعفوا منه فاعفوا فتكلفه الإنسان ففرط فيه و ليست الآية على ما ظنه السائل أنها هي الوديعة و ما في بابها و لكنها التكليف الذي وصفناه

They feared from being excessive regarding it and they excused from it. They were excused. The human being encumbered it, he was excessive in it. And the Verse isn't based upon what the questioner thinks that it is the deposit and what is in its subject, but it is the encumberment which we have described.

و لقوم من أصحاب الحديث الذاهبين إلى الإمامة جواب تعلقوا به من جهة بعض الأخبار و هي أن الأمانة هي الولاية لأمير المؤمنين عليه السلام و إنها عرضت قبل خلق آدم على السماوات و الأرض و الجبال ليأتوا بها على شروطها فأبين من حملها على ذلك خوفا من تضييع الحق فيها و كلفها الناس فتكلفوها و لم يؤد أكثرهم حقها انتهى.

And for a group from the companions of the Hadeeth going to the Imamate, an answer related with it is from an aspect from some of the reports, and it is that the entrustment, it is the Wilayah of Amir Al-Momineen-asws, may the greetings be upon him-asws, and when it was presented before the Creation of Adam-as, unto the skies and the earth and the mountains, for them to come upon its stipulated conditions, they refused from bearing it based upon that, fearing from wasting the truth regarding it, and the people encumbered it. They encumbered it and most of them did not fulfil its right' – end.

لِيُعَذِّبَ اللَّهُ الْمُنافِقِينَ تعليل للحمل من حيث إنه نتيجة كالتأديب للضرب في ضربته تأديبا و ذكر التوبة في الوعد إشعار بأن كونهم ظلوما جهولا في جبلتهم لا يخليهم عن فرطات وَ كانَ اللَّهُ غَفُوراً رَحِيماً حيث تاب على فرطاتهم و أثاب بالفوز على طاعاتهم

So Allah will Punish the hypocritical men [33:73] – An explanation for the bearing, from whereby it is a result like the disciplining for the beating. In its beating there is a disciplining, and He-azwj Mentioned the repentance in the threat as an indication that they being unjust, ignorant among most of them, does not vacate them from committing the excesses - ***and Allah was always Forgiving, Merciful [33:73]*** – when they repent upon their excesses, and be Rewarded with the success based upon their obedience.

و كَذلِكَ أي كاختلاف الثمار و الجبال.

And ***similar to that. [35:28]*** – i.e., like the differing of the fruits and the mountains.

خَلَقَ الْأَزْواجَ كُلَّها أي الأنواع و الأصناف مِمَّا تُنْبِتُ الْأَرْضُ من النبات و الشجر وَ مِنْ أَنْفُسِهِمْ الذكر و الأنثى وَ مِمَّا لا يَعْلَمُونَ أي و أزواجا مما لم يطلعهم الله عليه و لم يجعل لهم طريقا إلى معرفته

Created the pairs of all things, - i.e. the variety and the types - ***from what the earth grows,*** - from the plants and the trees - ***and from their own selves,*** - from the male and the female - ***and from what they do not know [36:36]*** – i.e. and their spouses from what Allah-azwj did not Notify them upon, and did not Make a way for them to recognise Him-azwj.

و سيأتي تأويل آخر برواية علي بن إبراهيم

And I shall be coming with another explanation by a report of Ali Bin Ibrahim.

مِنْ طِينٍ لازِبٍ أي ممتزج متماسك يلزم بعضه بعضا يقال طين لازب يلزق باليد لاشتداده و قال علي بن إبراهيم يعني يلزق باليد

from sticky clay [37:11] – i.e., cohesive blend sticking to each other. It is said, the sticky clay sticking with the hand, due to its intensity. And Ali Bin Ibrahim said, 'It means sticking with the hand'.

ثُمَّ جَعَلَ مِنْها زَوْجَها أي من جزئها أو من طينتها أو من نوعها أو لأجلها و لانتفاعها.

then Made its pair from it, [39:6] – i.e. from its part, or from its clay, or from its type, or from its reason, and for its benefit.

فَأَحْسَنَ صُوَرَكُمْ بأن خلقكم منتصب القامة بادي البشرة متناسب الأعضاء و التخطيطات متهيأ لمزاولة الصنائع و اكتساب الكمالات

so excellent is your image, [40:64] - That your creation is erect, with smooth complexion, proportional in limbs and outlines, prepared for the practice of crafts and the acquisition of perfections.

وَ رَزَقَكُمْ مِنَ الطَّيِّباتِ أي اللذائذ.

and Sustained you from the good things. [40:64] – i.e., from the pleasurable.

عَلَّمَهُ الْبَيانَ قيل إيماء بأن خلق البشر و ما يميز به عن سائر الحيوانات من البيان و هو التعبير عما في الضمير و إفهام الغير لما أدركه لتلقي الوحي و تعرف الحق و تعلم الشرع

Taught him the clarification [55:4] – It was said that the creation of humans and what distinguishes them from other animals from the statement, which is the expression of what is in the conscience and making others understand what he has realized to receive Revelation and know the truth and learn the law.

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنِ الرِّضَا ع فِي قَوْلِهِ الرَّحْمنُ عَلَّمَ الْقُرْآنَ قَالَ اللَّهُ عَلَّمَ مُحَمَّداً الْقُرْآنَ

And in Tafseer of Ali Bin Ibrahim – from his father, from Al Husayn Bin Khalid, from Al-Reza-asws regarding His-azwj Words: ***The Beneficent [55:1] Taught the Quran [55:2]***. He-asws said: 'Taught the Quran to Muhammad-saww'.

قُلْتُ خَلَقَ الْإِنْسانَ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ

I said, '***Created the human being [55:3]***?' He[asws] said: 'That is Amir Al-Momineen[asws]'.

قُلْتُ عَلَّمَهُ الْبَيانَ قَالَ عَلَّمَهُ تِبْيَانَ كُلِّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ الْخَبَرَ.

I said, '***Taught him the clarification [55:4]***'. He[asws] said: 'Taught him[asws] the explanation of all thing the people could be needy to' – the Hadeeth''.

مِنْ صَلْصالٍ كَالْفَخَّارِ قيل الصلصال الطين اليابس الذي له صلصلة و الفخار الخزف و قد خلق الله آدم من تراب جعله طينا ثم حمأ مسنونا ثم صلصالا فلا يخالف ذلك قوله مِنْ تُرابٍ و نحوه.

from clay like the pottery [55:14] – It is said, 'The clay is the dry clay having the stickiness for it, and the pottery is the earthenware, and Allah[azwj] had Created Adam[as] from soil, Making it to be clay, then ***matured mud, altered [15:26]***, then sticky clay. That does not oppose His[azwj] Word: "From dust" and approximate to it.

فَمِنْكُمْ كافِرٌ أي يصير كافرا أو كان في علم الله أنه كافر

so from you is a Kafir [64:2] – I.e. became a Kafir, or it was in the Knowledge of Allah[azwj] that he is a Kafir.

وَ فِي الْكَافِي، وَ تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فَقَالَ عَرَفَ اللَّهُ إِيمَانَهُمْ بِوَلَايَتِنَا وَ كُفْرَهُمْ بِتَرْكِهَا يَوْمَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ فِي صُلْبِ آدَمَ وَ هُمْ ذَرٌّ.

And in (the book) 'Al-Kafi', and Tafseer of Ali Bin Ibrahim, from Al-Sadiq[asws] having been asked about the interpretation of this Verse. He[asws] said: 'Allah[azwj] Knew their Eman due to our[asws] Wilayah, and their Kufr due their neglecting on the day He[azwj] Took the Covenant upon them in the loins of Adam[as] while they were particles''.

لَقَدْ خَلَقْنَا الْإِنْسانَ فِي كَبَدٍ قيل في تعب و مشقة فإنه يكابد مصائب الدنيا و شدائد الآخرة و قال علي بن إبراهيم أي منتصبا و سيأتي تفسيره في الخبر أنه منتصب في بطن أمه.

We have Created the human being in suffering [90:4]. It is said, in exhaustion and difficulty, for he would be suffering in the difficulties of the world and severities of the Hereafter. And Ali Bin Ibrahim said, 'I.e. erect'. And I shall be coming in its interpretation regarding the Hadeeth that he is erect in the belly of his mother.

أَ لَمْ نَجْعَلْ لَهُ عَيْنَيْنِ يبصر بهما وَ لِساناً يترجم عن ضمائره وَ شَفَتَيْنِ يستر بهما فاه و يستعين بهما على النطق و الأكل و الشرب و غيرها وَ هَدَيْناهُ النَّجْدَيْنِ طريقي الخير و الشر و قيل الثديين و أصله المكان المرتفع

Have We not Made two eyes for him, [90:8] – he sees with them - ***And a tongue*** – to translate from his conscience - ***and two lips? [90:9]*** – concealing his mouth by these, and being assisted by these upon the speaking, and the eating, and the drinking, and other such - ***And Guided him (to) the two ways? [90:10]*** – two paths, the good and the evil. And it is said, two breasts, and its original is the high place.

وَ فِي الْكَافِي، عَنِ الصَّادِقِ ع نَجْدَ الْخَيْرِ وَ الشَّرِّ.

And in (the book) 'Al-Kafi' – from Al-Sadiq-asws: 'The way of the good and the evil'.

وَ فِي مَجْمَعِ الْبَيَانِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع سَبِيلَ الْخَيْرِ وَ سَبِيلَ الشَّرِّ.

And in Majma Al-Bayan – from Amir Al-Momineen-asws: 'Way of the good and way of the evil''.

وَ عَنْهُ ع أَنَّهُ قِيلَ لَهُ إِنَّ أُنَاساً يَقُولُونَ فِي قَوْلِهِ وَ هَدَيْنَاهُ النَّجْدَيْنِ أَنَّهُمَا الثَّدْيَانِ فَقَالَ لَا هُمَا الْخَيْرُ وَ الشَّرُّ.

And from him-asws, it was said to him-asws, 'Some people are saying regarding His-azwj Words: ***the two ways? [90:10]***, these are two breasts'. He-asws said: 'No, these two are the good and the evil''.

لَقَدْ خَلَقْنَا الْإِنْسانَ قيل يريد به الجنس فِي أَحْسَنِ تَقْوِيمٍ أي تعديل بأن خص بانتصاب القامة و حسن الصورة و استجماع خواص الكائنات و نظائر سائر الممكنات ثُمَّ رَدَدْناهُ أَسْفَلَ سافِلِينَ بأن جعلناه من أهل النار أو إلى أسفل سافلين و هو النار و قيل أرذل العمر

We have Created the human being – It is said the species is meant by it - ***in an excellent form [95:4]*** – moderate, by a specific erect stature, and beautiful face, and a collection of special properties, and a match for rest of the possibilities - ***Then We Returned him (to be) as lowest of the low [95:5]*** – by Making him to e from the people of the Fire, to the lowest of the low, and it is the Fire. And it is said, the despicable age.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ نَزَلَتْ فِي الْأَوَّلِ وَ فِي الْمَنَاقِبِ عَنِ الْكَاظِمِ ع قَالَ: الْإِنْسَانُ الْأَوَّلُ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سافِلِينَ بِبُغْضِهِ أَمِيرَ الْمُؤْمِنِينَ.

And Ali Bin Ibrahim said, 'It was Revealed regarding the first one (Abu Bakr)'. And in (the book) 'Al-Manaqib' from Al Kazim-asws having said: 'The ***human being*** – is the first one (Abu Bakr) - ***Then We Returned him (to be) as lowest of the low [95:5]*** – due to his hatred for Amir Al-Momineen-asws''.

و أقول على سبيل الاحتمال يمكن أن يكون رده إلى أسفل سافلين ابتلاؤه بالقوى الشهوانية و العلائق الجسمانية فإن روحه كان من عالم القدس فلما ابتلي بعد التعلق بالبدن بالصفات البهيمية و العلائق الدنية فقد تنزل من أعلى عليين إلى أسفل سافلين

And I (Majlisi) am saying, 'Upon the way of possibility, it is possible that it be his being returned to the lowest of the low, by his involvement with the lustful forces, and physical relationship, for his soul was from the Holy world. When he was involved after the body with bestial qualities and worldly relationship, so he descended from the top most to the lowest of the low.

فهم باقون في تلك الدركات منهمكون في تلك التعلقات إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحاتِ فإنهم نفضوا عن أذيالهم أدناس تلك النشأة الفانية و اختاروا الدرجات العالية فرجعوا إلى النشأة الأولى و تعلقت أرواحهم بالملإ الأعلى فصاروا أشرف من الملائكة المقربين و سكنوا في غرفات الجنان آمنين.

So, they remain in those pitfalls, engrossed in those attachments, ***Except those who believe and do righteous deeds, [95:6]***, for they have shaken off the filth of those perishable upbringing from themselves and have chosen the high ranks. So they return to the first growth

and their souls were attached with the high assembly, so they became nobler than the Angels of Proximity, and they settled in the rooms of the Gardens in safety.

بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أي جميع المخلوقات على مقتضى حكمته

in the Name of your Lord Who Created! [96:1] – i.e. entirety of the created beings are a requirement of His-azwj Wisdom.

وَ عَنِ الْبَاقِرِ ع خَلَقَ نُورَكَ الْقَدِيمَ قَبْلَ الْأَشْيَاءِ.

And from Al-Baqir-asws: 'Created your-saww ancient Noor before the things''.

مِنْ عَلَقٍ أي من دم جامد بعد النطفة

from a clot [96:2] – i.e., from coagulated blood after the sperm.

الَّذِي عَلَّمَ بِالْقَلَمِ قال علي بن إبراهيم علم الإنسان بالكتابة التي بها يتم أمور الدنيا في مشارق الأرض و مغاربها

Who Taught by the Pen [96:4] – Ali Bin Ibrahim said, 'He-azwj Taught the human being by the writing which the affairs of the world are completed with, in the east of the earth and its west.

عَلَّمَ الْإِنْسانَ ما لَمْ يَعْلَمْ من أنواع الهدى و البيان و قال علي بن إبراهيم قال يعني علم عليا من الكتابة لك ما لم يعلم قبل ذلك

Taught the human being what he did not know [96:5] – from types of guidance and the explanations. And Ali Bin Ibrahim said, 'The meaning is He-azwj Taught Ali-asws from the writing for you-saww, what he-asws did not know before that'.

قيل عدد سبحانه مبدأ الإنسان و منتهاه إظهارا لما أنعم عليه من نقله من أخس المراتب إلى أعلاها تقريرا لربوبيته و تحقيقا لأكرميته.

It is said, the Glorious Enumerated the beginning of the human being and his ending, as a manifestation to what He-azwj had Favoured with upon him, from transferring him from the lowest of the ranks to their highest, declaring His-azwj Lordship and realising His-azwj Honouring'.

فائدة اعلم أن المسلمين اختلفوا في تفضيل الملائكة على البشر أو العكس فذهب أكثر الأشاعرة إلى أن الأنبياء أفضل من الملائكة و صرح بعضهم بأن عوام البشر من المؤمنين أفضل من عوام الملائكة و خواص الملائكة أفضل من عوام البشر أي غير الأنبياء

Benefit – Know that the Muslims are differing regarding the superiority of the Angels over the human beings, or vice versa. Most of the Asharites went to that the Prophets-as are superior to the Angels, and some of them were explicit that generality is from the Momineen, being superior than generality of the Angels, and the special ones of the Angels are superior to the generality of the human beings – i.e., other than the Prophets-as.

و ذهب أكثر المعتزلة إلى أن الملائكة أفضل من جميع البشر و لا خلاف بين الإمامية في أن الأنبياء و الأئمة ع أفضل من جميع الملائكة و الأخبار في ذلك مستفيضة أوردناها في كتاب النبوة و سائر مجلدات الحجة

And most of the Mu'tazilites went to that the Angels are superior to entirety of the human beings, and there is no differing between the Imamites that the Prophets[-as] and the Imams[-asws] are superior to entirety of the Angels, and the reports regarding that are extensive. We have referred to these in the book of Prophet-hood and rest of the volumes of the Divine Authorities.

و أما سائر المؤمنين ففي فضل كلهم أو بعضهم على جميع الملائكة أو بعضهم فلا يظهر من الآيات و الأخبار ظهورا بينا يمكن الحكم بأحد الجانبين فنحن فيه من المتوقفين.

And as for rest of the Momineen, they are in preferring all of them or some of them over entirety of the Angels, or some of them. It is not apparent from the Verses and the Ahadeeth, the clear explanation to be able to decide with one of the two sides, so we, regarding it, are from the ones pausing (at it).

قال الشيخ المفيد قدس الله سره في كتاب المقالات اتفقت الإمامية على أن أنبياء الله و رسله من البشر أفضل من الملائكة و وافقهم على ذلك أصحاب الحديث و أجمعت المعتزلة على خلاف ذلك و زعم الجمهور منهم أن الملائكة أفضل من الأنبياء و الرسل

The Sheykh Al Mufeed, may Allah[-azwj] Sanctify his soul, said in the book 'Al-Muqalaat', 'The Imamites are concurring upon that the Prophets[-as] of Allah[-azwj] and His[-azwj] Messengers[-as] from the human beings, are superior to the Angels, and the companions of the Ahadeeth are concurring with them upon that, and the Mutazilites are united upon opposite of that, and most of them claimed that the Angels are superior to the Prophets[-as] and the Messengers[-as].

و قال نفر منهم سوى من ذكرناه بالوقف في تفضيل أحد الفريقين على الآخر و كان اختلافهم في هذا الباب على ما وصفناه و إجماعهم على خلاف القطع بفضل الأنبياء على الملائكة ع حسب ما شرحناه.

And a number of them, besides the one we mentioned, said with the pausing regarding of the two sects over the others, and their differing in this subject is based upon what we have described, and their unity is based upon opposite of the cutting with the superiority of the Prophets[-as] over the Angels, in accordance to what we have commented.

ثم قال أما الرسل من الملائكة و الأنبياء ع فقولي فيهم مع أئمة آل محمد ع كقولي في الأنبياء و الرسل ع و أما باقي الملائكة فإنهم و إن بلغوا بالملائكة فضلا فالأئمة من آل محمد ع أفضل منهم و أعظم ثوابا عند الله عز و جل بأدلة ليس موضعها هذا الكتاب انتهى.

Then he said, 'As for the Messengers from the Angels and the Prophets[-as], my word regarding them with the Imams[-asws] of Progeny[-asws] of Muhammad[-saww], like my word regarding the Prophets[-as] and the Messengers[-as]. And as for the rest of the Angels, they, and even though they have reached merits with the Angels, the Imams[-asws] from Progeny[-asws] of Muhammad[-saww] are superior to them, and of mightier Rewards in the Presence of Allah[-azwj] Mighty and Majestic, due to evidence, this isn't its place in this book' – end.

و قال صاحب الياقوت الأنبياء أفضل من الملائكة لاختصاصهم بشرف الرسالة مع مشقة التكليف

And the author of 'Al-Yaqout' said, 'The Prophets[-as] are superior to the Angels due to their[-as] being specialise with the nobility of the Message, along with the difficulties of the encumberment'.

و قال العلامة قدس سره في شرحه اختلف الناس في ذلك فذهب الإمامية و جماعة من الأشاعرة إلى أن الأنبياء ع أشرف من الملائكة و قالت المعتزلة و الفلاسفة بل الملائكة أشرف

And the Allamah, may he be sanctified, said in his commentary, 'The people are differing regarding that. The Imamites and a group of the Asharites went to that the Prophets[-as] are nobler than the Angels are. And the Mu'tazilites and the Philosophers said, 'But the Angels are nobler'.

و قال الصدوق قدس سره في رسالة العقائد اعتقادنا في الأنبياء و الرسل و الحجج ع أنهم أفضل من الملائكة ثم ذكر الدلائل و بسط القول فيها كما ذكرناه في كتاب الإمامة

And Al-Sadouq, may he be sanctified, said in 'Risalat Al I'tiqad', said regarding the Prophets[-as] and the Messengers[-as] and the Divine Authorities, 'They are superior to the Angels'. Then he mentioned the evidence(s) and extensive word regarding it, just as we have mentioned in the book of Imamate.

و قال السيد الشريف المرتضى رضي الله عنه في كتاب الغرر و الدرر في تفضيل الأنبياء على الملائكة ع اعلم أنه لا طريق من جهة العقل إلى القطع بفضل مكلف على الآخر لأن الفضل المراعي في هذا الباب هو زيادة استحقاق الثواب و لا سبيل إلى معرفة مقادير الثواب من ظواهر فعل الطاعات لأن الطاعتين قد تتساوى في ظاهر الأمر حالهما و إن زاد ثواب واحدة على الأخرى زيادة عظيمة و إذا لم يكن للعقل في ذلك مجال

And the Seyyid Al-Shareef Al-Murtaza, may Allah[-azwj] be Pleased with him, said in the book 'Al-Gharar Wa Al-Darar' regarding the superiority of the Prophets[-as] over the Angels, 'Know that there is no way from the aspect of intellect to cut off with the superiority of the encumbered one over the other, because the merit of the shepherd in this subject, it is the increased deserving of the Rewards, and there is no way to knowing the Rewards from the apparent deeds of obedience, because the two obedience(s) are equated in the apparent of the matter in their state, and that the increased Rewards for one over the other is an increased greatness, and then there would be no room for the intellect regarding that.

فالمرجع فيه إلى السمع فإن دل سمع مقطوع به من ذلك على شيء عول عليه و إلا كان الواجب التوقف عنه و الشك فيه و ليس في القرآن و لا في سمع مقطوع على صحته ما يدل على فضل نبي على ملك و لا ملك على نبي و سنبين أن آية واحدة مما يتعلق به في تفضيل الأنبياء على الملائكة ع يمكن أن يستدل بها على ضرب من الترتيب نذكره.

So the return regarding it is to the hearing. If the hearing points with cutting off with it from that upon something, it would be relied upon, or else, the obligation would be to pause from it and the doubting in it. And there is neither in the Quran nor in the hearing, any cutting off based upon its correctness what could evidence upon the merit of a Prophet[-as] over an Angel, nor an Angel over a Prophet[-as], and we shall be explaining that there is one Verse from what is related with it in the superiority of the Prophets[-as] over the Angels. It can be inferred by it over a variety of the order we shall mention.

و المعتمد في القطع على أن الأنبياء أفضل من الملائكة على إجماع الشيعة الإمامية على ذلك لأنهم لا يختلفون في هذا بل يزيدون عليه و يذهبون إلى أن الأئمة ع أفضل من الملائكة أجمعين و إجماعهم حجة لأن المعصوم في جملتهم

And what is definite is the cutting upon that the Prophets are superior to the Angels, based upon a consensus of the Shia Imamites upon that, because they are not differing in this, but they are adding upon it and going to that the Imams[-asws] are superior to the Angels in their entirety, and their consensus is proof, because the Infallible(s) are in their total.

و قد بينا في مواضع من كتبنا كيفية الاستدلال بهذه الطريقة و رتبناه و أجبنا عن كل سؤال يسأل عنه فيها و بينا كيف الطريق مع غيبة الإمام إلى العلم بمذاهبه و أقواله و شرحنا ذلك فلا معنى للتشاغل به هاهنا

And we have explained in a place from our book, the method of the evidencing with this way, and we have arranged it, and we have answered every question asked about it, and we have explained how is the way with the occultation of the Imam[-ajfj] to the knowledge with his[-ajfj] doctrine, and his[-ajfj] beliefs, and we have commented on that. So there is no meaning in pre-occupying with it over here.

و يمكن أن يستدل على ذلك بأمره تعالى للملائكة بالسجود لآدم ع و أنه يقتضي تعظيمه عليهم و تقديمه و إكرامه و إذا كان المفضول لا يجوز تعظيمه و تقديمه على الفاضل علمنا أن آدم ع أفضل من الملائكة و كل من قال إن آدم أفضل من الملائكة ذهب إلى أن جميع الأنبياء ع أفضل من جميع الملائكة و لا أحد من الأمة فصل بين الأمرين.

And it is possible that it evidence's upon that by a Command of the Exalted to the Angels with doing Sajdah to Adam[-as], and it requires upon them to revere him[-as] and advancing him[-as] and honouring him[-as], and when the inferior is not allowed to be revered and advanced upon the superior, we know that Adam[-as] is superior to the Angels, and everyone who says that Adam[-as] is superior to the Angels, goes to entirety of the Prophets[-as] being superior to entirety of the Angels, and there is no one from the community who has decided between the two matters.

فإن قيل و من أين أنه أمرهم بالسجود على جهة التقديم و التعظيم.

If it is said, 'And from where has He[-azwj] Commanded them with the Sajdah based upon an aspect of advancing and the reverence?'

قلنا لا يخلو تعبدهم بالسجود له من أن يكون على سبيل القبلة و الجهة من غير أن يقترن به تعظيم و تقديم أو يكون على ما ذكرناه فإن كان الأول لم يجز أنفة إبليس من السجود و تكبره عنه

We said, 'Their worshipping with the Sajdah to him[-saww] is not vacant from it being upon the way of the Qiblah and the direction from with it being paired with reverence and advancing, or it happened based upon what we mentioned. If it was the first, the nose of Iblees[-la] is not allowed from the Sajdah and his[-la] being too arrogant from it.

و قوله أَ رَأَيْتَكَ هذَا الَّذِي كَرَّمْتَ عَلَيَ و قوله أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طِينٍ

And His[-azwj] Words: ***'Do You See this one whom You have Honoured over me? [17:62]***; and His[-azwj] Words: ***You Created me from fire and Created him from clay' [7:12]***.

و القرآن كله ناطق بأن امتناع إبليس من السجود إنما هو لاعتقاده التفضيل به و التكرمة فلو لم يكن الأمر على هذا لوجب أن يرده الله تعالى عنه و يعلمه أنه ما أمره بالسجود على وجه تعظيمه له و لا تفضيله

And the Quran, all of it is speak with that refusal of Iblees-as from doing the Sajdah, and rather it is his-la belief of the superiority for him-la, and the prestige. If the matter did not happen to be upon this, it would oblige that Allah-azwj the Exalted would Rebut him-la about it, and he-la would know that he-la not Commanded him-la with the Sajdah based upon the aspect of reverence to him-as, nor preferring him-as.

بل على الوجه الآخر الذي لا حظ للتفضيل فيه و ما جاز إغفال ذلك و هو سبب معصية إبليس و ضلالته فلما لم يقع ذلك دل على أن الأمر بالسجود لم يكن إلا على جهة التفضيل و التعظيم

But, based upon another aspect which there is no share for the preference regarding him-la, and it is not allowed to neglect that, and it is the cause of the disobedience of Iblees-la and his-la straying. When that did not occur, it evidence's upon that the Command with the Sajdah did not happen except upon the aspect of the superiority and the reverence.

و كيف يقع شك في أن الأمر على ما ذكرنا و كل نبي أراد تعظيم آدم ع و وصفه بما اقتضى الفخر و الشرف نفسه بإسجاد الملائكة له و جعل ذلك من أعظم فضائله و هذا مما لا شبهة فيه.

And how can doubt occur in that the Command was based upon what we mentioned, and every Prophet-as wanted to revere Adam-as and described him-as with what requires the pride, and the nobility of his-as self by the Sajdahs of the Angels to him-as, and He-azwj Made that to be from the greatest of his-as merits, and this is from what there is not suspicion in it.

فأما اعتماد بعض أصحابنا في تفضيل الأنبياء على الملائكة على أن المشقة في طاعة الأنبياء ع أكثر و أوفر من حيث كانت لهم شهوات في القبائح و نفار عن الواجبات

As for the reliance of some of our companions in superiority of the Prophets-as over the Angels, it is based upon that the difficulties in the obedience of Prophets-as is more and more plentiful than whereby the lustful desired might happen for them-as regarding the ugliness and neglecting the obligations.

فليس بمعتمد لأنا لا نقطع على أن مشاق الأنبياء أعظم من مشاق الملائكة في التكليف و الشك في مثل ذلك واجب و ليس كل شيء لم يظهر لنا ثبوته وجب القطع على انتفائه و نحن نعلم على الجملة أن الملائكة إذا كانوا مكلفين فلا بد من أن تكون عليهم مشاق في تكليفهم لو لا ذلك ما استحقوا ثوابا على طاعاتهم

This isn't reliable because we are not certain upon that the difficulties of the Prophets-as were greater than the difficulties of the Angels regarding the encumberment, and the doubt in the likes of that is obliged, and not everything it's proof is not apparent to us obliges the cutting upon its benefits, and we know, based upon the total, that the Angels, when they were encumbered, it is inevitable that difficulties be upon them during their encumberment. Had it not been for that, they would not be deserving of the Rewards based upon their obedience.

و التكليف إنما يحسن في كل مكلف تعريضا للثواب و لا يكون التكليف شاقا عليهم إلا و تكون لهم شهوات فيما حظر عليهم و نفار عما أوجب و إذا كان الأمر على هذا فمن أين يعلم أن مشاق الأنبياء ع أكثر من مشاق الملائكة

And the encumberment rather improves in every encumbered one, to be exposed to the Rewards, and the encumberment does not happen to be difficult upon them, except and lustful desires would be for them in what is dangerous upon them, and fleeing from what is more obligatory. And when the matter was based upon this, so from where would one know that the difficulties of the Prophets-as are more than the difficulties of the Angels?

و إذا كانت المشقة عامة لتكليف الأمة و لا طريق إلى القطع على زيادتها في تكليف بعض و نقصانها في تكليف آخرين فالواجب التوقف و الشك و نحن الآن نذكر شبه من فضل الملائكة على الأنبياء ع و نتكلم عليها بعون الله.

And when the difficulties were general for the encumberment of the community, and there is no way to be certain upon increasing it in the encumberment of some, and reducing it in the encumberment of others, so the obligatory is the pausing, and the doubt, and we shall now mention the doubts from the superiority of the Angels over the Prophets-as, and we shall talk about it by the Assistance of Allah-azwj.

فمما تعلقوا به في ذلك قوله تعالى حكاية عن إبليس مخاطبا لآدم و حواء ع ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونا مَلَكَيْنِ أَوْ تَكُونا مِنَ الْخالِدِينَ فرغبهما في التناول من الشجرة في منزلة الملائكة حتى تناولا و عصيا

From what is related with regarding that are Words of the Exalted Narrating from Iblees-la addressing to Adam-as and Hawwa-as: ***'Your Lord did not Forbid you from this tree except that you would become two Angels or you would become from eternally living ones' [7:20]***. He-la made them-as desirous regarding the taking from the tree regarding the status of the Angels, until they-as took and disobeyed.

و ليس يجوز أن يرغب عاقل في أن يكون على منزلة هي دون منزلته حتى يحمله ذلك على خلاف الله تعالى و معصيته و هذا يقتضي فضل الملائكة على الأنبياء ع

And it isn't allowed that the intellectual would desire in being at a status which is lower than his own status, until that would carry him upon opposing Allah-azwj the Exalted and disobeying Him-azwj. And this requires the superiority of the Angels over the Prophets-as.

و تعلقوا أيضا بقوله تعالى لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْداً لِلَّهِ وَ لَا الْمَلائِكَةُ الْمُقَرَّبُونَ و تأخير ذكر الملائكة في مثل هذا الخطاب يقتضي تفضيلهم لأن العادة إنما جرت أن يقال لن يستنكف الوزير أن يفعل هذا و لا الخليفة فيقدم الأدون و يؤخر الأعظم و لم تجر بأن يقال لن يستنكف الأمير أن يفعل كذا و لا الحارس و هذا يقتضي تفضيل الملائكة على الأنبياء ع

And it relates as well by Words of the Exalted: ***The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity; [4:172]***, and the delay in mention of the Angels in the likes of this address required their superiority because the norm rather flows in it being said: 'The minister never disdained in doing this, nor did the caliph, so he advanced the lowly and delayed the great ones'. And why did you not dare to say, 'The governor never disdained to do such and such, nor did the guard'? And this required the superiority of the Angels over the Prophets-as.

و تعلقوا بقوله تعالى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ وَ فَضَّلْناهُمْ عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا قالوا و ليس بعد بني آدم مخلوق يستعمل في الخبر عنه لفظة من التي لا تستعمل إلا في العقلاء إلا الجن و الملائكة و لما لم يقل و فضلناهم على من

And they related with Words of the Exalted: ***And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things, and We Preferred them over most of the ones We Created, with a Preference [17:70]***. They said, 'And there isn't any creature after the children of Adam-as, utilised in the News from Him-azwj, wording of the one which is not utilised by among the intellectuals, except for the Jinn and the Angels, and when He-azwj did not Say: "And We-azwj Preferred them over the ones!"

بل قال على كثير ممن خلقنا علم أنه إنما أخرج الملائكة عمن فضل بني آدم عليه لأنه لا خلاف في بني آدم أنه أفضل من الجن و إذا كان وضع الخطاب يقتضي مخلوقا لم يفضل بنو آدم فلا شبهة في أنهم الملائكة

But, He-azwj Said about many from the one He-azwj Created us, He-azwj Knew that He-azwj only brought the Angels out from the ones who preferred the children of Adam-as over him, because there is no dispute among the children of Adam-as that he-as is better than the jinn, and if the position of the discourse requires a creature that does not favour the children of Adam-as, then there is no doubt that they are Angels.

و تعلقوا بقوله تعالى وَ لا أَقُولُ لَكُمْ عِنْدِي خَزائِنُ اللَّهِ وَ لا أَعْلَمُ الْغَيْبَ وَ لا أَقُولُ إِنِّي مَلَكٌ فلو لا أن حال الملائكة أفضل من حال النبي لما قال ذلك

And they related with Words of the Exalted: ***Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. [6:50]***. If the state of the Angels had not been superior than the state of the Prophet-saww, he-saww would not have said that.

فيقال لهم في ما تعلقوا به أولا لم زعمتم أن قوله تعالى إِلَّا أَنْ تَكُونا مَلَكَيْنِ معناه أن تصيرا أو تتقلبا إلى صفة الملائكة فإن هذه اللفظة ليست بصريح لما ذكرتم بل أحسن الأحوال أن تكون محتملة له

It would be said to them, 'Regarding what are you relating with first. Why are you alleging that Words of the Exalted: ***except that you would become two Angels [7:20]***, it's meaning is that you-as would become, or you-as will be transformed to attributes of the Angels, for these wordings aren't explicit for what you have mentioned, but the excellent situation is that it would be possible for him-as.

و ما أنكرتم أن يكون المعنى أن المنهي عن تناول الشجرة غيركما و إذا النهي يختص الملائكة و الخالدين دونكما و يجري ذلك مجرى قول أحدنا لغيره ما نهيت عن كذا إلا أن تكون فلانا

And what are you denying for the meaning to be that the Prohibition of taking from the tree is for other than you-as two, and when the Prohibition was specific to the Angels and the eternal ones besides you-as both? And that flows the flow of the words of our of us to someone else, 'I have not been Prohibited from such and such except that you would become so and so'.

و إنما يعني أن المنهي هو فلان دونك و لم يرد إلا أن تتقلب فتصير فلانا و لما كان غرض إبليس إيقاع الشبهة لهما فمن أوكد الشبهة إيهامهما أنهما لم ينهيا و إنما المنهي غيرهما

And rather it means that the Prohibited, he is so and so besides you, and did not respond except that you would be transformed, so you would become so and so. And when the

purpose of Iblees-la was to sow the suspicion to them-as, so from the most emphatic of the suspicions is to make them-as think that they-as were not Prohibited, and rather others had been Prohibited.

و من وكيد ما تفسد به هذه الشبهة أن يقال ما أنكرتم أن يكونا رغبا في أن ينقلا إلى صفة الملائكة و خلقهم كما رغبهما إبليس في ذلك و لا تدل هذه الرغبة على أن الملائكة أفضل منهما لأنه بالتقلب إلى خلقة غيره لا يتقلب و لا يتغير الحقيقة بانقلاب الصورة و الخلق

And from the certainty of what would spoil this suspicion is that it would be said, 'What are you denying being desirous in being transformed to the attributes of the Angels and their creation, just as Iblees-la had made them desirous regarding that, and this desire does not evidence upon that the Angels are superior than them-as, because by the transformation to other creatures, it neither transforms nor changes the reality of the transformation of the face and the physique.

فإنه إنما يستحق الثواب على الأعمال دون الهيئات و غير ممتنع أن يكونا رغبا في أن يصيرا على الهيئة الملائكة و صورها و ليس ذلك يرغبه في الثواب و لا الفضل فإن الثواب فضل لا يتبع الهيئات و الصور

Surely, rather, the deserving of the Rewards is based upon the deeds besides the appearance, and it is not impossible that they would be desirous regarding become upon the appearance of the Angels and their faces, and that isn't a desire regarding the Rewards nor the superiority, for the Rewards are a merit not pursuant to the appearance and the face.

أ لا ترى أنهما رغبا في أن يكونا من الخالدين و ليس الخلود مما يقتضي مزية في ثواب و لا فضلا فيه و إنما هو نفع عاجل و كذلك لا يمتنع أن يكون الرغبة منهما في أن يصيرا ملكين إنما كانت على هذا الوجه.

Don't you see both of them-as were desirous regarding becoming from the eternal ones, and the immortality isn't from what requires an advantage in Rewards nor any superiority in it. And rather, it is a current benefit, and like that, it is not impossible that the desire from them-as could be regarding becoming two Angels. But rather, it happened upon this aspect.

و يمكن أن يقال للمعتزلة خاصة و كل من أجاز على الأنبياء الصغائر ما أنكرتم أن يكونا اعتقدا أن الملك أفضل من النبي و غلطا في ذلك و كان منهما ذنبا صغيرا لأن الصغائر عندكم تجوز على الأنبياء

And it may be said of the Mu'tazilites in particular, and everyone who permitted minor Prophets-as what you deny that they believed that the Angle was better than the Prophet-as, and they made a mistake in that, and a minor sin happened from both of them-as, because the minor sins in your view are permissible for the Prophets-as.

فمن أين لكم إذا اعتقدا أن الملائكة أفضل من الأنبياء و رغبا في ذلك أن الأمر على ما اعتقداه مع تجويزكم عليهم الذنوب و ليس لهم أن يقولوا إن الصغائر إنما تدخل في أفعال الجوارح دون القلوب لأن ذلك تحكم بغير برهان

So, for where is it for you all when you are believing that the Angels are superior to the Prophets, and a desire regarding that the matter is based upon what you are believing, along with you allowing the sins upon them-as, and it isn't for them that they be saying, 'The minor

sins rather enter into the deeds of the limbs besides the heart', because that is a judgment without proof.

و ليس يمتنع على أصولهم أن تدخل الصغائر في أفعال القلوب و الجوارح معا لأن حد الصغيرة عندهم ما نقص عقابه عن ثواب طاعات فاعله و ليس يمتنع معنى هذا الحد في أفعال القلوب كما لا يمتنع في أفعال الجوارح.

And it is not forbidden for their origins to enter the minor things into the actions of the hearts and limbs together, because the limit of the small sins in their view does not detract from the Reward of the doer's acts of obedience, and the meaning of this limit is not abstained in the actions of the hearts just as it is not withheld in the actions of the limbs.

و يقال لهم فيما تعلقوا به ثانيا ما أنكرتم أن يكون هذا القول إنما توجه إلى قوم اعتقدوا أن الملائكة أفضل من الأنبياء فأخرج الكلام على حسب اعتقادهم و أخر ذكر الملائكة لذلك

And it would be said to them regarding what they are relating with, 'Secondly, what makes you deny that this word would rather be directed to a people who are believing that the Angels are superior to the Prophets-as?' So the Speech emerged in accordance to their beliefs and the mention of the Angels was delayed due to that.

و يجري هذا القول مجرى قول من قال منا لغيره لن يستنكف أبي أن يفعل كذا و لا أبوك و إن كان القائل يعتقد أن أباه أفضل و إنما أخرج الكلام على حسب اعتقاد المخاطب لا المخاطب.

And this word flows the flow of the one from us who says to someone else, 'My father will never disdain doing such and such, nor will your father', and even thought the speak believes that his father is superior; and rather, the Speech emerged in accordance to the beliefs of the ones addressed, not the addressee.

و مما يجوز أن يقال أيضا أنه لا تفاوت في الفضل بين الأنبياء و الملائكة و إن ذهبنا إلى أن الأنبياء أفضل منهم و مع التقارب و التداني يحسن أن يؤخر ذكر الأفضل الذي لا تفاوت بينه و بين غيره في الفضل

And from what is allowed as well is that it could be said as well, there is no difference in the superiority between the Prophets-as and the Angels. And if we were to go to that the Prophets-as are superior to them, and along with the proximity and the nearness, it is good that the mention of the superior be delay, which there is no difference between him and someone else in the merit.

و إنما مع التفاوت و التنافي لا يحسن ذلك أ لا ترى أنه يحسن أن يقول القائل ما يستنكف الأمير فلان من كذا و لا الأمير فلان من كذا و إن كانا متساويين متناظرين أو متقاربين و لا يحسن أن يقول ما يستنكف الأمير من كذا و لا الحارس لأجل التفاوت

And rather, with disparity and contradiction, that does not improve. Do you not see that it is appropriate for the speaker to say, 'What the Emir disapproves of such-and-such, nor the Emir of so and so from such and such', even if they are equal, symmetrical, or close, and it is not appropriate for him to say what the Emir disapproves of such and such, nor the guard for the sake of disparity?

و أقوى من هذا أن يقال إنما أخر ذكر الملائكة عن ذكر المسيح لأن جميع الملائكة أكثر ثوابا لا محالة من المسيح منفردا و هذا لا يقتضي أن كل واحد منهم أفضل من المسيح ع و إنما الخلاف في ذلك.

And stronger than this is if it is said, 'But rather, the mention of the Angel was delayed from mention of the Messiah-as, because entirety of the Angels are inevitably of more Rewards than the Messiah-as individually, and this does not contradict that each of them is superior to the Messiah-as, and there it is the opposite regarding that.

و يقال لهم في ما تعلقوا به ثالثا ما أنكرتم أن يكون المراد بقوله تعالى عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا إنا فضلناهم على من خلقنا و هم كثير و لم يرد التبعيض و يجري ذلك مجرى قوله تعالى وَ لا تَشْتَرُوا بِآياتِي ثَمَناً قَلِيلًا معناه لا تشتروا بها ثمنا قليلا فكل ثمن تأخذونه عنها قليل و لم يرد التخصيص و المنع من الثمن القليل خاصة

And it could be said to them regarding what they are relating with, 'Thirdly, what makes you deny that the intent with Words of the Exalted: ***over most of the ones We Created, with a Preference [17:70]***, could be, 'We-azwj Preferred them over the ones We-azwj Created', and they were many, and He-azwj did not Respond the exchange, and that flows the flow of Words of the Exalted: ***and do not be exchanging My Verses for a small price; [2:41]***. It's meaning is, 'Do not buy (take) a small price for it'. So every price you would be taking, would be small, and He-azwj did not Respond the specifics, and the forbiddance from the small price is specific.

و مثله قول الشاعر

من أناس ليس في أخلاقهم عاجل الفحش و لا سوء الجزع.

And example of it are the words of the poet, '*From the people, it isn't in their manners, the current immorality nor evil panic*'.

و إنما أراد نفي الفحش كله عن أخلاقهم و إن وصفه بأنه عاجل و نفي الجزع عنهم و إن وصفه بالسوء و هذا من غريب البلاغة و دقيقها و نظائره في الشعر و الكلام الفصيح لا تحصى و قد كنا أملينا في تأويل هذه الآية كلاما منفردا استقصيناه و شرحنا هذا الوجه و أكثرنا من ذكر أمثلته.

And rather, he intended negating the immorality, all of it, from their manners, and his description that it is current, and negated the panic away from them, and even though he described it with the evil. And this is from the strange eloquence, and subtle, and it's match in the poetry and the eloquent speech cannot be counted; and we have been dictating regarding the explanation of this Verse, individual speech we have investigated, and commented this aspect, and most of the ones mentioned its examples.

و وجه آخر في تأويل هذه الآية و هو أنه غير ممتنع أن يكون جميع الملائكة أفضل من جميع بني آدم و إن كان في جملة بني آدم من الأنبياء ع من يفضل كل واحد منهم على كل واحد من الملائكة لأن الخلاف إنما هو في فضل كل بني آدم على كل ملك

And another aspect in the explanation of this Verse, and it is that it is not impossible that entirety of the Angels would be superior to entirety of the children of Adam-as, and even though among the total of the children of Adam-as, are from the Prophets-as, each one of them-as has superiority over each one of the Angels, because the opposite rather, it is regarding the superiority of all children of Adam-as over all Angels.

و غير ممتنع أن يكون جميع الملائكة فضلاء يستحق كل واحد منهم الجزيل الأكثر من الثواب فيزيد ثواب جميعهم على ثواب جميع بني آدم لأن الأفاضل من بني آدم أقل عددا و إن كان في بني آدم آحاد كل واحد منهم أفضل من كل واحد من الملائكة.

And it is not impossible that entirety of the Angels would be superior, each one of them being deserving of the plentiful, the more from the Rewards of entirety of them over the Rewards of entirety of the children of Adam-as, because the superior ones from the children of Adam-as are few in number, and even though among the children of Adam-as there are ones, each one of them is superior to each one of the Angels.

و وجه آخر و مما يمكن أن يقال في هذه الآية أيضا أن مفهوم الآية إذا تؤملت يقتضي أنه تعالى لم يرد الفضل الذي هو زيادة الثواب و إنما أراد النعم و المنافع الدنيوية

And another aspect, and from what is possible is that it could be said regarding this Verse as well that the concept of the Verse, when you ponder, required that the Exalted did not Intend the superiority which is of increased Rewards, and rather He-azwj Intended the bounties and the worldly benefits.

أ لا ترى إلى قوله تعالى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ و الكرامة إنما هي الترقية و ما يجري مجراه

Are you not seeing Words of the Exalted: ***And We have Honoured the Children of Adam, [17:70]***, and the honours? But rather, it is the advancement and whatever flows it's flow.

ثم قال وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ و لا شبهة في أن الحمل لهم في البر و البحر و رزق الطيبات خارج مما يستحق به و الثواب و يقتضي التفضيل الذي وقع إطلاقه فيه و يجب أن يكون ما عطف عليه من التفضيل داخلا في هذا الباب

Then He-azwj Said: ***and We Carry them in the land and the sea, and We Sustain them of the good things, [17:70]***. And there is no suspicion in that the carrying of them in the land and the sea, and Gracing the good things is outside from what is deserving the Rewards with, and it requires the preference in which occurred the release, and obligates that what leans upon it from the preference should be included in this section.

و في هذا القبيل فإنه أشبه من أن يكون المراد به غير ما سياق الآية وارد به و مبني عليه و أقل الأحوال أن تكون لفظة فَضَّلْناهُمْ مجتمعة للأمرين فلا يجوز الاستدلال بها على خلاف ما نذهب إليه.

And in this way, it is more like that what is meant by it is other than what the context of the Verse is contained in and based on, and the least case is that it is the Words ***we preferred them*** are combined for the two things, so it is not permissible to infer it contrary to what we are going to.

و يقال لهم فيما تعلقوا به رابعا لا دلالة في هذه الآية على أن حال الملائكة أفضل من حال الأنبياء لأن الغرض في الكلام إنما هو نفي ما لم يكن عليه لا التفضيل لذلك على ما هو عليه

And it could be said to them regarding what they are relating with, 'Fourthly, there is no evidence in this Verse upon that the state of the Angels is superior to the state of the

Prophets-as, because the purpose in the Speech rather, it negates what does not happen to have the superiority for that, over what it is upon.

أ لا ترى أن أحدنا لو ظن أنه على صفة و هو ليس عليها جاز أن ينفيها عن نفسه بمثل هذا اللفظ و إن كان على أحوال هي أفضل من تلك الحال و أرفع و ليس يجب إذا انتفى مما تبرأ منه من علم الغيب و كون خزائن الله تعالى عنده أن يكون فيه فضل أن يكون ذلك معتمدا في كل ما يقع النفي له و التبرؤ منه و إذا لم يكن ملكا عنده خزائن الله تعالى جاز أن ينتفي من الأمرين من غير ملاحظة لأن حاله دون هاتين الحالتين.

Don't you see that one of us, if he were to think that he is upon a description, and he isn't upon it, it is allowed that he negates if from himself by the likes of this wording, and even though he was upon the state which are superior to those states, and higher, and it is not necessary, if he is negated from the knowledge of the unseen that he has abstained from, and that the treasures of Allah-azwj the Exalted are with him-saww that there should be superiority in it, that this be dependent on everything that is denied and disavowed from him-saww, and when an Angel does not happen to have the treasures of Allah-azwj the Exalted, it is allowed that he omits from the two matters without noticing, because his state is besides these two states.

و مما يوضح هذا و يزيل الإشكال فيه أنه تعالى حكى عنه قوله في آية أخرى وَ لا أَقُولُ لِلَّذِينَ تَزْدَرِي أَعْيُنُكُمْ لَنْ يُؤْتِيَهُمُ اللَّهُ خَيْراً و نحن نعلم أن هذه منزلة غير جليلة و هو على كل حال أرفع منها و أعلى

And from what clarifies this, and removes the problem in it, is that the Exalted Narrated from him-saww, his-saww words in another Verse: ***nor am I saying to those who are disdaining your eyes, 'Allah will never Give you any good' [11:31]***, and we know that this status is not majestic, and it is based upon a state higher than it and more exalted.

فما المنكر أن يكون نفي الملكية عنه في أنه لا يقتضي أن حاله دون حال الملك بمنزلة نفي هذه المنزلة و التعلق بهذه الآية ضعيف جدا و فيما أوردناه كفاية و بالله التوفيق انتهى.

So what is wrong with denying the ownership of his-azwj in that it does not imply that his-saww condition is not the same as that of the king, it is the same as denying this status, and the attachment to this Verse is very weak, and what we mentioned is sufficient, and by Allah-azwj is the success' - end.

و ذكر رضي الله عنه نحوا من هذا في أجوبة المسائل التي وردت عليه من الري.

And he, may Allah-azwj be Pleased with him mentioned approximate to this in answer to the question which was referred to him from Al-Rayy.

و قال الدواني في شرح العقائد هم أي الأنبياء أفضل من الملائكة العلوية عند أكثر الأشاعرة و من الملائكة السفلية بالاتفاق و عامة البشر من المؤمنين أيضا أفضل من عامة الملائكة

And Al-Dawany said in commentary of 'Al-Aqaid', 'They are whichever of the Prophets-as superior to the high Angels, in the view of most of the Asharites, ad from the lower Angels, by concurrence, and generality of the human beings from the Momineen as well are superior to generality of the Angels.

و عند المعتزلة و أبي عبد الله الحليمي و القاضي أبي بكر منا الملائكة أفضل و المراد بالأفضل أكثر ثوابا و ذلك أن عبادة الملائكة فطرية لا مزاحم لهم عنها بخلاف عبادة البشر فإن لهم مزاحمات فتكون عبادتهم أشق وقال النبي ص أفضل الأعمال أضرها. أي أشقها.

And in the view of the Mu'tazilites, and Abu Abdullah Al-Haleemy, and the judge Abu Bakr from us, the Angels are superior, and the intent with the superiority is being of more Rewards, and that is because the worship by the Angels is innate, there is no competition for them about it, opposite to the worship by the human beings, for there are competitions for them. Thus, their worship is more difficult, and the Prophet-saww had said 'The superior of the deeds is its most harmful' – i.e. more difficult.

قلت و على هذا يندفع ما يتوهم أن إساءة الأدب مع الملائكة كفر و مع آحاد المؤمنين ليس بكفر فتكون الملائكة أفضل لأن ذلك يدل على أن كون الملك أشرف بسبب كثرة مناسبته مع المبدإ في النزاهة و قلة الوسط لا على أنه أفضل بمعنى كونه أكثر ثوابا.

I say, 'And based upon this, it urges what is illusory that the bad etiquettes with the Angles is Kufr, and with individual Momineen it isn't Kufr. So the Angels would be superior because that evidence upon the Angels is nobler due to many causes with the principle of the integrity, and lack of moderations, not upon that the superior is in the meaning of his being with more Rewards.

و قال شارح المقاصد ذهب جمهور أصحابنا و الشيعة إلى أن الأنبياء أفضل من الملائكة خلافا للمعتزلة و القاضي و أبي عبد الله الحليمي و صرح بعض أصحابنا بأن عوام البشر من المؤمنين أفضل من عوام الملائكة و خواص الملائكة أفضل من عوام البشر أي غير الأنبياء لنا وجوه عقلية و نقلية.

And the commentator of 'Al-Maqasid' said, 'Most of our companions and the Shias went to that the Prophets-as are superior to the Angels, in opposition to the Mu'tazilities, and the judge, and Abu Abdullah Al-Haleemy, and some of our companions were explicit with the generality of the human beings from the Momineen being superior to the generality of the Angels, and the special angels are superior than the generality of the human beings, i.e. other than the Prophets-as. For us there are aspects, intellectual and textual.

الأولى أن الله تعالى أمر الملائكة بالسجود لآدم و الحكيم لا يأمر بسجود الأفضل للأدنى و إباء إبليس و استكباره و التعليل بأنه خير من آدم لكونه من نار و آدم من طين يدل أن المأمور به كان سجود تكرمة و تعظيم لا سجود تحية و زيارة و لا سجود الأعلى للأدنى إعظاما له و رفعا لمنزلته و هضما لنفوس الساجدين.

The first is that Allah-azwj the Exalted Commanded the Angels with doing Sajdah to Adam-as, and the Wise One would not Command superior to do Sajdah to the inferior, and the refusal of Iblees-la and his-la arrogance, and the reasoning that he-la is better than Adam-as due to his-la being from fire and Adam-as being from clay, evidence's upon that the Commanded with was Sajdah of honouring and reverence, not Sajdah of greetings and visitation, nor Sajdah of the superior to the inferior, as a reverence to him-as, and loftiness of his-as status, and assimilation of the souls of the prostrators.

الثاني أن آدم أنبأهم بالأسماء و بما علمه الله من الخصائص و المعلم أفضل من المتعلم و سوق الآية ينادي على أن الغرض إظهار ما خفي عليهم من أفضلية آدم و دفع ما توهموا فيه من النقصان

The second is that Adam[-as] informed them with the name and with whatever Allah[-azwj] had Taught him[-as] from the specifics, and the teacher is superior to the student, and the Verse continues calling upon the purpose of manifesting what was hidden unto them from the superiority of Adam[-as] and repelled what they had been imagining regarding him[-as] of the deficiencies.

و لذا قال تعالى أَ لَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّماواتِ وَ الْأَرْضِ و بهذا يندفع ما يقال إن لهم أيضا علوما جمة أضعاف العلم بالأسماء لما شاهدوا من اللوح و حصلوا في الأزمنة المتطاولة بالتجارب و الأنظار المتوالية.

And for that, Allah[-azwj] the Exalted Said: ***Did I not Say to you that I Know unseen of the skies and the earth [2:33]***. And by this, He[-azwj] Started what is said that there is immense knowledge with them, additional knowledge with the names when they had witnessed from the (Guarded) Tablet, and they had attained during the long times with the experiences and the consecutive observations.

الثالث قوله تعالى إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ و قد خص من آل إبراهيم و آل عمران غير الأنبياء بدليل الإجماع

The third are Words of the Exalted: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]***. And He[-azwj] has Specified from the progeny of Ibrahim[-as], and progeny of Imran[-as] apart from the Prophets[-as], by evidence of the consensus.

فيكون آدم و نوح و جميع الأنبياء مصطفون على العالمين الذين منهم الملائكة إذ لا مخصص للملائكة من العالمين و لا جهة لتفسيره بالكثير من المخلوقات.

So Adam[-as] and Noah[-as] and entirety of the Prophets[-as] are Chosen above the worlds, those from them are the Angels, when the there is no specific for the Angels from the world, nor any aspect of interpreting it with the many of the created beings.

الرابع أن للبشر شواغل عن الطاعات العلمية و العملية كالشهوة و الغضب و سائر الحاجات الشاغلة و الموانع الخارجة و الداخلة

The fourth is that for the human beings, there are pre-occupations from the (acts of) obedience, the knowledgeable and the actions, like the lustful desires, and the anger, and rest of the pre-occupying needs, and the outside obstacles, and of the inside.

فالمواظبة على العبادات و تحصيل الكمالات بالقهر و الغلبة على ما يضاد القوة العاقلة يكون أشق و أفضل و أبلغ في استحقاق الثواب و لا معنى للأفضلية سوى استحقاق الثواب و الكرامة.

So the perseverance upon the worships and attaining the perfections by force, and the overcoming upon what is opposed to the intellectual strength happens to be more difficult and superior and further reaching in the deserving of the Rewards, and there is no meaning of the superiority besides deserving of the Rewards and the honours.

لا يقال لو سلم انتفاء الشهوة و الغضب و سائر الشواغل في حق الملائكة فالعبادة مع كثرة البواعث و الشواغل إنما يكون أشق و أفضل من الأخرى إذا استويا في المقدار و باقي الصفات و عبادة الملائكة أكثر و أدوم فإنهم يُسَبِّحُونَ اللَّيْلَ وَ النَّهارَ لا يَفْتُرُونَ

It cannot be said, if the absence of the lustful desires, and the anger, and rest of the pre-occupations are recognised in the right of the Angels, so the worship with the many inducements and the pre-occupations rather happen to be more difficult, and superior to the other, when they are both same in the measurement. And the rest of the attributes, and worship of the Angels is more and more constant, for they ***are Glorifying by the night and the day. They are not slackening [21:20]***.

و الإخلاص الذي به القوام و النظام و اليقين الذي هو الأساس و التقوى التي هي الثمرة فيهم أقوى و أقوم لأن طريقهم العيان لا البيان و المشاهدة لا المراسلة لأنا نقول انتفاء الشواغل في حقهم مما لا ينازع فيه أحد و وجود المشقة و الألم في العبادة و العمل عند عدم المنافي و المضاد مما لا يعقل

And the sincerity by which is the strength and the system, and the certainty which is the foundation, and the piety which is the fruit among them, is stronger and more upright, because their way is the eye-witnessing, nor the explanation, and the witnessing is not correspondence, because we are saying, the negation of the pre-occupation in their right is from what no one is disputing regarding it, and the existence of the hardships and the pain during the worship and the deeds, cannot be negated, and the opposite is from what is not reasonable.

قلت أو كثرت و كون باقي الصفات في حق الأنبياء أضعف و أدنى مما لا يسمع و لا يقبل و قد يتمسك بأن للملائكة عقلا بلا شهوة و للبهائم شهوة بلا عقل و للإنسان كليهما

I say, 'Or more, and being the remainder of the attributes in the right of the Prophets-as is weaker and lower than what is neither heard nor accepted, and it can be attached with that for the Angels there is intellect without lustful desire, and for the animals there is lustful desires without intellect, and for the human being there is both.

فإذا ترجح شهوته على عقله يكون أدنى من البهائم لقوله تعالى بَلْ هُمْ أَضَلُّ فإذا ترجح عقله على شهوته يجب أن يكون أعلى من الملائكة

So, when the lustful desires outweigh upon his intellect, he would be lower than the animals, due to the Words of the Exalted: ***But, they are more straying [25:44]***. But when his intellect outweigh upon his lustful desires, it obliges that he be higher than the Angels.

و هذا عائد إلى ما سبق لأن تمام تقريره هو أن الكافر آثر النقصان مع التمكن من الكمال و كل من فعل كذا فهو أضل و أرذل ممن آثره بدونه لأن إيثار الشيء مع وجود المضاد و المنافي أرجح و أبلغ من إيثاره بدونه فيلزم أن يكون من آثر الكمال مع التمكن من النقصان أفضل و أكمل ممن آثره بدونه.

And this goes back to what has preceded, because the complete of his repetition is that the Kafir impacts the loss with the possibility of the perfection, and everyone who does like this, he is more straying and degraded than the one who impacted him with less than it, because the impact of the thing with the existence of the opposite, and the benefit of outweighing, and further reaching than his impact with less than it, so it necessitates that it be from the impact of the perfection with the possibility of the deficiency, being more superior and more perfect that the one who impacted him with less than it.

و أما التمسك بقوله تعالى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ و التكريم المطلق لأحد الأجناس يشعر بفضله على غيره فضعيف لأن التكريم لا يوجب التفضيل سيما مع قوله تعالى وَ فَضَّلْناهُمْ عَلى كَثِيرٍ مِمَّنْ خَلَقْنا فإنه يشير بعدم التفضيل على القليل و ليس غير الملائكة بالإجماع كيف و قد وصف الملائكة أيضا بأنهم عِبادٌ مُكْرَمُونَ

And as for the one adhering with Words of the Exalted: ***And We have Honoured the Children of Adam, [17:70]***, and the absolute honour is for one of the species who is aware of his superiority over the other. It is weak, because the honouring does not oblige the superiority specifically with the Words of the Exalted: ***and We Preferred them over most of the ones We Created, [17:70]***, for it indicates the lack of preference over the few, and it isn't other than the Angels, by the consensus, and He-azwj has Described the Angels as well that they are: ***But, they (Prophets) are honoured servants [21:26]***'.

ثم قال و احتج المخالفون أيضا بوجوه نقلية و عقلية أما النقليات فمنها قوله تعالى وَ لِلَّهِ يَسْجُدُ ما فِي السَّماواتِ وَ ما فِي الْأَرْضِ مِنْ دابَّةٍ وَ الْمَلائِكَةُ وَ هُمْ لا يَسْتَكْبِرُونَ يَخافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَ يَفْعَلُونَ ما يُؤْمَرُونَ

Then he said, 'And the adversaries are arguing as well by aspects of transmission and intellectual. As for the transmission, from these (arguments) are Words of the Exalted: ***And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49] They fear their Lord from above them and are doing what they are commanded to [16:50]***.

خصهم بالتواضع و ترك الاستكبار في السجود و فيه إشارة إلى أن غيرهم ليس كذلك و أن أسباب التكبر و التعظم حاصلة لهم و وصفهم باستمرار الخوف و امتثال الأوامر و من جملتها اجتناب المنهيات.

He-azwj Singled them out for humility and abandoning arrogance in the Sajdah, which indicates that others are not like that, and that the reasons for arrogance and the reverence results for them, and He-azwj Described them being with continual fear and compliance with Commands, among which are avoidance of Prohibitions.

و منها قوله تعالى وَ مَنْ عِنْدَهُ لا يَسْتَكْبِرُونَ عَنْ عِبادَتِهِ وَ لا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَ النَّهارَ لا يَفْتُرُونَ وصفهم بالقرب و الشرف عنده و بالتواضع المواظبة على الطاعة و التسبيح.

And from these (arguments) are Words of the Exalted: ***and the ones in His Presence are neither being arrogant from worshipping Him nor are they tiring [21:19] They are Glorifying by the night and the day. They are not slackening [21:20]***. He-azwj Described them being with the nearness and the nobility in His-azwj Presence, and with the humbleness persevering upon the obedience and the glorification.

و منها قوله تعالى بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ إلى أن قال وَ هُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ وصفهم بالكرامة المطلقة و الامتثال و الخشية و هذه الأمور أساس كافة الخيرات.

And from these (arguments) are Words of the Exalted: ***But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]***. He-azwj Described them with the absolute honours, and compliance, and the fear, and these affairs are a foundation for all the good deeds.

و الجواب أن جميع ذلك إنما يدل على فضيلتهم لا على أفضليتهم لا سيما على الأنبياء.

And the answer to entirety of that, rather evidences upon their merit not upon their superiority, not especially upon the Prophets-as.

و منها قوله تعالى قُلْ لا أَقُولُ لَكُمْ عِنْدِي خَزائِنُ اللَّهِ وَ لا أَعْلَمُ الْغَيْبَ وَ لا أَقُولُ لَكُمْ إِنِّي مَلَكٌ فإن مثل هذا الكلام إنما يحسن إذا كان الملك أفضل.

And from these (arguments) are Words of the Exalted: ***Say: 'I am not saying to you all there are treasures of Allah with me nor do I know the unseen, nor am I saying to you I am an Angel. [6:50]***. The likes of this speech is rather good when the Angel was superior.

و الجواب أنه إنما قال ذلك حين استعجله قريش العذاب الذي أوعدوا به بقوله تعالى وَ الَّذِينَ كَذَّبُوا بِآياتِنا يَمَسُّهُمُ الْعَذابُ بِما كانُوا يَفْسُقُونَ

And the answer is that, he-saww rather said that when Quraysh had hastened him-saww for the Punishment which they had been Threatened with, by Words of the Exalted: ***And (as for) those who are belying Our Signs, the Punishment would touch them due to what they were corrupting [6:49]***.

و المعنى أني لست بملك حتى يكون لي القوة و القدرة على إنزال العذاب بإذن الله كما كان لجبرئيل ع أو يكون له العلم بذلك بإخبار من الله تعالى بلا واسطة.

And the meaning is, 'I-saww am not an Angel so there would be strength for me and the power upon befalling the Punishment by the Permission of Allah-azwj', just as had been for Jibraeel-as, or there would be knowledge of that for him-saww of the news from Allah-azwj the Exalted without an intermediary.

و منها قوله تعالى ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونا مَلَكَيْنِ أي إلا كراهة أن تكونا ملكين يعني أن الملائكة بالمرتبة العليا و في الأكل من الشجرة ارتقاء إليهما.

And from these (arguments) are Words of the Exalted: ***'Your Lord did not Forbid you from this tree except that you would become two Angels [7:20]*** – i.e. except abhorrence that you-as would be two Angels, meaning that the Angels are with the higher rank, and in eating from the tree, is elevation to them.

و الجواب أن ذلك تمويه من الشيطان و تخييل أن ما يشاهد في الملك من حسن الصورة و عظم الخلق و كمال القوة يحصل بأكل الشجرة و لو سلم فغايته التفضيل على آدم قبل النبوة.

And the answer is, that is a camouflaging from the Satan-la, and an illusion that what is being witnessed in the Angel, from the excellent image and mighty physique, and perfect strength, can result by eating from the tree, and if it is conceded, it's peak would be the superiority over Adam-as before the Prophet-hood.

و منها قوله تعالى عَلَّمَهُ شَدِيدُ الْقُوى يعني جبرئيل ع و المعلم أفضل من المتعلم.

And from these (arguments) are Words of the Exalted: ***The Mighty of Strength Taught him [53:5]*** – meaning Jibraeel[-as], and the teacher is superior to the student.

و الجواب أن ذلك بطريق التبليغ و إنما تعليم من الله تعالى.

And the answer is, that is by way of the delivery, and rather the teaching is from Allah[-azwj] the Exalted.

و منها قوله تعالى لَنْ يَسْتَنْكِفَ الْمَسِيحُ أَنْ يَكُونَ عَبْداً لِلَّهِ وَ لَا الْمَلائِكَةُ الْمُقَرَّبُونَ أي لا يترفع عيسى من العبودية و لا من هو أرفع منه درجة كقولك لن يستنكف من هذا الأمر الوزير و لا السلطان و لو عكست أحلت بشهادة علماء البيان و البصراء بأساليب الكلام

And from its are Words of the Exalted: ***The Messiah never disdained that he happens to be a servant of Allah, nor do the Angels of Proximity [4:172]*** – i.e. Isa[-as] is not higher than the servant-hood, nor does the one who is higher than him[-as] with a rant, like your words, 'The minister never disdains from this matter, nor does the Sultan', and if it were to be reverse, it would allowed with the testimony of the scholars of the explanation and the insights with the methods of speech.

و عليه قوله تعالى وَ لَنْ تَرْضى عَنْكَ الْيَهُودُ وَ لَا النَّصارى أي مع أنهم أقرب مودة لأهل الإسلام و لهذا خص الملائكة بالمقربين منهم لكونهم أفضل.

And upon it are Words of the Exalted: ***And they will never be pleased with you, neither the Jews nor the Christians, [2:120]*** – i.e. along with their being of closer cordiality to the people of Al Islam, and for this the Angels are specialised with the Proximity than they are due to their being superior.

و الجواب أن الكلام سيق لرد مقالة النصارى و غيرهم في المسيح و ادعائهم فيه مع النبوة البنوة بل الألوهية و الترفع عن العبودية لكونه روح الله ولد بلا أب لكونه يبرئ الأكمه و الأبرص و المعنى لا يترفع عيسى عن العبودية و لا من هو فوقه في هذا المعنى و هم الملائكة الذين لا أب لهم و لا أم و لا يقدرون على ما لا يقدر عليه عيسى ع و لا دلالة على الأفضلية بمعنى كثرة الثواب و سائر الكمالات

And the answer, the Speech Intends to refute the words of the Christians and others regarding the Messiah[-as], and their claiming regarding the Prophet-hood, the sonship, but the Divinity, and higher than the servitude for his[-as] being a Spirit of Allah[-azwj], having been born without a father, for his[-as] curing the blind and the ones with vitiligo. And the meaning is, Isa[-as] is not higher than the servitude nor is the one who is above him[-as], in this meaning, and they are the Angels, those there is neither any father for them nor mother, and they are able upon what Isa[-as] is not able upon, and there is no evidence upon the superiority in the meaning of more Rewards and rest of the perfections.

أ لا ترى أن فيما ذكرت من المثال لم يقصد الزيادة و الرفعة في الفضل و الشرف و الكمال بل في ما هو مظنة الاستنكاف و الرضا كالغلبة و الاستكبار و الاستعلاء في السلطان و قرب المودة في النصارى.

Don't you see that among what is mentioned from the examples, He[-azwj] did not Mean the increase, and the loftiness in the merit and the nobility and the perfection, but in what constitutes the disapproval, and the agreement, like the overcoming, and the arrogance, and the exaltedness in the Sultan, and closeness of the cordiality among the Christians.

و منها اطراد تقديم ذكر الملائكة على ذكر الأنبياء و الرسل و لا تعقل له جهة سوى الأفضلية.

And from these (arguments) is the constant mention of the Angels over the mention of the Prophets-as and the Messengers-as, and there is not rationale aspect for it besides the superiority.

و الجواب أنه يجوز أن يكون بجهة تقدمهم في الوجود أو في قوة الإيمان بهم و الاهتمام به لأنه أخفى فالإيمان بهم أقوى و بالتحريص عليه أحرى.

And the answer I, it is allowed that it may be in terms of their progress in existence or in the strength of belief in them and interest in it because it is hidden, so belief in them is stronger and by being keen on it is more important.

و أما العقليات فمنها أن الملائكة روحانيات مجردة في ذاتها متعلقة بالهياكل العلوية مبرأة عن ظلمة المادة و عن الشهوة و الغضب اللذين هما مبدءا الشرور و القبائح متصفة بالكمالات العلمية و العملية بالفعل من غير شوائب الجهل و النقص و الخروج عن القوة إلى الفعل على التدريج

As for the intellectual (arguments), these are that the Angels are spirituality abstract in themselves, attached to the upper structures, absolved from the darkness of matter and from lust and anger which are the origins of evil and ugliness, characterised by knowledgeable and practical perfections in action without the impurities of ignorance and deficiency and departure from strength to action on the gradualness.

و من احتمال الغلط قوية على الأفعال العجيبة و إحداث السحب و الزلازل و أمثال ذلك مطلعة على أسرار الغيب سابقة إلى أنواع الخير و لا كذلك حال البشر.

And the possibility of error is strong over miraculous actions and the creation of clouds and earthquakes and the likes of that. Knowing the secrets of the unseen precedes the kinds of goodness, and the condition of human beings is not like that.

و الجواب أن مبني ذلك على قواعد الفلسفة دون الملة.

And the answer is, that is built upon philosophical principles besides the religion.

و منها أن أعمالهم الموجبة للمثوبات أكثر لطول زمانهم و أدوم لعدم تخلل الشواغل و أقوم لسلامتها عن مخالطة المعاصي المنقصة للثواب و علومهم أكمل و أكثر لكونهم نورانيين يشاهدون اللوح المحفوظ المنتقش بالكائنات و أسرار المغيبات.

And from these (arguments) is that their actions that require rewards are more for the length of their time and perpetuality because they do not permeate the concerns, and are better for their safety than mixing with sins that lack reward, and their knowledge is more complete and more because they are luminous, watching the Guarded Tablet engraved with occurrences and the secrets of the unseen.

و الجواب أن هذا لا يمنع كون أعمال الأنبياء و علومهم أفضل و أكثر ثوابا لجهات أخر كقهر المضاد و المنافي و تحمل المتاعب و المشاق و نحو ذلك على ما مر انتهى.

The answer is that this does not preclude the fact that the actions and knowledge of the Prophets[-as] are better and more rewarding for other parties, such as conquering opponents and exiles, enduring troubles and hardships, and the like, based upon what has passed'.

و أقول و العمدة في ذلك الأخبار الكثيرة الدالة على فضل الأنبياء و الأئمة ع على الملائكة و إن كان فيها ما يوهم خلاف ذلك و هي متفرقة في أبواب مجلدات الحجة لم نوردها هاهنا حذرا من الإطناب و حجم الكتاب.

And I (Majlisi) am saying, 'And the reliance regarding that are the many Ahadeeth evidencing upon the superiority of the Prophets[-as] and the Imams[-asws] over the Angels, and even if there was regarding these, what they are imagining opposite to that, and these are scattered in the chapters of the volumes of the Divine Authorities. We shall not refer these over here out of caution from the overstatement and size of the book'.

1- الِاحْتِجَاجُ، فِي مَا سَأَلَ الزِّنْدِيقُ الصَّادِقَ ع الرَّسُولُ أَفْضَلُ أَمِ الْمَلَكُ الْمُرْسَلُ إِلَيْهِ قَالَ ع بَلِ الرَّسُولُ أَفْضَلُ.

(The book) 'Al-Ihtijaj' – Among what the atheist asked Al-Sadiq[-asws], 'Is the Rasool[-saww] superior or the Angel, the Messenger to him[-saww]?' He[-asws] said: 'But the Rasool[-saww] is superior''.[297]

2- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ الشَّيْبَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ النَّخَعِيِّ عَنْ جَدِّهِ سُلَيْمِ بْنِ إِبْرَاهِيمَ بْنِ عُبَيْدٍ عَنْ نَصْرِ بْنِ مُزَاحِمٍ الْمِنْقَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الزِّبْرِقَانِ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ يَقُولُ فَضَّلْنَا بَنِي آدَمَ عَلَى سَائِرِ الْخَلْقِ

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from a group, from Abu Al Mufazzal Al Shaybani, from Ali Bin Muhammad Bin Al Hassan Al Nakhaie, from his grandfather Suleym Bin Ibrahim Bin Ubeyd, from Nasr Bin Muzahim Al Minqary, from Ibrahim Bin Al Zayqan, from Amro Bin Khalid,

'From Zayd son of Ali[-asws] (Bin Al-Husayn[-asws]), from his father[-asws] regarding Words of the Exalted: ***And We have Honoured the Children of Adam, [17:70]***. He[-asws] said: 'The children of Adam[-as] have been Merited over rest of the creatures'.

وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ يَقُولُ عَلَى الرَّطْبِ وَ الْيَابِسِ

and We Carry them in the land and the sea, - He[-asws] said: 'Upon the wet and the dry'.

وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ يَقُولُ مِنْ طَيِّبَاتِ الثِّمَارِ كُلِّهَا

and We Sustain them of the good things, [17:70] – He[-asws] said: 'From the good fruits, all of them'.

وَ فَضَّلْناهُمْ يَقُولُ لَيْسَ مِنْ دَابَّةٍ وَ لَا طَائِرٍ إِلَّا هِيَ تَأْكُلُ وَ تَشْرَبُ بِفِيهَا لَا تَرْفَعُ بِيَدِهَا إِلَى فِيهَا طَعَاماً وَ لَا شَرَاباً غَيْرُ ابْنِ آدَمَ فَإِنَّهُ يَرْفَعُ إِلَى فِيهِ بِيَدِهِ طَعَامَهُ فَهَذَا مِنَ التَّفْضِيلِ.

and We Preferred them [17:70] – He[-asws] said: 'There isn't any (Halal) animal, nor a bird except and it eats and drink by its mouth, not raising by its hand to its mouth, neither food nor drink,

[297] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 1

apart from the children of Adam-as. He raises his food to his mouth with his hand. So, this is from the preference''.[298]

3- مجالس ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ هَارُونَ عَنْ يَحْيَى بْنِ السَّرِيِّ الضَّرِيرِ عَنْ مُحَمَّدِ بْنِ حَازِمٍ أَبِي مُعَاوِيَةَ الضَّرِيرِ قَالَ: دَخَلْتُ عَلَى هَارُونَ الرَّشِيدِ قِيلَ لِي وَ كَانَتْ بَيْنَ يَدَيْهِ الْمَائِدَةُ فَسَأَلَنِي عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ الْآيَةَ

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from a group, from Abu Al Mufazzal, from Ahmad Bin Al Hassan Bin Haroun, from Yahya Bin Al Sary Al Zareer, from Muhammad Bin Hazim Abu Muawiya Al Zareer who said,

'I entered to see Haroun Al-Rasheed. He said to me, and the meal was in front of him, asking me about the interpretation of this Verse: ***And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]*** – the Verse.

فَقُلْتُ يَا أَمِيرَ الْمُؤْمِنِينَ قَدْ تَأَوَّلَهَا جَدُّكَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ أَخْبَرَنِي الْحَجَّاجُ بْنُ إِبْرَاهِيمَ الْخُوزِيُّ عَنْ مَيْمُونِ بْنِ مِهْرَانَ- عَنِ ابْنِ عَبَّاسٍ فِي هَذِهِ الْآيَةِ وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ وَ حَمَلْناهُمْ فِي الْبَرِّ وَ الْبَحْرِ وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ قَالَ كُلُّ دَابَّةٍ تَأْكُلُ بِفِيهَا إِلَّا ابْنُ آدَمَ فَإِنَّهُ يَأْكُلُ بِالْأَصَابِعِ

I said, 'O commander of the faithful! Your grandfather Abdullah Bin Abbas has interpreted it. Al-Hajjaj Bin Ibrahim Al-Khowzy informed me from Maymoun Bin Mihran, from Ibn Abbas regarding this Verse: ***And We have Honoured the Children of Adam, and We Carry them in the land and the sea, and We Sustain them of the good things [17:70]***. He said, 'Every animal eats with its mouth except the children of Adam-as, for he eat with the fingers'.

قَالَ أَبُو مُعَاوِيَةَ فَبَلَغَنِي أَنَّهُ رَمَى بِمِلْعَقَةٍ كَانَتْ بِيَدِهِ مِنْ فِضَّةٍ وَ تَنَاوَلَ مِنَ الطَّعَامِ بِإِصْبَعِهِ.

Abu Muawiya (the narrator) said, 'It reached me that he threw the silver spoon which was in front of him and took the food with his fingers''.[299] (Not a Hadeeth)

4- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيِّ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ الْحِمَّانِيِّ عَنْ حَجَّاجِ بْنِ تَمِيمٍ عَنْ مَيْمُونِ بْنِ مِهْرَانَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى عَزَّ وَ جَلَ وَ لَقَدْ كَرَّمْنا بَنِي آدَمَ إِلَى قَوْلِهِ تَفْضِيلًا قَالَ لَيْسَ مِنْ دَابَّةٍ إِلَّا وَ هِيَ تَأْكُلُ بِفِيهَا إِلَّا ابْنُ آدَمَ فَإِنَّهُ يَأْكُلُ بِيَدِهِ.

And from him, from his father, from A group, from Abu Al Mufazzal, from Abdullah Bin Muhammad Bin Abdul Aziz Al Bagawy, from Yahya Bin Abdul Hameed Al Himmany, from Hajjaj Bin Tameem, from Maymoun Bin Mihran,

'From Ibn Abbas regarding Words of the Exalted Mighty and Majestic: ***And We have Honoured the Children of Adam,*** – up to His-azwj Word: ***with a Preference [17:70]***. He said, 'There isn't any animal except, and it eats with its mouth, except the children of Adam-as, for he eats with his hand''.[300] (Not a Hadeeth)

[298] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 2
[299] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 3
[300] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 4

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ الصَّادِقَ ع فَقُلْتُ الْمَلَائِكَةُ أَفْضَلُ أَمْ بَنُو آدَمَ

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah Ja'far[-asws] Bin Muhammad Al-Sadiq[-asws]. I said, 'Are the Angels superior of the children of Adam[-as]?'

فَقَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ اللَّهَ عَزَّ وَ جَلَّ رَكَّبَ فِي الْمَلَائِكَةِ عَقْلًا بِلَا شَهْوَةٍ وَ رَكَّبَ فِي الْبَهَائِمِ شَهْوَةً بِلَا عَقْلٍ وَ رَكَّبَ فِي بَنِي آدَمَ كِلْتَيْهِمَا فَمَنْ غَلَبَ عَقْلُهُ شَهْوَتَهُ فَهُوَ خَيْرٌ مِنَ الْمَلَائِكَةِ وَ مَنْ غَلَبَ شَهْوَتُهُ عَقْلَهُ فَهُوَ شَرٌّ مِنَ الْبَهَائِمِ.

He[-asws] said: 'Amir Al-Momineen Ali[-asws] Bin Abu Talib[-asws] said: 'Allah[-azwj] Mighty and Majestic Installed intellect into the Angels without lustful desires, and Installed lustful desires in the animals without intellect, and Installed in the children of Adam[-as], both of these. So, the one who intellect overcomes his lustful desires, he is better than the Angels, and the one whose lustful desires overcome his intellect would be eviler than the beasts''.[301]

6- صَحِيفَةُ الرِّضَا، بِالْإِسْنَادِ عَنْهُ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الْمُؤْمِنِ عِنْدَ اللَّهِ كَمَثَلِ مَلَكٍ مُقَرَّبٍ وَ إِنَّ الْمُؤْمِنَ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ أَعْظَمُ مِنَ الْمَلَكِ وَ لَيْسَ شَيْءٌ أَحَبَّ إِلَى اللَّهِ مِنْ مُؤْمِنٍ تَائِبٍ أَوْ مُؤْمِنَةٍ تَائِبَةٍ.

(The book) 'Saheefa Al-Reza[-asws]' – By the chain from him[-asws], from his[-asws] forefathers[-asws] having said: 'Rasool-Allah[-saww] said: 'An example of the Momin in the Presence of Allah[-azwj] is like an Angel of Proximity, and the Momin in the Presence of Allah[-azwj] Mighty and Majestic is mightier than the Angel, and there isn't anything more beloved to Allah[-azwj] than a repentant Momin or a repentant Momina''.[302]

7- وَ مِنْهُ، بِهَذَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْمُؤْمِنَ لَيُعْرَفُ فِي السَّمَاءِ كَمَا يَعْرِفُ الرَّجُلُ أَهْلَهُ وَ وُلْدَهُ وَ إِنَّهُ أَكْرَمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ مَلَكٍ مُقَرَّبٍ.

And from him[-asws], by this chain, said, 'Rasool-Allah[-saww] said: 'The Momin is well-known in the sky just as the man tends to know his wife and his children, and he is more honourable in the Presence of Allah[-azwj] Mighty and Majestic than the Angel of Proximity''.[303]

8- الْعَيَّاشِيُّ، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ فَضَّلْناهُمْ عَلى كَثِيرٍ مِمَّنْ خَلَقْنا تَفْضِيلًا قَالَ خُلِقَ كُلُّ شَيْءٍ مُنْكَبّاً غَيْرَ الْإِنْسَانِ فَإِنَّهُ خُلِقَ مُنْتَصِباً.

Al Ayyashi, from Jabir,

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[302] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 6
[303] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 7

‘From Abu Ja’far-asws regarding Words of the Exalted: ***and We Preferred them over most of the ones We Created, with a Preference [17:70]***. He-asws said: ‘All things have been Created prostrate apart from the Human being, for he has been Created upright’’.[304]

9- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ غَالِبِ بْنِ عُثْمَانَ عَنْ بَشِيرٍ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا ابْنَ آدَمَ اذْكُرْنِي فِي مَلَإٍ أَذْكُرْكَ فِي مَلَإٍ خَيْرٍ مِنْ مَلَئِكَ.

(The book) ‘Al-Kafi’ – From the number, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ghalib Bin Usman, from Bashir Al Dahhan,

‘From Abu Abdullah-asws having said: ‘Allah-azwj Mighty and Majestic Said: “O children of Adam-as! Mention Me-azwj in an assembly, I-azwj shall have you mentioned in an assembly better than your assembly’’.[305]

10- وَ مِنْهُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ ابْنِ فَضَّالٍ رَفَعَهُ قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ لِعِيسَى ع يَا عِيسَى اذْكُرْنِي فِي نَفْسِكَ أَذْكُرْكَ فِي نَفْسِي وَ اذْكُرْنِي فِي مَلَئِكَ أَذْكُرْكَ فِي مَلَإٍ خَيْرٍ مِنْ مَلَإِ الْآدَمِيِّينَ.

And from him, by the preceding chain, from Ibn Fazzal, raising it, said,

‘Allah-azwj Mighty and Majestic Said to Isa-as: “O Isa-as! Mention Me-azwj within yourself-as, I-azwj shall Mention you within Myself-azwj and mention Me-azwj in your-as assembly, I-azwj shall Mention you-as in an assembly better than the assembly of the human beings!”’[306]

11- كِتَابُ تَفْضِيلِ أَمِيرِ الْمُؤْمِنِينَ، الْكَرَاجُكِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ مَنْدَةَ عَنِ الْحَسَنِ بْنِ يَعْقُوبَ الْبَزَّازِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ قَالَ: لَمَّا حَمَلَ الْمَأْمُونُ أَبَا هَدِيَّةَ مَوْلَى أَنَسٍ إِلَى خُرَاسَانَ بَلَغَنِي ذَلِكَ فَخَرَجْتُ فِي لِقَائِهِ فَصَادَفْتُهُ فِي بَعْضِ الْمَنَازِلِ فَرَأَيْتُ رَجُلًا طَوِيلًا خَفِيفَ الْعَارِضَيْنِ مُنْحَنِياً مِنَ الْكِبْرِ وَ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ

The book ‘Tafzeel Amir Al-Momineen-asws’ – Al Karajuky, from Ali Bin Al Hassan Bin Mandah, from Al Hassan Bin Yaqoub Al Bazzaz, from Ali Bin Ibrahim, from his father who said,

‘When Al-Mamoun had Abu Hadiyah, slave of Anas, carried to Khurasan, that reached me, so I went out in meeting him. I came across him in one of the stations. I saw a tall man, light of the width, stooped from old age, and the people had gathered to him.

فَقُلْتُ لَهُ حَدِّثْنِي رَحِمَكَ اللَّهُ فَإِنِّي أَتَيْتُكَ مِنْ بَلَدٍ بَعِيدٍ أَسْمَعُ مِنْكَ فَلَمْ يُحَدِّثْنِي مِنَ الزَّحْمَةِ الَّتِي كَانَتْ عَلَيْهِ ثُمَّ رَحَلَ فَتَبِعْتُهُ إِلَى الْمَرْحَلَةِ الْأُخْرَى

I said to him, ‘Narrate to me, may Allah-azwj have Mercy on you, for I have come to you from a distant city, to hear from you’. But he did not narrate to me due to the congestion which was upon him. Then he departed. I followed him to another station.

فَلَمَّا نَزَلَ أَتَيْتُهُ فَقُلْتُ لَهُ حَدِّثْنِي رَحِمَكَ اللَّهُ تَعَالَى قَالَ أَنْتَ صَاحِبِي بِالْأَمْسِ قُلْتُ نَعَمْ

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[305] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 9
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When he descended, I came to him, 'I said to him, 'Narrated to me, may Allah-azwj the Exalted have Mercy on you!' He said, 'You are my companion of yesterday?' I said, 'Yes'.

قَالَ إِذاً وَ اللَّهِ لَا أُحَدِّثُكَ إِلَّا قَائِماً لِمَا بَدَا مِنِّي إِلَيْكَ لِأَنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ كَانَ عِنْدَهُ عِلْمٌ فَكَتَمَهُ أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

He said, 'Then, by Allah-azwj, I will not narrate to you except standing, due to what had begun from me to you, because I have heard Rasool-Allah-saww saying: 'One who had knowledge with him, so he conceals it, Allah-azwj would Rein him with reins of Fire!''

ثُمَّ قَامَ قَائِماً وَ قَالَ كُنْتُ رَأَيْتُ مَوْلَايَ أَنَسَ بْنَ مَالِكٍ وَ هُوَ مُعَصَّبٌ بِعِصَابَةٍ بَيْضَاءَ فَقُلْتُ وَ مَا هَذِهِ الْعِصَابَةُ قَالَ هَذِهِ دَعْوَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقُلْتُ وَ كَيْفَ

Then he stood up standing, and said, 'I saw my master Anas Bin Malik, and he had been afflicted with whiteness (spots). I said, 'And what is this affliction?' He said, 'This is a supplication of Ali-asws Bin Abu Talib-asws (against me)'. I said, 'And how so?'

فَقَالَ أُهْدِيَ إِلَى رَسُولِ اللَّهِ ص طَائِرٌ وَ رَسُولُ اللَّهِ ص فِي بَيْتِ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ أَنَا حِينَئِذٍ أَحْجُبُ رَسُولَ اللَّهِ ص فَأَصْلَحَتْهُ أُمُّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا وَ أَتَتْ بِهِ رَسُولَ اللَّهِ ص وَ قَالَتْ أُمُّ سَلَمَةَ الْزَمِ الْبَابَ لِيَنَالَ رَسُولُ اللَّهِ ص مِنْهُ

He said, 'A bird had been gifted to Rasool-Allah-saww, and Rasool-Allah-saww was in the house of Umm Salama-ra, may Allah-azwj be Pleased with her-ra, and on that day I used to guard Rasool-Allah-saww. Umm Salama-ra, may Allah-azwj be Pleased with her-ra, corrected (cooked it), and she-ra came with it for Rasool-Allah-saww, and Umm Salama-ra said, 'Stay at the door for Rasool-Allah-saww to take from it'.

فَلَزِمْتُ الْبَابَ وَ قَدَّمْتُهُ إِلَى النَّبِيِّ ص فَلَمَّا وَضَعْتُهُ بَيْنَ يَدَيْهِ رَفَعَ رَسُولُ اللَّهِ ص يَدَيْهِ وَ قَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلْ مَعِي مِنْ هَذَا الطَّائِرِ

I stayed by the door and advanced it to the Prophet-saww. When I placed it in front of him-as, Rasool-Allah-saww raised his-as hand and said: 'O Allah-azwj! Bring me-as the person most beloved to You-azwj to eat with me-saww from this bird!'

فَسَمِعْتُ دَعْوَةَ رَسُولِ اللَّهِ ص وَ أَحْبَبْتُ أَنْ يَكُونَ رَجُلًا مِنْ قَوْمِي فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ عَنْكَ مَشْغُولٌ فَانْصَرَفَ

I heard the supplication of Rasool-Allah-saww, and I loved it that it should be a man from my people, but Ali Bin Abu Talib-asws came. I said, 'Rasool-Allah-saww is too busy from seeing you-asws'. So he-asws left.

ثُمَّ دَعَا رَسُولُ اللَّهِ ص ثَانِيَةً وَ قَالَ اللَّهُمَّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلْ مَعِي مِنْ هَذَا الطَّائِرِ فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ عَنْكَ مَشْغُولٌ فَانْصَرَفَ

Then Rasool-Allah-saww supplicated secondly and said: 'O Allah-azwj! Bring me-as the person most beloved to You-azwj to eat with me-saww from this bird. Ali-asws Bin Abu Talib-asws came. I said, 'Rasool-Allah-saww is too busy from seeing you-asws'. So he-asws left.

ثُمَّ رَفَعَ رَسُولُ اللَّهِ ص رَأْسَهُ وَ دَعَا ثَالِثَةً وَ قَالَ يَا رَبِّ ائْتِنِي بِأَحَبِّ خَلْقِكَ إِلَيْكَ يَأْكُلْ مَعِي مِنْ هَذَا الطَّائِرِ فَأَتَى عَلِيٌّ فَقُلْتُ رَسُولُ اللَّهِ عَنْكَ مَشْغُولٌ فَقَالَ وَ مَا يَشْغَلُ رَسُولُ اللَّهِ ص عَنِّي وَ دَفَعَنِي فَدَخَلَ

Then Rasool-Allah-saww raised his-as head and supplicated thirdly and said: 'O Lord-azwj! Bring me-as the person most beloved to You-azwj to eat with me-as from this bird!' Ali-asws came. I said, 'Rasool-Allah-saww is too busy from seeing you-asws'. He-asws said: 'And what has pre-occupied Rasool-Allah-saww from me-asws?' And he-asws pushed me and entered.

فَلَمَّا رَآهُ رَسُولُ اللَّهِ ص قَبَّلَ مَا بَيْنَ عَيْنَيْهِ وَ قَالَ يَا أَخِي مَنِ الَّذِي حَبَسَكَ عَنِّي وَ قَدْ دَعَوْتُ اللَّهَ ثَلَاثاً أَنْ يَأْتِيَنِي بِأَحَبِّ خَلْقِهِ إِلَيْهِ يَأْكُلُ مَعِي مِنْ هَذَا الطَّائِرِ

When Rasool-Allah-saww saw him-asws, he-saww kissed what is between his-asws eyes and said: 'O my-saww brother-asws! Who is the one who withheld you-asws from me-saww? And I-saww have supplicated to Allah-azwj thrice to bring me-saww the most beloved of the people to Him-azwj, to eat with me-saww from this bird!'

فَقَالَ يَا رَسُولَ اللَّهِ قَدْ جِئْتُ ثَلَاثاً كُلَّ ذَلِكَ يَرُدُّنِي أَنَسٌ

He-asws said: 'O Rasool-Allah-saww! I-asws came thrice, during all that Anas had returned me-asws!'

فَقَالَ لِمَ رَدَدْتَ عَلِيّاً

He-saww said: 'Why did you return Ali-asws?'

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنِّي سَمِعْتُ دَعْوَتَكَ فَأَحْبَبْتُ أَنْ يَكُونَ رَجُلًا مِنَ الْأَنْصَارِ فَأَفْتَخِرَ بِهِ إِلَى الْأَبَدِ

I said, 'O Rasool-Allah-saww! I heard your-saww supplication, so I loved it that it should be a man from the Helpers, so I could pride with him to forever!'

فَقَالَ عَلِيٌّ ع اللَّهُمَّ ارْمِ أَنَساً بِوَضَحٍ لَا يَسْتُرُهُ مِنَ النَّاسِ فَظَهَرَ عَلَيَّ هَذَا الَّذِي تَرَى وَ هِيَ دَعْوَةُ عَلِيٍّ.

Ali-asws said: 'O Allah-azwj! Shoot at Anas with whiteness he cannot conceal from the people!' Thus this appeared upon me which you can see, and it is (due to) a supplication of Ali-asws!''[307]

12- وَ مِنَ الْكِتَابِ الْمَذْكُورِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شَاذَانَ عَنْ طَلْحَةَ بْنِ أَحْمَدَ عَنْ عَبْدِ الْحَمِيدِ الْقَنَّادِ عَنْ هِشَامِ بْنِ بَشِيرٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلِيٌّ أَفْضَلُ مَنْ خَلَقَ اللَّهُ غَيْرِي وَ الْحَسَنُ وَ الْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ وَ أَبُوهُمَا خَيْرٌ مِنْهُمَا وَ إِنَّ فَاطِمَةَ سَيِّدَةُ نِسَاءِ الْعَالَمِينَ وَ لَوْ أَنَّ لِفَاطِمَةَ خَيْراً مِنْ عَلِيٍّ لَمْ أُزَوِّجْهَا مِنْهُ.

And from the mentioned book, from Muhammad Bin Ahmad Bin Shazan, from Talha Bin Ahmad, from Abdul Hameed Al Qannad, from Hisham Bin Bashir, from Ibn Jubeyr, from Ibn Abbas who said,

'Rasool-Allah-saww said: 'Ali-asws is the most superior of the ones Allah-azwj Created apart from me-saww, and Al-Hassan-asws and Al-Husayn-asws are two chiefs of the youths of the people of Paradise, and their-asws father-asws is better than them-asws, and (Syeda) Fatima-asws is chieftess

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of the women of the worlds, and if (Syeda) Fatima-asws had been better than Ali-asws, I-saww would not have married her-asws to him-asws''.[308]

13- وَ مِنْهُ، عَنِ ابْنِ شَاذَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ عَلِيٍّ الدَّقَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْكَاتِبِ عَنْ سُلَيْمَانَ بْنِ الرَّبِيعِ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْأَشْعَثِ عَنْ مُرَّةَ عَنْ أَبِي ذَرٍّ قَالَ: نَظَرَ النَّبِيُّ ص إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ خَيْرُ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرَضِينَ هَذَا سَيِّدُ الصِّدِّيقِينَ وَ سَيِّدُ الْوَصِيِّينَ وَ إِمَامُ الْمُتَّقِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ

And from him, from Ibn Shazan, from Muhammad Bin Abdullah, from Ja'far Bin Ali Al Daqqaq, from Abdullah Bin Muhammad Al Katic, from Suleyman Bin Al Rabie, from Nasr Bin Muzahim, from Ali Bin Abdullah, from Al Ash'as, from Murrah,

'From Abu Zarr-ra having said: 'The Prophet-saww looked at Ali-asws Bin Abu Talib-asws. He-saww said: 'Best of the former ones and the latter ones from the inhabitant of the skies and the earths. This is chief of the truthful, and chief of the successors-as, and Imam-asws of the pious, and guide of the resplendent.

إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَاءَ عَلَى نَاقَةٍ مِنْ نُوقِ الْجَنَّةِ قَدْ أَضَاءَتِ الْقِيَامَةُ مِنْ نُورِهَا عَلَى رَأْسِهِ تَاجٌ مُرَصَّعٌ بِالزَّبَرْجَدِ وَ الْيَاقُوتِ فَتَقُولُ الْمَلَائِكَةُ هَذَا مَلَكٌ مُقَرَّبٌ وَ يَقُولُ النَّبِيُّونَ هَذَا نَبِيٌّ مُرْسَلٌ

When it will be the Day of Qiyamah, he-asws shall come being upon a she-camel from the she-camels of the Paradise. The (plains of) will be illuminated from its radiance. Upon his-asws head would be a crown inlaid with the peridots and the rubies. The Angels would say: 'This is an Angel of Proximity!' And the Prophets-as would say: 'This is a Messenger Prophet-as!'

فَيُنَادِي مُنَادٍ مِنْ تَحْتِ بُطْنَانِ الْعَرْشِ هَذَا الصِّدِّيقُ الْأَكْبَرُ هَذَا وَصِيُّ حَبِيبِ اللَّهِ رَبِّ الْعَالَمِينَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع

A caller will call out from beneath the interior of the Throne: 'This is the greatest truthful! This is successor-asws of the Beloved of Allah-azwj Lord-azwj of the worlds! This is Ali-asws Bin Abu Talib-asws!'

فَيَجِيءُ عَلِيٌّ حَتَّى يَقِفَ عَلَى مَتْنِ جَهَنَّمَ فَيُخْرِجُ مِنْهَا مَنْ يُحِبُّ وَ يَأْتِي أَبْوَابَ الْجَنَّةِ فَيُدْخِلُ فِيهَا أَوْلِيَاءَهُ بِغَيْرِ حِسَابٍ.

Ali-asws would come to me-saww until he-asws would pause upon an edge of Hell. He-asws would extract from it the one he-asws loves and would come to the doors of Paradise. He-asws would enter his friends into it without any Reckoning''.[309]

14- وَ مِنْهُ، عَنِ ابْنِ شَاذَانَ عَنِ الْحَسَنِ بْنِ أَحْمَدَ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ عَنْ عِيسَى بْنِ مِهْرَانَ عَنْ عِيسَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنِ الْأَعْمَشِ عَنْ عَبَايَةَ عَنْ حُمَيْدٍ الْمَغْرِبِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ الْأَوَّلِينَ وَ الْآخِرِينَ وَ أَنْتَ يَا عَلِيُّ سَيِّدُ الْخَلَائِقِ بَعْدِي أَوَّلُنَا كَآخِرِنَا.

And from him, from Ibn Shazan, from Al Hassan Bin Ahmad, from Abu Bakr Bin Muhammad, from Isa Bin Mihran, from isa Bin Abdul Hameed, from Qays Bin Al Rabie, from Al Amsh, from Abaya, from Humeyd Al agraby who said,

[308] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 12
[309] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 13

‘Amir Al-Momineen-asws said: ‘Rasool-Allah-saww said: ‘I-saww am chief of the former ones and the latter ones, and you-asws, O Ali-asws, are chief of the created beings after me-saww. The first of us-asws are like our-asws last ones’’.[310]

15- وَ مِنَ الْكِتَابِ الْمَذْكُورِ، عَنِ ابْنِ شَاذَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُوقٍ اللَّحَّامِ عَنْ حُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ عَلَوِيَّةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ حَرِيزِ بْنِ عَبْدِ الْحَمِيدِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ مَا مَرَرْتُ بِمَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا سَأَلَتْنِي عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ حَتَّى ظَنَنْتُ أَنَّ اسْمَ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي السَّمَاوَاتِ أَشْهَرُ مِنِ اسْمِي

And from the mentioned book, from Ibn Shazan, from Ja’far Bin Muhammad Bin Masrouq Al Laham, from Husayn Bin Muhammad, from Ahmad Bin Alawiya, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin Salih, from Hareyz Bin Abdul Hameed, from Mujahid, from Ibn Abbas who said,

‘I heard Rasool-Allah-saww saying: ‘When there was an ascension with me-saww to the sky, I-saww did not pass by any assembly of the Angels except they asked me-saww about Ali-asws Bin Abu Talib-asws, until I-saww thought that the name of Ali Bin Abu Talib-saww was more famous in the sky than my-saww name.

فَلَمَّا بَلَغْتُ السَّمَاءَ الرَّابِعَةَ وَ نَظَرْتُ إِلَى مَلَكِ الْمَوْتِ قَالَ لِي يَا مُحَمَّدُ مَا خَلَقَ اللَّهُ خَلْقاً إِلَّا وَ أَنَا أَقْبِضُ رُوحَهُ إِلَّا أَنْتَ وَ عَلِيٌّ فَإِنَّ اللَّهَ جَلَّ جَلَالُهُ يَقْبِضُ أَرْوَاحَكُمَا بِقُدْرَتِهِ

When I-saww reached the fourth sky and looked at the Angel of death, he-as said to me-saww: ‘O Muhammad-saww! Allah-azwj has not Created any creature except and I-as shall capture his soul except you-saww and Ali-asws, for Allah-azwj, Majestic is His-azwj Majesty will be Capturing your-asws souls by His-azwj Power.

وَ جُزْتُ تَحْتَ الْعَرْشِ إِذْ أَنَا بِعَلِيِّ بْنِ أَبِي طَالِبٍ وَاقِفاً تَحْتَ الْعَرْشِ فَقُلْتُ يَا عَلِيُّ سَبَقْتَنِي

And I-saww passed by beneath the Throne. There I-saww was with Ali Bin Abu Talib-asws standing beneath the Throne. I-saww said: ‘O Ali-asws! You-asws have preceded me-saww’.

فَقَالَ جَبْرَئِيلُ مَنْ هَذَا الَّذِي تُكَلِّمُهُ يَا مُحَمَّدُ فَقُلْتُ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ

Jibraeel-as said: ‘Who is this whom you-saww are speaking to, O Muhammad-saww?’ I-saww said: ‘This is Ali-asws Bin Abu Talib-asws’.

فَقَالَ يَا مُحَمَّدُ لَيْسَ هَذَا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ لَكِنَّهُ مَلَكٌ مِنَ الْمَلَائِكَةِ خَلَقَهُ اللَّهُ تَعَالَى عَلَى صُورَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَنَحْنُ الْمَلَائِكَةُ الْمُقَرَّبُونَ كُلَّمَا اشْتَقْنَا إِلَى وَجْهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع زُرْنَا هَذَا الْمَلَكَ لِكَرَامَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَى اللَّهِ سُبْحَانَهُ.

He-as said: ‘O Muhammad-saww! This isn’t Ali-asws Bin Abu Talib-asws, but it is an Angel from the Angels. Allah-azwj the Exalted Created him upon the image of Ali-asws Bin Abu Talib-asws, so we, the Angels of Proximity, every time we yearn to the face of Ali-asws Bin Abu Talib-asws, we visit this Angel for the prestige of Ali-asws Bin Abu Talib-asws unto Allah-azwj the Glorious’’.[311]

[310] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 14
[311] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 15

16- الْعُيُونُ، وَ الْعِلَلُ، وَ كَمَالُ الدِّينِ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ الْهَاشِمِيِّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ عُقْدَةَ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقاً أَفْضَلَ مِنِّي وَ لَا أَكْرَمَ عَلَيْهِ مِنِّي

(The books) 'Al Uyoon', and 'Al Illal', and 'Kamal Al Deen' – from Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furat Bin Ibrahim, from Ibn Uqdah, from Al Abbas Bin Abdullah Al Bukhary, from Muhammad Bin Al Qasim Bin Ibrahim, from Abu Al Salt Al Harwy,

'From Al-Reza[asws], from his[asws] forefathers[asws], from Amir Al-Momineen[asws] having said: 'Rasool-Allah[saww] said: 'Allah[azwj] Mighty and Majestic has not Created any creature superior to me[saww], nor any more prestigious unto Him[azwj] than me[saww]'.

قَالَ عَلِيٌّ ع فَقُلْتُ يَا رَسُولَ اللَّهِ فَأَنْتَ أَفْضَلُ أَوْ جَبْرَئِيلُ

Ali[asws] said: 'I[asws] said: 'O Rasool-Allah[saww]! Are you[saww] superior of Jibraeel[as]?'

فَقَالَ ص يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَى مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ فَضَّلَنِي عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْفَضْلُ بَعْدِي لَكَ يَا عَلِيُّ وَ لِلْأَئِمَّةِ ع مِنْ بَعْدِكَ وَ إِنَّ الْمَلَائِكَةَ لَخُدَّامُنَا وَ خُدَّامُ مُحِبِّينَا

He[saww] said: 'O Ali[asws]! Allah[azwj] Blessed and Exalted Merited His[azwj] Messenger Prophets[as] over His[azwj] Angels of Proximity, and Merited me[saww] over entirety of the Prophets[as], and the Messengers[as], and the merit after me[saww] is for you[asws], O Ali[asws] and for the Imams[asws] from after you[asws], and that the Angels are our[asws] servants and servants of the ones loving us[asws].

يَا عَلِيُّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا بِوَلَايَتِنَا

O Ali[asws]! ***Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7]*** in our[asws] Wilayah.

يَا عَلِيُّ لَوْ لَا نَحْنُ مَا خُلِقَ آدَمُ وَ لَا حَوَّاءُ وَ لَا الْجَنَّةُ وَ لَا النَّارُ وَ لَا السَّمَاءُ وَ لَا الْأَرْضُ فَكَيْفَ لَا نَكُونُ أَفْضَلَ مِنَ الْمَلَائِكَةِ وَ قَدْ سَبَقْنَاهُمْ إِلَى مَعْرِفَةِ رَبِّنَا وَ تَسْبِيحِهِ وَ تَهْلِيلِهِ وَ تَقْدِيسِهِ

O Ali[asws]! Had it not been for us[asws], Allah[azwj] would have neither Created Adam[as], nor Hawwa[as], nor the Paradise, nor the Fire, nor the sky, nor the earth. So how can we[asws] not be superior to the Angels and we[asws] had preceded them to the recognition of our[asws] Lord[azwj], and glorifying Him[azwj], and extolling His[azwj] Oneness and His[azwj] Holiness?'

وَ سَاقَ الْحَدِيثَ إِلَى قَوْلِهِ فَكَيْفَ لَا نَكُونُ أَفْضَلَ مِنَ الْمَلَائِكَةِ وَ قَدْ سَجَدُوا لِآدَمَ كُلُّهُمْ أَجْمَعُونَ لِكَوْنِنَا فِي صُلْبِهِ

And he[saww] continued the Hadeeth up to his[saww] words: 'How can we[asws] not be superior to the Angels, and they had done Sajdah to Adam[as], all of them in their entirety due to us[asws] being in his[as] Sulb (lineage)?

وَ إِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَذَّنَ جَبْرَئِيلُ مَثْنَى مَثْنَى وَ أَقَامَ مَثْنَى مَثْنَى ثُمَّ قَالَ لِي تَقَدَّمْ يَا مُحَمَّدُ فَقُلْتُ لَهُ يَا جَبْرَئِيلُ أَتَقَدَّمُ عَلَيْكَ فَقَالَ نَعَمْ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ أَنْبِيَاءَهُ عَلَى الْمَلَائِكَةِ أَجْمَعِينَ وَ فَضَّلَكَ خَاصَّةً إِلَى آخِرِ الْخَبَرِ بِطُولِهِ.

And when there was an ascension with me[saww] to the sky, Jibraeel[as] proclaimed the Azaan, double by double (in couplets), and proclaimed the Iqaamah double by double (in couplets), the said to me[saww]: 'Go ahead, O Muhammad[saww]!' I[saww] said to him[as]: 'O Jibraeel[as]! I[saww] should go ahead over you[as]?' He[as] said: 'Yes, because Allah[azwj] Blessed and Exalted has Merited His[azwj] Prophets[as] over the Angels in their entirety, and has Merited you[saww] in particular' – up to the end of the Hadeeth in it's length''.[312]

17- الْعِلَلُ، بِإِسْنَادِهِ إِلَى عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ جَبْرَئِيلُ ع إِذَا أَتَى النَّبِيَّ ص قَعَدَ بَيْنَ يَدَيْهِ قَعْدَةَ الْعَبِيدِ وَ كَانَ لَا يَدْخُلُ حَتَّى يَسْتَأْذِنَهُ.

(The book) 'Al Ilal' – By his chain to Amro Bin Jumie,

'From Abu Abdullah[asws] having said: 'It was so that whenever Jibraeel[as] came to the Prophet[saww], would sit in front of him[saww] the sitting of the slave (to his master), and he[as] would not enter until he[as] had sought his[saww] permission''.[313]

18- الِاحْتِجَاجُ، وَ تَفْسِيرُ الْإِمَامِ، قَالَ: سَأَلَ الْمُنَافِقُونَ النَّبِيَّ ص فَقَالُوا يَا رَسُولَ اللَّهِ أَخْبِرْنَا عَنْ عَلِيٍّ هُوَ أَفْضَلُ أَمْ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ

(The book) 'Al-Ihtijaj', and Tafseer of the Imam (Hassan Al-Askari[asws]) having said: 'The hypocrites asked the Prophet[saww]. They said, 'O Rasool-Allah[saww]! Inform us about Ali[asws]. Is he[asws] superior of the Angels of Proximity of Allah[azwj]?'

فَقَالَ رَسُولُ اللَّهِ ص وَ هَلْ شُرِّفَتِ الْمَلَائِكَةُ إِلَّا بِحُبِّهَا لِمُحَمَّدٍ وَ عَلِيٍّ وَ قَبُولِهَا لِوَلَايَتِهِمَا إِنَّهُ لَا أَحَدَ مِنْ مُحِبِّي عَلِيٍّ نَظَّفَ قَلْبَهُ مِنْ قَذَرِ الْغِشِّ وَ الدَّغَلِ وَ الْغِلِّ وَ نَجَاسَةِ الذُّنُوبِ إِلَّا كَانَ أَطْهَرَ وَ أَفْضَلَ مِنَ الْمَلَائِكَةِ الْخَبَرَ.

Rasool-Allah[saww] said: 'And have the Angels been ennobled except by their love for Muhammad[saww] and Ali[asws], and their acceptance of their[asws] Wilayah? Surely there is no one from the ones loving Ali[asws], having cleaned his heart from the cheating and the dishonesty, and ill-will, and uncleanness of the sins, except he would be purer and superior to the Angels' – the Hadeeth''.[314]

19- كَمَالُ الدِّينِ، بِإِسْنَادِهِ إِلَى الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ مَنْ خَلَقَ اللَّهُ وَ أَنَا خَيْرٌ مِنْ جَبْرَئِيلَ وَ إِسْرَافِيلَ وَ حَمَلَةِ الْعَرْشِ وَ جَمِيعِ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ أَنْبِيَاءِ اللَّهِ الْمُرْسَلِينَ الْحَدِيثَ.

(The book) 'Kamal Al Deen', by his chain to,

'Al-Reza[asws] having said: 'Rasool-Allah[saww] said: 'I[saww] am chief of the ones Allah[azwj] Created, and I[saww] am better than Jibraeel[as], and Israfeel[as], and bearers of the Throne, and entirety of the Angels of Proximity and the Prophets[as] of Allah[azwj], the Messengers[as]' – the Hadeeth''.[315]

و أقول الأخبار في ذلك كثيرة قد أوردناها في أبواب فضائل النبي ص و الأئمة ع فيرجع إليها.

[312] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 16
[313] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 17
[314] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 18
[315] Bihar Al-Anwaar – V 57 The book of creation - Ch 39 H 19

And I (Majlisi) am saying, 'The Ahadeeth regarding that are numerous. I have referred these in the chapters on the merits of the Prophet-saww and the Imams-asws, so refer to these'.

باب 40 آخر

CHAPTER 40 – ANOTHER

نورد ما ذكره محمد بن بحر الشيباني المعروف بالدهني في كتابه من قول مفضلي الأنبياء و الرسل و الأئمة و الحجج على الملائكة صلوات الله عليهم أجمعين على ما أورده الصدوق ره في كتاب علل الشرائع ناقلا عنه حيث قال

We refer to what is mentioned by Muhammad Bin Bahr Al-Shaybani, well-known as Al-Dahny, in his book of the word regarding the superiority of the Prophets-as and the Messengers-as and the Imams-asws and the Divine Authorities, over the Angels, may the Salawaat of Allah-azwj be upon them all, based upon what is reported by Al-Sadouq in the book 'Illal Sharaie', transmitting from where he said.

قال مفضلو الأنبياء و الرسل و الحجج على الملائكة أنا نظرنا إلى جميع ما خلق الله عز و جل من شيء علا علوا طبعا و اختيارا أو علي به قسرا و اضطرارا و ما سفل شيء طبعا و اختيارا أو ما سفل به قصرا و اضطرارا

The ones preferring the Prophets-as, and the Messengers-as, and the Divine Authorities over the Angels, said, 'We look and entirety of what Allah-azwj Mighty and Majestic Created, of anything of a higher nature, and choice, or upon me with it, forcibly and by compulsion, and whatever things is of lower nature and choice, or what is lowered by it forcibly and compulsively.

فإذا هي ثلاثة أشياء بإجماع حيوان نام و جماد و أفلاك سائرة و بالطبع الذي طبعها عليه صانعها دائرة و في ما دونها عن إرادة خالقها مؤثرة و أنهم نظروا في الأنواع الثلاثة و في الأشياء التي هي أجناس منقسمة إلى جنس الأجناس الذي هو شيء إذ يعطي كل شيء اسمه.

So there these are three things by consensus – a sleeping animal, and an inanimate object, and the travelling celestial body, and by the nature which it is nature upon, making it an orbit, and what is below it from the Intent of its Creator, impacted, and they looked into the three types, and into the things which are species divided to a species of the species which it is something, when it give all things its name.

قالوا و نظرنا أي الثلاثة هو نوع لما فوقه و جنس لما تحته أنفع و أرفع و أيها أدون و أوضع فوجدنا أرفع الثلاثة الحيوان و ذلك بحق الحياة التي بان بها النامي و الجماد

They said, 'And we looked which of the three is a type of what is above it and a genus of what is below it is more beneficial and higher and which is lower and dropped, and we found the highest of the three being the animals, and that is for the sake of life in which the developing and the inanimate are manifested.

و إنما رفعة الحيوان عندنا في حكمة الصانع و ترتيبها إن الله تقدست أسماؤه جعل النامي له أغذاء و جعل له عند كل داء دواء و في ما قدر له صحة و شفاء

And the loftiness of the animal in our view is in the wisdom and arrangement of the Maker. Allah-azwj, Holy are His-azwj Names, Made food to grow for him (man), and He-azwj Made for him a cure during every disease.

فسبحانه ما أحسن ما دبره في ترتيب حكمته إذ الحيوان الرفيع مما دونه يغذو و منه لوقاية الحر و البرد يكسو و عليه أيام حياته ينشو و جعل الجماد له مركزا و مكديا

The Glorious, how excellent is what He-azwj has Arranged in the order of His-azwj Wisdom when the animal is raised from feeding what is below it, and from it to protect from the heat and the cold he covers and upon him is to grow during the day of his lifetime, and He-azwj Made the inanimate object to have a centre for it, and the inanimateness is made for it a centre and a place.

فامتهنه له امتهانا و جعل له مسرحا و أكنانا و مجامع و بلدانا و مصانع و أوطانا و جعل له حزنا محتاجا و سهلا محتاجا إليه و علوا ينتفع بعلوه و سفلا ينتفع به و بمكاسبه برا و بحرا

He-azwj Humbled it for him and he made halls, and Churches, and Synagogues, and cities, and factories, and homelands for him, and Made grief needy to him and eased the needs to him, and the highest benefits with its highness and lowest benefits by it, and by earning of the land and the sea.

فالحيوان مستمتع فيستمتع بما جعل له فيه من وجوه المنفعة و الزيادة و الزبول عند الزبول و تتخذ المركز عند التجسيم و التأليف من الجسم المؤلف

The animal enjoys, so it enjoys with what is made to be for it in it from the aspects of the benefits and the increase, and the wilting during the wilting, and taking the centre at the embodiment, and the composing of the composed body.

تَبارَكَ اللَّهُ رَبُّ الْعالَمِينَ قالوا ثم إنا نظرنا فإذا الله عز و جل قد جعل المتخذ بالروح و النمو و الجسم أعلى و أرفع مما يتخذ بالنمو و الجسم و التأليف و التصريف

Blessed is Allah, Lord of the worlds [7:54] – They said, 'Then we looked, and behold, Allah-azwj Mighty and Majestic has Made the adopter of the soul, and the growth, and the body to be higher and loftiest than what is adopted with the growth, and the body, and the composition, and the disposition.

ثم جعل الحي الذي هو بالحياة التي هي غيره نوعين ناطقا و أعجم ثم أبان الناطق من الأعجم بالنطق و البيان اللذين جعلهما له فجعله أعلى منه بفضيلة النطق و البيان

Then He-azwj Made the living being which it due to the life which is other than it, as two types – speaking and mute. Then He-azwj Clarified the speaking from the mute by the talking and the explaining of that which He-azwj had Made these to be for it. He-azwj Made it higher than it by the merit of the talking and the explaining.

ثم جعل الناطق نوعين حجة و محجوجا فجعل الحجة أعلى من المحجوج لإبانة الله الحجة و اختصاصه إياه بعلم علوي يخصه له دون المحجوجين فجعله معلما من جهة باختصاصه إياه و علما بأمره إياه أن يعلم بأن الله عز و جل معلم الحجة دون أن يكله إلى أحد من خلقه

Then He-azwj Made the talker as two types – an arguer and an argued. He-azwj Made the arguer to be higher than the argued in order for Allah-azwj to Manifest the Divine Authority and Specialised him-asws with higher knowledge by Specialising it for him-asws besides the argued

ones. He-azwj Made him-asws a teacher from an aspect due to His-azwj Specialising him-asws and knowledge by His-azwj Commanding him-asws that Allah-azwj Mighty and Majestic is the Teacher of the Divine Authority, besides Allocating him-asws to anyone from His-azwj creatures.

فهو متعال به و بعضهم يتعالى على بعض بعلم يصل إلى المحجوجين من جهة الحجة.

Thus he-asws is exalted by it, and some of them-asws are higher than the others with the knowledge arriving to the argued ones from the direction of the Divine Authority.

قالوا ثم رأينا أصل الشيء الذي هو آدم فوجدناه قد جعله علما على كل روحاني خلقه قبله و جسماني ذرأه و برأه منه فعلمه علما خصه به لم يعلمهم قبل و لا بعد و فهمه فهما لم يفهمهم قبل و لا بعد

They said, 'Then we saw the origin of the thing which he-as is Adam-as. We found him-as to have been Given knowledge over every spiritual of His-azwj creatures before him-saww and physical of His-azwj particles, and disavowed him-asws from it. He-azwj Taught him-as knowledge Specialising him-as with it, He-azwj had not Taught them before, nor will afterwards, and Gave him-as an understanding He-azwj did not Give them before nor will afterwards.

ثم جعل ذلك العلم الذي علمه ميراثا فيه لإقامة الحجج من نسله على نسله ثم جعل آدم لرفعة قدره و علو أمره للملائكة الروحانيين قبله و أقامه لهم محنة

Then He-azwj Made that knowledge which He-azwj had Taught him-as to be an inheritance in him-as in order to establish the arguments from his-as offspring over his-as offspring. Then He-azwj Made Adam-as of high worth and Exalted his-as affair for the spiritual Angels before him-as and Established him-as for them as a Trial.

فابتلاهم بالسجود إليه فجعل لا محالة من أسجد له أعلى و أفضل ممن أسجدهم و لأن من جعل بلوى و حجة أفضل ممن حجهم به و لأن إسجاده جل و عز إياهم للخضوع ألزمهم الاتضاع منهم له و المأمورين بالاتضاع بالخضوع و الخشوع و الاستكانة دون من أمرهم بالخضوع له

He-azwj Tried them with the Sajdahs to him-as. He-azwj inevitably Made the ones who prostrated to him-as to be superior than the ones who did not prostrate, and because the ones who is Made to be an affliction and an argument is superior than the one He-azwj had Argued upon by him-as, and because the Majestic and Mighty Made them do Sajdah for the humbleness necessitating the humbleness from them to him-as, and the ones Commanded with being humble with the submissiveness, and the humility, and the yielding is lower than the one they had been Commanded to be humble to.

أ لا ترى إلى من أبى الائتمار لذلك الخضوع و لتلك الاستكانة فأبى و استكبر و لم يخضع لمن أمره له بالخضوع كيف لعن و طرد عن الولاية و أدخل في العداوة فلا يرجى له من كبوته الإقالة آخر الأبد

Do you not see the one who was Commanded for that humbleness and for that submissiveness, but he refused and was arrogant and did not humble to the one he had been Commanded to with the humbleness, how he was cursed and expelled from the friendship and entered into the enmity? So there is no hope for him to be dismissed from his being repressed up to the end of eternity.

فرأينا السبب الذي أوجب الله عز و جل لآدم عليهم فضلا فإذا هو العلم خصه الله عز و جل دونهم فعلمه الأسماء و بين له الأشياء فعلا بعلمه من لا يعلم

We saw the cause which Allah-azwj Mighty and Majestic Obligated the merit of Adam-as upon them. It is the knowledge which Allah-azwj Mighty and Majestic had Specialised him-as with besides them. He-azwj had Taught him-as the names and Explained the things to him-as. So he-as was higher due to his-as knowledge over the one who did not know.

ثم أمره جل و عز أن يسألهم سؤال تنبيه لا سؤال تكليف عما علمه بتعليم الله عز و جل إياه مما لم يكن علمهم ليريهم جل و عز علو منزلة العلم و رفعة قدره كيف خص العلم محلا و موضعا اختاره له و أبان ذلك المحل عنهم بالرفعة و الفضل.

Then the Majestic and Mighty Commanded him-as to ask them the question as an alert, not question of the encumberment about what he-as had known by the Teaching of Allah-azwj Mighty and Majestic to him-as, from what He-azwj had not Taught them in order for the Majestic and Mighty to Show them the status of the knowledge and the loftiness of his-as worth, how He-azwj had Specialised a position for the knowledge and a place He-azwj had Chosen for him-as, and Explain that position from them with the loftiness and the merit.

ثم علمنا أن سؤال آدم إياهم عما سألهم عنه مما ليس في وسعهم و طوقهم الجواب عنه سؤال تنبيه لا سؤال تكليف لأنه جل و عز لا يكلف ما ليس في وسع المكلف القيام به

Then we know that the questioning by Adam-as to them about what he-as asked them about, is from what wasn't in their capacity and their tolerance to answer it, being a question of alerting nor a question of encumberment, because the Majestic and Mighty did not Encumber what isn't in the capacity of the encumbered one to be standing with it.

فلما لم يطيقوا الجواب عما سألوا علمنا أن السؤال كان كالتقرير منه لهم يقرن به اتضاعهم بالجهالة عما علمه إياه و علو خطره و قدره و اختصاصه إياه بعلم لم يخصهم به فالتزموا الجواب بأن قالوا سُبْحانَكَ لا عِلْمَ لَنا إِلَّا ما عَلَّمْتَنا

When they could not tolerate the answering of what they had been asked about, we know that the question was like the report from him-as to them paired with their dropping with the ignorance about what he-as had let them know, and the exaltedness of his-as mind, and his-as worth, and His-azwj having Specialised him-as with knowledge He-azwj did not Specialise them with it. They necessitated the answer by saying: ***Glory be to You! There is no knowledge for us except what You Taught us; [2:31]***.

ثم جعل الله عز و جل آدم ع معلم الملائكة بقوله أَنْبِئْهُمْ لأن الإنباء من النبأ تعليم و الأمر بالإنباء من الأمر تكليف يقتضي طاعة و عصيانا و الإصغاء من الملائكة للتعليم و التوقيف و التفهيم و التعريف تكليف يقتضي طاعة و عصيانا

Then Allah-azwj Mighty and Majestic Made Adam-as a teacher of the Angels by His-azwj Word: ***Inform them [2:33]***, because the Prophets-as (Anbiya) are from the news (Naba), teaching, and the Command with the Prophets-as is from the Commands of encumberment requiring obedience and disobedience, and the listening intently from the Angels for the learning, and the pausing, and the understanding, and the knowing, being an encumberment requiring obedience and disobedience.

فمن ذهب منكم إلى فضل المتعلم على المعلم و الموقف على الموقف و المعرف على المعرف كان في تفضيله تعكيس لحكمة الله عز و جل و قلب لترتيبها التي رتبها الله عز و جل

So the one from you who goes to the superiority of the student over the teacher, and the pausing upon the pausing, and knowing upon the knowing, would be in his preferring him, opposite to the Wisdom of Allah-azwj Mighty and Majestic, and inverted to its order which Allah-azwj Mighty and Majestic has Arranged.

فإنه على قياد مذهبه أن تكون الأرض التي هي المركز أعلى من النامي الذي هو عليها الذي فضله الله عز و جل بالنمو و النامي أفضل و أعلى من الحيوان الذي فضله الله جل جلاله بالحياة و النمو و الروح

It is upon a lead of His-azwj doctrine that the land, which is the centre, is higher than the growth which is upon it, the one whom Allah-azwj Mighty and Majestic has Merited him with the growing, and the growth is superior and higher than the animal which Allah-azwj, Majestic is His-azwj Majestic, has Merited it with the life, and the growth and the soul.

و الحيوان الأعجم الخارج عن التكليف و الأمر و الزجر أعلى و أفضل من الحيوان الناطق المكلف للأمر و الزجر و الحيوان الذي هو المحجوج أعلى من الحجة التي هي حجة الله عز و جل فيها و المتعلم أعلى من المعلم و قد جعل الله عز و جل آدم حجة على كل من خلق من روحاني و جسماني إلا من جعل له أولية الحجة

And the mute animal is outside form the encumberment and the Commands, and the Rebukes, higher and superior than the speaking animal, the encumbered for the Commands and the Rebuke, and the animal which is the argued is higher than the argument which is an Argument of Allah-azwj Mighty and Majestic in him, and the student (cannot be) higher than the teacher, and Allah-azwj Mighty and Majestic had Made Adam-as a Divine Authority over all the ones He-azwj Created, from the spiritual and the physical, except the one He-azwj Made the highness of the argument to be for him.

فَقَدْ رُوِيَ لَنَا أَنَّ حَبِيبَ بْنَ مُظَاهِرٍ الْأَسَدِيَّ بَيَّضَ اللَّهُ وَجْهَهُ أَنَّهُ قَالَ لِلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَيَّ شَيْءٍ كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ ع قَالَ كُنَّا أَشْبَاحَ نُورٍ نَدُورُ حَوْلَ عَرْشِ الرَّحْمَنِ فَنُعَلِّمُ لِلْمَلَائِكَةِ التَّسْبِيحَ وَ التَّهْلِيلَ وَ التَّحْمِيدَ.

It has been reported to us that Habeeb Bin Muzahir Al-Asady, may Allah-azwj Brighten his face, said to Al-Husayn-asws Bin Ali-asws Bin Abu Talib-asws, 'How were you (Imams-asws) before Allah-azwj Mighty and Majestic Created Adam-as?' He-asws said: 'We-asws were resemblances of Noor (light) around the Throne of the Beneficent. We-asws taught the Angels, the glorification, and the extollations of the Oneness and the Praising''.

و لهذا تأويل دقيق ليس هذا مكان شرحه و قد بيناه في غيره.

And for this explanation, there are intricacies, this isn't the place to comment on it, and it has been explained somewhere else.

قال مفضلو الملائكة إن مدار الخلق روحانيا كان أو جسمانيا على الدنو من الله عز و جل و الرفعة و العلو و الزلفة و السمو و قد وصف الله جلت عظمته الملائكة من ذلك بما لم يصف به غيرهم

The ones preferring the Angels said, 'The rotation of the creation, spiritual or physical, would be upon the nearness from Allah-azwj Mighty and Majestic, and the loftiness, and the exaltedness, and the closeness, and the sublime, and Allah-azwj, Majestic is His-azwj Magnificence, has Described the Angels from that with what He-azwj has not Described others.

ثم وصفهم بالطاعة التي عليها موضع الأمر و الزجر و الثواب و العقاب فقال عز و جل لا يَعْصُونَ اللَّهَ ما أَمَرَهُمْ وَ يَفْعَلُونَ ما يُؤْمَرُونَ

Then He-azwj Described them as being with the obedience which upon it is the placement of the Command, and the Rebuke, and the Reward and the Punishment. The Mighty and Majestic Said: ***not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]***.

ثم جعل محلهم الملكوت الأعلى فبراهينهم على توحيده أكثر و أدلتهم عليه أشهر و أوفر و إذا كان ذلك كذلك كان حظهم من الزلفة أجل و من المعرفة بالصانع أفضل.

Then He-azwj Made their place to be in the higher kingdom. So their proofs upon His-azwj Tawheed is more, and their pointing to Him-azwj is more famous and plentiful; and when that was like that, their share from the nearness would be more majestic, and from the recognition of the Maker would be more superior.

قالوا ثم رأينا الذنوب و العيوب الموردة النار و دار البوار كلها من الجنس الذي فضلتموه على من قال الله عز و جل في نعتهم لما نعتهم و وصفهم بالطاعة لما وصفهم لا يَعْصُونَ اللَّهَ ما أَمَرَهُمْ وَ يَفْعَلُونَ ما يُؤْمَرُونَ

They said, 'Then we saw the sins and the faults leading to the Fire and the house of ruination, all of these being from the species (human beings) which you are preferring over the ones (Angels) Allah-azwj Mighty and Majestic Said in Attributing them when He-azwj Attributed them and Described them as being with the obedience when He-azwj Described them as: ***not disobeying Allah in whatever He Commands them for, and they are doing whatever they are being Commanded to do [66:6]***'.

قالوا كيف يجوز فضل جنس فيهم كل عيب و لهم كل ذنب على من لا عيب فيهم و لا ذنب منهم لا صغائر و لا كبائر.

They said, 'How can the superior of a species be allowed when among them is every fault, and for them are all sins, over the ones there is no fault among them nor are there any sins from them, neither minor nor major?'

و الجواب أن مفضلي الأنبياء و الحجج ع

And the answer is, the superiority is for the Prophets-as and the Divine authorities'.

قالوا إنا لا نفضل هاهنا الجنس على الجنس و لكنا فضلنا النوع على النوع من الجنس كما أن الملائكة كلهم ليسوا كإبليس و هاروت و ماروت لم يكن البشر كلهم كفرعون الفراعنة و كشياطين الإنس المرتكبين المحارم المقدمين على المأثم

They said, 'We are not preferring over here the species upon the species, but we are preferring the type upon the type form the species, just as the Angels, all of them aren't like Iblees-la, and Harut and Marut, the human being, all of them do not happen to be like Pharaoh-

[la] and like the Satans[-la] from the humans, indulging in the Prohibitions, the ones advancing upon the sins'.

و أما قولكم في الزلفة و القربة فإنكم إن أردتم زلفة المسافات و قربة المداناة فالله عز و جل أجل و مما توهمتموه أنزه و في الأنبياء و الحجج من هو أقرب إلى قربه بالصالحات و القربات الحسنات و بالنيات الطاهرات من كل خلق خلقهم و القرب و البعد من الله جلت عظمته بالمسافة و المدى تشبيه له بخلقه و هو من ذلك نزيه.

And as for their words regarding the closeness and the nearness, so if you want the closeness of the distance, and nearness of the approach, so Allah[-azwj] Mighty and Majestic is more Majestic from what you are imagining. Remove Him[-azwj] (from it). And among the Prophets[-as] and the Divine Authorities is one who is nearest to His[-azwj] nearness due to the righteousness and being near the good deeds, and due to the clean intentions than every creature He[-azwj] has Created them, and the nearness and the remoteness from Allah[-azwj], He[-azwj] is too Majestic is His[-azwj] Magnificence to be with the distances, and the terms resembling to Him[-azwj] by His[-azwj] creatures, and He[-azwj] is removed from that.

و أما قولهم في الذنوب و العيوب فإن الله جلت أسماؤه جعل الأمر و الزجر أسبابا و عللا و الذنوب و المعاصي وجوها فالله جل جلاله هو الذي جعل قاعدة الذنوب من جميع المذنبين من الأولين و الآخرين إبليس و هو من حزب الملائكة و ممن كان في صفوفهم و هو رأس الأبالسة و هو الداعي إلى عصيان الصانع و الموسوس و المزين لكل من تبعه و قبل منه و ركن إليه الطغيان

And as for their words regarding the sins and the faults, Allah[-azwj], Majestic are His[-azwj] Names, Made the Command the Rebuke as means and reasons, and the sins and the (acts of) disobediences are aspects. Allah[-azwj], Majestic is His[-azwj] Majestic, He[-azwj] is the One[-azwj] Who Made Iblees[-la] to be a leader to the sins from entirety of the sinners, from the former ones and the latter ones, and he[-la] is the one who ruined the Angels, and from the ones who were in their rows, and he[-la] is the head of the devils, and he[-la] is the caller to disobeying the Maker, and the founder and adorner for everyone who follows him[-la] and accepts from him[-la], and inclines to him[-la] as obstinate.

و قد أمهل الملعون لبلوى أهل البلوى في دار الابتلاء فكم من برية نبيه و في طاعة الله عز و جل وجيه و عن معصيته بعيد

And the accursed has been respited for the afflictions of the people of afflictions in the house of Trial. So how many are the ones being righteous with his Prophet[-saww] and is in the obedience of Allah[-azwj] Mighty and Majestic is His[-azwj] Face, and is remote from disobeying Him[-azwj]?

و قد أقمأ إبليس و أقصاه و زجره و نفاه فلم يلوله على أمر إذا أمره و لا انتهى عن زجر إذا زجر له لمات في قلوب الخلق مكافئ من المعاصي لمات الرحمن

And Iblees[-la] had been Repressed, and Dismissed, and Rebuked, and Expelled, but he[-la] did not take charge of any matter when He[-azwj] had Commanded him[-la] nor ended due to a Rebuke when He[-azwj] had Rebuked him[-la]. He[-la] died in the hearts of the creatures sufficing from the disobedience, the death by the Beneficent.

فلمات الرحمن دافعة للماته و وسوسته و خطراته و لو كانت المحنة بالملعون واقعة بالملائكة و الابتلاء به قائما كما قام في البشر و دائما كما دام لكثرت من الملائكة المعاصي و قلت فيهم الطاعات إذا تمت فيهم الآلات

So the Beneficent Killed off, to Repel his-la killing, and his-la whisperings, and his-la suggestions; and if the Trial with the accursed occurred with the Angels and they were afflicted by it persisted, just as it persisted among the human beings, and constantly, just as it was constant, the disobedience from the Angels would have been more, and the obedience among them would have been scarce, when the tools in them would have been completed.

فقد رأينا المبتلي من صفوف الملائكة بالأمر و الزجر مع آلات الشهوات كيف انخدع بحيث دنا من طاعته و كيف بعد مما لم يبعد منه الأنبياء و الحجج الذين اختارهم الله على علم على العالمين إذ ليست هفوات البشر كهفوة إبليس في الاستكبار و فعل هاروت و ماروت في ارتكاب المزجور.

We have seen the one who is afflicted from among the ranks of the Angels by a Command and Rebuked with the instruments of desires, how he was deceived so that he approached his obedience, and how after what the Prophets-as and Divine Authorities, those whom Allah-azwj had Chosen based upon knowledge, over the worlds, since human errors are not like that of the errors of Iblees-la in the arrogance, and the deeds of Harut and Marut were in indulging in a slanderer.

قال مفضلو الملائكة إن الله جل جلاله وضع الخضوع و الخشوع و التضرع و الخنوع حلية فجعل مداها و غايتها آدم ع ففازت الملائكة في هذه الحلية و أخذوا منها بنصيب الفضل و السبق فجعل للطاعة فأطاعوا الله فيه و لو كان هناك بنو آدم لما أطاعوه فيما أمر و زجر كما لم يطعه قابيل فصار إمام كل قاتل.

The ones preferring the Angels said, 'Allah-azwj, Majestic is His-azwj Majesty Placed the humbleness, and the humility, and the beseeching, and the submissiveness as a means. He-as Made is its praise and its peak in Adam-as. The Angels succeeded in this means and they took from it by a share of the merit and precedence. He-azwj Made for the obedience, so they obeyed Allah-azwj in it. If it had been the children of Adam-as over there, they would not have obeyed Him-azwj in what He-azwj had Commanded and Rebuked, just as Qabeel-la did not obey Him-azwj, and became a leader of every murderer.

جواب مفضلي الأنبياء و الحجج ع قالوا إن الابتلاء الذي ابتلى به الله عز و جل الملائكة من الخشوع و الخضوع لآدم عن غير شيطان مغو و عدو مطغي فاصل بغوايته بين الطائعين و العاصين و المقيمين على الاستقامة عن الميل و عن غير آلات المعاصي التي هي الشهوات المركبات في عباده المبتلين و قد ابتلي من الملائكة من ابتلي فلم يعتصم بعصمة الله الوثقى بل استرسل للخادع الذي كان أضعف منها

Answer of the ones preferring the Prophets-as and the Divine Authorieis. They said, 'The Trial which Allah-azwj Mighty and Majestic had Tried the Angels with, from the submissiveness and the humbleness to Adam-as was from other than a seductive Satan-la, a hidden enemy, separating between the obedient and the disobedient by his-la straying, and the ones standing upon the steadfastness from the ones inclining away, and from without any tools of disobedience which these are the lustful desires compounded among His-azwj afflicted servants, there had been afflicted from the Angels the ones who had been afflicted. He did not adhere with the trusted Infallible(s) of Allah-azwj but resorted to the deceiver who was weaker than them.

وَ قَدْ رُوِّينَا عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ فِي الْمَلَائِكَةِ مَنْ بَاقَةُ بَقْلٍ خَيْرٌ مِنْهُ وَ الْأَنْبِيَاءُ وَ الْحُجَجُ يَعْلَمُونَ ذَلِكَ لَهُمْ وَ فِيهِمْ مَا جَهِلْنَاهُ.

And we are reporting from Abu Abdullah-asws having said: 'Among the Angels there is one, a bunch of vegetables is better than him, and the Prophets-as and the Divine Authorities are knowing that for them, and among them is what we-asws ignore''.

و قد أقر مفضلو الملائكة بالتفاضل بينهم كما أقر بالتفاضل بين ذوي الفضل من البشر و من قال إن الملائكة جنس من خلق الله عز و جل تقل فيهم العصاة كهاروت و ماروت و كإبليس اللعين إذ الابتلاء فيهم قل

And the ones preferring the Angels with the superiority acknowledge between them just as they acknowledge with the superiority between the ones with merit from the human beings, and the one who says that the Angels are a species from the creatures of Allah-azwj Mighty and Majestic, the disobedience is scarce among them like Harut and Marut, and like Iblees-la the accursed when the afflictions among them is little.

فليس ذلك بموجب أن يكون فاضلهم أفضل من فاضل البشر الذين جعل الله عز و جل الملائكة خدمهم إذا صاروا إلى دار المقامة التي ليس فيها حزن و لا هم و لا نصب و لا سقم و لا فقر.

This is not according to the fact that their virtue is better than the virtue of humans whom Allah-azwj Mighty and Majestic, Made the Angels their servants if they came to the abode of Resurrection in which there is neither sadness, nor worry, nor fatigue, nor disease, nor poverty.

قال مفضلو الملائكة إن الحسن البصري يقول إن هاروت و ماروت علجان من أهل بابل و أنكر أن يكونا من الملائكة فلم تعترضونا بالحجة بهما و بإبليس فتحتجون علينا بحجي فيه.

The ones preferring the Angels said that Al-Hassan Al-Basri said that Harut and Marut were treating from the people of Babel and denied that they were from the Angels. So we shall not present the argument with them and with Iblees-la, so they are arguing with Jinn in it.

قال مفضلو الأنبياء و الحجج ع ليس شذوذ الحسن عن جميع المفسرين من الأمة بموجب أن يكون ما يقول كما يقول و أنتم تعلمون أن الشيء لا يستثنى إلا من جنسه و تعلمون أن الجن سموا جنا لاجتنانهم عن الرؤية إلا إذا أرادوا التراثي بما جعل الله عز و جل فيهم من القدرة على ذلك و أن إبليس من صفوف الملائكة

The ones preferring the Prophets-as and the Divine Authorities said, 'The deviation of Al-Hassan from entirety of the interpreters from the community isn't necessary that it would be what he is saying just as he is saying, and you know that the thing cannot be excluded except from his species, and you are knowing that the Jinn are named as 'Jinn' due to their keeping aside from being sighted, except when they want to show themselves with what Allah-azwj has Made the power to be in them, based upon that, and that Iblees-la was from the rows of the Angels.

و غير جائز في كلام العرب أن يقول قائل جاءت الإبل كلها إلا حمارا و وردت البقر كلها إلا فرسا فإبليس من جنس ما استثني و قول الحسن في هاروت و ماروت بأنهما علجان من أهل بابل شذوذ شذ به عن جميع أهل التفسير

And it is not allowed in the speech of the Arabs that a speaker would say, 'The camels came, all of them, except a donkey, and the cows arrived, all of them, except a horse'. Iblees[-la] is from a species not excluded, and the word of Al-Hassan regarding Harut and Marut and there were both treating from the people of Babel, is a deviation he has deviated with away from entirety of the interpreters.

و قول الله عز و جل يكذبه إذ قال وَ ما أُنْزِلَ عَلَى الْمَلَكَيْنِ بفتح اللام بِبابِلَ هارُوتَ وَ مارُوتَ و ليس في قولكم عن قول الحسن فرج لكم فادعوا ما لا فائدة فيه من علة و لا عائدة من حجة

And Word of Allah[-azwj] Mighty and Majestic belie him, when He[-azwj] has Said: ***And what was Sent down upon the two Angels at Babylon – Harut and Marut - [2:102]***, and there isn't among their words, the word of Al-Hassan as a relief for you all. They have claimed what there is no benefit in it from an illness nor any consolation from an argument.

قال مفضلو الملائكة قد علمتم ما للملائكة في كتاب الله عز و جل من المدح و الثناء مما بانوا به عن خلق الله جل و علا إذ لو لم يكن فيه إلا قوله بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

The ones preferring the Angels said, 'You have known what is for the Angels, in the Book of Allah[-azwj] Mighty and Majestic, from the praise and the commendation of what they have been revealed with of the creatures of Allah[-azwj], Majestic and Exalted, when there does not happen to be in it except His[-azwj] Words: ***But, they (Prophets) are honoured servants [21:26] They do not precede Him in speech and they are only acting by His Command [21:27]***.

قال مفضلو الأنبياء و الحجج ع لو استقصينا آي القرآن في تفضيل الأنبياء و الحجج صلوات الله عليهم أجمعين لاحتجنا لذلك إلى التطويل و الإكثار و ترك الإيجاز و الاختصار و في ما جئنا به من الحجج النظرية التي تزيح العلل من الجميع مقنع إذ ذكرنا ترتيب الله عز و جل خلقه

The ones preferring the Prophets[-as] and the Divine Authorities said, 'If we were to investigate which of the Quran is regarding superiority of the Prophets[-as] and the Divine Authorities, may the Salawaat of Allah[-azwj] be upon them[-asws] all, we argue for that to the prolongation and the frequency, and leaving the brevity and the shortening, and among what we have come up with from the theoretical arguments which remove the reasons from the entirety, are convincing, when we mentioned the Arrangement by Allah[-azwj] Mighty and Majestic of His[-azwj] creation.

فجعل الأرض دون النامي و النامي أعلى و أفضل من الأرض و جعل النامي دون الحيوان و الحيوان أعلى و أرفع من النامي و جعل الحيوان الأعجم دون الناطق و جعل الحيوان الناطق أفضل من الحيوان الأعجم و جعل الحيوان الجاهل الناطق دون الحيوان العالم الناطق و جعل الحيوان العالم الناطق المحجوج دون الحيوان العالم الحجة

So He[-azwj] Made the earth to be below the growth, and the growth is higher and superior to the earth, and He[-azwj] Made the growth to be below the animal, and the animal is higher and loftier than the growth, and He[-azwj] Made the mute animal to be below the talker, and Made the speaker animal superior than the mute animal, and Made the ignorant speaking animal to be below that knowing speaking animal, and Made the knowing, speaking animal, the argued to be below that knowing animal as the Divine Authority.

و يجب على هذا الترتيب أن المعرب المبين أفضل من الأعجم غير الفصيح و يكون المأمور المزجور مع تمام الشهوات و ما فيهم من طباع حب اللذات و منع النفس من الطلبات و البغيات

And it obligates, based upon this order, that the expressive Arab is superior to the non-Arab without eloquence; and the Commanded, the Rebukes happens to be with the complete desires and what is among them from the nature of loving the pleasures, and prevented the soul from the request and the rebellion.

و مع البلوى بعدو يمهل يمتحن بمعصيته إياه و هو يزينها له محسنا بوسوسته في قلبه و عينه أفضل من المأمور المزجور مع فقد آلة الشهوات و عدم معاداة هذا المتوصل له بتزيين المعاصي و الوسوسة إليه

And with the affliction of an enemy who slows down, he is tested by his disobedience to him, and he adorns it for him, benevolent by his whispering in his heart and his eyes, is better than the commanded one who is rebuked, with the loss of the instrument of desires and the lack of hostility to this person who arrives at him by decorating sins and whispers to him.

ثم هذا الجنس نوعان حجة و محجوج و الحجة أفضل من المحجوج و لم يحجج آدم الذي هو أصل البشر بواحد من الملائكة تفضيلا من الله عز و جل إياه عليهم و حجج جماهير الملائكة بآدم

Then this species is of two types – an arguer and an argued, and the arguer is superior to the argued; and Adam[-as], the one who is the original human being, did not argue with one of the Angels of superiority from Allah[-azwj] Mighty and Majestic to him[-as], and the masses of the Angels argued with Adam[-as].

فجعله العالم بما لم يعلموا و خصه بالتعليم ليبين لهم أن المخصوص بما خصه به مما لم يخصهم أفضل من غير المخصوص بما لم يخصه به

So, He[-azwj] Made him[-as] the knower of what they did not know and Specialised him[-as] with the teaching in order to reveal to them that the speciality with what He[-azwj] has Specialised him[-as] with is from what He[-azwj] has not Specialised the most superior of the ones without specialisation with what He[-azwj] did not Specialise him[-as] with.

و هذا الترتيب حكمة الله عز و جل فمن ذهب يروم إفسادها ظهر منه عناد من مذهبه و إلحاد في طلبه

And this is the Arrangement of the Wisdom of Allah[-azwj] Mighty and Majestic. So the one who goes around accusing its corruption, it appears from him the obstinacy from his doctrine and the heresy in seeking it.

فانتهى الفضل إلى محمد ص لأنه ورث آدم و جميع الأنبياء و لأنه الاصطفاء الذي ذكره الله عز و جل فقال إِنَّ اللَّهَ اصْطَفى آدَمَ وَ نُوحاً وَ آلَ إِبْراهِيمَ وَ آلَ عِمْرانَ عَلَى الْعالَمِينَ

So the superiority ends to Muhammad[-saww], because he[-saww] is inheritor of Adam[-as] and entirety of the Prophets[-as], and because he[-saww] is the Chosen one whom Allah[-azwj] Mighty and Majestic Mentioned. He[-azwj] Said: ***Surely Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33]***.

فمحمد الصفوة و الخالص نجيب النجابة من آل إبراهيم فصار خير آل إبراهيم بقوله ذُرِّيَّةً بَعْضُها مِنْ بَعْضٍ

Muhammad[-saww] is the elite and the pure captain of the captains from the Progeny of Ibrahim[-as], so he[-saww] became best of the Progeny[-as] of Ibrahim[-as] due to His[-azwj] Words: ***Offspring, one being from the other; [3:34]***.

و اصطفى الله جل جلاله آدم ممن اصطفاه عليهم من روحاني و جسماني وَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ و صلى الله على محمد و آله و حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

And Allah[-azwj], Majestic is His[-azwj] Majesty, Chose Adam[-as] from the ones He[-azwj] Chose upon, from the spiritual ones and the physical ones, ***All Praise is for Allah the Lord of the Worlds [1:2]***, and may Allah[-azwj] Send Salawaat upon Muhammad[-saww] and his[-saww] Progeny[-asws], and ***'Allah is Sufficient for us and the most excellent Protector' [3:173]***.

قال الصدوق إنما أردت أن تكون هذه الحكاية في هذا الكتاب و ليس قولي في إبليس إنه كان من الملائكة بل كان من الجن إلا أنه كان يعبد الله بين الملائكة و هاروت و ماروت ملكان و ليس قولي فيهما قول أهل الحشو بل كانا عندي معصومين

Al-Sadouq said, 'But rather I intended that this narration be in this book, and it isn't my word regarding Iblees[-la] that he[-la] was from the Angels, but he[-la] was from the Jinn, except the he[-la] was worshipping Allah[-azwj] in between the Angels, and Harut and Marut were two Angels, and it isn't my word regarding them, the word of the people of verbosity, but in my view, they were both infallible.

و معنى هذه الآية وَ اتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلى مُلْكِ سُلَيْمانَ الآية إنما هو و اتبعوا ما تتلو الشياطين على ملك سليمان و على ما أنزل على الملكين ببابل هاروت و ماروت و قد أخرجت في ذلك خبرا مسندا في كتاب عيون الأخبار عن الرضا ع.

And the meaning of this Verse: ***And they followed what was recited by the Satans in the reign of Suleyman; [2:102]*** – the Verse. But rather it is, and they followed what the Satans[-la] were reciting in the reign of Suleyman[-as], and based upon what was Revealed unto the two Angels at Babel, Harut and Marut, and there has emerged an attributed Hadeeth regarding that in the book 'Uyoun Al Akhbar' from Al Reza[-asws]'.

CHAPTER 41 – BEGINNING OF CREATION OF THE HUMAN BEING IN THE WOMB UP TO THE END OF HIS SITUATIONS

The Verses

الآيات آل عمران هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحامِ كَيْفَ يَشاءُ لا إِلهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

(Surah) Aal e Imran - ***He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6]***.

النساء يا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ وَ خَلَقَ مِنْها زَوْجَها وَ بَثَّ مِنْهُما رِجالًا كَثِيراً وَ نِساءً

(Surah) Al Nisaa - ***O you people! Fear your Lord, Who Created you from a single being and Created its spouse from it and spread from these two, many men and women; [4:1]***.

الأنعام هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ

(Surah) Al Anaam - ***He is Who Created you from clay, [6:2]***.

هود هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ اسْتَعْمَرَكُمْ فِيها

(Surah) Hud[-as] - ***He Produced you from the earth and Colonised you therein, [11:61]***.

الرعد اللَّهُ يَعْلَمُ ما تَحْمِلُ كُلُّ أُنْثى وَ ما تَغِيضُ الْأَرْحامُ وَ ما تَزْدادُ وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدارٍ

(Surah) Al Ra'ad - ***Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8]***.

النحل خَلَقَ الْإِنْسانَ مِنْ نُطْفَةٍ فَإِذا هُوَ خَصِيمٌ مُبِينٌ

(Surah) Al Nahl - ***He Created the human being from a seed, but then he is an open contender [16:4]***.

مريم أَ وَ لا يَذْكُرُ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئاً

(Surah) Maryam[-as] - ***Or doesn't the human being remember that We Created him before, and he was nothing? [19:67]***.

الحج يا أَيُّهَا النَّاسُ إِنْ كُنْتُمْ فِي رَيْبٍ مِنَ الْبَعْثِ فَإِنَّا خَلَقْناكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُضْغَةٍ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ لِنُبَيِّنَ لَكُمْ وَ نُقِرُّ فِي الْأَرْحامِ ما نَشاءُ إِلى أَجَلٍ مُسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَ مِنْكُمْ مَنْ يُتَوَفَّى وَ مِنْكُمْ مَنْ يُرَدُّ إِلى أَرْذَلِ الْعُمُرِ لِكَيْلا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً

(Surah) Al Hajj - ***O you people! if you are in doubt about the Resurrection, then surely, We Created you from dust, then from a seed, then from a clot, then from a lump of flesh, formed and unformed, in order to Clarify for you, and We Settle in the wombs whatever We so Desire up to a specified term, then We Extract you as babies for you to be reaching your maturity. And from you is one who is Caused to die, and from you is one who is Returned to the worst age, so he does not know anything after having known. [22:5]***.

المؤمنون وَ لَقَدْ خَلَقْنَا الْإِنْسانَ مِنْ سُلالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْناهُ نُطْفَةً فِي قَرارٍ مَكِينٍ

(Surah) Al Mominoun - ***And We have Created the human being from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13]***.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظاماً فَكَسَوْنَا الْعِظامَ لَحْماً ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ

Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14].

ثُمَّ إِنَّكُمْ بَعْدَ ذلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيامَةِ تُبْعَثُونَ

Then after that you will be dying [23:15] Then on the Day of Judgement, you shall be Resurrected [23:16].

الروم وَ مِنْ آياتِهِ أَنْ خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ إِذا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ

(Surah) Al Roum - ***And from His Signs is that He Created you from soil, then you are human beings, scattered (far and wide) [30:20]***.

لقمان حَمَلَتْهُ أُمُّهُ وَهْناً عَلى وَهْنٍ وَ فِصالُهُ فِي عامَيْنِ

(Surah) Luqman-as - ***his mother carried him with weakness upon weakness, and his weaning during two years: [31:14]***.

التنزيل الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَ بَدَأَ خَلْقَ الْإِنْسانِ مِنْ طِينٍ

(Surah) Al Tanzeel - ***Who Made excellent everything He Created, and He Began the creation of the human being from clay [32:7]***.

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلالَةٍ مِنْ ماءٍ مَهِينٍ

Then He Made his descendants from an extract of despicable water [32:8].

ثُمَّ سَوَّاهُ وَ نَفَخَ فِيهِ مِنْ رُوحِهِ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ قَلِيلًا ما تَشْكُرُونَ

Then Fashioned him and Blew into him from His Spirit. And He Made for you the hearing, and the sight, and the heart. Little is what you are thanking [32:9].

فاطر وَ اللَّهُ خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْواجاً وَ ما تَحْمِلُ مِنْ أُنْثى وَ لا تَضَعُ إِلَّا بِعِلْمِهِ وَ ما يُعَمَّرُ مِنْ مُعَمَّرٍ وَ لا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتابٍ إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ

(Surah) Fatir - ***And Allah Created you from soil, then from a seed, then He Made you pairs. And no female bears, nor gives birth, except with His Knowledge; and for no one is there a prolongation from his life-span, nor a reduction from his life-span, except it is in a Book. Surely, that is easy upon Allah [35:11]***.

يس أَ وَ لَمْ يَرَ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ نُطْفَةٍ فَإِذا هُوَ خَصِيمٌ مُبِينٌ

(Surah) Yaseen - ***Does not the human being see that We Created him from a seed? So (now) he is an open disputant? [36:77]***.

الزمر يَخْلُقُكُمْ فِي بُطُونِ أُمَّهاتِكُمْ خَلْقاً مِنْ بَعْدِ خَلْقٍ فِي ظُلُماتٍ ثَلاثٍ

(Surah) Al Zumar - ***He Created you in the bellies of your mothers a creation from after a creation in triple darkness. [39:6]***.

المؤمن هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ لِتَكُونُوا شُيُوخاً وَ مِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلُ وَ لِتَبْلُغُوا أَجَلًا مُسَمًّى وَ لَعَلَّكُمْ تَعْقِلُونَ

(Surah) Al Momin - ***He is the One Who Created you from soil, then from a seed, then from a cloth, then He Extracted you as a child, then you reached your adulthood, then you became old. And from you is one He Caused to die from before, and for you to reach a specified term, and perhaps you would use your intellects [40:67]***.

حمعسق لِلَّهِ مُلْكُ السَّماواتِ وَ الْأَرْضِ يَخْلُقُ ما يَشاءُ يَهَبُ لِمَنْ يَشاءُ إِناثاً وَ يَهَبُ لِمَنْ يَشاءُ الذُّكُورَ

(Surah) Al Shura - ***For Allah is the Kingdom of the skies and the earth. He Creates whatever He so Desires to. He Grants to whom He pleases daughters and Grants to whom He pleases sons. [42:49]***.

أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً وَ يَجْعَلُ مَنْ يَشاءُ عَقِيماً إِنَّهُ عَلِيمٌ قَدِيرٌ

Or He Pairs them as males and females, and He Makes one He so Desires to, as barren. Surely, He is Knowing, Able [42:50].

النجم هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَ إِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهاتِكُمْ

(Surah) Al Najam - ***He is more Knowing of you when He Produced you from the earth, and when you were embryos in the bellies of your mothers. Therefore do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32]***.

إلى قوله تعالى وَ أَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ الْأُنْثى مِنْ نُطْفَةٍ إِذا تُمْنى

Up to Words of the Exalted: ***And that He Created pairs, the male and the female [53:45] From a seed when it is emitted [53:46]***.

الواقعة أَ فَرَأَيْتُمْ ما تُمْنُونَ أَ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الْخالِقُونَ

(Surah) Al Waqia - ***Have you considered what you sow? [56:58] Is it you that Create it or are We the Creators? [56:59]***.

التغابن وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَ إِلَيْهِ الْمَصِيرُ

(Surah) Al Taghabun - ***and He Imaged you, so excellent is your image, and to Him is the destination [64:3]***.

الملك قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ قَلِيلًا ما تَشْكُرُونَ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَ إِلَيْهِ تُحْشَرُونَ

(Surah) Al Mulk - ***Say: 'He is the One Who Caused you to grow, and Made for you the hearing, and the sight, and the heart – little it is what you are thanking for' [67:23] Say: 'He is the One Who Multiplied you in the earth, and to Him you would be gathered' [67:24]***.

نوح ما لَكُمْ لا تَرْجُونَ لِلَّهِ وَقاراً وَ قَدْ خَلَقَكُمْ أَطْواراً

(Surah) Nuh[as] - ***What is the matter with you all not hoping to Allah for dignity, [71:13] And He has Created you in (various) phases? [71:14]***.

إلى قوله تعالى وَ اللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَباتاً ثُمَّ يُعِيدُكُمْ فِيها وَ يُخْرِجُكُمْ إِخْراجاً

Up to His[azwj] Words: ***And Allah Grew you from the earth with a growth [71:17] Then He would Return you into it, and Extract you with an extraction [71:18]***.

القيامة أَ لَمْ يَكُ نُطْفَةً مِنْ مَنِيٍّ يُمْنى ثُمَّ كانَ عَلَقَةً فَخَلَقَ فَسَوَّى فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَ الْأُنْثى أَ لَيْسَ ذلِكَ بِقادِرٍ عَلى أَنْ يُحْيِيَ الْمَوْتى

(Surah) Al Qiyamah - ***Was he not a sperm seminal fluid gushing out? [75:37] Then he was a clot, so he was Created and Completed [75:38] Then He Made from it the pairs, the male and the female [75:39] Isn't that One Able upon Reviving the dead? [75:40]***.

الدهر هَلْ أَتى عَلَى الْإِنْسانِ حِينٌ مِنَ الدَّهْرِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً

(Surah) Al Dahr - ***Didn't there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1]***.

إِنَّا خَلَقْنَا الْإِنْسانَ مِنْ نُطْفَةٍ أَمْشاجٍ نَبْتَلِيهِ فَجَعَلْناهُ سَمِيعاً بَصِيراً

Surely, We Created the human being from a uniting seed. We Wanted to Try him, so We Made him hearing, seeing [76:2].

المرسلات أَ لَمْ نَخْلُقْكُمْ مِنْ ماءٍ مَهِينٍ فَجَعَلْناهُ فِي قَرارٍ مَكِينٍ إِلى قَدَرٍ مَعْلُومٍ فَقَدَرْنا فَنِعْمَ الْقادِرُونَ وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ

(Surah) Al Mursalaat - ***Did We not Create you all from contemptible water? [77:20] Then We Made it to be in a secure place [77:21] Up to a known determination [77:22] So We Determine, and We are excellent Determiners [77:23] Woe on that Day is for the beliers [77:24]***.

النبأ وَ خَلَقْناكُمْ أَزْواجاً

(Surah) Al Naba - ***And We Created you as pairs [78:8]***.

عبس قُتِلَ الْإِنْسانُ ما أَكْفَرَهُ مِنْ أَيِّ شَيْءٍ خَلَقَهُ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ثُمَّ السَّبِيلَ يَسَّرَهُ ثُمَّ أَماتَهُ فَأَقْبَرَهُ ثُمَّ إِذا شاءَ أَنْشَرَهُ كَلَّا لَمَّا يَقْضِ ما أَمَرَهُ

(Surah) Abasa - ***May the human be killed, what (a lot is) his Kufr! [80:17] From which thing is his creation? [80:18] From a sperm He Created him, and Determined him [80:19] Then the way, He Eased it for him [80:20] Then He would Cause him to die, so had him buried [80:21] Then when He so Desires, He would Raise him [80:22] Never! But he has yet to do what He Commanded him [80:23]***.

الإنفطار ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ

(Surah) Al Infitar - ***O you, the human being! What deceived you with your Lord, the Benevolent? [82:6] Who Created you, so He Completed you, then Made you symmetrical [82:7] Into whichever image what He so Desires, He Constitutes you [82:8]***.

الطارق فَلْيَنْظُرِ الْإِنْسانُ مِمَّ خُلِقَ خُلِقَ مِنْ ماءٍ دافِقٍ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ

(Surah) Al Tariq - ***So let the human being consider from what he is Created [86:5] He is Created from of water ejected [86:6] Coming from between the loins and the ribs [86:7]***.

تفسير

(Forbidden) Tafseer (opinionated)

هُوَ الَّذِي يُصَوِّرُكُمْ قال الطبرسي رحمه الله أي يخلق صوركم فِي الْأَرْحامِ كَيْفَ يَشاءُ على أي صورة شاء و على أي صفة شاء من ذكر و أنثى أو صبيح أو دميم أو طويل أو قصير لا إِلهَ إِلَّا هُوَ الْعَزِيزُ في سلطانه الْحَكِيمُ في أفعاله

He is the One Who Shapes you - Al Tabarsy, may Allah-azwj have Mercy on him, said, 'Created your images - ***in the wombs however He so Desires to;*** - based upon whichever image He-azwj so Desired, and based upon whichever description He-azwj so Desired, from a male and a female, or attractive or loathsome, or tall or short - ***there is no god except Him, the Mighty,*** - in His-azwj Authority - ***the Wise [3:6]*** – in His-azwj Works.

و دلت الآية على وحدانية الله سبحانه و تمام قدرته و كمال حكمته حيث صور الولد في رحم الأم على هذه الصفة و ركب فيه أنواع البدائع من غير آلة و لا كلفة

And the Verse evidence's upon the Oneness of Allah-azwj the Glorious, and the completeness of His-azwj Power, and perfection of His-azwj Wisdom, whereby He-azwj Images the child in the womb of the moths based upon this description, and Installs in it types of marvels, from without any tools nor difficulties.

و قد تقرر في عقل كل عاقل أن العالم لو اجتمعوا أن يجعلوا من الماء بعوضة و يصوروا منه صورة في حال ما يشاهدونه و يعرفونه لم يقدروا على ذلك و لا وجدوا إليه سبيلا فكيف يقدرون على الخلق في الأرحام فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ

And it was decided in the intellect of every intellectual that if the world were to unite in making a fly from the water and image an image from it in a state what they would witness it and recognise it, they would not be able upon that, and they will not be finding a way to it, so how could they be able upon the creation in the wombs - ***So Blessed is Allah, the best of the Creators [23:14]***.

و هذا الاستدلال مروي عن جعفر بن محمد ع مِنْ نَفْسٍ واحِدَةٍ أي آدم وَ خَلَقَ مِنْها زَوْجَها حواء كما مر وَ بَثَّ مِنْهُما رِجالًا كَثِيراً وَ نِساءً أي نشر و فرق من هاتين النفسين على وجه التناسل رجالا كثيرا و نساء

And this inference is reported from Ja'far-asws Bin Muhammad-asws - ***you from a single being*** – i.e., Adam-as - ***and Created its spouse from it*** – Hawwa-as, just as has passed - ***and spread from these two, many men and women; [4:1]*** – i.e., spread and scattered from these two beings, upon an aspect of reproduction, a lot of men and women.

و قال البيضاوي و اكتفى بوصف الرجال بالكثرة عن وصف النساء بها إذ الحكمة تقتضي أن يكن أكثر و ذكر كثيرا حملا على الجمع.

And Al-Bayzawi said, 'And He-azwj Sufficed by Describing the men with abundance from describing the women with it, when the wisdom required that it should be 'more', and He-azwj Mentioned 'many', carrying upon the plural.

خَلَقَكُمْ مِنْ طِينٍ قيل أي ابتدأ خلقكم منه فإنه المادة الأولى أو إن آدم الذي هو أصل البشر خلق منه أو خلق أباكم فحذف المضاف إليه انتهى

He is Who Created you from clay, [6:2] – It is said, i.e., He-azwj Began your creation from it, the first material, or that Adam-as, he-as the original human being, was Created from it, or He-azwj Created your father-as. The adverb is deleted' – end.

و يحتمل أن يكون المراد الطين الذي سيأتي في الأخبار أنه يذر في النطفة

And it is possible that the intend would be the clay which I shall come with in the Ahadeeth, which was particles in the sperm.

هُوَ أَنْشَأَكُمْ مِنَ الْأَرْضِ قيل أي هو كونكم منها لا غيره فإنه خلق آدم و مواد النطف التي خلق نسله منها من الأرض

He Produced you from the earth [11:61] – It is said, i.e., He-azwj Brought you into being from it, not something else. He-azwj Created Adam-as and the material of the sperm which his-as offspring is Created from it, is from the earth.

وَ اسْتَعْمَرَكُمْ فِيها قيل أي عمركم فيها و استبقاكم من العمر أو أقدركم على عمارتها و أمركم بها و قيل هو من العمري بمعنى أعمركم فيها دياركم و يرثها منكم بعد انصرام أعماركم أو جعلكم معمرين دياركم تسكنونها مدة عمركم ثم تتركونها لغيركم.

and Colonised you therein, [11:61] – It is said, i.e., Caused you to age in it and Caused you to remain from the age, or enabled you upon its age, and Commanded you with it. And it is said, 'He is from the age', in the meaning that he made you age in your houses, and inherits these from you after the insistence of your age, or Made you age in your house to be dwelling in it for the period of your ages, then you will be leaving it for others.

اللَّهُ يَعْلَمُ ما تَحْمِلُ كُلُّ أُنْثى قال الطبرسي رحمه الله يعلم ما في بطن كل حامل من ذكر أو أنثى تام أو غير تام و يعلم لونه و صفاته وَ ما تَغِيضُ الْأَرْحامُ أي يعلم الوقت الذي تنقصه الأرحام من المدة التي هي تسعة أشهر وَ ما تَزْدادُ على ذلك عن أكثر المفسرين

Allah Knows what every female bears, - Al-Tabarsi, may Allah-azwj have Mercy on him, said, 'He-azwj Knows what is in the belly of every pregnant ones, whether it is a male or a female, complete or incomplete, and He-azwj Knows its colour and its description - ***and what the wombs fall short of***– i.e., He-azwj Knows the time which womb would be deficient from the period which is of nine months - ***and what they increase; [13:8]*** - upon that – from most of the interpreters.

و قيل ما تغيض الولد الذي تأتي به المرأة لأقل من ستة أشهر و ما تزداد الولد الذي تأتي به لأقصى مدة الحمل و قيل معناه ما تنقص الأرحام من دم الحيض و هو انقطاع الحيض و ما تزداد بدم النفاس بعد الوضع.

And it is said, the child which the woman comes with will not fall short of less than six months, and the child which she comes with will not increase on the maximum period of the pregnancy. And it is said, it's meaning is, the wombs will not fall short of the blood of the menstruation, and it is the termination of the menstruation, and what increases with blood of the post-birth bleeding after the placing (birth).

و قال البيضاوي أي و ما تنقصه و ما تزداد في الجثة و المدة و العدد و قيل المراد نقصان دم الحيض و ازدياده و غاض جاء لازما و متعديا و كذا ازداد.

And Al Bayzawi – I.e., And what is deficient and what is increasing in the Paradise, and the period, and the number. And it is said the intent with the deficiency of the blood of the menstruation and its increase, and the diminishing came necessarily, and modified, and like that it increased.

وَ كُلُّ شَيْءٍ عِنْدَهُ بِمِقْدارٍ قيل أي بقدر لا يجاوزه و لا ينقص عنه و في الأخبار أي بتقدير خلق الإنسان من نطفة

and all things are with a measure in His Presence [13:8] – It is said, i.e., by a measurement neither exceeding it nor being deficient from it. And in the Ahadeeth, i.e., by a measurement, He-azwj Created the human being from a seed.

قال البيضاوي من جماد لا حس بها و لا حراك سيالة لا تحفظ الوضع و الشكل

Al-Bayzawi said, 'From a clot having not feeling with it nor a flowing movements, nor preserving the birth and the appearance.

فَإِذا هُوَ خَصِيمٌ منطيق مجادل مُبِينٌ للحجة أو خصيم مكافح لخالقه قائل مَنْ يُحْيِ الْعِظامَ وَ هِيَ رَمِيمٌ وَ لَمْ يَكُ شَيْئاً بل كان عدما صرفا فإنه أعجب من جميع المواد بعد التفريق الذي ينكر منكر البعث.

But then he is an open contender [16:4] – talking, arguing to the Divine Authority, or a contender fighting his Creator, a speaker (saying), ***'Who will revive the bones and these have rotted away?' [36:78] and he was nothing? [19:67]***. But he was adamantly turning away, for it is the most wondrous of entirety of the substances after the separation which he, the denier of the Resurrection, denies.

فِي رَيْبٍ مِنَ الْبَعْثِ قال البيضاوي من إمكانه و كونه مقدورا فَإِنَّا خَلَقْناكُمْ أي فانظروا في بدء خلقكم فإنه يزيح ريبكم فإنا خلقناكم مِنْ تُرابٍ بخلق آدم منها و الأغذية التي يتكون منها المني ثُمَّ مِنْ نُطْفَةٍ أي من مني من النطف و هو الصب ثُمَّ مِنْ عَلَقَةٍ قطعة من الدم جامدة ثُمَّ مِنْ مُضْغَةٍ قطعة من اللحم بقدر ما يمضغ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ مسواة لا نقص فيها و لا عيب و غير مسواة أو تامة و ساقطة أو مصورة و غير مصورة

in doubt about the Resurrection [22:5] – Al-Bayzawi said, 'From it's possibilities and it being a Pre-determination - ***then surely, We Created you*** – i.e., so look into the beginning of your creation, for it would lead to your Lord[-azwj], for We[-azwj] Created you all - ***from dust,*** - by Creating Adam[-as] from it, and the provisions (feed) which happens to be from it, the semen - ***then from a seed,*** - i.e., from semen from a seed, and it is the difficult - ***then from a clot,*** - a piece of blood solidified - ***then from a lump of flesh,*** - a piece of meat in accordance to what is forms as a lump - ***formed and unformed,*** - even, there being no deficiency in it nor fault, and unformed, or complete and it miscarries, or imaged and not imaged.

لِنُبَيِّنَ لَكُمْ بهذا التدريج قدرتنا و حكمتنا فإن ما قبل التغير و الفساد و التكون مرة قبلها أخرى و إن من قدر على تغييره و تصويره أولا قدر على ذلك ثانيا و حذف المفعول إيماء إلى أن الأفعال هذه يتبين بها من قدرته و حكمته ما لا يحيط به الذكر

in order to Clarify for you, - by this gradualness Our[-azwj] Power and Our[-azwj] Wisdom, for what is before the change, and the spoiling, and the coming into being before it another time, and that the measure upon its changes and its images is the first, He[-azwj] Measured upon that secondly, and the done is deleted gesturing to that these works are clarifying by it of His[-azwj] Power and His[-azwj] Wisdom, what the mention cannot encompass it.

وَ نُقِرُّ فِي الْأَرْحامِ ما نَشاءُ أن نقره إِلى أَجَلٍ مُسَمًّى هو وقت الوضع و قرئ و نقر بالنصب و كذا قوله ثُمَّ نُخْرِجُكُمْ عطفا على نبين كان خلقهم مدرج لغرضين تبيين القدرة و تقريرهم في الأرحام حتى يولدوا و ينشئوا أو يبلغوا حد التكليف و طِفْلًا حال أجريت على تأويل كل واحد أو للدلالة على الجنس أو لأنه في الأصل مصدر

and We Settle in the wombs whatever We so Desire – to settle - ***up to a specified term,*** - it is the time of the birth. And it is read as, 'We[-azwj] Settled', with the attribution, and like that are His[-azwj] Words: ***then We Extract you*** – leaning upon clarifying their creation was gradual due to two purposes – revealing the Power and their settlement in the wombs until they are born and grow, or reach the limit of the encumberment, and - ***as babies*** – a state flowing upon interpretation of each one, or for the evidence upon the species, or because it is in the original source.

ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ أي كمالكم في القوة و العقل جمع شدة وَ مِنْكُمْ مَنْ يُتَوَفَّى عند بلوغ الأشد أو قبله وَ مِنْكُمْ مَنْ يُرَدُّ إِلى أَرْذَلِ الْعُمُرِ أي الهرم و الخرف لِكَيْلا يَعْلَمَ مِنْ بَعْدِ عِلْمٍ شَيْئاً أي ليعود كهيئته الأولى في أوان الطفولية من سخافة العقل و قلة الفهم فينسى ما علمه و ينكر من عرفه

for you to be reaching your maturity. – i.e., your perfection in the strength and the intellects, an intense collection - ***And from you is one who is Caused to die,*** - at the reaching of the strength, or before it - ***and from you is one who is Returned to the worst age,*** - i.e., ageing and dementia - ***so he does not know anything after having known. [22:5]*** – i.e., to return to like what he was in the beginning, during the times of childhood, from foolishness of the intellect and scarcity of the understanding, so he forgets what he had been taught, and denies the one he knows.

و أنه استدلال ثان على إمكان البعث بما يعتري الإنسان في أسنانه من الأمور المختلفة و الأحوال المتضادة فإن من قدر على ذلك قدر على نظائره.

And it evidences secondly upon the possibility of the Resurrection with what the human being sees in his teeth from the different affairs and the opposing situations, for the one who is able upon that, is able upon its matching one.

مِنْ سُلالَةٍ من خلاصة سلت من بين الكدر مِنْ طِينٍ متعلق بمحذوف لأنه صفة لسلالة أو بمعنى سلالة لأنها في معنى مسلولة فتكون ابتدائية كالأول و الإنسان آدم خلق من صفوة سلت من الطين أو الجنس فإنهم خلقوا من سلالات جعلت نطفا بعد أدوار و قيل المراد بالطين آدم لأنه خلق منه و السلالة نطفته

From an extract – from pure clay from between the filth - ***of clay [23:12]*** – related with the deleted because it is a description of the extract, or in the meaning of an extract because is in a meaning of the extracted, so it's beginning would be like the first, and the human being is Adam-as. He-azwj Created him-as from a clear extract of clay, or the species, for they were created from the extracts, ben Made as a seed after a time; and it is said the intent is the clay of Adam-as, because He-azwj was Created from it, and the extract is his-as seed.

ثُمَّ جَعَلْناهُ أي ثم جعلنا نسله فحذف المضاف نُطْفَةً بأن خلقناه منها أو ثم جعلنا السلالة نطفة و تذكير الضمير على تأويل الجوهر أو المسلول أو الماء فِي قَرارٍ مَكِينٍ أي مستقر حصين يعني الرحم

Then We Made him - i.e., then We-azwj Made his-as offspring, so the verb is deleted - ***a seed*** – by Creating him-as from it, or then We-azwj Made the extract as a seed, and the mention of the source is upon interpretation of the essence, or the extracted, or the water - ***in a firm resting place [23:13]*** – i.e., settled in a fortress, meaning the womb.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً بأن أحلنا النطفة البيضاء علقة حمراء فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً أي فصيرناها قطعة لحم فَخَلَقْنَا الْمُضْغَةَ عِظاماً بأن صلبناها فَكَسَوْنَا الْعِظامَ لَحْماً مما بقي من المضغة أو مما أنبتنا عليها مما يصل إليها و اختلاف العواطف لتفاوت الاستحالات و الجمع لاختلافها في الهيئة و الصلابة ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ هو صورة البدن و الروح و القوى بنفخة فيه أو المجموع و ثم لما بين الخلقتين من التفاوت أَحْسَنُ الْخالِقِينَ أي المقدرين تقديرا

Then We Created the seed to be a clot, - by transforming the while seed as a red clot - ***then We Created the clot to be a lump of flesh,*** - i.e., Made it become a piece of meat - ***then We Created the lump as bones,*** - by solidifying these - ***then We Clothed the bones with flesh,*** - from what had remained from the lump, or from what We-azwj Grew upon it, from what arrived to it, and the differing of the inclinations is due to the different implications, and entirety of its differences in the appearance and the solidity - ***then We Grow it as another creation.*** – it is image of the body, and the spirit, and the strength blowing in it, or the collection, and then

when the two creations were revealed of their differences - ***the best of the Creators [23:14]*** – i.e., the Determiner of the measurements.

ثُمَّ إِذا أَنْتُمْ بَشَرٌ أي ثم فاجأتم وقت كونكم بشرا منتشرين في الأرض

then you are human beings, [30:20] – i.e., then came the time of your being mortals, scattered in the earth.

وَهْناً أي ذات وهن أو تهن وهنا عَلى وَهْنٍ أي تضعف ضعفا فوق ضعف فإنها لا تزال يتضاعف ضعفها و الجملة في موضع الحال وَ فِصالُهُ فِي عامَيْنِ أي و فطامه في انقضاء عامين.

Weakness – i.e., with weakness, or decaying weakness - ***upon weakness,*** - i.e., weakening weakness above weakness, so it will not cease multiplying its weakness, and the summary in the place of the state - ***and his weaning during two years: [31:14]*** – i.e., and his weaning is at the termination of the two years.

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ أي خلقه موفرا عليه ما يستعده و يليق به على وفق الحكمة و المصلحة و خلقه بدل من كل بدل الاشتمال و قيل علم كيف يخلقه و قرأ نافع و الكوفيون بفتح اللام على الوصف وَ بَدَأَ خَلْقَ الْإِنْسانِ يعني آدم مِنْ طِينٍ

Who Made excellent everything He Created, - i.e., Created him with fulfilment upon him what is prepared for him and he is ready for it, in accordance to the Wisdom and the betterment, and Created him in lieu or every inclusive replacement. And it is said, He[-azwj] Knew how He[-azwj] would be Creating him. And Nafie and the Kufians recite with (the letter 'laam' upon the description - ***and He Began the creation of the human being*** – meaning Adam[-as] - ***from clay [32:7]***.

ثُمَّ جَعَلَ نَسْلَهُ أي ذريته سميت به لأنها تنسل منه أي تنفصل مِنْ سُلالَةٍ مِنْ ماءٍ مَهِينٍ أي ممتهن و قال الطبرسي رحمه الله أي ضعيف و قيل حقير مهان أشار إلى أنه من شيء حقير لا قيمة له و إنما يصير ذا قيمة بالعلم و العمل.

Then He Made his descendants - i.e., his[-as] offspring named with him[-as], because it is a procreation from him[-as], i.e., a break up - ***from an extract of despicable water [32:8]*** – i.e., Tried. And Al-Tabarsi, may Allah[-azwj] have Mercy on him, said, 'I.e., weak'. And it is said, lowly, despicable is an indication to that he is from a lowly thing having no value for it, and rather he would become with value with the knowledge and the deeds.

ثُمَّ سَوَّاهُ قال البيضاوي أي قومه بتصوير أعضائه ما ينبغي وَ نَفَخَ فِيهِ مِنْ رُوحِهِ أضافه إلى نفسه تشريفا و إظهارا بأنه خلق عجيب و أن له شأنا له مناسبة إلى الحضرة الربوبية و لأجله من عرف نفسه فقد عرف ربه وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ خصوصا لتسمعوا و تبصروا و تعقلوا قَلِيلًا ما تَشْكُرُونَ أي تشكرون شكرا قليلا.

Then Fashioned him – Al-Bayzawi said, 'i.e., his standing in the image of his body parts what is befitting - ***and Blew into him from His Spirit.*** – adding nobility to himself and revealing that He[-azwj] has Created a wonder and that there is glory for Him[-azwj], and it is in accordance to the presence of the Lordship, and for its reason the one who recognises himself, so he has recognise his Lord[-azwj] - ***And He Made for you the hearing, and the sight, and the heart.*** –

specifying your hearing, and your seeing, and your using your intellect - ***Little is what you are thanking [32:9]*** – i.e your thankfulness is a little thanking.

مِنْ تُرابٍ بخلق آدم منه ثُمَّ مِنْ نُطْفَةٍ بخلق ذريته منها ثُمَّ جَعَلَكُمْ أَزْواجاً ذكرانا و إناثا

from soil, - by Creating Adam-as from it - ***then from a seed,*** - by Creating his-as offspring from it - ***then He Made you pairs.*** – males and females.

إِلَّا بِعِلْمِهِ أي إلا معلومة له وَ ما يُعَمَّرُ مِنْ مُعَمَّرٍ أي و ما يمد في عمر من مصيره إلى الكبر وَ لا يُنْقَصُ مِنْ عُمُرِهِ من عمر المعمر لغيره بأن يعطى له عمر ناقص من عمره أو لا ينقص من عمر المنقوص عمره بجعله ناقصا و الضمير له و إن لم يذكر لدلالة مقابله عليه أو للمعمر على التسامح فيه ثقة بفهم السامع كقولهم لا يثيب الله عبدا و لا يعاقبه إلا بحق

except with His Knowledge; - i.e., except known to Him-azwj - ***and for no one is there a prolongation from his life-span,*** - and there is no extension in the age of the one whose destination is to the old age - ***nor a reduction from his life-span,*** - from the age of the ageing ones to something else by Giving to him a short age from his age, or there is no reduction from the age of the one of deficient age by Making it shorter, and the source of it, and even though it is not mention for evidencing its comparison upon it, or for the ageing one upon the tolerance in it, trusted with understanding of the hearing, like their words, 'Allah-azwj neither Rewards a servant nor Punishes him except by right'.

و قيل الزيادة و النقصان في عمر واحد باعتبار أسباب مختلفة أثبتت في اللوح مثل أن يكون فيه إن حج و اعتمر فعمره ستون سنة و إلا فأربعون و قيل المراد بالنقصان ما يمر من عمره و ينقص فإنه يكتب في صحيفة عمره يوما فيوما إِلَّا فِي كِتابٍ هو علم الله أو اللوح أو الصحيفة إِنَّ ذلِكَ عَلَى اللَّهِ يَسِيرٌ إشارة إلى الحفظ أو الزيادة و النقص.

And it is said the increase and the reducing in age is one, by consideration of the different means affirmed in the Tablet, like there being in it that he would be performing Hajj and Umrah. So He-azwj Causes his age to be of sixty years, or else it would have been forty. And it is said, the intent with the reduction is what has already passed by from his age and reduced, for it is written in the parchment of his age, day by day - ***except it is in a Book.*** – it is Knowledge of Allah-azwj, or the Tablet, or the parchment - ***Surely, that is easy upon Allah [35:11]*** – being an indication to the preservation or the increase and the reduction.

يَخْلُقُكُمْ فِي بُطُونِ أُمَّهاتِكُمْ بيان لكيفية خلق ما ذكر من الأناسي و الأنعام إظهارا لما فيه من عجائب القدرة غير أنه غلب أولي العقل أو خصهم بالخطاب لأنهم المقصودون خَلْقاً مِنْ بَعْدِ خَلْقٍ حيوانا سويا من بعد عظام مكسوة لحما من بعد عظام عارية من بعد مضغ من بعد علق من بعد نطف فِي ظُلُماتٍ ثَلاثٍ ظلمة البطن و الرحم و المشيمة أو الصلب و الرحم و البطن.

He Created you in the bellies of your mothers – explanation of the method of creation of what is a male from the female, and the people are revealed to what is in it from the wonders of the Power, apart from that it first overcomes the intellect, or specialised them with the Address because they are the purpose - ***a creation from after a creation*** – a complete life from after the bones clothed in flesh from after the bones being bare, from after the lump, from after the cloth, from after the seed - ***in triple darkness. [39:6]*** – darkness of the belly, and the womb, and the placenta, or the loins, and the womb, and the belly.

أقول الأول رواه الطبرسي رحمه الله عن أبي جعفر ع.

I (Majlisi) am saying, 'The first is reported by Al Tabarsy, may Allah-azwj have Mercy on him, from Abu Ja'far-asws'.

ثُمَّ لِتَبْلُغُوا أي ثم يبقيكم لتبلغوا و كذا قوله تعالى ثُمَّ لِتَكُونُوا مِنْ قَبْلُ أي من قبل الشيخوخة أو بلوغ الأشد

then you reached your adulthood, - i.e., then Caused you to last for you to be reaching adulthood, and like that are Words of the Exalted: ***then you became old.*** -i.e., from before the oldness, or reaching the strength.

وَ لِتَبْلُغُوا قيل أي و يفعل ذلك لتبلغوا أَجَلًا مُسَمًّى هو وقت الموت أو يوم القيامة وَ لَعَلَّكُمْ تَعْقِلُونَ ما في ذلك من الحجج و العبر.

then you reached your adulthood, - It is said, i.e., and He-azwj Does that for you to be reaching - ***reach a specified term,*** - it is the time of death, or the Day of Qiyamah - ***and perhaps you would use your intellects [40:67]*** – what is in that from the arguments and the lessons.

يَهَبُ لِمَنْ يَشاءُ إِناثاً قال البيضاوي المعنى يجعل أحوال العباد في الأولاد مختلفة على مقتضى المشية فيهب لبعض إما صنفا واحدا من ذكر أو أنثى أو الصنفين جميعا و يعقم آخرين

He Grants to whom He pleases daughters [42:49] – Al-Bayzawi said, 'The meaning is He-azwj Makes the situations of the servants regarding the children to be different based upon the Desire, so He-azwj Grants to someone either one type, from males or females, or the two types together, and He-azwj leaves others are barren.

و لعل تقديم الإناث لأنه أكثر لتكثير النسل أو لأن مساق الآية للدلالة على أن الواقع ما يتعلق به مشية الله تعالى لا مشية الإنسان و الإناث كذلك أو لأن الكلام في البلاء و العرب تعدهن بلاء أو لتطييب قلوب آبائهن أو للمحافظة على الفواصل.

And perhaps the precedence of the females is because they are more, due to the abundance of the lineage, or because the continuation of the Verse is to evidence upon that the occurrence is what is related with the Desire of Allah-azwj the Exalted, nor the desire of the human being, and the females are like that, or because the Speech is regarding the calamity, and the Arabs count them (daughters) as a calamity, or due to make the hearts of their fathers to feel good, or for the preservation upon the joints.

هُوَ أَعْلَمُ بِكُمْ أي أعلم بأحوالكم منكم إِذْ أَنْشَأَكُمْ أي علم أحوالكم و مصارف أموركم حين ابتدأ خلقكم من التراب بخلق آدم و حين ما صوركم في الأرحام مِنْ نُطْفَةٍ إِذا تُمْنى أي تدفن في الرحم أو تخلق أو يقدر منها الولد من مني إذا قدر

He is more Knowing of you – i.e., more Knowing with your situations than you are - ***when He Produced you [53:32]*** – i.e., Knows your situations and the dealings of your affairs when He-azwj Began your Creation from the soil by Creating Adam-as, and when He-azwj Fashioned you in the wombs - ***From a seed when it is emitted [53:46]*** – i.e., pushed into the wombs, or Created, or Determined the child from it, from semen when able.

أَ فَرَأَيْتُمْ ما تُمْنُونَ أي تقذفونه في الأرحام من النطف أَ أَنْتُمْ تَخْلُقُونَهُ أي تجعلونه بشرا سويا

Have you considered what you sow? [56:58] – i.e., you are pushing it into the wombs from the seed - ***Is it you that Create it [56:59]*** – i.e., making it a complete human.

وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ قيل أي فصوركم من جملة ما خلق في السماوات و الأرض بأحسن صورة حيث زينكم بصفوة أوصاف الكائنات و خصكم بخلاصة خصائص المبدعات و جعلكم أنموذج جميع المخلوقات وَ إِلَيْهِ الْمَصِيرُ فأحسنوا سرائركم حتى لا يمسخ بالعذاب ظواهركم

and He Imaged you, so excellent is your image, - It is said, i.e., He[-azwj] Imaged you from a total of what He[-azwj] has Created in the skies and the earth, in an excellent image whereby He[-azwj] Adorned you with clear attributes of the being, and Specialised you with pure qualities of the creative substances, and Made you a model of entirety of the created beings - ***and to Him is the destination [64:3]*** – So He[-azwj] will Make good your secrets until He[-azwj] does not Destroy with the Punishment regarding your apparent.

وَ جَعَلَ لَكُمُ السَّمْعَ لتسمعوا المواعظ وَ الْأَبْصارَ لتنظروا صنائعه وَ الْأَفْئِدَةَ لتعتبروا و تتفكروا قَلِيلًا ما تَشْكُرُونَ باستعمالها في ما خلقت لأجلها.

and Made for you the hearing, - for you to be hearing the preaching - ***and the sight,*** - for you to be looking at His[-azwj] Making - ***and the heart*** – for you to be learning lessons and pondering - ***little it is what you are thanking for' [67:23]*** – by using these in the reason for these have been Created for.

لا تَرْجُونَ لِلَّهِ وَقاراً قيل أي لا تأملون له توقيرا أي تعظيما لمن عبده و أطاعه فتكونوا على حال تأملون فيها تعظيمه إياكم وَ قَدْ خَلَقَكُمْ أَطْواراً حال مقدرة للإنكار من حيث إنها موجبة للرجاء

What is the matter with you all not hoping to Allah for dignity, [71:13] – It is said, i.e., not hoping for it for dignity, i.e., reverence for the one worshipping Him[-azwj] and obeying Him[-azwj], so you would be upon a state of hoping regarding it, His[-azwj] Revering you all - ***And He has Created you in (various) phases? [71:14]*** – a state Determined for the denial from whereby it is obliged for the hoping.

فإن خلقهم أطوارا أي تارات إذ خلقهم أولا عناصر ثم مركباه يغذي الإنسان ثم أخلاطا ثم نطفا ثم علقا ثم مضغا ثم عظاما و لحوما ثم أنشأهم خلقا آخر فإنه يدل على أنه يمكن أن يعيدهم تارة أخرى فيعظمهم بالثواب و على أنه تعالى عظيم القدرة تام الحكمة

He[-azwj] has Created you in phases, i.e., times, when He[-azwj] Created them first as ingredients, then Installed the feed of the human beings, then Mixed it, then as seed, then lump, then bones and flesh, then Grew them as another creatures. It evidences upon that it is possible that He[-azwj] would return them at another time, and Revere them with the Rewards, and based upon that He[-azwj] the Exalted is of Mighty Power, complete of the Wisdom.

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لا تَرْجُونَ لِلَّهِ وَقاراً يَقُولُ لَا تَخَافُونَ لِلَّهِ عَظَمَةً.

And Ali Bin Ibrahim in a reported of Abu Al-Jaroud, from Abu Ja'far[-asws] regarding His[-azwj] Words: ***not hoping to Allah for dignity, [71:13]***: 'He[-asws] said: 'Why are you not fearing to Allah[-azwj] of (His[-azwj]) Magnificence?''

وَ قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ وَ قَدْ خَلَقَكُمْ أَطْواراً قَالَ عَلَى اخْتِلَافِ الْأَهْوَاءِ وَ الْإِرَادَاتِ وَ الْمَشِيَّاتِ.

And Ali Bin Ibrahim said regarding His-azwj Words: ***And He has Created you in (various) phases? [71:14]***. He said, 'Upon different whims, and intentions, and the desires''.

وَ اللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَباتاً قيل أي أنشأكم منها فاستعير الإنبات للإنشاء لأنه أدل على الحدوث و التكوين من الأرض و أصله أنبتكم إنباتا فنبتم نباتا فاختصر اكتفاء بالدلالة الالتزامية

And Allah Grew you from the earth with a growth [71:17] – It is said, i.e., Grew you all from its, germination of the vegetation for the growth, because its evidence upon the occurrence and the coming into being from the ground, and its origin is, 'Grew you a growth, so you grew with a growth'. In brief, with the necessary evidence.

ثُمَّ يُعِيدُكُمْ فِيها مقبورين وَ يُخْرِجُكُمْ إِخْراجاً بالحشر و أكده بالمصدر كما أكد به الأول دلالة على أن الإعادة محققة كالابتداء و أنها تكون لا محالة و قال علي بن إبراهيم من الأرض أي على الأرض

Then He would Return you into it, - engraved - ***and Extract you with an extraction [71:18]*** – with the gathering (Resurrection), and Emphasised it with the source, just as He-azwj had Emphasised with it the first evidence upon the return as being a reality, like the beginning, and it would happen, inevitably, and Ali Bin Ibrahim said, 'From the earth, i.e., upon the earth.

فَخَلَقَ فَسَوَّى قيل أي قدره فعدله فَجَعَلَ مِنْهُ الزَّوْجَيْنِ أي الصنفين.

So he was Created and Completed [75:38] – It is said, i.e., Determined him, Straightened him - ***Then He Made from it the pairs, [75:39]*** – the two types.

هَلْ أَتى عَلَى الْإِنْسانِ قال البيضاوي استفهام تقرير و تقريب و لذلك فسر بقد و أصله أهل حِينٌ مِنَ الدَّهْرِ طائفة محدودة من الزمان الممتد الغير المحدود لَمْ يَكُنْ شَيْئاً مَذْكُوراً بل كان نسيا منسيا غير مذكور بالإنسانية كالعنصر و النطفة و الجملة حال من الإنسان

Didn't there come upon the human being, - Al Bayzawi said, 'Interrogative report and an approximation, and for that it is interpreted by worth of the people and its origin - ***a phase,*** - a limited range for an extended period of time - ***when he did not happen to be a mentionable thing? [76:1]*** – but he was forgotten with a forgetfulness, unmentioned with the humanity like the substance and the seed, and the total state of the human being.

أو وصف لحين بحذف الراجع و المراد بالإنسان الجنس لقوله إِنَّا خَلَقْنَا الْإِنْسانَ مِنْ نُطْفَةٍ أو آدم بين أولا خلقه ثم ذكر خلق بنيه من نطفة أَمْشاجٍ أي أخلاط جمع مشيج أو مشج من مشجت الشيء إذا خلطته و جمع النطفة به لأن المراد بها مجموع مني الرجل و المرأة و كل منهما مختلفة الأجزاء في الرقة و القوام و الخواص و لذلك يصير كل جزء منهما مادة عضو

Or description of a deleted time reference, and the intend with the 'human being' is the species, due to His-azwj Words: ***Surely, We Created the human being from a uniting seed. [76:2]*** – or Adam-as between the beginning of his-as creation. Then He-azwj Mentioned the creation built from a ***uniting*** seed – i.e., Mingled. The plural of 'Masheej' or having been mixed up from the unification of the thing when it is mingled, and plural of 'seed' with it, because the intent with it is a collection of the semen of the man and the (water of) the woman, and all of the two have different body parts in the delicateness, and the stature and the specifics, and for that reason every part of them because a substance of the body part.

و قيل مفرد كأعشار و قيل ألوان فإن ماء الرجل أبيض و ماء المرأة أصفر فإذا اختلطا أخضرا أو أطوار فإن النطفة تصير علقة ثم مضغة إلى تمام الخلقة نَبْتَلِيهِ في موضع الحال أي مبتلين له بمعنى مريدين اختباره أو ناقلين له من حال إلى حال فاستعار له الابتلاء فَجَعَلْناهُ سَمِيعاً بَصِيراً ليتمكن من مشاهدة الدلائل و استماع الآيات

And it is said, individual like tenths. And it is said, the colours, for the water of the man is white, and water of the woman is yellow. When these mingle, they become green, or phases, for the seed becomes a cloth, then a lump up to the completion of the creation - ***We Wanted to Try him,*** - in place of the state, i.e., being Tried for it, in the meaning of the two intents, Testing him or Transforming for him from a state to a state, so He-azwj Derived the Trying for him - ***so We Made him hearing, seeing [76:2]*** – in order to enable from witnessing the evidence(s), and listening to the Verses.

فهو كالمسبب من الابتلاء و لذلك عطف بالفاء على الفعل المقيد به و رتب عليه قوله إِنَّا هَدَيْناهُ السَّبِيلَ

So it is like the mean of the Trial, and for that he inclines with the intention upon the deed, restricted by it, and His-azwj Words: ***We certainly Guided him of the Way. [76:3]***, are ranked upon it.

و قال الطبرسي رحمه الله قد كان شيئا إلا أنه لم يكن مذكورا لأنه كان ترابا و طينا إلى أن نفخ فيه الروح و قيل إنه أتى على آدم أربعون سنة لم يكن شيئا مذكورا لا في السماء و لا في الأرض بل كان جسدا ملقى من طين قبل أن ينفخ فيه الروح

And Al-Tabarsi, may Allah-azwj have Mercy on him, said, 'He was a thing except that he was not being mentioned, because he was soil and clay until the spirit was blown into him'. And it is said forty years came upon Adam-as, he-as wasn't anything mentioned, neither in the sky nor in the earth, but he-as was a body cast from clay, before the spirit was blown into him.

و روي عن ابن عباس أنه تم خلقه بعد عشرين و مائة سنة.

And it is reported from Ibn Abbas, 'His-as completion was after one hundred and twenty years'.

وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ لَمْ يَكُنْ شَيْئاً مَذْكُوراً قَالَ كَانَ شَيْئاً وَ لَمْ يَكُنْ مَذْكُوراً.

And it is reported by Al Ayyashi – By his chain from Abdullah Bin Bukeyr, from Zurara who said,

'I asked Abu Ja'far-asws about His-azwj Words: ***he did not happen to be a mentionable thing? [76:1]***. He-asws said: 'He was a thing, and did not happen to be mentioned''.

وَ بِإِسْنَادِهِ عَنْ شُعَيْبٍ الْحَدَّادِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ مَذْكُوراً فِي الْعِلْمِ وَ لَمْ يَكُنْ مَذْكُوراً فِي الْخَلْقِ.

And by his chain from Shueyb Al-Haddad, from Abu Ja'far-asws having said: 'He was mentioned in the knowledge, and did not happen to be mentioned in the creation''.

– و عن عبد الأعلى مولى آل سام عن أبي عبد الله ع مثله

And from Abdul A'ala, slave of the family of Saam, from Abu Abdullah-asws – similar to it.

وَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُهُ عَنْهُ فَقَالَ كَانَ شَيْئاً مُقَدَّراً وَ لَمْ يَكُنْ مُكَوَّناً.

And from Humran Bin Ayn who said, 'I asked him-asws about it. He-asws said: 'He was a determined thing, and did not happened to have come into being''.

و في هذا دلالة على أن المعدوم معلوم و إن لم يكن مذكورا و أن المعدوم يسمى شيئا فإذا حمل الإنسان على الجنس فالمراد أنه قبل الولادة لا يعرف و لا يذكر و لا يدرى من هو و ما يراد به بل يكون معدوما ثم يوجد في صلب أبيه ثم في رحم أمه إلى وقت الولادة

And in this there is evidence upon that the non-existent (thing) is known, and that it does not happen to be mentioned, and that the non-existent is named as a 'thing' based upon the species. So the intent is before the birth he is not known, nor mentioned, nor is it known who he is, and what is wanted with him, but he happens to be non-existence. Then he is found to be in the loins of his father, then in the womb of his mother until the time of birth.

أَمْشاجٍ أي أخلاط من ماء الرجل و ماء المرأة في الرحم فأيهما علا صاحبه كان الشبه له عن ابن عباس و غيره و قيل أمشاج أطوار و قيل أراد اختلاف الألوان فنطفة الرجل بيضاء و حمراء و نطفة المرأة خضراء و حمراء فهي مختلفة الألوان

a uniting seed. [76:2] – i.e., mingled from the water of the man and water of the woman in the womb. So, whichever is higher than its counterpart, the resemblance would be to him – from Ibn Abbas and others. And it is said, uniting phases. And it is said, the intent is the different colours, so the seed of the man is white, and red, and water of the woman is green and red. So he is of different colours.

و قيل نطفة مشجت بدم الحيض فإذا حبلت ارتفع الحيض و قيل هي العروق التي تكون في النطفة و قيل أخلاط من الطبائع التي تكون في الإنسان من الحرارة و البرودة و الرطوبة و اليبوسة جعلها الله في النطفة ثم بناه البنية الحيوانية المعدلة الأخلاط ثم جعل فيه الحياة ثم شق له السمع و البصر فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ انتهى.

And it is said, the seed is mingled with the blood of menstruation. When she is pregnant, the menstruation is lifted. And it is said, it is the veins which happen to be in the seed. And it is said, mingled from the natures which happen to be in the human being, from the heat, and the cold, and the wetness, and the dryness. Allah-azwj Made these to be in the seed, then Built it a construction of the life, the mingled substance, then He-azwj Made the life to be in it, the Derived for it, the hearing and the sight, ***So Blessed is Allah, the best of the Creators [23:14]*** – end.

و أقول على سبيل الاحتمال لا يبعد أن يكون كونه أمشاجا إشارة إلى الشئون المختلفة التي جعلها الله في الإنسان بتبعية ما جعل فيه من العناصر المختلفة و الصفات المتضادة و المواد المتباينة.

And I (Majlisi) am saying, 'Upon the way of possibility, it is not far-fetched that its being would be mingled is an indication to various matters which Allah-azwj Made these to be in the human being by nature, what He-azwj Made in him, from the different elements, and the contradictory attributes, and the dissimilar substances.

مِنْ ماءٍ مَهِينٍ نطفة قذرة ذليلة و قال علي بن إبراهيم منتن فِي قَرارٍ مَكِينٍ قال في الرحم إِلى قَدَرٍ مَعْلُومٍ أي إلى قدر معلوم من الوقت قدره الله للولادة فَقَدَرْنا على ذلك أو فقدرناه و يدل عليه قراءة نافع و الكسائي بالتشديد فَنِعْمَ الْقادِرُونَ نحن ف وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بقدرتنا على ذلك أو على الإعادة

of despicable water [32:8] – A filthy disgraceful seed. And Ali Bin Ibrahim said, 'Stinky'. ***Then We Made it to be in a secure place [77:21]*** - he said, 'In the womb' - ***Up to a known determination [77:22]*** – i.e., to a determination knowing from the time Allah-azwj had Determined for the birth - ***So We Determine,*** - based upon that, or We-azwj Determine it, and the recitation of Nafie and Al-Kasaie had pointed upon it, with the emphasis - ***and We are excellent Determiners [77:23]*** – Us-azwj - ***Woe on that Day is for the beliers [77:24]*** – of Our-azwj Determination upon that, or upon the return.

وَ خَلَقْناكُمْ أَزْواجاً أي ذكرا و أنثى

And We Created you as pairs [78:8] – i.e., male and female.

قُتِلَ الْإِنْسانُ ما أَكْفَرَهُ قيل دعاء عليه بأشنع الدعوات و تعجب من إفراطه في الكفران

May the human be killed, what (a lot is) his Kufr! [80:17] – It is said, He-azwj Called upon him with the ugliest of callings, and was Astounded from his excesses in the Kufr.

مِنْ أَيِّ شَيْءٍ خَلَقَهُ بيان لما أنعم عليه خصوصا من مبدإ حدوثه و استفهام للتحقير و لذلك أجاب عنه بقوله مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَّرَهُ أي فهيأه لما يصلح له من الأعضاء و الأشكال أو فقدر أطوارا إلى أن تم خلقه

From which thing is his creation? [80:18] – Explanation of when He-azwj Favoured upon him in particular, from the beginning of his occurrence and understanding of the lowliness, and for that He-azwj Answered about it with His-azwj Words: ***From a sperm He Created him, and Determined him [80:19]*** – i.e., Prepared him for what was correct for him, from the body parts and the appearance, or Determined phases until his creation was complete.

ثُمَّ السَّبِيلَ يَسَّرَهُ أي ثم سهل مخرجه من بطن أمه بأن فتح فوهة الرحم و ألهمه أن ينتكس أو ذلل له سبيل الخير و الشر و فيه على المعنى الأخير إيماء بأن الدنيا طريق و المقصد غيرها

Then the way, He Eased it for him [80:20] – i.e., then He-azwj Eased his emergence from the belly of his mother, by opening the mouth of the womb, and Inspired him to overturn, for Subdued the way of good and evil to him, and in it, based upon the last meaning, is a gesture that the world is a path, and purpose is something else.

و لذا عقبه بقوله ثُمَّ أَماتَهُ فَأَقْبَرَهُ ثُمَّ إِذا شاءَ أَنْشَرَهُ عد الإماتة و الإقبار في النعم لأن الإماتة وصلة في الجملة إلى الحياة الأبدية و اللذات الخالصة و الأمر بالقبر تكرمة و صيانة عن السباع.

And for that is the consequence of His-azwj Words: ***Then He would Cause him to die, so had him buried [80:21] Then when He so Desires, He would Raise him [80:22]*** – counting the death and the grave among the bounties, because the death is a means in the total to the permanent life, and the pure pleasures, and the Command with the grave is an honour and a Making about the lions.

ما غَرَّكَ بِرَبِّكَ الْكَرِيمِ أي أي شيء خدعك و جرأك على عصيانه قيل ذكر الكريم للمبالغة في المنع عن الاغترار و الإشعار بما به يغره الشيطان فإنه يقول له افعل ما شئت فإن ربك كريم لا يعذب أحدا

What deceived you with your Lord, the Benevolent? [82:6] – I.e., Which thing deceived you and made you so audacious upon disobeying Him-azwj? It is said, He-azwj Mentioned the 'Benevolent' for the eloquence in the forbiddance from the deception, and the indication with what by it is the deception of the Satan-la. So He-azwj is Saying to him: 'Do whatever you so desire, for you Lord-azwj is Benevolent. He-azwj will not Punish anyone'.

و قيل إنما قال سبحانه الكريم دون سائر أسمائه و صفاته لأنه كأنه لقنه الجواب حتى يقول غرني كرم الكريم

And it is said, but rather the Glorious Said: "The Benevolent" besides rest of His-azwj Names because it is as if He-azwj is Titling the answer until he says, 'The Benevolence of the Benevolent One deceived me'.

وَ فِي مَجْمَعِ الْبَيَانِ رُوِيَ أَنَّ النَّبِيَّ ص لَمَّا تَلَا هَذِهِ الْآيَةَ قَالَ غَرَّهُ جَهْلُهُ.

And in (the book) 'Majma Al Bayan' – It is reported that the when the Prophet-saww recited this Verse, he-saww said: 'His ignorance deceived him''.

فَسَوَّاكَ أي جعل أعضاءك سليمة مسواة معدة لمنافعها فعدَّلك قيل التعديل جعل البنية معتدلة متناسبة الأعضاء أو معدلة بما يستعدها من القوى

So He Completed you, - i.e Made your body parts healthy, same, prepared for its benefits, ***then Made you symmetrical [82:7]***. It is said, the symmetry, He-azwj Made the construction symmetrical appropriate for the limbs, or symmetrical with what He-azwj Prepared is of the strength.

و قرأ الكوفيون فَعَدَلَكَ بالتخفيف أي عدل بعض أعضائك ببعض حتى اعتدلت أو فصرفك عن خلقه غيرك و ميزك بخلقة فارقت خلقة سائر الحيوانات

And the Kufians recited as 'He-azwj Did you justice' – i.e., justice of one of your limbs with the other until they were symmetrical, or He-azwj Separated you from His-azwj other creatures and Distinguished you with a creation separate from the creation of rest of the animals.

فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ أي ركبك في أي صورة شاءها و ما مزيدة و قيل شرطية و ركبك جوابها و الظرف صفة عدلك و إنما لم يعطف الجملة على ما قبلها لأنها بيان لعدلك.

Into whichever image what He so Desires, He Constitutes you [82:8] – i.e., Constitutes into whichever image He-azwj so Desires, and what is additional. It is said, conditional, and Constitutes you in its answer, and the receptacle is a description of your symmetry, and rather the total does not lean upon what is before it, because it is an explanation of your symmetry.

فَلْيَنْظُرِ الْإِنْسانُ مِمَّ خُلِقَ قيل ليعلم صحة إعادته فلا يملي على حافظيه إلا ما ينفعه في عاقبته

So let the human being consider from what he is Created [86:5] – It is said, in order to know the correctness of his return, so he would not incline against his preservers, except what benefits him in his consequence (end-result).

خُلِقَ مِنْ ماءٍ دافِقٍ قال الرازي الدفق صب الماء يقال دفقت الماء إذا صببته فهو مدفوق و مندفق و اختلف في أنه كيف وصف بأنه دافق الأول أن معناه ذو اندفاق.

He is Created from of water ejected [86:6] – Al-Razi said, 'The ejection of the water is called 'ejection of the water' when it is poured, so it is ejected and poured, and there is differing regarding how it should be described, by its first ejection that its meaning would be, being with the ejection.

الثاني أنهم يسمون المفعول باسم الفاعل قال الفراء و أهل الحجاز أجعل لهذا من غيرهم يجعلون الفاعل مفعولا إذا كان في مذهب النعت كقولهم سر كاتم و هم ناصب و ليل قائم و كقوله تعالى فِي عِيشَةٍ راضِيَةٍ

The second is that they are named as the done with the name of the doer. Al Fara'a said, 'And the people of Al Hijaz are hasty to this than others. They are making the doer as the done, when it was in the doctrine of the adjective, like their words, 'He travelled in concealment and they are hostile', and 'the night is standing', and like Words of the Exalted: ***So he would be in a pleasurable life [69:21]***.

الثالث ذكر الخليل دفق الماء دفقا و دفوقا إذا انصب.

The third is Al-Khaleel mentioned the ejection of the water as the ejection when it is poured out.

الرابع صاحب الماء لما كان دافقا أطلق ذلك على المجاز.

The fourth is the owner of the water when it was ejected, that would be upon the metaphor.

بَيْنِ الصُّلْبِ وَ التَّرائِبِ قال الجوهري الترببة واحدة الترائب و هي عظام الصدر ما بين الترقوة إلى الشذوة انتهى

Coming from between the loins and the ribs [86:7] – Al-Jowhari said, 'Singular is 'rib', and it is a bone of the chest what is between the clavicle to the back' – end.

و قال الرازي ترائب المرأة عظام صدرها حيث تكون القلادة و كل عظم من ذلك ترببة و هذا قول جميع أهل اللغة

And Al-Razi said, 'The ribs of the woman are bones of her chest whereby the necklace happens to be, and every bone from that is a rib, and this is the word of entirety of the linguists'.

ثم قال في هذه الآية قولان أحدهما أن الولد مخلوق من الماء الذي يخرج من صلب الرجل و ترائب المرأة

Then he said, 'Regarding this Verse there are two words. One of these is that the child is a being Created from the water which emerged from the loins of the man and the ribs of the woman'.

و قال آخرون إنه مخلوق من الماء الذي يخرج من صلب الرجل و ترائبه و احتج صاحب القول الثاني على مذهبه بوجهين الأول أن ماء الرجل خارج من الصلب فقط و ماء المرأة خارج من ترائب المرأة فقط و على هذا التقدير لا يحصل هناك ماء خرج من بين الصلب و الترائب و ذلك على خلاف الآية

And others said, 'He is a being Created from the water which emerged from the loins of the man and his ribs'. And the owners of the second word argued against his doctrine by tow aspects. The first is that the water of the man is outside from the loins only, and water of the woman is outside from the ribs of the woman only. And based upon this measure, it cannot

result over there, water emerging from between the loins and the ribs, and that is based upon opposing the Verse.

الثاني أنه تعالى بين أن الإنسان مخلوق من ماء دافق و الذي وصف بذلك هو ماء الرجل ثم وصفه بأنه يخرج هذا الدافق من بين الصلب و الترائب و ذلك يدل على أن الولد مخلوق من ماء الرجل فقط

The second is that the Exalted Explained that the human being is a being Created from ejecting water, and that which is described with that, it is the water of the man. Then He-azwj Described it that this ejection emerges from between the loins and the ribs, and that evidence upon that the child is a being Created from water of the man only.

و أجاب القائلون بالقول الأول عن الحجة الأولى أنه يجوز أن يقال للشيئين المتباينين أنه يخرج من بين هذين خير كثير و لأن الرجل و المرأة عند اجتماعهما يصيران كالشيء الواحد فحسن هذا اللفظ هناك

And the speakers answered with the first word about the first argument, 'It is allowed that it be said for the two different things that the emergence is from between these two is a lot of good, and because the man and the woman, during their copulation, are become like the one thing. So this wording is excellent over there.

و عن الثانية بأن هذا من باب إطلاق اسم البعض على الكل فلما كان أحد قسمي المني دافقا أطلق هذا الاسم على المجموع

And about the second is that this is from the subject of relating the name of the part with the whole, when one of the two types was the ejecting semen, this names relates upon the whole.

ثم قالوا و الذي يدل على أن الولد مخلوق منهم أن مني الرجل وحده صغير و لا يكفي

Then they said, 'And that which evidences upon that the child is a being Created from them is that the semen of the man is alone, small, and does not suffice.

وَ رُوِيَ أَنَّهُ ص قَالَ: إِذَا غَلَبَ مَاءُ الرَّجُلِ يَكُونُ ذَكَراً وَ يَعُودُ شِبْهُهُ إِلَيْهِ وَ إِلَى أَقَارِبِهِ وَ إِذَا غَلَبَ مَاءُ الْمَرْأَةِ فَإِلَيْهَا وَ إِلَى أَقَارِبِهَا يَعُودُ الشِّبْهُ.

And it is reported that he-saww said: When the water of the man overcomes, he would be a male, and his resemblance would return to him and to his relatives, and when water of the woman overcomes, then to her and to her relatives the resemblance would return''.

و ذلك يقتضي صحة القول الأول.

And that contradicts the correctness of the first word.

ثم قال و اعلم أن الملحدين طعنوا في هذه الآية فقالوا إن كان المراد من قوله يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ أن المني إنما ينفصل من تلك المواضع فليس الأمر كذلك لأنه إنما يتولد عن فضله

Then he said, 'And know that the atheists are taunting regarding this Verse. They said, 'If the intent from His-azwj Words: ***Coming from between the loins and the ribs [86:7]*** is that the semen rather breaks away from that place, the matter isn't like that, because rather he is born from His-azwj Grace.

الهضم الرابع و ينفصل عن جميع أجزاء البدن حتى يأخذ من كل عضو طبيعة و خاصية فيصير مستعدا لأن يتولد منه مثل تلك الأعضاء و لذلك قيل إن المفرط في الجماع يستولي الضعف عليه في جميع أعضائه

The fourth point is that it breaks away from entirety of the parts of the body until it takes a nature from every body part and specialities, so it become prepared, because the one to be born from it is like those body parts, and for that (reason) it is said that the excessive in the copulation, the weakness would be in charge upon him in entirety of his body parts.

و إذا كان المراد أن معظم المني يتولد هناك فهو ضعيف بل معظم أجزائه إنما يتولد في الدماغ و الدليل عليه أنه في صورته يشبه الدماغ و لأن المكثر منه يظهر الضعف أولا في عينيه

And when the intent was that most of the semen is produced over there, so it is weak, but most of his body parts. Rather it is produced in the brain, and the evidence upon it is that in his image he resembles the brain, and because the frequenter from it manifests the weakness, first in his eyes.

و إن كان المراد أن مستقر المني هناك فهو ضعيف لأن مستقر المني هو أوعية المني و هي عروق تلتف بعضها ببعض عند الأنثيين و إن كان المراد أن مخرج المني هناك فهو ضعيف فإن الحس يدل على أنه ليس كذلك.

And if the intent was that the settlement (place) of the semen is over there, so it is weak, because the settlement of the semen, it is a receptacle of the semen, and it is the veins wrapping around each other at the females. And if the intent was that the emergence of the semen is over there, so it is weak, for the feeling evidence upon that it isn't like that.

و الجواب لا شك أن معظم الأعضاء معونة في توليد المني هو الدماغ و للدماغ خليفة و هي النخاع في الصلب و شعب كثيرة نازلة إلى مقدم البدن و هو التربية فلهذا السبب خصص الله هذين العضوين بالذكر على أن كلامكم في كيفية تولد المني و كيفية تولد الأعضاء عن المني محض الوهم و الظن الضعيف و كلام الله أولى بالقبول انتهى.

And the answer – There is no doubt that main body part assisting in the production of the semen, it is the brain, and for the brain there is a replacement, and it is the marrow in the loins, and a lot of branches descend to the front of the body, and it is the ribs. So, for this cause, Allah-azwj has Specified these two body part with the Mention based upon their speech regarding the method of the production of the semen, and method of the production of the body parts from the semen, is purely the imagination and the thinking is weak, and the Speech of Allah-azwj is foremost with the acceptance' – end.

و قال البيضاوي مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ بين صلب الرجل و ترائب المرأة و هي عظام صدرها و لو صح أن النطفة تتولد من فضلة الهضم الرابع و تنفصل عن جميع الأعضاء حتى يستعد أن يتولد منها مثل تلك الأعضاء و مقرها عروق التف بعضها ببعض عند البيضتين

And Al-Bayzawi said, ***from between the loins and the ribs [86:7]***, 'Between the loins of the man and ribs of the woman, and these are bones of her chest, and if it had been correct that the seed is produced from excess of the fourth rib, and breaks away from entirety of the body parts until it is prepared that it is produced from it the like of those body parts, and the it is accepted by the veins wrapped around each other at the two eggs.

فالدماغ أعظم الأعضاء معونة في توليدها و لذلك تشبهه و يسرع الإفراط في الجماع بالضعف فيه و له خليفة و هي النخاع و هو في الصلب و شعب كثيرة نازلة إلى الترائب و هما أقرب إلى أوعية المني فلذلك خصا بالذكر انتهى.

So the brain is the main body part assisting in its production, and for that (reason) is its resembled, and quickness of the excessive in the copulation with the weakness in it, and for it there is a replacement, and it is the marrow, and it is in the loins, and a lot of branches descend to the ribs, and these two are closest of being receptacles of the semen. Therefore, due to that, He-azwj Specialised it with the mention' – end.

و أقول على تقدير تسليم ما ذكره الأطباء في ذلك يمكن أن يكون المراد خروج المني من الرجل و المرأة من أعضاء محصورة بين الصلب من جهة الخلف و الترائب من جهة القدام بأن يكون الصلب و الترائب مقصودين في كل من الرجل و المرأة

And I (Majlisi) am saying, 'Based upon the measurement of acceptance is what is mentioned by the physicians regarding that, it is possible that the intent would be emergence of the semen from the man and the woman, from body parts fortified between the loins, from an aspect of the replacement, and the ribs from an aspect of the precedence, due to the loins and the ribs being the purposes in all from the man and the woman.

و يكون هذا التعبير لبيان كثرة مدخلية الصلب و الترائب فيهما و كون ماء المرأة غير دافق ممنوع بل الظاهر أن له أيضا دفقا لكنه لما كان في داخل الرحم لا يظهر كثيرا و ما ورد في الأخبار من تخصيص الصلب بالرجل و الترائب بالمرأة لكون الصلب أدخل في مني الرجل و الترائب في مني المرأة

And this expression would be to explain the numerousness of the entrances of the loins and the ribs in them, and the water of the woman being non-ejected, prevented. But, the apparent is that there is an ejection for it as well, but when it was in the inside of the woman, it does not appear a lot, and what has been referred in the Ahadeeth, from the specialisation of the loins with the man and the ribs of the woman, the loins would be entered into the semen of the man, and the ribs into the semen (water) of the woman.

و يؤيده أن الأطباء ذكروا من آداب الجماع دغدغة ثدي المرأة لتهييج شهوتها و عللوه بأن الثدي شديد المشاركة للرحم.

And it is supported by that the physicians mentioned of the etiquettes of the copulation, to tickle the breasts of the woman in order to arouse her desire, and they justified it by (saying) that the breast is of intense participation for the womb''.

1- الْمَنَاقِبُ، أَبُو جَعْفَرٍ الطُّوسِيُّ فِي الْأَمَالِي وَ أَبُو نُعَيْمٍ فِي الْحِلْيَةِ وَ صَاحِبُ الرَّوْضَةِ بِالْإِسْنَادِ عَنْ مُحَمَّدٍ الصَّيْرَفِيِّ وَ عَبْدُ الرَّحْمَنِ بْنُ سَالِمٍ قَالَ: دَخَلَ أَبُو حَنِيفَةَ عَلَى الصَّادِقِ ع فَقَالَ ع لَهُ الْبَوْلُ أَقْذَرُ أَمِ الْمَنِيُّ قَالَ الْبَوْلُ قَالَ يَجِبُ عَلَى قِيَاسِكَ أَنْ يَجِبَ الْغُسْلُ مِنَ الْبَوْلِ دُونَ الْمَنِيِّ وَ قَدْ أَوْجَبَ اللَّهُ الْغُسْلَ مِنَ الْمَنِيِّ دُونَ الْبَوْلِ

(The book) 'Al Manaqib' – Abu Ja'far Al Tusi in (the book) 'Al Amaali', and Abu Nueym in 'Al HIlya', and author of 'Al Rowza' – By the chain from Muhammad AL Sayrafi, and Abdul Rahman Bin Salim who said,

'Abu Haneefa entered to see Al-Sadiq-asws. He-asws said to him: 'Is the urine filthier or the semen?' He said, 'The urine'. He-asws said: 'Based upon your analogy, it would obligate the bathing from the urine rather than the semen, and Allah-azwj has Obligated the bathing from the semen, rather than the urine'.

ثُمَّ قَالَ لِأَنَّ الْمَنِيَّ اخْتِيَارٌ وَ يَخْرُجُ مِنْ جَمِيعِ الْجَسَدِ وَ يَكُونُ فِي الْأَيَّامِ وَ الْبَوْلُ ضَرُورَةٌ وَ يَكُونُ فِي الْيَوْمِ مَرَّاتٍ

Then he[-asws] said: 'Because the semen is by choice, and it emerges from entirety of the body, and it happens during the days, while the urine is a necessity and can happen at times during the day'.

قَالَ أَبُو حَنِيفَةَ كَيْفَ يَخْرُجُ مِنْ جَمِيعِ الْجَسَدِ وَ اللَّهُ يَقُولُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ

Abu Haneefa said, 'How can it be emerging from entirety of the body and Allah[-azwj] is Saying: ***Coming from between the loins and the ribs [86:7]***?'

قَالَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ قَالَ لَا يَخْرُجُ مِنْ غَيْرِ هَذَيْنِ الْمَوْضِعَيْنِ

Abu Abdullah[-asws] said: 'Has He[-azwj] Said that it does not come out from other than these two places?'

ثُمَّ قَالَ ع لِمَ لَا تَحِيضُ الْمَرْأَةُ إِذَا حَبِلَتْ قَالَ لَا أَدْرِي قَالَ ع حَبَسَ اللَّهُ الدَّمَ فَجَعَلَهُ غِذَاءً لِلْوَلَدِ إِلَى آخِرِ الْخَبَرِ بِطُولِهِ.

Then he[-asws] said: 'Why doesn't the woman menstruate when she is pregnant?' He said, 'I don't know'. He[-asws] said: 'Allah[-azwj] Withholds the blood and Makes is a feed for the child' – up to the end with its length''.[316]

2- تَفْسِيرُ النُّعْمَانِيِّ، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ مُشَابِهِ الْخَلْقِ فَقَالَ هُوَ عَلَى ثَلَاثَةِ أَوْجُهٍ فَمِنْهُ خَلْقُ الِاخْتِرَاعِ كَقَوْلِهِ سُبْحَانَهُ خَلَقَ السَّماواتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ

Tafseer Al-Numani – By his chain,

'From Al-Sadiq[-asws] having said: 'Amir Al-Momineen[-asws] was asked about resemblances of the creation. He[-asws] said: 'It is based upon three aspects. From it is a creation of the bringing into being, like Words of the Glorious: ***Surely, your Lord is Allah Who Created the skies and the earth in six days, [7:54]***.

وَ خَلْقُ الِاسْتِحَالَةِ قَوْلُهُ تَعَالَى يَخْلُقُكُمْ فِي بُطُونِ أُمَّهاتِكُمْ خَلْقاً مِنْ بَعْدِ خَلْقٍ فِي ظُلُماتٍ ثَلاثٍ وَ قَوْلُهُ هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ مِنْ نُطْفَةٍ الْآيَةَ

And there is a creation of the impossible. Words of the Exalted: ***He Created you in the bellies of your mothers a creation from after a creation in triple darkness. [39:6]***. And His[-azwj] Words: ***He is the One Who Created you from soil, then from a seed, [40:67]*** – the Verse.

وَ أَمَّا خَلْقُ التَّقْدِيرِ فَقَوْلُهُ لِعِيسَى وَ إِذْ تَخْلُقُ مِنَ الطِّينِ الْآيَةَ.

And as for the creation of the Pre-determination, His[-azwj] Words to Isa[-as]: ***and when you created from the clay [5:110]*** – the Verse''.[317]

[316] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 1
[317] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 2

3- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْيَمَ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: أَصَابَ رَجُلٌ غُلَامَيْنِ فِي بَطْنٍ فَهَنَّأَهُ أَبُو عَبْدِ اللَّهِ ع ثُمَّ قَالَ أَيُّهُمَا أَكْبَرُ فَقَالَ الَّذِي خَرَجَ أَوَّلًا

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ahmad Bin Ahseym, from one of his companions who said,

'A man attained two boys in one pregnancy (twins), so Abu Abdullah-asws congratulated him, then said, 'Which of the two is older?' He said, 'The one who emerged first'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع الَّذِي خَرَجَ آخِراً هُوَ أَكْبَرُ أَ مَا تَعْلَمُ أَنَّهَا حَمَلَتْ بِذَاكَ أَوَّلًا وَ أَنَّ هَذَا دَخَلَ عَلَى ذَاكَ فَلَمْ يُمْكِنْهُ أَنْ يَخْرُجَ حَتَّى خَرَجَ هَذَا فَالَّذِي يَخْرُجُ آخِراً هُوَ أَكْبَرُهُمَا.

Abu Abdullah-asws said: 'The one who emerged last, he is older. Don't you know that she had conceived that one first, and this one entered upon that, so it was not possible for him to emerge until this one had come out. So the one who emerged last, he is older of the two''.[318]

4- الْكَافِي، عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَعِيشُ الْوَلَدُ لِسِتَّةِ أَشْهُرٍ وَ لِسَبْعَةِ أَشْهُرٍ وَ لِتِسْعَةِ أَشْهُرٍ وَ لَا يَعِيشُ لِثَمَانِيَةِ أَشْهُرٍ.

(The book) 'Al Kafi' – From the number, from Ahmad Bin Abu Abdullah, from his father, from Wahab,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws: 'He will live, the child of six months, and of seven months, and of nine months, and he will not live, the one of eight months''.[319]

5- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ صَالِحِ بْنِ أَبِي حَمَّادٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ غَايَةِ الْحَمْلِ بِالْوَلَدِ فِي بَطْنِ أُمِّهِ كَمْ هُوَ فَإِنَّ النَّاسَ يَقُولُونَ رُبَّمَا يَبْقَى فِي بَطْنِهَا سِنِينَ

And from him, from Ali Bin Muhammad, from Salih Bin Abu Hammad, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Sayaba, from the one who narrated it,

'From Abu Ja'far-asws, he (the narrator) said: 'I asked him-asws about the peak of the pregnancy with the child in the belly of its mother, how much is it, for the people are saying sometimes it can remain in her belly for years.

فَقَالَ كَذَبُوا أَقْصَى حَدِّ الْحَمْلِ تِسْعَةُ أَشْهُرٍ لَا يَزِيدُ لَحْظَةً وَ لَوْ زَادَ سَاعَةً لَقَتَلَ أُمَّهُ قَبْلَ أَنْ يَخْرُجَ.

He said, 'They are lying! The maximum limit of the pregnancy is of nine months, not increasing a moment. If it were to increase an hour, it would kill its mother before it comes out''.[320]

6- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ يُونُسُ بْنُ يَعْقُوبَ فَرَأَيْتُهُ يَئِنُّ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع مَا لِي أَرَاكَ تَئِنُّ قَالَ طِفْلٌ لِي تَأَذَّيْتُ بِهِ اللَّيْلَ أَجْمَعَ

[318] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 3
[319] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 4
[320] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 5

And from him, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Muslim who said,

'I was seated in the presence of Abu Abdullah-asws when Yunus Bin Yaqoub entered. I saw him groan. Abu Abdullah-asws said to him: 'What is the matter I-asws see you groaning?' He said, 'A child of mine, I was bother by him whole night'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا يُونُسُ حَدَّثَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ آبَائِهِ ع عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّ جَبْرَئِيلَ نَزَلَ عَلَيْهِ وَ رَسُولُ اللَّهِ وَ عَلِيٌّ يَتَأَنَّانِ

Abu Abdullah-asws said: 'O Yunus! My-asws father-asws Muhammad Bin Ali-asws, narrated to me-asws, from his-asws forefathers-asws, from my-asws grandfather-saww Rasool-Allah-saww that Jibraeel-as descended unto him-as while Rasool-Allah-saww and Ali-asws were both disturbed.

فَقَالَ جَبْرَئِيلُ يَا حَبِيبَ اللَّهِ مَا لِي أَرَاكَ تَئِنُّ فَقَالَ رَسُولُ اللَّهِ ص مِنْ أَجْلِ طِفْلَيْنِ لَنَا تَأَذَّيْنَا بِبُكَائِهِمَا

Jibraeel-as said: 'O Beloved of Allah-azwj! What is the matter I-as see you-saww troubled?' Rasool-Allah-saww said: 'From the reason of the two children for ours-asws bother us, crying'.

فَقَالَ جَبْرَئِيلُ مَهْ يَا مُحَمَّدُ فَإِنَّهُ سَيُبْعَثُ لِهَؤُلَاءِ الْقَوْمِ شِيعَةٌ إِذَا بَكَى أَحَدُهُمْ فَبُكَاؤُهُ لَا إِلَهَ إِلَّا اللَّهُ إِلَى أَنْ يَأْتِيَ عَلَيْهِ سَبْعُ سِنِينَ

Jibraeel-as said: 'No, O Muhammad-saww! A group of Shias would be Sent for these two. Whenever one of them cries, his crying would be, 'There is no god except Allah-azwj until seven years come upon him.

فَإِذَا جَازَ السَّبْعَ فَبُكَاؤُهُ اسْتِغْفَارٌ لِوَالِدَيْهِ إِلَى أَنْ يَأْتِيَ عَلَيْهِ الْحَدُّ فَإِذَا جَازَ الْحَدَّ فَمَا أَتَى مِنْ حَسَنَةٍ فَلِوَالِدَيْهِ وَ مَا أَتَى مِنْ سَيِّئَةٍ فَلَا عَلَيْهِمَا.

When he exceeds the seven (years), his crying would be seeking Forgiveness for his parents until the (age of) the legal penalty comes upon him. When he exceeds the (age of) legal penalty, then whatever he brings from the good deeds, it would be for his parents, and whatever he brings from the evil deeds, it would not be upon them''.[321]

7- الْعِلَلُ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ حَمْزَةَ الْأَشْعَرِيِّ عَنْ يَاسِرٍ الْخَادِمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ إِنَّ أَوْحَشَ مَا يَكُونُ هَذَا الْخَلْقُ فِي ثَلَاثَةِ مَوَاطِنَ يَوْمَ يَلِدُ وَ يَخْرُجُ مِنْ بَطْنِ أُمِّهِ فَيَرَى الدُّنْيَا وَ يَوْمَ يَمُوتُ وَ يُعَايِنُ الْآخِرَةَ وَ أَهْلَهَا وَ يَوْمَ يُبْعَثُ فَيَرَى أَحْكَاماً لَمْ يَرَهَا فِي دَارِ الدُّنْيَا

(The books) 'Al Illal' and 'Al Uyoun' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Ahmad Bin Hamza Al Ashary, from Yasser Al Khadim who said,

'I heard Abu Al-Hassan Al-Reza-asws saying: 'The most terrified is that what these people would be facing during three places – the day he is born and emerges from the belly of his mother, so he sees the world; and the day he would be dying and witnesses the Hereafter and its people; and the day he would be Resurrected, so he would see such ruling he had not seen in the house of the world'.

[321] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 6

وَ قَدْ سَلَّمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى يَحْيَى ع فِي هَذِهِ الْمَوَاطِنِ الثَّلَاثَةِ وَ آمَنَ رَوْعَتَهُ فَقَالَ وَ سَلامٌ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوتُ وَ يَوْمَ يُبْعَثُ حَيًّا

And Allah[-azwj] has Greeted unto Yahya[-as] in these three places, and secured his[-as] dread. He[-azwj] Said: ***And peace be on him on the day he was born, and on the day he died, and on the day he would be Resurrected alive [19:15]***.

وَ قَدْ سَلَّمَ عِيسَى ابْنُ مَرْيَمَ ع عَلَى نَفْسِهِ فِي هَذِهِ الْمَوَاطِنِ الثَّلَاثَةِ فَقَالَ وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ وَ يَوْمَ أَمُوتُ وَ يَوْمَ أُبْعَثُ حَيًّا.

And Isa[-as] Ibn Maryam[-as] had greeted unto himself[-as] regarding these three places, so he[-as] said: '***And the Peace was upon me on the day I was born, and on the day I die, and on the day I am Resurrected alive [19:33]***''.[322]

8- الْمَنَاقِبُ، قَالَ عِمْرَانُ الصَّابِي لِلرِّضَا ع مَا بَالُ الرَّجُلِ إِذَا كَانَ مُؤَنَّثاً وَ الْمَرْأَةِ إِذَا كَانَتْ مُذَكَّرَةً

(The book) 'Al Manaqib' –

'Imran Al-Zaby said to Al-Reza[-asws], 'What is the matter when the man happens to be effeminate and the woman when she happens to be masculine?'

قَالَ ع عِلَّةُ ذَلِكَ أَنَّ الْمَرْأَةَ إِذَا حَمَلَتْ وَ صَارَ الْغُلَامُ مِنْهَا فِي الرَّحِمِ مَوْضِعَ الْجَارِيَةِ كَانَ مُؤَنَّثاً وَ إِذَا صَارَتِ الْجَارِيَةُ مَوْضِعَ الْغُلَامِ كَانَتْ مُذَكَّرَةً وَ ذَلِكَ أَنَّ مَوْضِعَ الْغُلَامِ فِي الرَّحِمِ مِمَّا يَلِي مَيَامِنَهَا وَ الْجَارِيَةِ مِمَّا يَلِي مَيَاسِرَهَا

He[-asws] said: 'The reason for that is when the woman is pregnant and the boy comes to be from her in the womb in place of the girls, he would be effeminate, and when the girl comes to be in place of the boy, she would be masculine, and that is because the place of the boy in the woman is from what follows her right, and the girl is from follows her left.

وَ رُبَّمَا وَلَدَتِ الْمَرْأَةُ وَلَدَيْنِ فِي بَطْنٍ وَاحِدٍ فَإِنْ عَظُمَ ثَدْيَاهَا جَمِيعاً تَحْمِلُ تَوْأَمَيْنِ وَ إِنْ عَظُمَ أَحَدُ ثَدْيَيْهَا كَانَ ذَلِكَ دَلِيلًا عَلَى أَنَّهُ تَلِدُ وَاحِداً إِلَّا أَنَّهُ إِذَا كَانَ الثَّدْيُ الْأَيْمَنُ أَعْظَمَ كَانَ الْمَوْلُودُ ذَكَراً وَ إِذَا كَانَ الْأَيْسَرُ أَعْظَمَ كَانَ الْمَوْلُودُ أُنْثَى

And sometimes the woman gives birth to the two sons in one pregnancy (twins). If both of her breasts are magnified, she would be pregnant with twins, and if one of her breasts is magnified, that would be evidence upon that one would be born, except that when the right breast was magnified, the new-born would be a male, and when the left was magnified, the new-born would be a female.

وَ إِذَا كَانَتْ حَامِلًا فَضَمُرَ ثَدْيُهَا الْأَيْمَنُ فَإِنَّهَا تُسْقِطُ غُلَاماً وَ إِذَا ضَمُرَ ثَدْيُهَا الْأَيْسَرُ فَإِنَّهَا تُسْقِطُ أُنْثَى وَ إِذَا ضَمُرَا جَمِيعاً تُسْقِطُهُمَا جَمِيعاً

And when she was pregnant and her right breast shrinks, a boy would be miscarried, and when her left breast shrinks, a female would be miscarried, and when they both shrink, they would both be miscarried'.

قَالَ مِنْ أَيِّ شَيْءٍ الطُّولُ وَ الْقِصَرُ فِي الْإِنْسَانِ

[322] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 7

He said, ‘From which thing is the talk and the short in the human being?’

فَقَالَ مِنْ قِبَلِ النُّطْفَةِ إِذَا خَرَجَتْ مِنَ الذَّكَرِ فَاسْتَدَارَتْ جَاءَ الْقِصَرُ وَ إِنِ اسْتَطَالَتْ جَاءَ الطُّولُ.

He-asws said; ‘From the direction of the seed, when it emerges from the male. If it is round, the short one would come, and if it is elongated, the tall one would come’’.[323]

9- تَفْسِيرُ الْإِمَامِ، وَ الِاحْتِجَاجُ، بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَ ابْنُ صُورِيَا النَّبِيَّ ص فَقَالَ أَخْبِرْنِي يَا مُحَمَّدُ الْوَلَدُ يَكُونُ مِنَ الرَّجُلِ أَوْ مِنَ الْمَرْأَةِ

Tafseer of the Imam-asws and ‘Al-Ihtijaj’ – by the chain to Abu Muhammad Al-Askari-asws, from Jabir Bin Abdullah having said, ‘Ibn Sowriya asked the Prophet-saww. He said, ‘Inform me, O Muhammad-saww! Does the child happen to be from the man or from the woman?’

فَقَالَ النَّبِيُّ ص أَمَّا الْعِظَامُ وَ الْعَصَبُ وَ الْعُرُوقُ فَمِنَ الرَّجُلِ وَ أَمَّا اللَّحْمُ وَ الدَّمُ وَ الشَّعْرُ فَمِنَ الْمَرْأَةِ قَالَ صَدَقْتَ يَا مُحَمَّدُ

The Prophet-saww said: ‘‘As for the bones and the nerves and the veins, so these are from the man, and as for the flesh, and the blood, and the hair, so these are from the woman’. He said, ‘You speak the truth, O Muhammad-saww’.

ثُمَّ قَالَ يَا مُحَمَّدُ فَمَا بَالُ الْوَلَدِ يُشْبِهُ أَعْمَامَهُ لَيْسَ فِيهِ مِنْ شَبَهِ أَخْوَالِهِ شَيْءٌ وَ يُشْبِهُ أَخْوَالَهُ لَيْسَ فِيهِ مِنْ شَبَهِ أَعْمَامِهِ شَيْءٌ

Then he said, ‘So what is the matter the child (sometimes) resembles his paternal uncle, (and) there isn’t any resemblance of anything from his maternal uncle, and (sometimes) he resembles his maternal uncle and there isn’t any resemblance from his paternal uncle of anything?’

فَقَالَ رَسُولُ اللَّهِ ص أَيُّهُمَا عَلَا مَاؤُهُ مَاءَ صَاحِبِهِ كَانَ الشَّبَهُ لَهُ

Rasool-Allah-saww said: ‘Whichever water of the two is upper (pre-dominant) over the water of his companion, the resemblance would be towards him’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَمَّنْ لَا يُولَدُ لَهُ وَ مَنْ يُولَدُ لَهُ

He said, ‘You-saww speak the truth, O Muhammad-saww! Inform me about the one for him who has not child for him, and the one who does have a child for him’.

فَقَالَ إِذَا مَغَرَتِ النُّطْفَةُ لَمْ يُولَدْ لَهُ أَيْ إِذَا احْمَرَّتْ وَ كَدِرَتْ وَ إِذَا كَانَتْ صَافِيَةً وُلِدَ لَهُ الْخَبَرَ.

He-saww said: ‘When the seed is disadvantaged, there would be no birth for him – i.e., when it reddens and is cloudy – So when it was clear, there is born for him (a child)’ – the Hadeeth’’.[324]

[323] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 8
[324] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 9

10- الِاحْتِجَاجُ، عَنْ ثَوْبَانَ قَالَ: إِنَّ يَهُودِيّاً جَاءَ إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ أَسْأَلُكَ عَنْ شَيْءٍ لَا يَعْلَمُهُ إِلَّا نَبِيٌّ قَالَ وَ مَا هُوَ قَالَ عَنْ شَبَهِ الْوَلَدِ أَبَاهُ وَ أُمَّهُ

(The book) 'Al-Ihtijaj' – From Sowban who said,

'A Jew came to the Prophet-saww. He said, 'O Muhammad-saww! I shall ask you about something, no one would know it except a Prophet-as!' He-saww said: 'And what is it?' He said, 'About resemblance of the child to its father and its mother'.

قَالَ مَاءُ الرَّجُلِ أَبْيَضُ غَلِيظٌ وَ مَاءُ الْمَرْأَةِ أَصْفَرُ رَقِيقٌ فَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ كَانَ الْوَلَدُ ذَكَراً بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنْ قِبَلِ ذَلِكَ يَكُونُ الشَّبَهُ وَ إِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ خَرَجَ الْوَلَدُ أُنْثَى بِإِذْنِ اللَّهِ تَعَالَى وَ مِنْ قِبَلِ ذَلِكَ يَكُونُ الشَّبَهُ الْخَبَرَ.

He-saww said: 'Water of the man is white, and water of the woman is yellow. When water of the man is higher than water of the woman, the child would be a male by the Permission of Allah-azwj Mighty and Majestic, and from that direction would be its resemblance; and when water of the woman is higher than water of the man, the child would emerge as female by the Permission of Allah-azwj the Exalted, and from that direction would be the resemblance' – the Hadeeth''.[325]

أقول سيأتي أخبار الخضر في هذا المعنى في باب النفس و أحوالها.

Note: *I (Majlisi) am saying, 'I shall come with the Ahadeeth in this meaning, in the chapter on the soul and its situations'*.

11- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا بَلَغَ الْوَلَدُ أَرْبَعَةَ أَشْهُرٍ فَقَدْ صَارَ فِيهِ الْحَيَاةُ الْخَبَرَ.

Tafseer Ali Bin Ibrahim – From his father, from Suleyman Bin Khalid,

'From Abu Abdullah-asws having said: 'When the child reaches four months, so the life has come to be in him' – the Hadeeth''.[326]

12- وَ مِنْهُ، قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ فَلْيَنْظُرِ الْإِنْسانُ مِمَّ خُلِقَ خُلِقَ مِنْ ماءٍ دافِقٍ قَالَ النُّطْفَةُ الَّتِي تَخْرُجُ بِقُوَّةٍ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ الصُّلْبُ الرَّجُلُ وَ التَّرَائِبُ الْمَرْأَةُ وَ هِيَ صَدْرُهَا.

And from him,

Ali Bin Ibrahim said regarding His-azwj Words: ***So let the human being consider from what he is Created [86:5] He is Created from of water ejected [86:6]***. He said, 'The seed in emerges with strength' - ***Coming from between the loins and the ribs [86:7]***. He said, 'The loins of the man and the ribs of the woman, and it is her chest''.[327] (Not a Hadeeth)

[325] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 10
[326] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 11
[327] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 12

13- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ خَلَّاقِينَ فَإِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقاً أَمَرَهُمْ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ فِي كِتَابِهِ مِنْها خَلَقْناكُمْ وَ فِيها نُعِيدُكُمْ وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى

(The book) 'Al Kafi' – From Ali Bin Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father,

'From Abu Abdullah[-asws], from his[-asws] father[-asws] having said: 'Allah[-azwj] Mighty and Majestic Created creatures. So whenever He[-azwj] Wants to Create creatures, Commands them, so they take from the soil which He[-azwj] Said in His[-azwj] Book: ***From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]***.

فَعَجَنَ النُّطْفَةَ بِتِلْكَ التُّرْبَةِ الَّتِي يَخْلُقُ مِنْهَا بَعْدَ أَنْ أَسْكَنَهَا الرَّحِمَ أَرْبَعِينَ لَيْلَةً فَإِذَا تَمَّتْ لَهُ أَرْبَعَةُ أَشْهُرٍ قَالُوا يَا رَبِّ تَخْلُقُ مَا ذَا

So the seed is kneaded with that soil which it is to be created from later to settle it in the womb for forty nights. When four months are complete for it, they (Angels) say: 'O Lord[-azwj]! What is that You[-azwj] Want to Create?'

فَيَأْمُرُهُمْ بِمَا يُرِيدُ مِنْ ذَكَرٍ وَ أُنْثَى أَبْيَضَ أَوْ أَسْوَدَ فَإِذَا خَرَجَتِ الرُّوحُ مِنَ الْبَدَنِ خَرَجَتْ هَذِهِ النُّطْفَةُ بِعَيْنِهَا مِنْهُ كَائِناً مَا كَانَ صَغِيراً أَوْ كَبِيراً ذَكَراً أَوْ أُنْثَى فَلِذَلِكَ يُغَسَّلُ الْمَيِّتُ غُسْلَ الْجَنَابَةِ.

He[-azwj] Commands them with what He[-azwj] Wants, from a male and a female, white or black. When the soul exits from the body, this seed exactly exits from it, whatever it may be, small or large, male or female. So, for that (reason) the deceased is washed with the washing for the sexual impurity''.[328]

14- الْكَافِي، عَنِ الْعِدَّةِ عَنْ سَهْلٍ عَنِ الْحَجَّالِ عَنِ ابْنِ بُكَيْرٍ عَنْ أَبِي مِنْهَالٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ النُّطْفَةَ إِذَا وَقَعَتْ فِي الرَّحِمِ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكاً فَأَخَذَ مِنَ التُّرْبَةِ الَّتِي يُدْفَنُ فِيهَا فَمَاثَهَا فِي النُّطْفَةِ فَلَا يَزَالُ قَلْبُهُ يَحِنُّ إِلَيْهَا حَتَّى يُدْفَنَ فِيهَا.

(The book) 'Al Kafi' – From the number, from Sahl, from Al Hajjaj, from Ibn Bueyr, from Abu Minhal, from Al Haris Bin Al Mugheira who said,

'I heard Abu Abdullah[-asws] saying: 'The seed, when it fall in the womb, Allah[-azwj] Mighty and Majestic Sends an Angel. He takes from the soil which he is to be buried in, so he mixes it in the seed. So his heart does not cease to yearn to it until he is buried in it''.[329]

15- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ: أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ يَهُودِيٌّ فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِي مَا سَأَلَهُ أَخْبِرْنِي عَنْ شَبَهِ الْوَلَدِ أَعْمَامَهُ وَ أَخْوَالَهُ وَ مِنْ أَيِّ النُّطْفَتَيْنِ يَكُونُ الشَّعْرُ وَ اللَّحْمُ وَ الْعَظْمُ وَ الْعَصَبُ

(The book) 'Al Illal' – From Ali Bin Ahmad Bin Muhammad Bin Yaqoub, from Ali Bin Muhammad, by his chain, raising it, said,

'A Jew came to Ali[-asws] Bin Abu Talib[-asws]. He asked him[-asws] about issues. It was among what he asked him[-asws], 'Inform me about the resemblance of the child to its paternal uncles, and

[328] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 13
[329] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 14

its maternal uncles, and from which of the two seeds do the hair and the flesh and the bones and the nerves happen to be?'

فَقَالَ ع أَمَّا شَبَهُ الْوَلَدِ أَعْمَامَهُ وَ أَخْوَالَهُ فَإِذَا سَبَقَ نُطْفَةُ الرَّجُلِ نُطْفَةَ الْمَرْأَةِ إِلَى الرَّحِمِ خَرَجَ شَبَهُ الْوَلَدِ إِلَى أَعْمَامِهِ وَ مِنْ نُطْفَةِ الرَّجُلِ يَكُونُ الْعَظْمُ وَ الْعَصَبُ

He-asws said: 'As for the child resembling to his paternal uncles and his maternal uncles, so when the seed of the man precedes the seed (water) of the woman to the womb, the resemblance of the child emerges to its paternal uncles, and from the seed of the man happens to be the bones, and the nerves.

وَ إِذَا سَبَقَ نُطْفَةُ الْمَرْأَةِ نُطْفَةَ الرَّجُلِ إِلَى الرَّحِمِ خَرَجَ شَبَهُ الْوَلَدِ إِلَى أَخْوَالِهِ وَ مِنْ نُطْفَتِهَا يَكُونُ الشَّعْرُ وَ الْجِلْدُ وَ اللَّحْمُ لِأَنَّهَا صَفْرَاءُ رَقِيقَةُ الْخَبَرِ.

And when the seed of the woman precedes the seed of the man to the womb, the resemblance of the child emerges to its maternal uncles, and from her seed happen to be the hair, and the skin, and the flesh, because it is yellow, delicate' – the Hadeeth''.[330]

16- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ لَهُ إِنَّ الرَّجُلَ رُبَّمَا أَشْبَهَ أَخْوَالَهُ وَ رُبَّمَا أَشْبَهَ عُمُومَتَهُ

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Ali Bin Abu Hamza, from Abu Baseer who said,

'I asked Abu Abdullah-asws. I said to him-asws, 'Sometimes the man resembles his maternal uncles, and sometimes he resembles his paternal uncles'.

فَقَالَ إِنَّ نُطْفَةَ الرَّجُلِ بَيْضَاءُ غَلِيظَةٌ وَ نُطْفَةَ الْمَرْأَةِ صَفْرَاءُ رَقِيقَةٌ فَإِنْ غَلَبَتْ نُطْفَةُ الرَّجُلِ نُطْفَةَ الْمَرْأَةِ أَشْبَهَ الرَّجُلُ أَبَاهُ وَ عُمُومَتَهُ وَ إِنْ غَلَبَتْ نُطْفَةُ الْمَرْأَةِ نُطْفَةَ الرَّجُلِ أَشْبَهَ الرَّجُلُ أَخْوَالَهُ.

He-asws said: 'Seed of the man is white, thick, and seed (water) of the woman is yellow, delicate. If the seed of the man overcomes seed of the woman, the man resembles his father and his paternal uncles, and if the seed of the woman overcomes seed of the woman, the man resembles his maternal uncles''.[331]

17- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ فِي مَا كَتَبَ إِلَيَّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الْمَوْلُودُ يُشْبِهُ أَبَاهُ وَ عَمَّهُ

And from him, from Ali Bin Hatim among what he wrote to me, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Ibn Bukeyr, from Abdullah Bin Sinan,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'The new-born resembles his father and his paternal uncle'.

[330] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 15
[331] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 16

قَالَ إِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ فَالْوَلَدُ يُشْبِهُ أَبَاهُ وَ عَمَّهُ وَ إِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ يُشْبِهُ الْوَلَدُ أُمَّهُ وَ خَالَهُ.

He-asws said: 'When water of the man precedes water of the woman, the child resembles his father and his paternal uncles, and when water of the woman precedes water of the man, the child resembles his mother and his maternal uncles''.[332]

18- وَ مِنْهُ، عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالَقَانِيِّ عَنْ مُحَمَّدِ بْنِ يُوسُفَ الْخَلَّالِ عَنْ مُحَمَّدِ بْنِ خَلِيلٍ المحرمي [الْمَخْرَمِيِّ] عَنْ عَبْدِ اللَّهِ بْنِ بَكْرٍ الْمِسْمَعِيِّ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ النَّبِيَّ ص فَقَالَ مَا يَنْزِعُ الْوَلَدَ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ

And from him, from Al Abbas Bin Muhammad Bin Ibrahim Bin Is'haq Al Talaqany, from Muhammad Bin Yusuf Al Khallal, from Muhammad Bin Khaleel Al Harmy, from Abdullah Bin Bakr Al Mismaie, from Humeyr Al Taweel, from Anas Bin Malik (well-known fabricator) who said,

'Abdullah Bin Salam asked the Prophet-saww. He said, 'What snatches (resembles) the child to his father or to his mother?'

قَالَ ص إِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدُ إِلَيْهِ الْخَبَرَ.

He-saww said: 'When water of the man precedes water of the woman, the child snatches (resembles) to him' – the Hadeeth''.[333]

وَ رَوَوْا أَيْضاً أَنَّ حَبْراً مِنْ أَحْبَارِ الْيَهُودِ سَأَلَ النَّبِيَّ ص عَنِ الْوَلَدِ فَقَالَ مَاءُ الرَّجُلِ أَبْيَضُ وَ مَاءُ الْمَرْأَةِ أَصْفَرُ فَإِذَا اجْتَمَعَا فَعَلَا مَنِيُّ الرَّجُلِ مَنِيَّ الْمَرْأَةِ أَذْكَرَ بِإِذْنِ اللَّهِ تَعَالَى.

And it is reported as well that a Rabbi from the Rabbis of the Jews asked the Prophet-saww about the child. He-saww said: 'Water of the man is white and water of the woman is yellow. When they get together, so semen of the man is higher than the semen (water) of the woman, it would be a male by the Permission of Allah-azwj the Exalted''.[334]

19- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقاً جَمَعَ كُلَّ صُورَةٍ بَيْنَهُ وَ بَيْنَ أَبِيهِ إِلَى آدَمَ ثُمَّ خَلَقَهُ عَلَى صُورَةِ أَحَدِهِمْ فَلَا يَقُولَنَّ أَحَدٌ هَذَا لَا يُشْبِهُنِي وَ لَا يُشْبِهُ شَيْئاً مِنْ آبَائِي.

(The book) 'Al Illal' – From his father, from Ahmad Bin Idrees, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ja'far Bin Bashir, from a man,

'From Abu Abdullah-asws having said: 'Allah-azwj Blessed and Exalted, when He-azwj Wants to Create a creature, Gathers every image between him and his father up to Adam-as, then Creates him upon the image of one of them. So, no one should be saying, 'This one does not resemble me, nor resembles anything from my forefathers''.[335]

[332] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 17
[333] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 18 a
[334] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 18 b
[335] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 19

20- وَ مِنْهُ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ بْنِ الْمُظَفَّرِ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَارَةَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: تَعْتَلِجُ النُّطْفَتَانِ فِي الرَّحِمِ فَأَيَّتُهُمَا كَانَتْ أَكْثَرَ جَاءَتْ تُشْبِهُهَا فَإِنْ كَانَتْ نُطْفَةُ الْمَرْأَةِ أَكْثَرَ جَاءَتْ تُشْبِهُ أَخْوَالَهُ وَ إِنْ كَانَتْ نُطْفَةُ الرَّجُلِ أَكْثَرَ جَاءَتْ تُشْبِهُ أَعْمَامَهُ

And from him, from Al Muzaffar Bin Ja'far Bin Al Muzaffar Al Alawy, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Ali Bin Al-Hassan, from Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather,

'From Amir Al-Momineen[-asws] having said: 'The two seeds mingle in the womb, so whichever of the two was more, it (child) would come resembling it. If seed of the woman was more, it would come resembling it's maternal uncles, and if seed of the man was more, it would come resembling its paternal uncles'.

وَ قَالَ تَحَوَّلُ النُّطْفَةُ فِي الرَّحِمِ أَرْبَعِينَ يَوْماً فَمَنْ أَرَادَ أَنْ يَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ فَفِي تِلْكَ الْأَرْبَعِينَ قَبْلَ أَنْ تُخْلَقَ ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْأَرْحَامِ فَيَأْخُذُهَا فَيَصْعَدُ بِهَا إِلَى اللَّهِ عَزَّ وَ جَلَّ فَيَقِفُ مِنْهُ مَا شَاءَ اللَّهُ فَيَقُولُ يَا إِلَهِي أَ ذَكَرٌ أَمْ أُنْثَى

And he[-asws] said: 'The seed transforms in the womb for forty days, so the one who wants to supplicate to Allah[-azwj] Mighty and Majestic, so in those forty (days) before it is created. Then Allah[-azwj] Mighty and Majestic Sends an Angel of the wombs, so he takes it and ascends with it to Allah[-azwj] Mighty and Majestic. He pauses from it for as long as Allah[-azwj] so Desires. He says, 'O my God[-azwj]! Is it a male or a female?'

فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مِنْ ذَلِكَ مَا يَشَاءُ وَ يَكْتُبُ الْمَلَكُ

Allah[-azwj] Mighty and Majestic Reveals to him from that whatever He[-azwj] so Desires, and the Angels writes it.

ثُمَّ يَقُولُ إِلَهِي أَ شَقِيٌّ أَمْ سَعِيدٌ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مِنْ ذَلِكَ مَا يَشَاءُ وَ يَكْتُبُ الْمَلَكُ

Then he says, 'My God[-azwj]! Is it wretched or fortunate?' Allah[-azwj] Mighty and Majestic Reveals to him from that whatever He[-azwj] so Desires and the Angel writes it.

فَيَقُولُ اللَّهُمَّ كَمْ رِزْقُهُ وَ مَا أَجَلُهُ ثُمَّ يَكْتُبُهُ وَ يَكْتُبُ كُلَّ شَيْءٍ يُصِيبُهُ فِي الدُّنْيَا بَيْنَ عَيْنَيْهِ ثُمَّ يَرْجِعُ بِهِ فَيَرُدُّهُ فِي الرَّحِمِ

He said, 'O Allah[-azwj]! How much is it's sustenance, and what is it's term?' Then he writes it and writes all things which would afflict him in the world, between its eyes, then returns with it and returns it in the womb.

فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ ما أَصابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لا فِي أَنْفُسِكُمْ إِلَّا فِي كِتابٍ مِنْ قَبْلِ أَنْ نَبْرَأَها.

So that is the Word of Allah[-azwj] Mighty and Majestic: ***Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. [57:22]***''. [336]

[336] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 20

21- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْهَيْثَمِ بْنِ وَاقِدٍ عَنْ مُقَرِّنٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَ سَلْمَانُ رَضِيَ اللَّهُ عَنْهُ عَلِيّاً ع عَنْ رِزْقِ الْوَلَدِ فِي بَطْنِ أُمِّهِ فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى حَبَسَ عَلَيْهَا الْحَيْضَةَ فَجَعَلَهَا رِزْقَهُ فِي بَطْنِ أُمِّهِ.

(The book) 'Al Illal' – From his father, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Abdullah Bin Abdul Rahman Al Asamma, from Al Haysam Bin Waqid, from Muqarrin,

'From Abu Abdullah-asws having said: 'Salman-ra, may Allah-azwj be Pleased with him-ra asked Ali-asws about sustenance of the child in the belly of its mother. He-asws said: 'Allah-azwj Blessed and Exalted Withholds the menstruation upon her, and He-azwj Makes it a sustenance in the belly of its mother''.[337]

22- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنِ ابْنِ عِيسَى عَنِ الْبَزَنْطِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ قَالَ: سَأَلْتُ أَبَا إِبْرَاهِيمَ ع عَنِ الْمَيِّتِ لِمَ يُغَسَّلُ غُسْلَ الْجَنَابَةِ

And from him, from Al Husayn Bin Ahmad, from his father, from Ibn Isa, from Al Bazanty, from Abdul Rahman Bin Hammad who said,

'I asked Abu Ibrahim (7th Imam-asws) about the deceased, why is he washed the washing of the sexual impurity?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَعْلَى وَ أَخْلَصُ مِنْ أَنْ يَبْعَثَ الْأَشْيَاءَ بِيَدِهِ إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكَيْنِ خَلَّاقَيْنِ فَإِذَا أَرَادَ أَنْ يَخْلُقَ خَلْقاً أَمَرَ أُولَئِكَ الْخَلَّاقِينَ فَأَخَذُوا مِنَ التُّرْبَةِ الَّتِي قَالَ اللَّهُ فِي كِتَابِهِ مِنْها خَلَقْناكُمْ وَ فِيها نُعِيدُكُمْ وَ مِنْها نُخْرِجُكُمْ تارَةً أُخْرى

He-asws said: 'Allah-azwj Blessed and Exalted is Higher and more sincere than to Resurrect the things by His-azwj Hands. There are two Angels for Allah-azwj Blessed and Exalted, creators. Whenever He-azwj Wants to Create a creature, Commands those creators, so they take from the soil which Allah-azwj Said in His-azwj Book: ***From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]***.

فَعَجَنُوهَا بِالنُّطْفَةِ الْمُسْكَنَةِ فِي الرَّحِمِ فَإِذَا عُجِنَتِ النُّطْفَةُ بِالتُّرْبَةِ قَالا يَا رَبِّ مَا تَخْلُقُ

They knead it with the seed settled in the womb. When they have kneaded the seed with the soil, they say, 'O Lord-azwj! What are You-azwj Creating?''

قَالَ فَيُوحِي اللَّهُ تَبَارَكَ وَ تَعَالَى مَا يُرِيدُ مِنْ ذَلِكَ ذَكَراً أَوْ أُنْثَى مُؤْمِناً أَوْ كَافِراً أَسْوَدَ أَوْ أَبْيَضَ شَقِيّاً أَوْ سَعِيداً فَإِنْ مَاتَ سَالَتْ مِنْهُ تِلْكَ النُّطْفَةُ بِعَيْنِهَا لَا غَيْرُهَا فَمِنْ ثَمَّ صَارَ الْمَيِّتُ يُغَسَّلُ غُسْلَ الْجَنَابَةِ.

He-asws said: 'So Allah-azwj Blessed and Exalted Reveals whatever He-azwj Wants from that, male or female, Momin or Kafir, black or white, wretched or fortunate. If (when) he dies, that exact seed flows out from him not any other. So, from then, the decease becomes washed, the washing for the sexual impurity''.[338]

[337] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 21
[338] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 22

23- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ لَقَدْ خَلَقْنَا الْإِنْسانَ فِي كَبَدٍ يَعْنِي مُنْتَصِباً فِي بَطْنِ أُمِّهِ مَقَادِيمُهُ إِلَى مَقَادِيمِ أُمِّهِ وَ مَوَاخِيرُهُ إِلَى مَوَاخِيرِ أُمِّهِ غِذَاؤُهُ مِمَّا تَأْكُلُ أُمُّهُ وَ يَشْرَبُ مِمَّا تَشْرَبُ تُنَسِّمُهُ تَنْسِيماً وَ مِيثَاقُهُ الَّذِي أَخَذَ اللَّهُ عَلَيْهِ بَيْنَ عَيْنَيْهِ

(The book) 'Al Mahasin' – From his father, from Haroun Bin Al Jaham, from Muhammad Bin Muslim,

'From Abu Abdullah[asws] having said: 'Allah[azwj] Blessed and Exalted is Saying in His[azwj] Book: ***We have Created the human being in suffering [90:4]*** – meaning upright in the belly of his mother, his front being to the front of his mother, and his back to the back of his mother. His feed is from what his mother eats, and he drinks from what she drinks, breezing him like a breeze, and his Covenant which Allah[azwj] had Taken upon him is between his eyes.

فَإِذَا دَنَا وِلَادَتُهُ أَتَاهُ مَلَكٌ يُسَمَّى الزَّاجِرَ فَيَزْجُرُهُ فَيَنْقَلِبُ فَيَصِيرُ مَقَادِيمُهُ إِلَى مَوَاخِرِ أُمِّهِ وَ مَوَاخِيرُهُ إِلَى مُقَدَّمِ أُمِّهِ لِيُسَهِّلَ اللَّهُ عَلَى الْمَرْأَةِ وَ الْوَلَدِ أَمْرَهُ وَ يُصِيبُ ذَلِكَ جَمِيعَ النَّاسِ إِلَّا إِذَا كَانَ عَاتِياً فَإِذَا زَجَرَهُ فَزِعَ وَ انْقَلَبَ وَ وَقَعَ إِلَى الْأَرْضِ بَاكِياً مِنْ زَجْرَةِ الزَّاجِرِ وَ نَسِيَ الْمِيثَاقَ.

When his birth approaches, an Angel called Al Zajir comes to him and rebukes him, so he overturns and his front comes to the back of his mother and his back to the front of his mother, in order for Allah[azwj] Ease upon the woman and the child of his matter, and that afflicts entirety of the people except when he comes and rebukes him, he panics and overturns and falls to the ground crying from the rebuke of Al Zajir and he forgets the Covenant''.[339]

24- الْعَيَّاشِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: إِذَا زَنَى الرَّجُلُ أَدْخَلَ الشَّيْطَانُ ذَكَرَهُ ثُمَّ عَمِلَا جَمِيعاً ثُمَّ تَخْتَلِفُ النُّطْفَتَانِ فَيَخْلُقُ اللَّهُ مِنْهُمَا فَيَكُونُ شِرْكَ الشَّيْطَانِ.

Al Ayyashi – From Abdul Malik Bin Aya who said,

'When the man commits adultery, the Satan[la] enters his manhood, then they both work together. Then the two seeds interchange, and Allah[azwj] Created from these, so it becomes a participation of Satan[la]''.[340]

25- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ شِرْكِ الشَّيْطَانِ قَوْلِهِ وَ شارِكْهُمْ فِي الْأَمْوالِ وَ الْأَوْلادِ قَالَ مَا كَانَ مِنْ مَالٍ حَرَامٍ فَهُوَ شِرْكُ الشَّيْطَانِ

And from him, from Muhammad Bin Muslim,

'From Abu Ja'far[asws], he (the narrator) said, 'I asked him[asws] about the participation of Satan[la], His[azwj] Words: ***and participate in their wealth and their children [17:64]***. He[asws] said: 'Whatever was from the Prohibited wealth, so it is a participation of the Satan[la]'.

قَالَ وَ يَكُونُ مَعَ الرَّجُلِ حَتَّى يُجَامِعُ فَيَكُونُ مِنْ نُطْفَتِهِ وَ نُطْفَةِ الرَّجُلِ إِذَا كَانَ حَرَاماً.

[339] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 23
[340] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 24

He-asws said: 'And he-la happens to be with the man until he copulates, so the seed of the man happens to be from his-la seed, when it (copulation) was Prohibited''.[341]

26- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْعِلَّةُ فِي تَحْوِيلِ آدَمَ لَحْماً وَ دَماً بَعْدَ أَرْبَعِينَ سَنَةً أَنَّهُ لَمْ يَكُنْ فِي رَحِمٍ وَ لَا بَطْنٍ وَ كَانَ ظَاهِراً بَارِزاً فَتَحَوَّلَ لَحْماً وَ دَماً بَعْدَ أَرْبَعِينَ سَنَةً.

(The book) 'Illal' of Muhammad Bin Ali Bin Ibrahim –

'The reason in transformation of Adam-as, into flesh and blood after forty years is, he-as did not happen to be in a womb, nor belly, and he-as was prominently apparent, so he-as transformed as flesh and blood after forty years''.[342]

27- الْمَنَاقِبُ، عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ فِي خَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ خَلْقَ الْوَلَدِ فِي بَطْنِ أُمِّهِ قَالَ وَ يَبْعَثُ اللَّهُ مَلَكاً يُقَالُ لَهُ الزَّاجِرُ فَيَزْجُرُهُ زَجْرَةً فَيَفْزَعُ الْوَلَدُ مِنْهَا وَ يَنْقَلِبُ فَتَصِيرُ رِجْلَاهُ أَسْفَلَ الْبَطْنِ لِيُسَهِّلَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمَرْأَةِ وَ عَلَى الْوَلَدِ الْخُرُوجَ

(The book) 'Al Manaqib' – From Sallam Bin Al Mustaneer,

'From Abu Ja'far-asws in a lengthy Hadeeth mentioning in it the creation of the child in the belly of its mother, he-asws said: 'And Allah-azwj Sends an Angel called Al-Zajir. He rebukes it with a rebuke, so the child panics from it and overturns, so his legs become to the lower belly for Allah-azwj Mighty and Majestic to Ease the exit (birth) upon the woman and upon the child'.

قَالَ فَإِنِ احْتُبِسَ زَجَرَهُ زَجْرَةً أُخْرَى شَدِيدَةً فَيَفْزَعُ مِنْهَا فَيَسْقُطُ إِلَى الْأَرْضِ فَزِعاً بَاكِياً مِنَ الزَّجْرِ.

He-asws said: 'If he withholds, he rebukes it with another severe rebuke, so it panics from it and falls to the ground in panic, crying from the rebuke''.[343]

28- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلَّامِ بْنِ الْمُسْتَنِيرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَ مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ فَقَالَ الْمُخَلَّقَةُ هُمُ الذُّرُّ الَّذِينَ خَلَقَهُمُ اللَّهُ فِي صُلْبِ آدَمَ ع أَخَذَ عَلَيْهِمُ الْمِيثَاقَ ثُمَّ أَجْرَاهُمْ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ وَ هُمُ الَّذِينَ يَخْرُجُونَ إِلَى الدُّنْيَا حَتَّى يُسْأَلُوا عَنِ الْمِيثَاقِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Al-Hassan Bin Mahboub, from Muhammad Bin Al Numan, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far-asws about Words of Allah Mighty and Majestic: ***formed and unformed, [22:5]***. He-asws said: 'The formed, they are the particles, those Allah-azwj had Created in the loins of Adam-as. He-azwj Took the Covenant upon them. Then He-azwj Flowed them in the loins of the men and the wombs of the women, and they are those who will be emerging to the world, until He-azwj Asks them about the Covenant.

[341] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 25
[342] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 26
[343] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 27

وَ أَمَّا قَوْلُهُ وَ غَيْرِ مُخَلَّقَةٍ فَهُمْ كُلُّ نَسَمَةٍ لَمْ يَخْلُقْهُمُ اللَّهُ فِي صُلْبِ آدَمَ ع حِينَ خَلَقَ الذَّرَّ وَ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ وَ هُمُ النُّطَفُ مِنَ الْعَزْلِ وَ السِّقْطِ قَبْلَ أَنْ يُنْفَخَ فِيهِ الرُّوحُ وَ الْحَيَاةُ وَ الْبَقَاءُ.

And as for His[-azwj] Words: ***and unformed, [22:5]***, they are every person Allah[-azwj] had not Created in the loins of Adam when He[-azwj] Created the particles, and Took the Covenant upon them, and they are the seeds from the isolated (wasted semen) and the miscarriages before the soul is blown into it, and the life and the remaining''.[344]

29- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَمَّنْ ذَكَرَهُ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَ يَعْلَمُ ما تَحْمِلُ كُلُّ أُنْثى وَ ما تَغِيضُ الْأَرْحامُ وَ ما تَزْدادُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Hareez, from the one who mentioned it,

'From one of them (5th or the 6th Imam[-asws]) regarding Words of Allah[-azwj] Mighty and Majestic: ***Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; [13:8]***.

قَالَ الْغَيْضُ كُلُّ حَمْلٍ دُونَ تِسْعَةِ أَشْهُرٍ وَ مَا يَزْدَادُ كُلُّ شَيْءٍ يَزْدَادُ عَلَى تِسْعَةِ أَشْهُرٍ فَكُلَّمَا رَأَتِ الْمَرْأَةُ الدَّمَ الْخَالِصَ فِي حَمْلِهَا فَإِنَّهَا تَزْدَادُ بِعَدَدِ الْأَيَّامِ الَّتِي رَأَتْ فِي حَمْلِهَا مِنَ الدَّمِ.

He[-asws] said: '***what the wombs fall short of (completion)*** is every pregnancy less than nine months, ***and what they increase***, is everything increasing upon nine months. Every time the woman sees the pure blood in her pregnancy, it is increased by the number of days which she sees from the blood in her pregnancy''.[345]

30- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ الْجَهْمِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الرِّضَا ع يَقُولُ قَالَ أَبُو جَعْفَرٍ ع إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ مُضْغَةً أَرْبَعِينَ يَوْماً فَإِذَا كَمَلَ أَرْبَعَةُ أَشْهُرٍ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَيْنِ خَلَّاقَيْنِ فَيَقُولَانِ يَا رَبِّ مَا نَخْلُقُ ذَكَراً أَوْ أُنْثَى

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Al-Hassan Bin Al Jahm who said,

'I heard Abu Al-Hassan Al-Reza[-asws] saying: 'Abu Ja'far[-asws] said: 'The seed happens to be in the womb for forty days, then it becomes a clot for forty days, then it becomes a lump for forty days. When four months are complete, Allah[-azwj] Mighty and Majestic Send two creating Angels. They said, 'O Lord[-azwj]! What are You[-azwj] Creating, male or a female?'

فَيُؤْمَرَانِ فَيَقُولَانِ يَا رَبِّ شَقِيّاً أَوْ سَعِيداً فَيُؤْمَرَانِ فَيَقُولَانِ يَا رَبِّ مَا أَجَلُهُ وَ مَا رِزْقُهُ وَ مَا كُلُّ شَيْءٍ مِنْ حَالِهِ وَ عَدَّدَ مِنْ ذَلِكَ أَشْيَاءَ وَ يَكْتُبَانِ الْمِيثَاقَ بَيْنَ عَيْنَيْهِ

They get Commanded. They said, 'O Lord[-azwj]! Wretched or fortunate?' They get Commanded. They said, O Lord[-azwj]! What is it's term, and what is it's sustenance, and what is everything

[344] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 28
[345] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 29

from its state?', and a number from that things, and they write down the Covenant between his eyes.

فَإِذَا أَكْمَلَ اللَّهُ الْأَجَلَ بَعَثَ اللَّهُ مَلَكاً فَزَجَرَهُ زَجْرَةً فَيَخْرُجُ وَ قَدْ نَسِيَ الْمِيثَاقَ

When Allah-azwj Completes the term, Allah-azwj Sends an Angel who rebukes him (child) with a rebuke, so he comes out, and he has forgotten the Covenant'.

وَ قَالَ الْحَسَنُ بْنُ الْجَهْمِ فَقُلْتُ لَهُ أَ فَيَجُوزُ أَنْ يَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ فَيُحَوِّلَ الْأُنْثَى ذَكَراً أَوِ الذَّكَرَ أُنْثَى

And Al-Hassan Bin Al-Jaham said, 'I said to him-asws, 'Is it allowed to supplicated to Allah-azwj Mighty and Majestic, so He-azwj would Transform the female into a male, or the male into a female?'

فَقَالَ إِنَّ اللَّهَ يَفْعَلُ ما يَشاءُ.

He-asws said: '***Allah Does whatever He so Desires to" [3:40]***''.[346]

31- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَرَادَ أَنْ يَخْلُقَ النُّطْفَةَ الَّتِي أَخَذَ عَلَيْهَا الْمِيثَاقَ فِي صُلْبِ آدَمَ أَوْ مَا يَبْدُو لَهُ فِيهِ وَ يَجْعَلُهَا فِي الرَّحِمِ حَرَّكَ الرَّجُلَ لِلْجِمَاعِ وَ أَوْحَى إِلَى الرَّحِمِ أَنِ افْتَحِي بَابَكِ حَتَّى يَلِجَ فِيكِ خَلْقِي وَ قَضَائِيَ النَّافِذُ وَ قَدَرِي

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Ibn Ra'ib, from Zurarah,

'From Abu Ja'far-asws having said: 'When Allah-azwj Mighty and Majestic Wants to Create the seed which He-azwj had Taken the Covenant upon in the Sulb of Adam-as, of whatever is His-azwj Decision regarding it, and Makes it to be in the womb, Stirs the man for the copulation and Reveals to the womb: "Open your door until My-azwj creature shelters in you, and My-azwj Decree and Determination is implemented!"

فَتَفْتَحُ الرَّحِمُ بَابَهَا فَتَصِلُ النُّطْفَةُ إِلَى الرَّحِمِ فَتَرَدَّدُ فِيهِ أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ مُضْغَةً أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ لَحْماً تَجْرِي فِيهِ عُرُوقٌ مُشْتَبِكَةٌ

So the womb opens its door and the seed arrives to the womb. It vibrates in it for forty days, then becomes a clot for forty days, then becomes a lump for forty days, then becomes flesh with wrapped up veins flow in it.

ثُمَّ يَبْعَثُ اللَّهُ مَلَكَيْنِ خَلَّاقَيْنِ يَخْلُقَانِ فِي الْأَرْحَامِ مَا يَشَاءُ يَقْتَحِمَانِ فِي بَطْنِ الْمَرْأَةِ مِنْ فَمِ الْمَرْأَةِ فَيَصِلَانِ إِلَى الرَّحِمِ وَ فِيهَا الرُّوحُ الْقَدِيمَةُ الْمَنْقُولَةُ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ

Then Allah-azwj Sends two creating Angels to create in the wombs whatever He-azwj so Desires. They storm into the belly of the woman from the mouth of the woman. They arrive to the

[346] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 30

womb and therein is the ancient soul transferred in the loins of the men and wombs of the women.

فَيَنْفُخَانِ فِيهَا رُوحَ الْحَيَاةِ وَ الْبَقَاءِ وَ يَشُقَّانِ لَهُ السَّمْعَ وَ الْبَصَرَ وَ جَمِيعَ الْجَوَارِحِ وَ جَمِيعَ مَا فِي الْبَطْنِ بِإِذْنِ اللَّهِ تَعَالَى ثُمَّ يُوحِي اللَّهُ إِلَى الْمَلَكَيْنِ اكْتُبَا عَلَيْهِ قَضَائِي وَ قَدَرِي وَ نَافِذَ أَمْرِي وَ اشْتَرِطَا لِيَ الْبَدَاءَ فِي مَا تَكْتُبَانِ فَيَقُولَانِ يَا رَبِّ مَا نَكْتُبُ

They blow into it the soul of life and remaining, and they split for him the hearing and the sight and entirety of the limbs and entirety of whatever is in the belly, by the Permission of Allah-azwj the Exalted. Then Allah-azwj Reveals to the two Angels: "Write upon him, My-azwj Decree and My-azwj Determination, and implementation of My-azwj Command, and stipulate for Me-azwj the Change of Decision in what you two are writing!" They say, O Lord-azwj! What shall we write?'

قَالَ فَيُوحِي اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِمَا أَنِ ارْفَعَا رُءُوسَكُمَا إِلَى رَأْسِ أُمِّهِ فَيَرْفَعَانِ رُءُوسَهَا فَإِذَا اللَّوْحُ يَقْرَعُ جَبْهَةَ أُمِّهِ فَيَنْظُرَانِ فِيهِ فَيَجِدَانِ فِي اللَّوْحِ صُورَتَهُ وَ رُؤْيَتَهُ وَ أَجَلَهُ وَ مِيثَاقَهُ شَقِيّاً أَوْ سَعِيداً وَ جَمِيعَ شَأْنِهِ

He-asws said: 'So Allah-azwj Mighty and Majestic Reveals to them: "Raise your head to the head of its mother!" They raise their head, and behold, the Tablet is knocking on the forehead of its mother. They look into it and they find in the Tablet, his face, and his appearance, and his term, and his Covenant, whether he is wretched or fortunate, and entirety of his concerns'.

قَالَ فَيُمْلِي أَحَدُهُمَا عَلَى صَاحِبِهِ فَيَكْتُبَانِ جَمِيعَ مَا فِي اللَّوْحِ وَ يَشْتَرِطَانِ الْبَدَاءَ فِي مَا يَكْتُبَانِ ثُمَّ يَخْتِمَانِ الْكِتَابَ وَ يَجْعَلَانِهِ بَيْنَ عَيْنَيْهِ ثُمَّ يُقِيمَانِهِ قَائِماً فِي بَطْنِ أُمِّهِ

He-asws said: 'One of the two dictates to his companion, so they write entirety of what is in the Tablet and stipulate the condition of the Change of Decision in whatever they write down. Then they seal the letter and make it to be between his eyes. Then they stand him upright in the belly of his mother'.

قَالَ فَرُبَّمَا عَتَا فَانْقَلَبَ وَ لَا يَكُونُ ذَلِكَ إِلَّا فِي كُلِّ عَاتٍ أَوْ مَارِدٍ فَإِذَا بَلَغَ أَوَانُ خُرُوجِ الْوَلَدِ تَامّاً أَوْ غَيْرَ تَامٍّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرَّحِمِ أَنِ افْتَحِي بَابَكِ حَتَّى يَخْرُجَ خَلْقِي إِلَى أَرْضِي وَ يَنْفُذَ فِيهِ أَمْرِي فَقَدْ بَلَغَ أَوَانُ خُرُوجِهِ

He-asws said: 'Sometimes he is insolent, so he overturns, and that does not happen except in every insolent one, or rebel. When the time reaches for the exit of the child, complete or incomplete, Allah-azwj Mighty and Majestic Reveals to the womb: "Open your door until My-azwj creature to My-azwj earth, and implement My-azwj Command regarding him, for the time of his emergence has reached!"'

قَالَ فَيَفْتَحُ الرَّحِمُ بَابَ الْوَلَدِ فَيَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكاً يُقَالُ لَهُ زَاجِرٌ فَيَزْجُرُهُ زَجْرَةً فَيَفْزَعُ مِنْهَا الْوَلَدُ فَيَنْقَلِبُ فَيَصِيرُ رِجْلَاهُ فَوْقَ رَأْسِهِ وَ رَأْسُهُ فِي أَسْفَلِ الْبَطْنِ لِيُسَهِّلَ اللَّهُ عَلَى الْمَرْأَةِ وَ عَلَى الْوَلَدِ الْخُرُوجَ

He-asws said: 'So the womb opens its door for the birth. Allah-azwj Mighty and Majestic Sends an Angel called Zajir to him. He rebukes him with a rebuke, so the child panics from it and overturns. His legs become above his head, and his head in the lower belly, in order for Allah-azwj to Eased the exit (birth) upon the woman and the child'.

قَالَ فَإِذَا احْتُبِسَ زَجَرَهُ الْمَلَكُ زَجْرَةً أُخْرَى فَيَفْزَعُ مِنْهَا فَيَسْقُطُ الْوَلَدُ إِلَى الْأَرْضِ بَاكِياً فَزِعاً مِنَ الزَّجْرَةِ.

He-asws said: 'When he withholds, the Angel rebukes him with another rebuke, so he panics from it and the child drops to the ground, crying, panicking from the rebuke''.[347]

31- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ أَوْ غَيْرِهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ الرَّجُلُ يَدْعُو لِلْحُبْلَى أَنْ يَجْعَلَ اللَّهُ مَا فِي بَطْنِهَا ذَكَراً سَوِيّاً

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, or someone else, said,

'I said to Abu Ja'far-asws, 'May I be sacrificed for you-asws! Can the man supplicate for the pregnancy that Allah-azwj would Make whatever is in her belly to be a complete male?'

فَقَالَ يَدْعُو مَا بَيْنَهُ وَ بَيْنَ أَرْبَعَةِ أَشْهُرٍ فَإِنَّهُ أَرْبَعِينَ لَيْلَةً نُطْفَةٌ وَ أَرْبَعِينَ لَيْلَةً عَلَقَةٌ وَ أَرْبَعِينَ لَيْلَةً مُضْغَةٌ فَذَلِكَ تَمَامُ أَرْبَعَةِ أَشْهُرٍ

He-asws said: 'He can supplicate what is between him and four months, for it is a seed for forty days, and a clot for forty days, and a lump for forty days. So that completes four months.

ثُمَّ يَبْعَثُ اللَّهُ مَلَكَيْنِ خَلَّاقَيْنِ فَيَقُولَانِ يَا رَبِّ مَا تَخْلُقُ ذَكَراً أَوْ أُنْثَى شَقِيّاً أَوْ سَعِيداً فَيَقُولَانِ يَا رَبِّ مَا رِزْقُهُ وَ مَا أَجَلُهُ وَ مَا مُدَّتُهُ

Then Allah-azwj Sends two creating Angels. They said, 'O Allah-azwj! What are You-azwj Creating, male or female, wretched or fortunate?' They say, 'O Lord-azwj what is it's sustenance, and what is it's term, and what is it's period?'

فَيُقَالُ ذَلِكَ وَ مِيثَاقُهُ بَيْنَ عَيْنَيْهِ يَنْظُرُ إِلَيْهِ فَلَا يَزَالُ مُنْتَصِباً فِي بَطْنِ أُمِّهِ حَتَّى إِذَا دَنَا خُرُوجُهُ بَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكاً فَزَجَرَهُ زَجْرَةً فَيَخْرُجُ وَ يَنْسَى الْمِيثَاقَ.

He-azwj Says that, and his Covenant is between his eyes, looking at it. He does not cease to be upright in the belly of it's mother until when his exit draws near, Allah-azwj Mighty and Majestic Sends an Angel to him. He rebukes him with a rebuke, so he comes out and forgets the Covenant''.[348]

32- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى وَ غَيْرِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ إِسْمَاعِيلَ بْنِ عَمْرٍو عَنْ شُعَيْبٍ الْعَقَرْقُوفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلرَّحِمِ أَرْبَعَةَ سُبُلٍ فِي أَيِّ سَبِيلٍ سَلَكَ فِيهِ الْمَاءُ كَانَ مِنْهُ الْوَلَدُ وَاحِدٌ أَوِ اثْنَانِ وَ ثَلَاثَةٌ وَ أَرْبَعَةٌ وَ لَا يَكُونُ إِلَى سَبِيلٍ أَكْثَرَ مِنْ وَاحِدٍ.

And from him, from Muhammad Bin Yahya and someone else, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Ismail Bin Amro, from Shueyb Al Aqarquqy,

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‘From Abu Abdullah-asws having said: ‘For the womb, there are four ways. In whichever the water travels in, the child would be from it, one, or two, and three, and four, and there cannot happen a way for more than one (at a time)’’.[349]

33- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ لِلرَّحِمِ أَرْبَعَةَ أَوْعِيَةٍ فَمَا كَانَ فِي الْأَوَّلِ فَلِلْأَبِ وَ مَا كَانَ فِي الثَّانِي فَلِلْأُمِّ وَ مَا كَانَ فِي الثَّالِثِ فَلِلْعُمُومَةِ وَ مَا كَانَ فِي الرَّابِعِ فَلِلْخُئُولَةِ.

And from him, from Ali Bin Muhammad, raising it from Muhammad Bin Humran,

‘From Abu Abdullah-asws having said: ‘Allah-azwj Mighty and Majestic Created four receptacles for the womb. Whatever was in the first (resemblance) is to the father, and whatever was in the second is to the mother, and whatever was in the third, is to his paternal uncle, and whatever was in the fourth is to the maternal uncles’’.[350]

34- النهج، نهج البلاغة قَالَ: أَيُّهَا الْمَخْلُوقُ السَّوِيُّ وَ الْمُنْشَأُ الْمَرْعِيُّ فِي ظُلُمَاتِ الْأَرْحَامِ وَ مُضَاعَفَاتِ الْأَسْتَارِ بُدِئْتَ مِنْ سُلَالَةٍ مِنْ طِينٍ وَ وُضِعْتَ فِي قَرَارٍ مَكِينٍ إِلى قَدَرٍ مَعْلُومٍ وَ أَجَلٍ مَقْسُومٍ تَمُورُ فِي بَطْنِ أُمِّكَ جَنِيناً لَا تَجِيرُ دُعَاءً وَ لَا تَسْمَعُ نِدَاءً

(The book) ‘Nahj Al Balagah’ –

‘He-asws said: ‘O you complete creature having been taken care in the growth in the multiple darkness(es) of the wombs, and multiple curtains! You were Created ***from an extract of clay [23:12]*** and placed ***in a secure place [77:21] Up to a known determination [77:22]***, and a sanctioned term. You were moving in the belly of your mother as a foetus, neither responding to a call nor hearing a voice.

ثُمَّ أُخْرِجْتَ مِنْ مَقَرِّكَ إِلَى دَارٍ لَمْ تَشْهَدْهَا وَ لَمْ تَعْرِفْ سُبُلَ مَنَافِعِهَا فَمَنْ هَدَاكَ لِاجْتِرَارِ الْغِذَاءِ مِنْ ثَدْيِ أُمِّكَ وَ عَرَّفَكَ عِنْدَ الْحَاجَةِ مَوَاضِعَ طَلَبِكَ وَ إِرَادَتِكَ

Then you were brought out from your settling place to a house you had not witnessed and did not know the ways of its benefits. Who guided you to ruminate from the breast of your mother and introduced you to the places of your requirements during the need, and Made you aware?

هَيْهَاتَ إِنَّ مَنْ يَعْجِزُ عَنْ صِفَاتِ ذِي الْهَيْئَةِ وَ الْأَدَوَاتِ فَهُوَ عَنْ صِفَاتِ خَالِقِهِ أَعْجَزُ وَ مِنْ تَنَاوُلِهِ بِحُدُودِ الْمَخْلُوقِينَ أَبْعَدُ.

Far be it! The one who is unable from the attributes of the ones with a body and limbs, so he would be more unable from the attributes of his Creator, and remote from grasping Him-azwj by the limitation of the created beings!’’[351]

35- النهج، نهج البلاغة جَعَلَ لَكُمْ أَسْمَاعاً لِتَعِيَ مَا عَنَاهَا وَ أَبْصَاراً لِتَجْلُوَ عَنْ عَشَاهَا وَ أَشْلَاءً جَامِعَةً لِأَعْضَائِهَا مُلَائِمَةً لِأَحْنَائِهَا فِي تَرْكِيبِ صُوَرِهَا وَ مُدَدِ عُمُرِهَا بِأَبْدَانٍ قَائِمَةٍ بِأَرْفَاقِهَا وَ قُلُوبٍ رَائِدَةٍ لِأَرْزَاقِهَا فِي مُجَلِّلَاتِ نِعَمِهِ وَ مُوجِبَاتِ مِنَنِهِ وَ حَوَاجِزِ بَلِيَّتِهِ وَ جَوَائِزِ عَافِيَتِهِ

(The book) ‘Nahj Al Balagah’ –

[349] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 32
[350] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 33
[351] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 34

‘He-azwj has Made ears for you to retain what is meaningful, and eyes for you to get away from its blindness, and a collection of small body parts, filling its mould in installing its image, and extensions in their ages with the bodies stand with their loftiness, and hearts watching out for its sustenance among His-azwj majestic bounties, and obligations of His-azwj Conferment, and barriers to the afflictions, and rewards of His-azwj Given well-being.

وَ قَدَّرَ لَكُمْ أَعْمَاراً سَتَرَهَا عَنْكُمْ وَ خَلَّفَ لَكُمْ عِبَراً مِنْ آثَارِ الْمَاضِينَ قَبْلَكُمْ

And He-azwj has Determined the ages, concealing these from you all, and Left behind lessons for you from the traces of the past ones before you!’

إِلَى قَوْلِهِ ع أَمْ هَذَا الَّذِي أَنْشَأَهُ فِي ظُلُمَاتِ الْأَرْحَامِ وَ شُغُفِ الْأَسْتَارِ نُطْفَةً دِهَاقاً وَ عَلَقَةً مِحَاقاً وَ جَنِيناً وَ رَاضِعاً وَ وَلِيداً وَ يَافِعاً

Up to His-azwj Words: ‘Or this, the one who has grown in the darkness(es) of the wombs, and layers of curtains, an ejecting seed and a shapeless clot, and a foetus, and a suckling infant, and a child, and a grown-up.

ثُمَّ مَنَحَهُ قَلْباً حَافِظاً وَ لِسَاناً لَافِظاً وَ بَصَراً لَاحِظاً لِيَفْهَمَ مُعْتَبِراً وَ يُقَصِّرَ مُزْدَجِراً حَتَّى إِذَا قَامَ اعْتِدَالُهُ وَ اسْتَوَى مِثَالُهُ نَفَرَ مُسْتَكْبِراً إِلَى آخِرِ الْخُطْبَةِ.

Then He-azwj Granted him a preserving heart, and an eloquent tongues and a perceptive sight for him to understand, take lessons, and shorten the deterrence until when he stands with his growth and evened his stature, became arrogant’ – up to the end of the sermon’’.[352]

36- الْفَقِيهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ مُزَاحِمٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا وَقَعَ الْوَلَدُ فِي جَوْفِ أُمِّهِ صَارَ وَجْهُهُ قِبَلَ ظَهْرِ أُمِّهِ إِنْ كَانَ ذَكَراً وَ إِنْ كَانَ أُنْثَى صَارَ وَجْهُهَا قِبَلَ بَطْنِ أُمِّهَا يَدَاهُ عَلَى وَجْنَتَيْهِ وَ ذَقَنُهُ عَلَى رُكْبَتَيْهِ كَهَيْئَةِ الْحَزِينِ الْمَهْمُومِ

(The book) ‘Al Faqeeh’ – From Muhammad Bin Ali Al Kufi, from Ismail Bin Mihran, from Muzahim, from Jabir Bin Yazeed, from Jabir Bin Abdullah Al Ansari who said,

‘Rasool-Allah-saww said: ‘When the child occurs in the inside of his mother, his face becomes facing the back of his mother if he was a male, and if it was a female, her face would be facing the belly of her mother. His hands would be on his cheek and his chin on his knees, as if it is grieving, sorrowful.

فَهُوَ كَالْمَصْرُورِ مَنُوطٌ بِمِعَاءٍ مِنْ سُرَّتِهِ إِلَى سُرَّةِ أُمِّهِ فَبِتِلْكَ السُّرَّةِ يَغْتَذِي مِنْ طَعَامِ أُمِّهِ وَ شَرَابِهَا إِلَى الْوَقْتِ الْمُقَدَّرِ لِوِلَادَتِهِ

He is like the sphincter connected with an intestine from his navel to the navel of his mother. It is by that intestine he is fed from the food of his mother and her drink up to the time determined for his birth.

فَيَبْعَثُ اللَّهُ تَعَالَى مَلَكاً فَيَكْتُبُ عَلَى جَبْهَتِهِ شَقِيٌّ أَوْ سَعِيدٌ مُؤْمِنٌ أَوْ كَافِرٌ غَنِيٌّ أَوْ فَقِيرٌ وَ يَكْتُبُ أَجَلَهُ وَ رِزْقَهُ وَ سُقْمَهُ وَ صِحَّتَهُ

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Allah-azwj the Exalted Sends an Angel and he writes upon his forehead, wretched or fortunate, Momin or Kafir, rich or poor, and he writes his term, and his sustenance, and his illness, and his health.

فَإِذَا انْقَطَعَ الرِّزْقُ الْمُقَدَّرُ لَهُ مِنْ سُرَّةِ أُمِّهِ زَجَرَهُ الْمَلَكُ زَجْرَةً فَانْقَلَبَ فَزِعاً مِنَ الزَّجْرَةِ وَ صَارَ رَأْسُهُ قِبَلَ الْمَخْرَجِ فَإِذَا وَقَعَ إِلَى الْأَرْضِ دُفِعَ إِلَى هَوْلٍ عَظِيمٍ وَ عَذَابٍ أَلِيمٍ إِنْ أَصَابَتْهُ رِيحٌ أَوْ مَشَقَّةٌ أَوْ مَسَّتْهُ يَدٌ وَجَدَ لِذَلِكَ مِنَ الْأَلَمِ مَا يَجِدُهُ الْمَسْلُوخُ عِنْدَ جَلْدِهِ

When the sustenance determined for him from the navel of his mother terminates, the Angel rebukes him with a rebuke. So he overturns panicking from the rebuke and his head becomes facing the exit. When he falls to the ground, he falls into mighty terror and painful punishment if a wind were to hit him, or hardship, or a hand touches him, he feels the pain of that what a man stripped of his skin would feel.

يَجُوعُ فَلَا يَقْدِرُ عَلَى اسْتِطْعَامٍ وَ يَعْطَشُ فَلَا يَقْدِرُ عَلَى اسْتِسْقَاءٍ وَ يَتَوَجَّعُ فَلَا يَقْدِرُ عَلَى الِاسْتِغَاثَةِ

He is hungry, but is not able upon feeding, and he is thirsty but is not able upon the quenching, and he is in pain, but is not able upon crying for help.

فَيُوَكِّلُ اللَّهُ تَعَالَى بِهِ الرَّحْمَةَ وَ الشَّفَقَةَ عَلَيْهِ وَ الْمَحَبَّةَ لَهُ أُمَّهُ فَتَقِيهِ الْحَرَّ وَ الْبَرْدَ بِنَفْسِهَا وَ تَكَادُ تَفْدِيهِ بِرُوحِهَا وَ تَصِيرُ مِنَ التَّعَطُّفِ عَلَيْهِ بِحَالٍ لَا تُبَالِي أَنْ تَجُوعَ إِذَا شَبِعَ وَ تَعْطَشَ إِذَا رَوِيَ وَ تَعْرَى إِذَا كُسِيَ

So due to it, Allah-azwj the Exalted Allocates the mercy and the compassion upon him, and the love of his mother for him. She saves him from the heat and the cold by herself, and almost ransoms him with her soul, and she comes to be from the kindness upon him, in such a state she does not care anymore if she is hungry so long as he is satiated, and she is thirsty so long as he is saturated, and she is bare so long as he is clothed.

وَ جَعَلَ اللَّهُ تَعَالَى ذِكْرُهُ رِزْقَهُ فِي ثَدْيَيْ أُمِّهِ فِي إِحْدَاهُمَا طَعَامُهُ وَ فِي الْأُخْرَى شَرَابُهُ حَتَّى إِذَا رَضَعَ آتَاهُ اللَّهُ فِي كُلِّ يَوْمٍ بِمَا قَدَّرَ لَهُ فِيهِ مِنَ الرِّزْقِ وَ إِذَا أَدْرَكَ فَهَمَّهُ الْأَهْلَ وَ الْمَالَ وَ الشَّرَهَ وَ الْحِرْصَ

And Allah-azwj, Exalted is His-azwj Mention, Makes his sustenance to be in the breasts of his mother. In one of them is his food and in the other, his drink, until when he breastfeeds, Allah-azwj Brings him during every day what had been Determined for him during it, of the sustenance, and when he matures, so his worries are the family, and the wealth, and his evil, and the greed.

ثُمَّ هُوَ مَعَ ذَلِكَ بِعَرْضِ الْآفَاتِ وَ الْعَاهَاتِ وَ الْبَلِيَّاتِ مِنْ كُلِّ وَجْهٍ وَ الْمَلَائِكَةُ تَهْدِيهِ وَ تُرْشِدُهُ وَ الشَّيَاطِينُ تُضِلُّهُ وَ تُغْوِيهِ فَهُوَ هَالِكٌ إِلَّا أَنْ يُنَجِّيَهُ اللَّهُ تَعَالَى وَ قَدْ ذَكَرَ اللَّهُ تَعَالَى ذِكْرُهُ نِسْبَةَ الْإِنْسَانِ فِي مُحْكَمِ كِتَابِهِ

Then he, along with that, is exposed to the calamities, and the disabilities, and the afflictions from every direction, and the Angels guide him and put him right, and the Satan-la strays him and deviates him. So, he perishes, except if Allah-azwj the Exalted Saves him, and Allah-azwj, Exalted is His-azwj Mention, has Mentioned the attribution of the human being in the Decisive of His-azwj Book.

The Mighty and Majestic Said:

فَقَالَ عَزَّ وَ جَلَ وَ لَقَدْ خَلَقْنَا الْإِنْسانَ مِنْ سُلالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْناهُ نُطْفَةً فِي قَرارٍ مَكِينٍ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظاماً فَكَسَوْنَا الْعِظامَ لَحْماً ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ ثُمَّ إِنَّكُمْ بَعْدَ ذلِكَ لَمَيِّتُونَ ثُمَّ إِنَّكُمْ يَوْمَ الْقِيامَةِ تُبْعَثُونَ

And We have Created the human being from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13] Then We Created the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14] Then after that you will be dying [23:15] Then on the Day of Judgement, you shall be Resurrected [23:16]'.

قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ فَقُلْتُ يَا رَسُولَ اللَّهِ هَذِهِ حَالُنَا فَكَيْفَ حَالُكَ وَ حَالُ الْأَوْصِيَاءِ بَعْدَكَ فِي الْوِلَادَةِ

Jabir Bin Abdullah Al Ansari said, 'I said, 'O Rasool-Allah-saww! This is our situation, so how is your-saww situation and situation of the successors-asws after you-saww regarding the birth?'

فَسَكَتَ رَسُولُ اللَّهِ ص مَلِيّاً ثُمَّ قَالَ يَا جَابِرُ لَقَدْ سَأَلْتَ عَنْ أَمْرٍ جَسِيمٍ لَا يَحْتَمِلُهُ إِلَّا ذُو حَظٍّ عَظِيمٍ إِنَّ الْأَنْبِيَاءَ وَ الْأَوْصِيَاءَ مَخْلُوقُونَ مِنْ نُورِ عَظَمَةِ اللَّهِ جَلَّ ثَنَاؤُهُ يُودِعُ اللَّهُ أَنْوَارَهُمْ أَصْلَاباً طَيِّبَةً وَ أَرْحَاماً طَاهِرَةً يَحْفَظُهَا بِمَلَائِكَتِهِ وَ يُرَبِّيهَا بِحِكْمَتِهِ وَ يَغْذُوهَا بِعِلْمِهِ

Rasool-Allah-saww was silent for a while, then said: 'O Jabir! You have asked about a serious matter. No one can tolerate it except the ones with a mighty portion. Surely the Prophets-as and the successors-asws are being Created from Noor (Light) of Magnificence of Allah-azwj, Majestic is His-azwj Praise. Allah-azwj Deposits their Noors (Lights) in the goodly loins and clean wombs. His-azwj Angels preserve these and they-asws are nourished by His-azwj Wisdom and fed by His-azwj Knowledge.

فَأَمْرُهُمْ يَجِلُّ عَنْ أَنْ يُوصَفَ وَ أَحْوَالُهُمْ تَدِقُّ عَنْ أَنْ تُعْلَمَ لِأَنَّهُمْ نُجُومُ اللَّهِ فِي أَرْضِهِ وَ أَعْلَامُهُ فِي بَرِيَّتِهِ وَ خُلَفَاؤُهُ عَلَى عِبَادِهِ وَ أُنْوَارُهُ فِي بِلَادِهِ وَ حُجَجُهُ عَلَى خَلْقِهِ

Their-asws affairs is too majestic to be described, and their-asws situations are too difficult for you to know, because they-asws are stars of Allah-azwj in His-azwj earth, and His-azwj flags among His-azwj Created beings, and His-azwj caliphs upon His-azwj servants, and His-azwj Noors (lights) in His-azwj country, and His-azwj Divine Authorities upon His-azwj creatures!

يَا جَابِرُ هَذَا مِنْ مَكْنُونِ الْعِلْمِ وَ مَخْزُونِهِ فَاكْتُمْهُ إِلَّا مِنْ أَهْلِهِ.

O Jabir! This is from the hidden knowledge and its treasure, so conceal it except from its rightful ones''.[353]

37- الْكَافِي، عَنِ الْعِدَّةِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ وَ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ قَالا عَرَضْنَا كِتَابَ الْفَرَائِضِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَلَى أَبِي الْحَسَنِ الرِّضَا ع وَ مِمَّا فِيهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع جَعَلَ دِيَةَ الْجَنِينِ مِائَةَ دِينَارٍ وَ جَعَلَ مَنِيَّ الرَّجُلِ إِلَى أَنْ يَكُونَ جَنِيناً خَمْسَةَ أَجْزَاءٍ

(The book) 'Al Kafi' – From the number, from Ali Bin Ibrahim, from his father, from Ibn Fazzal, and Muhammad Bin Isa, from Yunus, they both said,

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‘We presented the book of obligations from Amir Al-Momineen-asws to Abu Al-Hassan Al-Reza-asws, and from what was in it is that Amir Al-Momineen-asws had made the wergild of a foetus to be one hundred Dinars, and made the semen of the man up to it being a foetus, into five segments.

فَإِذَا كَانَ جَنِيناً قَبْلَ أَنْ تَلِجَهُ الرُّوحُ مِائَةَ دِينَارٍ وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْإِنْسَانَ مِنْ سُلَالَةٍ وَ هِيَ النُّطْفَةُ فَهَذَا جُزْءٌ

When it was a foetus before the soul enters it, one hundred Dinars, and that is because Allah-azwj Mighty and Majestic Created the human being from an extract, and it is the seed. So this is a segment.

ثُمَّ عَلَقَةً فَهُوَ جُزْءَانِ ثُمَّ مُضْغَةً فَهُوَ ثَلَاثَةُ أَجْزَاءٍ ثُمَّ عَظْماً فَهُوَ أَرْبَعَةُ أَجْزَاءٍ ثُمَّ يُكْسَى لَحْماً فَحِينَئِذٍ تَمَّ جَنِيناً فَكَمَلَتْ لَهُ خَمْسَةُ أَجْزَاءٍ مِائَةُ دِينَارٍ

Then a clot, so these are two segments, then a lump, so it is of three segments, then bones, so it is of four segments, then it is clothed with flesh, so on that day, the foetus is complete. So the five segments are completed for it, one hundred Dinars’.

إِلَى قَوْلِهِ فَإِذَا أُنْشِئَ فِيهِ خَلْقٌ آخَرُ وَ هُوَ الرُّوحُ فَهُوَ حِينَئِذٍ نَفْسٌ فِيهِ أَلْفُ دِينَارٍ كَامِلَةً إِنْ كَانَ ذَكَراً وَ إِنْ كَانَ أُنْثَى فَخَمْسُمِائَةِ دِينَارٍ.

Up to his words, ‘So when another creation grows in it, and it is the soul, on that day it is a self (person), regarding it is a thousand Dinars complete if it was a male, and if it was a female, so five hundred Dinars’’.[354]

38- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الرَّجُلِ يَضْرِبُ الْمَرْأَةَ فَتَطْرَحُ النُّطْفَةَ فَقَالَ عَلَيْهِ عِشْرُونَ دِينَاراً

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far-asws about the man hitting the woman, and the seed is dropped. He-asws said: ‘Upon him (is a penalty of) twenty Dinars’.

فَقُلْتُ فَيَضْرِبُهَا فَتَطْرَحُ الْعَلَقَةَ فَقَالَ أَرْبَعُونَ دِينَاراً قُلْتُ فَيَضْرِبُهَا فَتَطْرَحُ الْمُضْغَةَ قَالَ عَلَيْهِ سِتُّونَ دِينَاراً قُلْتُ فَيَضْرِبُهَا فَتَطْرَحُهُ وَ قَدْ صَارَ لَهُ عَظْمٌ فَقَالَ عَلَيْهِ الدِّيَةُ كَامِلَةً بِهَذَا قَضَى أَمِيرُ الْمُؤْمِنِينَ ع

I said, ‘He hits her and the clot drops’. He-asws said: ‘Forty Dinars’. I said, ‘He hits her and the lump drops’. He-asws said: ‘Upon him are sixty Dinars’. I said, ‘He hits her and it drops, and bones have come to be for him?’ He-asws said: ‘Upon him would be the complete wergild. Amir Al-Momineen-asws had judged with this’.

قُلْتُ فَمَا صِفَةُ خِلْقَةِ النُّطْفَةِ الَّتِي تُعْرَفُ بِهَا

I said, ‘So what is the description of the seed which it is known by?’

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فَقَالَ النُّطْفَةُ تَكُونُ بَيْضَاءَ مِثْلَ النُّخَامَةِ الْغَلِيظَةِ فَتَمْكُثُ فِي الرَّحِمِ إِذَا صَارَتْ فِيهِ أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ إِلَى عَلَقَةٍ

He-asws said: 'The seed happens to be white like the thick phlegm. It remains in the womb. When forty days come to be in it, then it comes to be a clot'.

قُلْتُ فَمَا صِفَةُ خِلْقَةِ الْعَلَقَةِ الَّتِي تُعْرَفُ بِهَا

I said, 'So what is the description of the creation of the cloth which it is known by?'

فَقَالَ هِيَ عَلَقَةٌ كَعَلَقَةِ الدَّمِ الْمِحْجَمَةِ الْجَامِدَةِ تَمْكُثُ فِي الرَّحِمِ بَعْدَ تَحْوِيلِهَا عَنِ النُّطْفَةِ أَرْبَعِينَ يَوْماً ثُمَّ تَصِيرُ مُضْغَةً

He-asws said: 'It is a clot like a clot of congealed blood, the solidified. It remains in the womb after its transformation from the seed, for forty days. Then it becomes a lump'.

قُلْتُ فَمَا صِفَةُ الْمُضْغَةِ وَ خِلْقَتِهَا الَّتِي تُعْرَفُ بِهَا

I said, 'So what is the description of the lump and its creation which it is known by?'

قَالَ هِيَ مُضْغَةٌ لَحْمٌ حَمْرَاءُ فِيهَا عُرُوقٌ خُضْرٌ مُتَشَبِّكَةٌ ثُمَّ تَصِيرُ إِلَى عَظْمٍ

He-asws said: 'It is a lump of red flesh wherein are green veins inter-twined. Then bones come to it'.

قُلْتُ فَمَا صِفَةُ خِلْقَتِهِ إِذَا كَانَ عَظْماً

I said, 'So what is the description of its creation, when bones happen to be?'

فَقَالَ إِذَا كَانَ عَظْماً شُقَّ لَهُ السَّمْعُ وَ الْبَصَرُ وَ رُتِّبَتْ جَوَارِحُهُ فَإِذَا كَانَ كَذَلِكَ فَإِنَّ فِيهِ الدِّيَةَ كَامِلَةً.

He-asws said: 'When it were bones, the hearing and the sight are split for him, and the arrangement of his limbs. When he would be like that, then regarding him is the complete wergild''.[355]

39- وَ مِنْهُ، عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يُونُسَ الشَّيْبَانِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فَإِنْ خَرَجَ فِي النُّطْفَةِ قَطْرَةُ دَمٍ قَالَ الْقَطْرَةُ عُشْرُ النُّطْفَةِ فِيهَا اثْنَانِ وَ عِشْرُونَ دِينَاراً

And from him, from Salih Bin Uqba, from Yunus Al Shaybani who said,

'I said to Abu Abdullah-asws, may the greetings be upon him-asws, 'If a drop of blood were to emerge in the seed?' He-asws said: 'The drop is a tenth of the seed. Regarding it are twenty-two Dinars (wergild)'.

قُلْتُ فَإِنْ قَطَرَتْ قَطْرَتَيْنِ قَالَ أَرْبَعَةٌ وَ عِشْرُونَ دِينَاراً

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I said, ‘If the drops are two drops?’ He-asws said: ‘Twenty-four Dinars’.

قَالَ قُلْتُ فَإِنْ قَطَرَتْ بِثَلَاثٍ قَالَ فَسِتٌّ وَ عِشْرُونَ دِينَاراً

He (the narrator) said, ‘I said, ‘If the drops are three drops?’ He-asws said: ‘Twenty-six Dinars’.

قُلْتُ فَأَرْبَعٌ قَالَ فَثَمَانِيَةٌ وَ عِشْرُونَ دِينَاراً وَ فِي خَمْسٍ ثَلَاثُونَ وَ مَا زَادَ عَلَى النِّصْفِ فَعَلَى حِسَابِ ذَلِكَ حَتَّى تَصِيرَ عَلَقَةً فَإِذَا صَارَتْ عَلَقَةً فَفِيهَا أَرْبَعُونَ دِينَاراً

I said, ‘So, four?’ He-asws said: ‘Twenty-eight Dinars, and regarding five, thirty (Dinars), and whatever increases upon the half, is based upon that calculation until it becomes a clot. When it becomes a clot, then regarding it would be forty Dinars’.

فَقَالَ لَهُ أَبُو شِبْلٍ وَ أَخْبَرَنَا أَبُو شِبْلٍ قَالَ حَضَرْتُ يُونُسَ وَ أَبُو عَبْدِ اللَّهِ ع يُخْبِرُهُ بِالدِّيَاتِ

Abu Shibl said to him, and Abu Shibl informed us. He said, ‘Yunus presented, and Abu Abdullah-asws was informing with the wergilds’.

قَالَ قُلْتُ فَإِنَّ النُّطْفَةَ خَرَجَتْ مُتَخَضْخِضَةً بِالدَّمِ

He (the narrator) said, ‘I said, ‘The seed emerges diffused with the blood?’

قَالَ فَقَالَ لِي فَقَدْ عَلِقَتْ إِنْ كَانَ دَماً صَافِياً فَفِيهَا أَرْبَعُونَ دِينَاراً وَ إِنْ كَانَ دَماً أَسْوَدَ فَلَا شَيْءَ عَلَيْهِ إِلَّا التَّعْزِيرَ لِأَنَّهُ مَا كَانَ مِنْ دَمٍ صَافٍ فَذَلِكَ لِلْوَلَدِ وَ مَا كَانَ مِنْ دَمٍ أَسْوَدَ فَذَلِكَ مِنَ الْجَوْفِ

He (the narrator) said, ‘He-asws said to me: ‘It has become a clot if the blood was clear, then regarding it would be forty Dinars, and if the blood was black, then there is nothing upon it except the reprimand, because whatever would be from the clear blood, it would be of the child, and whatever would be of the black blood, that is from the inside’.

قَالَ أَبُو شِبْلٍ فَإِنَّ الْعَلَقَةَ صَارَ فِيهَا شِبْهَ الْعِرْقِ مِنْ لَحْمٍ قَالَ اثْنَانِ وَ أَرْبَعُونَ الْعُشْرُ

Abu Shibl said, ‘If the clot becomes wherein is a resemblance of the veil from flesh?’ He-asws said: ‘Forty-two, the tenth’.

قَالَ قُلْتُ فَإِنَّ عُشْرَ الْأَرْبَعِينَ أَرْبَعَةٌ قَالَ لَا إِنَّمَا هُوَ عُشْرُ الْمُضْغَةِ لِأَنَّهُ إِنَّمَا ذَهَبَ عُشْرُهَا فَكُلَّمَا زَادَتْ زِيدَ حَتَّى تَبْلُغَ السِّتِّينَ

He (the narrator) said, ‘I said, ‘But the tenth of the forty is four!’ He-asws said: ‘No. But rather it is a tenth of the lump, because rather it’s tenth is gone. So, every time it increases, it (wergild) would increase until it reaches sixty (Dinars)’.

قَالَ قُلْتُ فَإِنْ رَأَيْتُ فِي الْمُضْغَةِ شِبْهَ الْعُقْدَةِ عَظْماً يَابِساً

He (the narrator) said, ‘I said, ‘I saw in the lump a resemblance of the node, a dry bone’.

قَالَ فَذَلِكَ عَظْمٌ كَذَلِكَ أَوَّلُ مَا يَبْتَدِئُ الْعَظْمُ فَيَبْتَدِئُ بِخَمْسَةِ أَشْهُرٍ فَفِيهِ أَرْبَعَةُ دَنَانِيرَ فَإِنْ زَادَ فَزَادَ أَرْبَعَةً أَرْبَعَةً حَتَّى تَتِمَّ الثَّمَانِينَ

He-asws said: 'So that is a bone. Like that at first is what the bone begins. It begins with five months. Regarding it are forty Dinars. If it increases, it (wergild) would increases, four by four until the eight are completed'.

قَالَ قُلْتُ وَ كَذَلِكَ إِذَا كُسِيَ الْعَظْمُ لَحْماً قَالَ كَذَلِكَ

He (the narrator) said, 'I said, 'And like that, when the bones are clothed in flesh?' He-asws said: 'Like that'.

قُلْتُ فَإِذَا وَكَزَهَا فَسَقَطَ الصَّبِيُّ فَلَا يُدْرَى أَ حَيّاً كَانَ أَمْ لَا

I said, 'So when she is poked and the child miscarried, and it is not known whether it was alive or not?'

قَالَ هَيْهَاتَ يَا بَا شِبْلٍ إِذَا مَضَتِ الْخَمْسَةُ أَشْهُرٍ فَقَدْ صَارَتْ فِيهِ الْحَيَاةُ وَ قَدِ اسْتَوْجَبَ الدِّيَةُ.

He-asws said: 'Far be it, O Abu Shibl! When five months have passed, so the life has come to be in it, and the (full) wergild is obligated!''[356]

40- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدٍ الْمُسَيَّبِ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع عَنْ رَجُلٍ ضَرَبَ امْرَأَتَهُ حَامِلًا بِرِجْلِهِ فَطَرَحَتْ مَا فِي بَطْنِهَا مَيِّتاً فَقَالَ إِنْ كَانَ نُطْفَةً فَإِنَّ عَلَيْهِ عِشْرِينَ دِينَاراً

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Al Musayyab who said,

'I asked Ali Bin Al Husayn-asws about a man hitting his pregnant wife with his leg, so it drops (miscarries) whatever was in her belly, dead. He-asws said: 'If it was a seed, upon him would be twenty Dinars'.

قُلْتُ فَمَا حَدُّ النُّطْفَةِ فَقَالَ هِيَ الَّتِي إِذَا وَقَعَتْ فِي الرَّحِمِ فَاسْتَقَرَّتْ فِيهِ أَرْبَعِينَ يَوْماً

I said, 'So what is the limit of the seed?' He-asws said: 'It is which, when it falls into the womb, it settles in it for forty days'.

قَالَ وَ إِنْ طَرَحَتْهُ وَ هُوَ عَلَقَةٌ فَإِنَّ عَلَيْهِ أَرْبَعِينَ دِينَاراً

He-asws said, 'And if it drops, and it is a clot, then upon him would be forty Dinars'.

قُلْتُ فَمَا حَدُّ الْعَلَقَةِ فَقَالَ هِيَ الَّتِي إِذَا وَقَعَتْ فِي الرَّحِمِ فَاسْتَقَرَّتْ فِيهِ ثَمَانِينَ يَوْماً

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I said, ‘So what is the limit of the clot?’ He-asws said: ‘It is which, when it falls into the womb, it settles in it for eighty days’.

قَالَ وَ إِنْ طَرَحَتْهُ وَ هُوَ مُضْغَةٌ فَإِنَّ عَلَيْهِ سِتِّينَ دِينَاراً

He-asws said: ‘And if it drops and it is a lump, then upon him would be sixty Dinars’.

قُلْتُ فَمَا حَدُّ الْمُضْغَةِ فَقَالَ هِيَ الَّتِي إِذَا وَقَعَتْ فِي الرَّحِمِ فَاسْتَقَرَّتْ فِيهِ مِائَةً وَ عِشْرِينَ يَوْماً

I said, ‘So what is the limit of the lump?’ He-asws said: ‘It is which, when it falls into the womb, it settles in it for one hundred and twenty days’.

قَالَ وَ إِنْ طَرَحَتْهُ وَ هُوَ نَسَمَةٌ مُخَلَّقَةٌ لَهُ عَظْمٌ وَ لَحْمٌ مُرَتَّبُ الْجَوَارِحِ قَدْ نُفِخَ فِيهِ رُوحُ الْعَقْلِ فَإِنَّ عَلَيْهِ دِيَةً كَامِلَةً

He-asws said, ‘And if it drops and it is a person, bones and flesh have been Created for it, arrangement of the limbs, the soul has been blown into it, the soul of the intellect, then upon him is the complete wergild’.

قُلْتُ لَهُ أَ رَأَيْتَ تَحَوُّلَهُ فِي بَطْنِهَا إِلَى حَالٍ أَ بِرُوحٍ كَانَ ذَلِكَ أَوْ بِغَيْرِ رُوحٍ

I said to him-asws, ‘What is your-asws view of its transformation in her belly to a state, would that be with a soul or without a soul?’

قَالَ بِرُوحٍ غَيْرِ الْحَيَاةِ الْقَدِيمِ الْمَنْقُولِ فِي أَصْلَابِ الرِّجَالِ وَ أَرْحَامِ النِّسَاءِ وَ لَوْ لَا أَنَّهُ كَانَ فِيهِ رُوحٌ غَيْرُ الْحَيَاةِ مَا تَحَوَّلَ مِنْ حَالٍ إِلَى حَالٍ فِي الرَّحِمِ وَ مَا كَانَ إِذَنْ عَلَى مَنْ يَقْتُلُهُ دِيَةٌ وَ هُوَ فِي تِلْكَ الْحَالِ.

He-asws said: ‘With a soul other than the ancient life transferred in the loins of the men and wombs of the women, and had it not been that there was a soul in him besides the life, it would not transform from a state to a state in the womb, and then there would not have been any wergild upon the one who kills him while he is upon that state’’.[357]

41- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَصْرٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّا رُوِّينَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ شَرِبَ الْخَمْرَ لَمْ يُحْتَسَبْ صَلَاتُهُ أَرْبَعِينَ يَوْماً

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Nasr, from Al Husayn Bin Khalid who said,

‘I said to Abu Al-Hassan-asws, ‘We are reporting from the Prophet-saww having said: ‘One who drinks the wine his Salats will not be counted for forty days’.

قَالَ فَقَالَ صَدَقُوا قُلْتُ وَ كَيْفَ لَا يُحْتَسَبُ صَلَاتُهُ أَرْبَعِينَ صَبَاحاً لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

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He (the narrator) said, 'He-asws said: 'They are speaking the truth'. I said, 'And how come his Salat would not be counted for forty days, neither less than that nor more?'

فَقَالَ إِنَّ اللَّهَ جَلَّ وَ عَزَّ قَدَّرَ خَلْقَ الْإِنْسَانِ فَصَيَّرَهُ نُطْفَةً أَرْبَعِينَ يَوْماً ثُمَّ نَقَلَهَا فَصَيَّرَهَا عَلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ نَقَلَهَا فَصَيَّرَهَا مُضْغَةً أَرْبَعِينَ يَوْماً فَهُوَ إِذَا شَرِبَ الْخَمْرَ بَقِيَ فِي مُشَاشَتِهِ أَرْبَعِينَ يَوْماً عَلَى قَدْرِ انْتِقَالِ خِلْقَتِهِ

He-asws said: 'Allah-azwj Majestic and Mighty Determined creation of the human being, so Caused him to be a seed for forty days, then Transformed it, so he came a clot for forty days, then Transformed it, so he became a lump for forty days. So when he drinks the wine, it remains in his marrow for forty days based upon a measurement of the transformation of his creation'.

ثُمَّ قَالَ ع كَذَلِكَ جَمِيعُ غِذَاءٍ أَكَلَهُ وَ شَرِبَهُ يَبْقَى فِي مُشَاشَتِهِ أَرْبَعِينَ يَوْماً.

Then he-asws said: 'Like that are entirety of the feed he eats and drinks. They remain in his marrow for forty days''.[358]

42- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عِيسَى رَفَعَهُ فِي مَا نَاجَى اللَّهُ بِهِ مُوسَى ع قَالَ يَا مُوسَى أَنَا السَّيِّدُ الْكَبِيرُ إِنِّي خَلَقْتُكَ مِنْ نُطْفَةٍ مِنْ ماءٍ مَهِينٍ مِنْ طِينَةٍ أَخْرَجْتُهَا مِنْ أَرْضٍ مُمْشُوجَةٍ فَكَانَتْ بَشَراً فَأَنَا صَانِعُهَا خَلْقاً الْخَبَرَ.

And from him, from Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Isa, raising it,

'Among what Allah-azwj Whispered with to Musa-as, He-azwj Said: "O Musa-as! I-azwj am the Great Master! I-azwj Created you-as from a seed ***from despicable water [32:8]***, from a clay I-azwj had Extracted from rough soil. So you became a mortal, and I-azwj Made it into a created being!" – the Hadeeth''.[359]

43- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الْمَيِّتِ يَبْلَى جَسَدُهُ

And from him, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

'From Abu Abdullah-asws, he (the narrator) said, 'He-asws was asked about the deceased, 'Would his body deteriorate?'

قَالَ نَعَمْ حَتَّى لَا يَبْقَى لَحْمٌ وَ لَا عَظْمٌ إِلَّا طِينَتُهُ الَّتِي خُلِقَ مِنْهَا فَإِنَّهَا لَا تَبْلَى تَبْقَى فِي الْقَبْرِ مُسْتَدِيرَةً حَتَّى يَخْلُقَ اللَّهُ مِنْهَا كَمَا خَلَقَ أَوَّلَ مَرَّةٍ.

He-asws said: 'Yes, until there neither remains any flesh, nor bones, except his clay which he had been Created from, for it will not deteriorate. It shall remain in the grace, rotating, until Allah-azwj Creates from it just as He-azwj had Created the first time''.[360]

[358] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 41
[359] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 42
[360] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 43

44- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمٍ الْحُلْوَانِيِّ عَنْ أَبِي إِسْمَاعِيلَ الصَّيْقَلِ الرَّازِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ فِي الْجَنَّةِ لَثَمَرَةً تُسَمَّى الْمُزْنَ فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ مُؤْمِناً أَقْطَرَ مِنْهَا قَطْرَةً فَلَا تُصِيبُ بَقْلَةً وَ لَا ثَمَرَةً أَكَلَ مِنْهَا مُؤْمِنٌ أَوْ كَافِرٌ إِلَّا أَخْرَجَ اللَّهُ مِنْ صُلْبِهِ مُؤْمِناً.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibrahim Bin Muslim Al Hulwany, from Abu Ismail Al Sayqal Al Razy,

'From Abu Abdullah-asws having said: 'In the Paradise there is a fruit named as Al Muzn. Whenever Allah-azwj Wants to Create a Momin, a drop drips from it. It neither hits a vegetable nor a fruit, a Momin or a Kafir eats from it, except Allah-azwj Extracts a Momin from his loins''.[361]

45- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مَخْلَدٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ الْقَزْوِينِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ ع فَقُلْتُ لِأَيِّ عِلَّةٍ يُولَدُ الْإِنْسَانُ هَاهُنَا وَ يَمُوتُ فِي مَوْضِعٍ آخَرَ

(The book) 'Al Illal' – From Ali Bin Hatim, from Al Qasim Bin Muhammad, from Ibrahim Bin Makhlad, from Ahmad Bin Ibrahim, from Muhammad Bin Bashir, from Muhammad Bin Sinan, from Abu Abdullah Al Qazwiny who said,

'I asked Abu Ja'far Muhammad Bin Ali-asws. I said, 'For which reason is the human being born over here and dies in another place?'

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ خَلْقَهُ خَلَقَهُمْ مِنْ أَدِيمِ الْأَرْضِ فَيَرْجِعُ كُلُّ إِنْسَانٍ إِلَى تُرْبَتِهِ.

He-asws said: 'Allah-azwj Blessed and Exalted, when He-azwj Created His-azwj creatures, Created them from the surface of the earth, so every human being will return to his soil''.[362]

46- تَفْسِيرُ الْإِمَامِ، قَالَ ع فِي سِيَاقِ قِصَّةِ ذَبْحِ الْبَقَرَةِ ثُمَّ ذَبَحُوهَا وَ أَخَذُوا قِطْعَةً وَ هِيَ عَجْبُ الذَّنَبِ الَّذِي مِنْهُ خَلَقَ ابْنَ آدَمَ وَ عَلَيْهِ يُرَكَّبُ إِذَا أَرَادَ خَلْقاً جَدِيداً فَضَرَبُوهُ بِهَا الْقِصَّةَ.

Tafseer Al-Imam-asws (Hassan Al-Askari-asws) – He-asws said in continuation of the story of the slaughter of the cow: 'Then they slaughtered it and took a piece, and it is a part of the tail which the son of Adam-as is Created, and upon it he would be composed when a new creation is wanted. So they struck with it' – the story''.[363]

47- الْبَصَائِرُ، عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ صَالِحِ بْنِ سَهْلٍ الْهَمَدَانِيِّ وَ غَيْرِهِ عَنْ يُونُسَ بْنِ ظَبْيَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَادَ اللَّهُ أَنْ يَقْبِضَ رُوحَ إِمَامٍ وَ يَخْلُقَ مِنْ بَعْدِهِ إِمَاماً أَنْزَلَ قَطْرَةً مِنْ مَاءٍ تَحْتَ الْعَرْشِ إِلَى الْأَرْضِ فَيُلْقِيهَا عَلَى ثَمَرَةٍ أَوْ بَقْلَةٍ فَيَأْكُلُ تِلْكَ الثَّمَرَةَ أَوْ تِلْكَ الْبَقْلَةَ الْإِمَامُ الَّذِي يَخْلُقُ اللَّهُ مِنْهُ نُطْفَةَ الْإِمَامِ الَّذِي يَقُومُ مِنْ بَعْدِهِ

(The book) 'Al Basaair' From Al-Hassan Bin Mahboub, from Salih Bin Sahl Al Hamdany and someone else, from Yunus Bin Zabyan,

'From Abu Abdullah-asws having said: 'When Allah-azwj Wants to capture (the soul of) an Imam-asws and Created an Imam-asws to be from after him-asws, Sends down a drop of water beneath

[361] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 44
[362] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 45
[363] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 46

the Throne, to the earth, and it falls either upon a fruit or upon a vegetable. So, he-asws eats that fruit, or that vegetable, the Imam-asws from whom Allah-azwj would be Creating the seed of the Imam-asws who would be standing from after him-asws'.

قَالَ فَيَخْلُقُ اللَّهُ مِنْ تِلْكَ الْقَطْرَةِ نُطْفَةً فِي الصُّلْبِ ثُمَّ يَصِيرُ إِلَى الرَّحِمِ فَيَمْكُثُ فِيهَا أَرْبَعِينَ لَيْلَةً فَإِذَا مَضَى لَهُ أَرْبَعُونَ لَيْلَةً سَمِعَ الصَّوْتَ فَإِذَا مَضَى لَهُ أَرْبَعَةُ أَشْهُرٍ كَتَبَ عَلَى عَضُدِهِ الْأَيْمَنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلًا لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

He-asws said: 'So, Allah-azwj Creates a seed from that drop in the Sulb, then it comes to be in the womb, and it stays in it for forty nights. When forty nights pass by for him-asws, he-asws hears the voice. When forty days pass by for him-as, it is inscribed upon the right upper arm: ***And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]***.

فَإِذَا خَرَجَ إِلَى الْأَرْضِ أُوتِيَ الْحِكْمَةَ وَ زُيِّنَ بِالْعِلْمِ وَ الْوَقَارِ وَ أُلْبِسَ الْهَيْبَةَ وَ جُعِلَ لَهُ مِصْبَاحٌ مِنْ نُورٍ يَعْرِفُ بِهِ الضَّمِيرَ وَ يَرَى بِهِ أَعْمَالَ الْعِبَادِ.

When he-asws comes out to the earth, he-asws is Given the wisdom and adorned with the knowledge and the dignity, and is clothed the prestige, and a lantern of light is made to be for him-asws he-asws recognises by it the consciences and sees by it the deeds of the servants''.[364]

48- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ عَنْ أَبِي جَعْفَرٍ الثَّانِي ع فِي حَدِيثٍ طَوِيلٍ ذَكَرَ فِيهِ إِتْيَانَ الْخَضِرِ أَمِيرَ الْمُؤْمِنِينَ ع وَ سُؤَالَهُ عَنْ مَسَائِلَ وَ أَمْرَهُ ع الْحَسَنَ بِجَوَابِهِ

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Al Barqy, from Abu Hashim Al Ja'far,

'From Abu Ja'far-asws the 2nd in a lengthy Hadeeth mentioning in it the coming of Al Khizr-as to Amir Al-Momineen-asws and asking him-asws about issues, and his-asws instructing Al-Hassan-asws to answer him-as.

فَقَالَ الْحَسَنُ ع فِي سِيَاقِ الْأَجْوِبَةِ وَ أَمَّا مَا ذَكَرْتَ مِنْ أَمْرِ الرَّجُلِ يُشْبِهُ أَعْمَامَهُ وَ أَخْوَالَهُ فَإِنَّ الرَّجُلَ إِذَا أَتَى أَهْلَهُ بِقَلْبٍ سَاكِنٍ وَ عُرُوقٍ هَادِئَةٍ وَ بَدَنٍ غَيْرِ مُضْطَرِبٍ اسْتَكَنَّتْ تِلْكَ النُّطْفَةُ فِي تِلْكَ الرَّحِمِ فَخَرَجَ الْوَلَدُ يُشْبِهُ أَبَاهُ وَ أُمَّهُ

Al-Hassan-asws said in continuation of the answers: 'And as for what you-as mentioned from the matter of the man resembling his paternal uncles and his maternal uncles, so the man, when he goes to his wife with a tranquil heart and calm veins, and a body not desperate, that seed would settle in that womb, and the child would emerge resembling his father and his mother.

وَ إِنْ أَتَاهَا بِقَلْبٍ غَيْرِ سَاكِنٍ وَ عُرُوقٍ غَيْرِ هَادِئَةٍ وَ بَدَنٍ مُضْطَرِبٍ اضْطَرَبَتْ تِلْكَ النُّطْفَةُ فِي جَوْفِ تِلْكَ الرَّحِمِ فَوَقَعَتْ عَلَى عِرْقٍ مِنَ الْعُرُوقِ فَإِنْ وَقَعَتْ عَلَى عِرْقٍ مِنْ عُرُوقِ الْأَعْمَامِ أَشْبَهَ الْوَلَدُ أَعْمَامَهُ وَ إِنْ وَقَعَتْ عَلَى عِرْقٍ مِنْ عُرُوقِ الْأَخْوَالِ أَشْبَهَ أَخْوَالَهُ إِلَى آخِرِ مَا سَيَأْتِي مِنَ الْخَبَرِ الطَّوِيلِ.

And if he goes to her with a heart not tranquil, and veins not calmed, and a desperate body, that seed would keep stirring in the inside of that womb, and it would fall upon a vein from the veins. If it falls upon a vein from the veins of the paternal uncles, the child would resemble its paternal uncles, and if it falls upon a vein from the veins of the maternal uncles, it would

[364] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 47

resemble its maternal uncles' – up to the end of what I shall coming with from the long Hadeeth''.[365]

49- تَفْسِيرُ الْإِمَامِ، قَالَ ع فِي قَوْلِهِ تَعَالَى يا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نُطْفَةٍ مِنْ ماءٍ مَهِينٍ فَجَعَلَهُ فِي قَرارٍ مَكِينٍ إِلى قَدَرٍ مَعْلُومٍ فَقَدَّرَهُ فَنِعْمَ الْقَادِرُ رَبُّ الْعَالَمِينَ

Tafseer Imam (Hassan Al-Askari-asws) – He-asws said: 'Then Allah-azwj Mighty and Majestic Said: ***Who Created you*** – worship the One-azwj Who Created you – from a drop of despised water, and Made it to be in a settled place, to a determined period of time. So He-azwj Determines it, and the best of the Determiners is Allah-azwj, Lord-azwj of the worlds.

قَالَ رَسُولُ اللَّهِ ص إِنَّ النُّطْفَةَ تَثْبُتُ فِي الرَّحِمِ أَرْبَعِينَ يَوْماً نُطْفَةً ثُمَّ يَصِيرُ عَلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ مُضْغَةً أَرْبَعِينَ يَوْماً ثُمَّ يُجْعَلُ بَعْدَهُ عَظْماً ثُمَّ يُكْسَى لَحْماً ثُمَّ يُلْبِسُ اللَّهُ بَعْدَهُ جِلْداً ثُمَّ يَنْبُتُ عَلَيْهِ شَعْراً

Rasool-Allah-saww said: 'The drop is affirmed in a settled place – the womb, for forty days as a drop, then becomes a cloth for forty days, then a lump for forty days, then bones are made after it, then it is clothed in flesh, then Allah-azwj Clothes it by skin above it, then the hairs grow upon it.

ثُمَّ يَبْعَثُ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْأَرْحَامِ فَيُقَالُ لَهُ اكْتُبْ أَجَلَهُ وَ عَمَلَهُ وَ رِزْقَهُ وَ شَقِيّاً يَكُونُ أَوْ سَعِيداً فَيَقُولُ الْمَلَكُ يَا رَبِّ أَنَّى لِي بِعِلْمِ ذَلِكَ فَيُقَالُ لَهُ اسْتَمْلِ ذَلِكَ مِنْ قُرَّاءِ اللَّوْحِ الْمَحْفُوظِ فَيَسْتَمْلِيهِ مِنْهُمْ.

Then Allah-azwj Mighty and Majestic Sends to him the Angel of the wombs, and it is said to him: 'Write his term, and his deeds, and his sustenance, and whether he would become wretched or fortunate'. So the Angel is saying: 'O Lord-azwj! Is there for me to know that (from anywhere)?' So it is said to him: 'Utilise that from the readers of the Guarded Tablet'. So he utilizes it from them-asws''.[366]

50- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَبِي مُحَمَّدٍ الْمَدَائِنِيِّ عَنْ عَائِذِ بْنِ حَبِيبٍ بَيَّاعِ الْهَرَوِيِّ عَنْ عِيسَى بْنِ زَيْدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: يَثْغَرُ الْغُلَامُ لِسَبْعِ سِنِينَ وَ يُؤْمَرُ بِالصَّلَاةِ لِتِسْعٍ وَ يُفَرَّقُ بَيْنَهُمْ فِي الْمَضَاجِعِ لِعَشْرٍ وَ يَحْتَلِمُ لِأَرْبَعَ عَشْرَةَ وَ يَنْتَهِي طُولُهُ إِلَى اثْنَتَيْنِ وَ عِشْرِينَ سَنَةً وَ يَنْتَهِي عَقْلُهُ إِلَى ثَمَانٍ وَ عِشْرِينَ سَنَةً إِلَّا التَّجَارِبَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Muhammad Al Madainy, from A'iz Bin Habeeb Baya Al Harwy, from Isa Bin Zayd, raising it to,

'Abu Abdullah-asws having said: 'The boy loses (milk) teeth at seven years, and instruct him with the Salat at nine, and separate between them in the lying places at ten, and he will bed-wet at fourteen, and his tallness will end at twenty-two years, and his intellect will end (peak) at twenty-eight years, except the experience''.[367]

[365] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 48
[366] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 49
[367] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 50

51- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ عُمَرَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ الصَّرِيرِ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَشِبُّ الصَّبِيُّ كُلَّ سَنَةٍ أَرْبَعَ أَصَابِعَ بِأَصَابِعِ نَفْسِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Musa Bin Umar, from Ali Bin Al Husayn, from Al-Hassan Al Zareer, from Hammad bin Isa,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws said: 'The child grows every years by four fingers, by (a measurement of) his own fingers''.[368]

52- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: الْغُلَامُ لَا يُلْقِحُ بِتَفَلُّكِ ثدياه [ثَدْيَيْهِ] وَ بِسَطْحِ رِيحِ إِبْطَيْهِ.

And from him, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah-asws, from his-asws father-asws having said: 'The boy cannot impregnate until his breasts rise and the smell of his armpits have odour''.[369]

53- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ خَلِيلِ بْنِ عَمْرٍو الْيَشْكُرِيِّ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِذَا كَانَ الْغُلَامُ مُلْتَاثَ الْأُدْرَةِ صَغِيرَ الذَّكَرِ سَاكِنَ النَّظَرِ فَهُوَ مِمَّنْ يُرْجَى خَيْرُهُ وَ يُؤْمَنُ شَرُّهُ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, altogether from Ibn Mahboub, from Khaleel Bin Amro Al Yashkury, from Jameel Bin Darraj,

'From Abu Abdullah-asws having said: 'Amir Al-Momineen-asws was saying: 'When the boy was of a cloudy testicular fluid, small of the penis, relaxed eyes, so he is from whom goodness is hoped for, and safety from his evil'.

قَالَ وَ إِذَا كَانَ الْغُلَامُ شَدِيدَ الْأُدْرَةِ كَبِيرَ الذَّكَرِ حَادَّ النَّظَرِ فَهُوَ مِمَّنْ لَا يُرْجَى خَيْرُهُ وَ لَا يُؤْمَنُ شَرُّهُ.

And when the boy was from hard testicular fluid, large of the penis, harsh looks, so he is from whom there is no hope of his goodness, and security from his evil''.[370]

54- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ بُنْدَارَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْهَمْدَانِيِّ عَنْ أَبِي سَعِيدٍ الشَّامِيِّ عَنْ صَالِحِ بْنِ عُقْبَةَ قَالَ سَمِعْتُ الْعَبْدَ الصَّالِحَ يَقُولُ تُسْتَحَبُّ عَرَامَةُ الْغُلَامِ فِي صِغَرِهِ لِيَكُونَ حَلِيماً فِي كِبَرِهِ ثُمَّ قَالَ مَا يَنْبَغِي إِلَّا أَنْ يَكُونَ هَكَذَا

(The book) 'Al Kafi' – From Ali Bin Muhammad Bin Bundar, from his father, from Muhammad Bin Ali Al Hamdany, from Abu Saeed Al Shamy, from Salih Bin Uqba who said,

'I heard Al Abd Al Salih (7th Imam-asws) saying: ''It is recommended to (involve) the child in hard-work during his young age in order for him to become forbearing in his old age'. Then he-asws said: 'It is not befitting except if it happens like this'.

[368] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 51
[369] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 52
[370] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 53

وَ رُوِيَ أَنَّ أَكْيَسَ الصِّبْيَانِ أَشَدُّهُمْ بُغْضاً لِلْكِتَابِ.

And it is reported that the cleverest of the children are their severest of hatred for the books (studying)''.[371]

55- الدُّرُّ الْمَنْثُورُ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرْظِيِّ قَالَ: قَرَأْتُ فِي التَّوْرَاةِ أَوْ قَالَ فِي صُحُفِ إِبْرَاهِيمَ فَوَجَدْتُ فِيهَا يَقُولُ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ مَا أَنْصَفْتَنِي خَلَقْتُكَ وَ لَمْ تَكُ شَيْئاً وَ جَعَلْتُكَ بَشَراً سَوِيّاً خَلَقْتُكَ مِنْ سُلالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْتُكَ نُطْفَةً فِي قَرارٍ مَكِينٍ ثُمَّ خَلَقْتُ النُّطْفَةَ عَلَقَةً فَخَلَقْتُ الْعَلَقَةَ مُضْغَةً فَخَلَقْتُ الْمُضْغَةَ عِظاماً فَكَسَوْتُ الْعِظامَ لَحْماً ثُمَّ أَنْشَأْتُكَ خَلْقاً آخَرَ

(The non-Shia book) 'Al Durr Al Mansour – From Muhammad Bin Ka'ab Al Qurtuby who said,

'I read in the Torah', or he said, 'In the Parchments of Ibrahim[-as], and I found in it Allah[-azwj] the Exalted Saying: "O son of Adam[-as]! You are not fair to Me[-azwj]! I[-azwj] Created you and you were nothing and Made you a complete mortal. I[-azwj] Created you, ***from an extract of clay [23:12]***, then Made you ***Then We Made him a seed in a firm resting place [23:13]***, then Created ***the seed to be a clot, then We Created the clot to be a lump of flesh, then We Created the lump as bones, then We Clothed the bones with flesh, then We Grew it as another creation. [23:14]***.

يَا ابْنَ آدَمَ هَلْ يَقْدِرُ عَلَى ذَلِكَ غَيْرِي ثُمَّ خَفَّفْتُ ثِقْلَكَ عَلَى أُمِّكَ حَتَّى لَا تَتَبَرَّمَ بِكَ وَ لَا تَتَأَذَّى ثُمَّ أَوْحَيْتُ إِلَى الْأَمْعَاءِ أَنِ اتَّسِعِي وَ إِلَى الْجَوَارِحِ أَنْ تَفَرَّقِي فَاتَّسَعَتِ الْأَمْعَاءُ مِنْ بَعْدِ ضِيقِهَا وَ تَفَرَّقَتِ الْجَوَارِحُ مِنْ بَعْدِ تَشْبِيكِهَا

O son of Adam[-as]! Is anyone able upon that apart from Me[-azwj]? Then I[-azwj] Lightened your burden upon your mother until she was neither sick with you nor harmed. Then I[-azwj] Revealed to the intestines to expand, and to the limbs to separate. So the intestines expanded from after their narrowness, and the limbs separated from after their being joined.

ثُمَّ أَوْحَيْتُ إِلَى الْمَلَكِ الْمُوَكَّلِ بِالْأَرْحَامِ أَنْ يُخْرِجَكَ مِنْ بَطْنِ أُمِّكَ فَاسْتَخْلَصَكَ عَلَى رِيشَةٍ مِنْ جَنَاحِهِ فَاطَّلَعْتُ عَلَيْكَ فَإِذَا أَنْتَ خَلْقٌ ضَعِيفٌ لَيْسَ لَكَ سِنٌّ يَقْطَعُ وَ لَا ضِرْسٌ يَطْحَنُ فَاسْتَخْلَصْتُ لَكَ فِي صَدْرِ أُمِّكَ ثَدْياً يُدِرُّ لَكَ لَبَناً بَارِداً فِي الصَّيْفِ حَارّاً فِي الشِّتَاءِ

Then I[-azwj] Revealed to the Angel Allocated with the wombs to extract you from the belly of your mother, so he extracted you upon a feather of his wings and it noticed you, and there you were, a weak creature. There were neither any cutting teeth for you nor grinding molars. So I[-azwj] Extracted for you in the chest of your mother, a breast flowing milk for you, cool in the summer and warm in the winter.

وَ اسْتَخْلَصْتُهُ مِنْ بَيْنِ جِلْدٍ وَ لَحْمٍ وَ دَمٍ وَ عُرُوقٍ وَ قَذَفْتُ لَكَ فِي قَلْبِ وَالِدَتِكَ الرَّحْمَةَ وَ فِي قَلْبِ أَبِيكَ التَّحَنُّنَ فِيهِمَا يَكُدَّانِ وَ يَجْهَدَانِ وَ يُرَبِّيَانِكَ وَ يُغَذِّيَانِكَ وَ لَمْ يَنَامَا حَتَّى يُنَوِّمَانِكَ

And I[-azwj] Extracted it from between the skin, and flesh, and blood and veins, and Cast the mercy in the heart of your mother, and sympathy in the heart of your father. They both toiled, and struggled, and nourished you, and fed you, and did not sleep until you had slept.

[371] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 54

ابْنَ آدَمَ أَنَا فَعَلْتُ ذَلِكَ بِكَ لَا بِشَيْءٍ اسْتَأْهَلْتَهُ بِهِ مِنِّي أَوْ لِحَاجَةٍ اسْتَعَنْتَ عَلَى قَضَائِهَا

Son of Adam-as! I-azwj did that with you, not for something I-azwj from Me-azwj to be deserving with it, or for any need I-azwj Wanted to be assisted with upon fulfilling it.

ابْنَ آدَمَ فَلَمَّا قَطَعَ سِنُّكَ وَ طَلَعَ ضِرْسُكَ أَطْعَمْتُكَ فَاكِهَةَ الصَّيْفِ وَ فَاكِهَةَ الشِّتَاءِ فِي أَوَانِهِمَا فَلَمَّا عَرَفْتَ أَنِّي رَبُّكَ عَصَيْتَنِي فَالْآنَ إِذْ عَصَيْتَنِي فَادْعُنِي وَ إِنِّي قَرِيبٌ مُجِيبٌ وَ ادْعُنِي فَإِنِّي غَفُورٌ رَحِيمٌ.

Son of Adam-as! When your teeth began to cut, and your molars emerged, I-azwj Fed you the fruits of the summer and fruits of the winter in their seasons. When you recognised that I-azwj am your Lord-azwj, you disobeyed Me-azwj. So now, when you disobey Me-azwj, then supplicate to Me-azwj, and I-azwj, am near, answering, and supplicate to Me-azwj for I-azwj am Forgiving, Merciful!”’[372]

56- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ رَوَاهُ عَنْ رَجُلٍ مِنَ الْعَامَّةِ قَالَ: كُنْتُ أُجَالِسُ أَبَا عَبْدِ اللَّهِ ع فَلَا وَ اللَّهِ مَا رَأَيْتُ مَجْلِساً أُنِيلُ مِنْ مَجَالِسِهِ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from one of his companions reporting it from a man from the general Muslims who said,

‘I used to sit with Abu Abdullah-asws, so no, by Allah-azwj, I did not see any gathering nobler than his-asws gathering’.

قَالَ فَقَالَ لِي ذَاتَ يَوْمٍ مِنْ أَيْنَ تَخْرُجُ الْعَطْسَةُ فَقُلْتُ مِنَ الْأَنْفِ فَقَالَ لِي أَصَبْتَ الْخَطَأَ فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ تَخْرُجُ

He (the narrator) said, ‘One day he-asws said to me, ‘Where does the sneezing emerge from?’ I said, ‘From the nose’. He-asws said to me: ‘You have hit the error!’ I said, ‘May I be sacrificed for you-asws! Where does it emerge from?’

فَقَالَ مِنْ جَمِيعِ الْبَدَنِ كَمَا أَنَّ النُّطْفَةَ تَخْرُجُ مِنْ جَمِيعِ الْبَدَنِ وَ مَخْرَجُهَا مِنَ الْإِحْلِيلِ ثُمَّ أَ مَا رَأَيْتَ الْإِنْسَانَ إِذَا عَطَسَ نَفَضَ جَمِيعَ أَعْضَائِهِ وَ صَاحِبُ الْعَطْسَةِ يَأْمَنُ الْمَوْتَ سَبْعَةَ أَيَّامٍ.

He-asws said: ‘From entirety of the body, just as the seed emerges from entirety of the body and its exit is from the urethra. Then, are you not seeing the human being when he sneezes, the entirety of his body parts shake? The owner of the sneeze is safe from death for seven days’’.[373]

57- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمْزَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ الْخَلْقِ فَقَالَ إِنَّ اللَّهَ تَعَالَى لَمَّا خَلَقَ الْخَلْقَ مِنْ طِينٍ أَفَاضَ بِهَا كَإِفَاضَةِ الْقِدَاحِ فَأَخْرَجَ الْمُسْلِمَ فَجَعَلَهُ سَعِيداً وَ جَعَلَ الْكَافِرَ شَقِيّاً

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Fuzeyl, from Abu Hamza who said,

[372] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 55
[373] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 56

'I asked Abu Ja'far-asws about the creature. He-azwj said: 'Allah-azwj the Exalted Created the creature from clay, Pouring it out like the overflowing cup. He-azwj Extracted the Muslim and Made him fortunate and Made the Kafir wretched.

فَإِذَا وَقَعَتِ النُّطْفَةُ تَلَقَّتْهَا الْمَلَائِكَةُ فَصَوَّرُوهَا ثُمَّ قَالُوا يَا رَبِّ أَ ذَكَرٌ أَوْ أُنْثَى فَيَقُولُ الرَّبُّ جَلَّ جَلَالُهُ أَيَّ ذَلِكَ شَاءَ فَيَقُولَانِ فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

When the seed fall, the Angels meet it and fashion it. Then they said, 'O Lord-azwj! Is it a male of a female?' The Lord-azwj, Majestic is His-azwj Majesty, Says: "Any of that!" They say: '***So Blessed is Allah, the best of the Creators [23:14]***'.

ثُمَّ يُوضَعُ فِي بَطْنِهَا فَتَرْدَدُ تِسْعَةَ أَيَّامٍ وَ فِي كُلِّ عِرْقٍ وَ مَفْصَلٍ مِنْهَا وَ لِلرَّحِمِ ثَلَاثَةُ أَقْفَالٍ قُفْلٌ فِي أَعْلَاهَا مِمَّا يَلِي أَعْلَى السُّرَّةِ مِنْ جَانِبِ الْأَيْمَنِ وَ الْقُفْلُ الْآخَرُ فِي وَسَطِهَا أَسْفَلَ مِنَ الرَّحِمِ

Then it is placed in her belly. It stirs for nine days, and in every vein and joint from her; and for the womb there are three lock – a lock in its top from what follows the top of the navel from the right side, and the other lock is in its middle, (and the third) lower than the womb.

فَيُوضَعُ بَعْدَ تِسْعَةِ أَيَّامٍ فِي الْقُفْلِ الْأَعْلَى فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ فَعِنْدَ ذَلِكَ يُصِيبُ الْمَرْأَةَ خُبْثُ النَّفْسِ وَ التَّهَوُّعُ ثُمَّ يَنْزِلُ إِلَى الْقُفْلِ الْأَوْسَطِ فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ وَ سُرَّةُ الصَّبِيِّ فِيهَا مَجْمَعُ الْعُرُوقِ وَ عُرُوقُ الْمَرْأَةِ كُلُّهَا مِنْهَا يَدْخُلُ طَعَامُهُ وَ شَرَابُهُ مِنْ تِلْكَ الْعُرُوقِ ثُمَّ يَنْزِلُ إِلَى الْقُفْلِ الْأَسْفَلِ فَيَمْكُثُ فِيهِ ثَلَاثَةَ أَشْهُرٍ

After nine days it is placed in the top lock. It remains in it for three months. During that, the woman is afflicted with the maliciousness of the soul and the recklessness. Then it descends to the middle lock. It remain in it for three months, and during it the navel of the child is a collection of the veins, and the veins of the woman, all of these are from it, entering his feed and his drink from those veins. Then it descends to the lower lock. It remain in it for three months.

فَذَلِكَ تِسْعَةُ أَشْهُرٍ ثُمَّ تُطْلَقُ الْمَرْأَةُ فَكُلَّمَا طُلِقَتْ انْقَطَعَ عِرْقٌ مِنْ سُرَّةِ الصَّبِيِّ فَأَصَابَهَا ذَلِكَ الْوَجَعُ وَ يَدُهُ عَلَى سُرَّتِهِ حَتَّى يَقَعَ عَلَى الْأَرْضِ وَ يَدُهُ مَبْسُوطَةٌ فَيَكُونُ رِزْقُهُ حِينَئِذٍ مِنْ فِيهِ.

So that is nine months. Then the woman is released. Every time she is released, a vein cuts off from the navel of the child. That pain afflicts her, and his hand is upon his navel until he falls to the ground and his hands would be extended. On that day, his sustenance would be from his mouth''.[374]

58- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِئَابٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا وَقَعَتِ النُّطْفَةُ فِي الرَّحِمِ اسْتَقَرَّتْ فِيهَا أَرْبَعِينَ يَوْماً وَ تَكُونُ عَلَقَةً أَرْبَعِينَ يَوْماً وَ تَكُونُ مُضْغَةً أَرْبَعِينَ يَوْماً ثُمَّ يَبْعَثُ اللَّهُ مَلَكَيْنِ خَلَّاقَيْنِ فَيُقَالُ لَهُمَا اخْلُقَا كَمَا يُرِيدُ اللَّهُ ذَكَراً أَوْ أُنْثَى صَوِّرَاهُ وَ اكْتُبَا أَجَلَهُ وَ رِزْقَهُ وَ مَنِيَّتَهُ وَ شَقِيّاً أَوْ سَعِيداً وَ اكْتُبَا لِلَّهِ الْمِيثَاقَ الَّذِي أَخَذَهُ فِي الذَّرِّ بَيْنَ عَيْنَيْهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Ibn Ra'ib, from Zurarah Bin Ayn who said,

[374] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 57

‘I heard Abu Ja’far-asws saying: ‘When the seed falls into the womb, it settles in it for forty days, and it becomes a clot for forty days, and becomes a lump for forty days. Then Allah-azwj Sends two creating Angels. It is said to them, ‘Create just as Allah-azwj Wants, male or female. Image him and write his term, and his sustenance, and his conferment, and whether he is wretched or fortunate, and write for Allah-azwj the Covenant which He-azwj had Taken in the (realm of) the particles, between his eyes’.

فَإِذَا دَنَا خُرُوجُهُ مِنْ بَطْنِ أُمِّهِ بَعَثَ اللَّهُ إِلَيْهِ مَلَكاً يُقَالُ لَهُ زَاجِرٌ فَيَزْجُرُهُ فَيَفْزَعُ فَزَعاً فَيَنْسَى الْمِيثَاقَ وَ يَقَعُ إِلَى الْأَرْضِ وَ يَبْكِي مِنْ زَجْرَةِ الْمَلَكِ.

When his exit from the belly of his mother approaches, Allah-azwj Sends an Angel to him called Zajir. He rebukes him, so he panics and forgets the Covenant, and falls to the ground and cries from the rebuke of the Angel’’.[375]

59- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ: سَأَلْتُ الرِّضَا ع أَنْ يَدْعُوَ اللَّهَ عَزَّ وَ جَلَّ لِامْرَأَةٍ مِنْ أَهْلِنَا بِهَا حَمْلٌ

(The book) ‘Qurb Al Isnad – From Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr who said,

‘I asked Al-Reza-asws to supplicate to Allah-azwj Mighty and Majestic for a woman from our family having a pregnancy for her’.

فَقَالَ قَالَ أَبُو جَعْفَرٍ ع الدُّعَاءُ مَا لَمْ يَمْضِ أَرْبَعَةُ أَشْهُرٍ فَقُلْتُ لَهُ إِنَّمَا لَهَا أَقَلُّ مِنْ هَذَا

He (the narrator) said, ‘Abu Ja’far-asws said: ‘The supplication is for as long as four months have not passed’. I said to him-asws, ‘But rather, for her is less than this!’

فَدَعَا لَهَا ثُمَّ قَالَ إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ ثَلَاثِينَ يَوْماً وَ تَكُونُ عَلَقَةً ثَلَاثِينَ يَوْماً وَ تَكُونُ مُضْغَةً ثَلَاثِينَ يَوْماً وَ تَكُونُ مُخَلَّقَةً وَ غَيْرَ مُخَلَّقَةٍ ثَلَاثِينَ يَوْماً فَإِذَا تَمَّتِ الْأَرْبَعَةُ أَشْهُرٍ بَعَثَ اللَّهُ تَعَالَى إِلَيْهَا مَلَكَيْنِ خَلَّاقَيْنِ يُصَوِّرَانِهِ وَ يَكْتُبَانِ رِزْقَهُ وَ أَجَلَهُ وَ شَقِيّاً أَوْ سَعِيداً الْخَبَرَ.

He-asws supplicated, then said: ‘The seed happens to be in the womb for thirty days, and it becomes a clot for thirty days, and becomes a lump for thirty days, and becomes formed and unformed for thirty days. When the four months are complete, Allah-azwj the Exalted Sends two creating Angels to her. They image him, and write his sustenance, and his term, and where he is wretched or fortunate’ – the Hadeeth’’.[376]

60- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، لَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ أَيْ خَلَقْنَاكُمْ فِي الْأَصْلَابِ وَ صَوَّرْنَاكُمْ فِي أَرْحَامِ النِّسَاءِ

Tafseer Ali Bin Ibrahim –

‘***And We Created you, then We Shaped you, [7:11]*** – i.e., Created you in the loins and shaped you in the womb of them women’.

[375] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 58
[376] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 59

ثُمَّ قَالَ وَ صَوَّرَ ابْنَ مَرْيَمَ فِي الرَّحِمِ دُونَ الصُّلْبِ وَ إِنْ كَانَ مَخْلُوقاً فِي أَصْلَابِ الْأَنْبِيَاءِ وَ رُفِعَ وَ عَلَيْهِ مِدْرَعَةٌ مِنْ صُوفٍ.

Then he said, 'And shaped the son[-as] of Maryam[-as] in the womb without the loins, and even though he[-as] was a Created being in the loins of the Prophets[-as], and he[-as] was raised and upon him[-as] was a vest of wool''.[377] (Not a Hadeeth)

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ لَقَدْ خَلَقْناكُمْ ثُمَّ صَوَّرْناكُمْ قَالَ أَمَّا خَلَقْناكُمْ فَنُطْفَةً ثُمَّ عَلَقَةً ثُمَّ مُضْغَةً ثُمَّ عِظَاماً ثُمَّ لَحْماً

It is narrated to us by Ahmad Bin Muhammad, from Ja'far Bin Abdullah Al Muhammadi, from Kaseer Bin Ayyash,

'From Abu Ja'far[-asws] regarding His[-azwj] Words: ***And We Created you, then We Shaped you, [7:11]***. He[-asws] said: 'As for ***We Created you***, it is the seed, then a clot, then a lump, then bones, then flesh.

وَ أَمَّا صَوَّرْناكُمْ فَالْعَيْنَ وَ الْأَنْفَ وَ الْأُذُنَيْنِ وَ الْفَمَ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ صَوَّرَ هَذَا وَ نَحْوَهُ ثُمَّ جَعَلَ الدَّمِيمَ وَ الْوَسِيمَ وَ الْجَسِيمَ وَ الطَّوِيلَ وَ الْقَصِيرَ وَ أَشْبَاهَ هَذَا.

And as for ***We Shaped you,*** it is the eyes, and the nose, and the two ears, and the mouth, and the two hands, and the two legs. He[-azwj] Shaped this and approximate to it. Then He[-azwj] Made the loathsome, and the handsome, and the large-bodies, and the tall, and the short, and resembling this''.[378]

61- وَ مِنْهُ، خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ ثُمَّ جَعَلَ مِنْها زَوْجَها يَعْنِي آدَمَ وَ زَوْجَتَهُ حَوَّاءَ

And from him[-asws] - ***Created you from a single being and Made its spouse from it [4:1]*** – meaning Adam[-as] and his[-as] spouse Hawwa[-as].

فِي ظُلُماتٍ ثَلاثٍ قَالَ الْبَطْنُ وَ الرَّحِمُ وَ الْمَشِيمَةُ.

in triple darkness. [39:6] – he[-asws] said: 'The belly, and the womb, and the placenta''.[379]

62- وَ مِنْهُ، أَيْنَما تَكُونُوا يُدْرِكْكُمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِي بُرُوجٍ مُشَيَّدَةٍ يَعْنِي الظُّلُمَاتِ الثَّلَاثَ الَّتِي ذَكَرَهَا اللَّهُ وَ هِيَ الْمَشِيمَةُ وَ الرَّحِمُ وَ الْبَطْنُ.

And from him[-asws] - ***Wherever you may happen to be, the death will overtake you, and even if you are in lofty towers; [4:78]*** – meaning the triple darkness which Allah[-azwj] Mentioned, and these are the placenta, and the womb, and the belly''.[380] (p.s. – recording error, unrelated Verse)

[377] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 60 a
[378] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 60 b
[379] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 61
[380] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 62

63- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ قَالَ: إِنَّمَا جُعِلَتِ الْمَوَارِيثُ مِنْ سِتَّةِ أَسْهُمٍ عَلَى خِلْقَةِ الْإِنْسَانِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ بِحِكْمَتِهِ خَلَقَ الْإِنْسَانَ مِنْ سِتَّةِ أَجْزَاءٍ فَوَضَعَ الْمَوَارِيثَ عَلَى سِتَّةِ أَسْهُمٍ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus who said,

'But rather the inheritances are Made to be from six shares based upon the creation of the human being, because Allah-azwj Mighty and Majestic, by His-azwj Wisdom, Created the human beings from six parts, so He-azwj Placed the inheritances upon six shares.

وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَ وَ لَقَدْ خَلَقْنَا الْإِنْسانَ مِنْ سُلالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْناهُ نُطْفَةً فِي قَرارٍ مَكِينٍ فَفِي النُّطْفَةِ دِيَةٌ

And it is Word of the Mighty and Majestic: ***And We have Created the human being from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13]***. So regarding the seed, there is wergild.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَفِي الْعَلَقَةِ دِيَةٌ فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً وَ فِيهَا دِيَةٌ فَخَلَقْنَا الْمُضْغَةَ عِظاماً وَ فِيهَا دِيَةٌ فَكَسَوْنَا الْعِظامَ لَحْماً وَ فِيهِ دِيَةٌ أُخْرى ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ وَ فِيهِ دِيَةٌ أُخْرَى فَهَذَا ذِكْرُ آخِرِ الْمَخْلُوقِ.

Then We Created the seed to be a clot, - so regarding the clot there is wergild - ***then We Created the clot to be a lump of flesh,*** - so regarding it there is wergild - ***then We Created the lump as bones,*** - and regarding it there is wergild - ***then We Clothed the bones with flesh,*** - and regarding it is another wergild - ***then We Grow it as another creation. [23:14]*** – and regarding it there is another wergild. So this is mentioned of another creation''.[381] (Not a Hadeeth)

64- قِصَصُ الرَّاوَنْدِيِّ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ بِإِسْنَادِهِ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ص الْمَدِينَةَ أَتَاهُ رَهْطٌ مِنَ الْيَهُودِ فَسَأَلُوهُ عَنْ مَسَائِلَ مِنْهَا قَالُوا كَيْفَ يَكُونُ الشَّبَهُ مِنَ الْمَرْأَةِ وَ إِنَّمَا النُّطْفَةُ لِلرَّجُلِ

(The book) 'Qasas Al Rawandy' – By his chain from Al Sadouq, by his chain from Shahr Bin Hawshab who said,

'When Rasool-Allah-saww arrived at Al-Medina, a group of Jews came to him-saww. They asked him about issues. From these, they said, 'How comes the resemblance happens to be of the woman and rather the seed is of the man?'

فَقَالَ أَنْشُدُكُمْ بِاللَّهِ أَ تَعْلَمُونَ أَنَّ نُطْفَةَ الرَّجُلِ بَيْضَاءُ غَلِيظَةٌ وَ أَنَّ نُطْفَةَ الْمَرْأَةِ حَمْرَاءُ رَقِيقَةٌ فَأَيَّتُهُمَا غَلَبَ عَلَى صَاحِبَتِهَا كَانَ لَهَا الشَّبَهُ قَالُوا اللَّهُمَّ نَعَمْ الْخَبَرَ.

He-saww said: 'I-saww adjure you all with Allah-azwj! Are you knowing that the seed of the man is white, thick, and the seed of the woman is red, delicate? So whichever overcomes upon its counterpart, the resemblance would be for it!' They said, 'O Allah-azwj, yes!' – the Hadeeth''.[382]

65- وَ مِنْهُ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ السَّيَّارِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنِ الرِّضَا ع قَالَ: إِنَّ الْمَلِكَ قَالَ لِدَانِيَالَ أَشْتَهِي أَنْ يَكُونَ لِي ابْنٌ مِثْلُكَ فَقَالَ مَا مَحَلِّي مِنْ قَلْبِكَ قَالَ أَجَلُّ مَحَلٍّ وَ أَعْظَمُهُ قَالَ دَانِيَالُ فَإِذَا جَامَعْتَ فَاجْعَلْ هِمَّتَكَ فِيَّ

[381] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 63
[382] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 64

And from him, by his chain from Al Sadouq, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Yahya, from Al Sayyari, from Is'haq Bin Ibrahim,

'From Al-Reza[-asws] having said: 'The king said to Daniel[-as], 'I desire that there would be a son for me like you[-as]'. He[-as] said: 'What is my[-as] position from your heart?' He said, 'Most majestic position and its mightiest!' Daniel[-as] said: 'When you copulate, then make your concern regarding me[-as]'.

قَالَ فَفَعَلَ الْمَلِكُ ذَلِكَ فَوُلِدَ لَهُ ابْنٌ أَشْبَهُ خَلْقِ اللَّهِ بِدَانِيَالَ.

He[-asws] said: 'The king did that, and a son was born for him being the most resembling of the creatures of Allah[-azwj] to Daniel[-as]?''[383]

66- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ [عَنْ] وَهْبٍ الْقُرَشِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ رَجُلًا أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ ع فَقَالَ إِنَّ امْرَأَتِي هَذِهِ جَارِيَةٌ حَدَثَةٌ وَ هِيَ عَذْرَاءُ وَ هِيَ حَامِلٌ فِي تِسْعَةِ أَشْهُرٍ وَ لَا أَعْلَمُ إِلَّا خَيْراً وَ أَنَا شَيْخٌ كَبِيرٌ مَا افْتَرَعْتُهَا وَ إِنَّهَا لَعَلَى حَالِهَا

(The book) 'Qurb Al Asnaad' – From Al Sindy Bin Muhammad, from Abu Al Bakhtary, from Wahab Al Qureyshi,

'From Ja'far[-asws], from his[-asws] father[-asws]: 'A man came to Ali[-asws] Bin Abu Talib[-asws]. He said, 'My wife is this young girl, and she is a virgin, and she is pregnant in nine months, and I don't know except good, and I am an old man. I have not deflowered her, and she is upon her state'.

فَقَالَ لَهُ عَلِيٌّ ع نَشَدْتُكَ بِاللَّهِ هَلْ كُنْتَ تُهَرِيقُ عَلَى فَرْجِهَا قَالَ نَعَمْ

Ali[-asws] said: 'I adjure you with Allah[-azwj]! Have you been pouring out upon her private part?' He said, 'Yes'.

فَقَالَ عَلِيٌّ ع إِنَّ لِكُلِّ فَرْجٍ ثُقْبَتَيْنِ ثُقْبٌ يَدْخُلُ فِيهِ مَاءُ الرَّجُلِ وَ ثُقْبٌ يَخْرُجُ مِنْهُ الْبَوْلُ وَ أَفْوَاهُ الرَّحِمِ تَحْتَ الثُّقْبِ الَّذِي يَدْخُلُ مِنْهُ مَاءُ الرَّجُلِ فَإِذَا دَخَلَ الْمَاءُ فِي فَمٍ وَاحِدَةٍ مِنْ أَفْوَاهِ الرَّحِمِ حَمَلَتِ الْمَرْأَةُ بِوَلَدٍ وَاحِدٍ وَ إِذَا دَخَلَ فِي اثْنَيْنِ حَمَلَتْ بِاثْنَيْنِ وَ إِذَا دَخَلَ مِنْ ثَلَاثَةٍ حَمَلَتْ بِثَلَاثَةٍ وَ إِذَا دَخَلَ مِنْ أَرْبَعَةٍ حَمَلَتْ بِأَرْبَعَةٍ وَ لَيْسَ هُنَاكَ غَيْرُ ذَلِكَ وَ قَدْ أُلْحِقَتْ بِكَ وَلَدُهَا

Ali[-asws] said, 'For every woman's front part there are two holes – a hole in which enters the water of the man, and a hope the urine comes out from it, and the mouth (entrance) of the womb is beneath the hole in which the water of the man enters. When the water enters into one mouth of the womb, the woman gets pregnant with one child. When it enters in two, she gets pregnant with two, and when it enters from three, she gets pregnant with three, and when it enters from four, she gets pregnant with four, and there isn't over there other than that, and I[-asws] have joined her child with you'.

فَشَقَّ عَنْهَا الْقَوَابِلُ فَجَاءَتْ بِغُلَامٍ فَعَاشَ.

The midwives justified it. She came with a boy, and he lived''.[384]

[383] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 65
[384] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 66

67- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع قَالَ: قُلْتُ تَلْزَمُنِي الْمَرْأَةُ أَوِ الْجَارِيَةُ مِنْ خَلْفِي وَ أَنَا مُتَّكِئٌ عَلَى جَنْبٍ فَتَتَحَرَّكُ عَلَى ظَهْرِي فَتَأْتِيهَا الشَّهْوَةُ وَ تُنْزِلُ الْمَاءَ أَ فَعَلَيْهَا غُسْلٌ أَمْ لَا

(The book) 'Al Tahzeeb' – By his chain from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan-asws, he (the narrator) said, 'I said, 'The wife, or the maid sticks with me from behind me and I am reclining upon a side. She moves upon my back and the desire comes to her, and the water descends. Is there a washing upon her or not?'

قَالَ نَعَمْ إِذَا جَاءَتِ الشَّهْوَةُ وَ أَنْزَلَتِ الْمَاءَ وَجَبَ عَلَيْهَا الْغُسْلُ.

He-asws said: 'Yes. When the desire comes and the water descends, the washing is obligated upon her''.[385]

68- وَ مِنْهُ، بِسَنَدٍ مُوَثَّقٍ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَمْنَتِ الْمَرْأَةُ وَ الْأَمَةُ مِنْ شَهْوَةٍ جَامَعَهَا الرَّجُلُ أَوْ لَمْ يُجَامِعْهَا فِي نَوْمٍ كَانَ ذَلِكَ أَوْ فِي يَقْظَةٍ فَإِنَّ عَلَيْهَا الْغُسْلَ.

And from him, by a trusted chain from Muawiya Bin Hukeym who said,

'I heard Abu Abdullah-asws saying: 'When the woman and the maid descend the water from desire, whether the man copulates with her or does not copulate with her, whether that was during the sleep or during the wakefulness, so upon her would be the washing''.[386]

69- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ يَحْيَى بْنِ أَبِي طَلْحَةَ أَنَّهُ سَأَلَ عَبْداً صَالِحاً عَنْ رَجُلٍ مَسَّ فَرْجَ امْرَأَتِهِ أَوْ جَارِيَتِهِ يَعْبَثُ بِهَا حَتَّى أَنْزَلَتْ عَلَيْهَا غُسْلٌ أَمْ لَا قَالَ أَ لَيْسَ قَدْ أَنْزَلَتْ مِنْ شَهْوَةٍ قُلْتُ بَلَى قَالَ عَلَيْهَا غُسْلٌ.

And from him, by his chain from Yahya Bin Abu Talha,

'Abd Salih (7th Imam-asws) was asked about a man who touches the private part of his wife or his maid, playing with it until he descends. Is there washing upon her or not?' He-asws said: 'Hadn't she descended (her water) from desire?' I said, 'Yes'. He-asws said: 'Upon her is the washing''.[387]

70- وَ مِنْهُ، بِسَنَدٍ صَحِيحٍ عَنِ ابْنِ بَزِيعٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الرَّجُلِ يُجَامِعُ الْمَرْأَةَ فِي مَا دُونَ الْفَرْجِ فَتُنْزِلُ الْمَرْأَةُ هَلْ عَلَيْهَا غُسْلٌ قَالَ نَعَمْ.

And from him, by a correct chain from Ibn Bazie who said,

'I asked Al-Reza-asws about the man copulating with the wife in what is below her private part, so she descends (her water). Is there washing upon her?' He-asws said: 'Yes''.[388]

[385] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 67
[386] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 68
[387] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 69
[388] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 70

71- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَوْلُهُ سُبْحانَ الَّذِي خَلَقَ الْأَزْواجَ كُلَّها مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَ مِمَّا لا يَعْلَمُونَ. قَالَ فَإِنَّهُ حَدَّثَنِي أَبِي عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النُّطْفَةَ تَقَعُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ عَلَى النَّبَاتِ وَ الثَّمَرِ وَ الشَّجَرِ فَتَأْكُلُ النَّاسُ مِنْهُ وَ الْبَهَائِمُ فَيَجْرِي فِيهِمْ.

Tafseer Ali Bin Ibrahim –

His-azwj Words: ***Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36]***. He said, 'It is narrated to me by my father, from Al-Nazar Bin Suweyd, from Al-Halby, from Abu Abdullah-asws having said: 'The seed falls from the sky to the earth upon the vegetation, and the fruit, and the tree. The people eat from it, and so do the animals, so it flows in them''.[389]

72- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ابْنُ آدَمَ مُنْتَصِبٌ فِي بَطْنِ أُمِّهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَ لَقَدْ خَلَقْنَا الْإِنْسانَ فِي كَبَدٍ وَ مَا سِوَى ابْنِ آدَمَ فَرَأْسُهُ فِي دُبُرِهِ وَ يَدَاهُ بَيْنَ يَدَيْهِ.

(The book) 'Al Illal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abdu Abdullah Al Barqy, from his father, from Muhammad Bin Yahya, from Hammad Bin Usman,

'From Abu Abdullah-asws having said: 'The son of Adam-as is upright in the belly of its mother, and that is the Word of Allah-azwj Mighty and Majestic: ***We have Created the human being in suffering [90:4]***; and whatever is besides the son of Adam-as, its head would be in its back, and its hands in front of it''.[390]

73- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ لَقَدْ خَلَقْنَا الْإِنْسانَ مِنْ سُلالَةٍ مِنْ طِينٍ قَالَ السُّلَالَةُ الصَّفْوَةُ مِنَ الطَّعَامِ وَ الشَّرَابِ الَّذِي يَصِيرُ نُطْفَةً وَ النُّطْفَةُ أَصْلُهَا مِنَ السُّلَالَةِ وَ السُّلَالَةُ هُوَ مِنْ صَفْوَةِ الطَّعَامِ وَ الشَّرَابِ وَ الطَّعَامُ مِنْ أَصْلِ الطِّينِ فَهَذَا مَعْنَى قَوْلِهِ مِنْ سُلالَةٍ مِنْ طِينٍ ثُمَّ جَعَلْناهُ نُطْفَةً فِي قَرارٍ مَكِينٍ أَيْ فِي الْأُنْثَيَيْنِ

Tafseer Ali Bin Ibrahim –

'***And We have Created the human being from an extract of clay [23:12]*** – he said, 'The extract is the clear from the food and the drink which becomes a seed, and the seed, it's origin is from the extract, and the extract, it is from the clear food and drink, and the food is from the original clay. So this is the meaning of His-azwj Words: ***from an extract of clay [23:12] Then We Made him a seed in a firm resting place [23:13]*** – i.e., in the two females.

ثُمَّ فِي الرَّحِمِ ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً إِلَى قَوْلِهِ أَحْسَنُ الْخالِقِينَ وَ هَذِهِ اسْتِحَالَةُ أَمْرٍ إِلَى أَمْرٍ فَحَدُّ النُّطْفَةِ إِذَا وَقَعَتْ فِي الرَّحِمِ أَرْبَعِينَ يَوْماً ثُمَّ يَصِيرُ عَلَقَةً.

Then in the womb, ***Then We Created the seed to be a clot, [23:14]*** – up to His-azwj Words: ***So Blessed is Allah, the best of the Creators [23:14]***, and this is the transformation of the matter to a matter. So a limit of the seed, when it falls in the womb, is forty days, then it becomes a clot''.[391] (Opinion is forbidden in interpreting Holy Verses)

[389] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 71
[390] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 72
[391] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 73

74- وَ مِنْهُ، قَوْلُهُ وَ لَقَدْ خَلَقْنَا الْإِنْسانَ إِلى قَوْلِهِ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَهِيَ سِتَّةُ أَجْزَاءٍ وَ سِتَّةُ اسْتَحَالاتٍ وَ فِي كُلِّ جُزْءٍ وَ اسْتِحَالَةٍ دِيَةٌ مَحْدُودَةٌ فَفِي النُّطْفَةِ عِشْرُونَ دِينَاراً وَ فِي الْعَلَقَةِ أَرْبَعُونَ دِينَاراً وَ فِي الْمُضْغَةِ سِتُّونَ دِينَاراً وَ فِي الْعَظْمِ ثَمَانُونَ دِينَاراً وَ إِذَا كُسِيَ لَحْماً فَمِائَةُ دِينَارٍ حَتَّى يَسْتَهِلَّ فَإِذَا اسْتَهَلَّ فَالدِّيَةُ كَامِلَةً.

And from him – His-azwj Words: ***And We have Created the human being [23:12]*** – up to His-azwj Words: ***then We Grow it as another creation. [23:14]***. These are six parts and six transformation, and in every part and transformation, there is a limited wergild. Regarding the seed there are twenty Dinars, and regarding the cloth there are forty Dinars, and regarding the lump there are sixty Dinars, and regarding the bones there are eighty Dinars, and it is clothed in flesh, so one hundred Dinars, until it is transformed. So when it is transformed, the wergild would be the complete''.[392] (Opinion is forbidden in interpreting Holy Verses)

75- وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَهُوَ نَفْخُ الرُّوحِ فِيهِ.

And in a report of Abu Al Jaroud –

'From Abu Ja'far-asws regarding His-azwj Words: ***then We Grow it as another creation. [23:14]***: 'It is the blowing of the soul into it''.[393]

76- وَ مِنْهُ، وَ بَدَأَ خَلْقَ الْإِنْسانِ مِنْ طِينٍ قَالَ هُوَ آدَمُ ع ثُمَّ جَعَلَ نَسْلَهُ أَيْ وُلْدَهُ مِنْ سُلالَةٍ وَ هُوَ الصَّفْوَةُ مِنَ الطَّعَامِ وَ الشَّرَابِ مِنْ ماءٍ مَهِينٍ قَالَ النُّطْفَةُ الْمَنِيُّ ثُمَّ سَوَّاهُ أَيْ اسْتَحَالَهُ مِنْ نُطْفَةٍ إِلَى عَلَقَةٍ وَ مِنَ الْعَلَقَةِ إِلَى مُضْغَةٍ ثُمَّ نَفَخَ فِيهِ الرُّوحَ.

And from him (Ali Bin Ibrahim) – ***and He Began the creation of the human being from clay [32:7]***. He said, 'He-as is Adam-as - ***Then He Made his descendants*** – i.e., his-as children - ***from an extract*** – and it is the clear from the food and the drink - ***of despicable water [32:8]***. He said, 'The seed, the semen - ***Then Fashioned him [32:9]*** – i.e., his transformation from a seed to a clot, and from the clot to a lump, then the soul is blown into it''.[394] (Opinion is forbidden in interpreting Holy Verses)

77- وَ مِنْهُ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ يَهَبُ لِمَنْ يَشاءُ إِناثاً يَعْنِي لَيْسَ مَعَهُنَّ ذَكَرٌ وَ يَهَبُ لِمَنْ يَشاءُ الذُّكُورَ يَعْنِي لَيْسَ مَعَهُمْ أُنْثَى أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً أَيْ يَهَبُ لِمَنْ يَشَاءُ ذُكْرَاناً وَ إِنَاثاً جَمِيعاً يَجْمَعُ لَهُ الْبَنِينَ وَ الْبَنَاتِ.

And from him in a reported of Abu Al Jaroud –

'From Abu Ja'far-asws regarding His-azwj Words: ***He Grants to whom He pleases daughters*** – meaning there is not male with them - ***and Grants to whom He pleases sons. [42:49]*** – meaning there isn't with them any female - ***Or He Pairs them as males and females, [42:50]*** – i.e., Grants to the one He-azwj so Desires, males and females together, gathering for him the sons and the daughters''.[395]

[392] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 74
[393] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 75
[394] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 76
[395] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 77

78- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْمَحْمُودِيِّ وَ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الدَّارِمِيِ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ أَنَّ يَحْيَى بْنَ أَكْثَمَ سَأَلَ مُوسَى بْنَ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مَسَائِلَ وَ فِيهَا أَخْبِرْنَا عَنْ قَوْلِ اللَّهِ أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً فَهَلْ يُزَوِّجُ اللَّهُ عِبَادَهُ الذُّكْرَانَ وَ قَدْ عَاقَبَ قَوْماً فَعَلُوا ذَلِكَ

And from him, from his father, from Al Mahmoudy and Muhammad Bin Isa Bin Ubeyd, from Muhammad Bin Ismail Al Daramy,

'From Muhammad Bin Saeed that Yahya Bin Aksam asked Musa son of Ali Bin Muhammad[-asws] about issues, and among these was, 'Inform us about Words of Allah[-azwj]: ***Or He Pairs them as males and females, [42:50]***. Does Allah[-azwj] get His[-azwj] male servants married, and He[-azwj] has Punished a people who had done that?'

فَسَأَلَ مُوسَى أَخَاهُ أَبَا الْحَسَنِ الْعَسْكَرِيَّ ع فَكَانَ مِنْ جَوَابِ أَبِي الْحَسَنِ ع أَمَّا قَوْلُهُ أَوْ يُزَوِّجُهُمْ ذُكْراناً وَ إِناثاً فَإِنَّ اللَّهَ تَعَالَى زَوَّجَ ذُكْرَانَ الْمُطِيعِينَ إِنَاثاً مِنَ الْحُورِ الْعِينِ وَ إِنَاثَ الْمُطِيعَاتِ مِنَ الْإِنْسِ ذُكْرَانَ الْمُطِيعِينَ وَ مَعَاذَ اللَّهِ أَنْ يَكُونَ الْجَلِيلُ عَنَى مَا لَبَسْتَ عَلَى نَفْسِكَ تَطَلُّباً لِلرُّخْصَةِ لِارْتِكَابِ الْمَآثِمِ.

Musa asked his brother[-asws] Abu Al-Hassan Al-Askari[-asws]. It was from the answer of Abu Al-Hassan[-asws]: '***Or He Pairs them as males and females, [42:50]***, Allah[-azwj] the Exalted will get obedient males to females from the Maiden Houries, and obedient females from the humans to obedient males, and Allah[-azwj] Forbid that the Majestic Meant what you have clothed upon yourself seeking the permission for indulging in sins!''[396]

79- التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْعَبَّاسِ بْنِ مُوسَى الْوَرَّاقِ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي جَرِيرٍ الْقُمِّيِّ قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ ع عَنِ النُّطْفَةِ مَا فِيهَا مِنَ الدِّيَةِ وَ مَا فِي الْعَلَقَةِ وَ مَا فِي الْمُضْغَةِ الْمُخَلَّقَةِ وَ مَا يُقِرُّ فِي الْأَرْحَامِ

(The book) 'Al Tahzeeb' – From Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Musa Al Warraq, from Yunus Bin Abdul Rahman, from Abu Jareer Al QUmmi who said,

'I asked Al-Abd Al-Salih (7th Imam[-asws]) about the seed, 'What is in it from the wergild, and what is regarding the clot, and what is regarding the formed lump, and what settles in the womb?'

قَالَ إِنَّهُ يَخْلُقُ فِي بَطْنِ أُمِّهِ خَلْقاً مِنْ بَعْدِ خَلْقٍ يَكُونُ نُطْفَةً أَرْبَعِينَ يَوْماً ثُمَّ يَكُونُ عَلَقَةً أَرْبَعِينَ يَوْماً ثُمَّ مُضْغَةً أَرْبَعِينَ يَوْماً فَفِي النُّطْفَةِ أَرْبَعُونَ دِينَاراً وَ فِي الْعَلَقَةِ سِتُّونَ دِينَاراً وَ فِي الْمُضْغَةِ ثَمَانُونَ دِينَاراً فَإِذَا اكْتَسَى الْعِظَامُ لَحْماً فَفِيهِ مِائَةُ دِينَارٍ

He[-asws] said: 'He[-azwj] Creates a creation in the belly of its mother from after the creation being a seed for forty days, then it becomes a clot for forty days, then a lump for forty days. So regarding the seed, it is forty Dinars, and regarding the cloth it is sixty Dinars, and regarding the lump it is eighty Dinars. When the bones are clothed in flesh, regarding it is one hundred Dinars.

قَالَ اللَّهُ عَزَّ وَ جَلَ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ فَإِنْ كَانَ ذَكَراً فَفِيهِ الدِّيَةُ وَ إِنْ كَانَتْ أُنْثَى فَفِيهَا دِيَتُهَا.

[396] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 78

Allah-azwj Mighty and Majestic Said: ***then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14]***. If it was a male, there is wergild regarding him, and if it was a female, regarding her is her wergild''.[397]

80- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ السِّنْدِيِّ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ سَعِيدٍ عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع حَيْثُ دَخَلَ عَلَيْهِ دَاوُدُ الرَّقِّيُّ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَقُولُونَ إِذَا مَضَى لِلْحَمْلِ سِتَّةُ أَشْهُرٍ فَقَدْ فَرَغَ اللَّهُ مِنْ خِلْقَتِهِ

(The book) 'Ma'any Al Akhbar' – From his father, from Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad, from Ali Bin Al Sindy, from Muhammad Bin Amro Bin Saeed, from his father who said,

'I was in the presence of Abu Abdullah-asws when Dawood Al-Raqqy entered to see him-asws. He said to him-asws, 'May I be sacrificed for you-asws! The people are saying, when six months pass by for the pregnancy, so Allah-azwj is Free from its creation'.

فَقَالَ أَبُو الْحَسَنِ ع يَا دَاوُدُ ادْعُ وَ لَوْ بِشَقِّ الصَّفَا فَقُلْتُ وَ أَيُّ شَيْءٍ الصَّفَا قَالَ مَا يَخْرُجُ مَعَ الْوَلَدِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَفْعَلُ مَا يَشَاءُ.

Abu Al-Hassan-asws said: 'O Dawood! Supplicate, and even if it is for the splitting of Al-Safa!' I said, 'And which thing is Al-Safa?' He-asws said: 'What emerges with the child, for Allah-azwj Mighty and Majestic Does whatever He-azwj so Desires to''.[398]

81- الْإِقْبَالُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع فِي دُعَاءِ يَوْمِ عَرَفَةَ ابْتَدَأْتَنِي بِنِعْمَتِكَ قَبْلَ أَنْ أَكُونَ شَيْئاً مَذْكُوراً وَ خَلَقْتَنِي مِنَ التُّرَابِ ثُمَّ أَسْكَنْتَنِي الْأَصْلَابَ أَمْناً لِرَيْبِ الْمَنُونِ وَ اخْتِلَافِ الدُّهُورِ

(The book) 'Al Iqbal' –

'From Al-Husayn-asws Bin Ali-asws in a supplication of the day of Arafaat: 'You-azwj Began me with Your-azwj bounty before I-asws was a mentionable thing, and You-azwj Created me from the soil, then Settled me in the loins, secure from the death and the changing times.

فَلَمْ أَزَلْ ظَاعِناً مِنْ صُلْبٍ إِلَى رَحِمٍ فِي تَقَادُمِ الْأَيَّامِ الْمَاضِيَةِ وَ الْقُرُونِ الْخَالِيَةِ لَمْ تُخْرِجْنِي لِرَأْفَتِكَ بِي وَ لُطْفِكَ لِي وَ إِحْسَانِكَ إِلَيَّ فِي دَوْلَةِ أَيَّامِ الْكَفَرَةِ الَّذِينَ نَقَضُوا عَهْدَكَ وَ كَذَّبُوا رُسُلَكَ

I did not cease to fall from a loin to a womb in the olden days of the past and the generations gone by. You-azwj did not Extract me due to You-azwj Kindness with me, and Your-azwj Compassion for me, and Your-azwj Favour to me in the state of the days of Kafirs, those who broke Your-azwj Covenant, and they belied Your-azwj Rasool-saww.

لَكِنَّكَ أَخْرَجْتَنِي رَأْفَةً مِنْكَ وَ تَحَنُّناً عَلَيَّ لِلَّذِي سَبَقَ لِي مِنَ الْهُدَى الَّذِي يَسَّرْتَنِي وَ فِيهِ أَنْشَأْتَنِي وَ مِنْ قَبْلِ ذَلِكَ رَؤُفْتَ بِي بِجَمِيلِ صُنْعِكَ وَ سَوَابِغِ نِعْمَتِكَ

But You-azwj Extracted me as a Kindness from You-azwj and an Affection upon me for the guidance which had preceded for me, which You-azwj Concealed me, and Grew me in it, and from before that You-azwj were Kind with me with Your-azwj Majestic Making, and Graciousness of Your-azwj bounties.

[397] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 79
[398] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 80

فَابْتَدَعْتَ خَلْقِي مِنْ مَنِيٍّ يُمْنَى ثُمَّ أَسْكَنْتَنِي فِي ظُلُماتٍ ثَلاثٍ بَيْنَ لَحْمٍ وَ جِلْدٍ وَ دَمٍ لَمْ تُشَهِّرْنِي بِخَلْقِي وَ لَمْ تَجْعَلْ إِلَيَّ شَيْئاً مِنْ أَمْرِي ثُمَّ أَخْرَجْتَنِي إِلَى الدُّنْيَا تَامّاً سَوِيّاً وَ حَفِظْتَنِي فِي الْمَهْدِ طِفْلًا صَبِيّاً وَ رَزَقْتَنِي مِنَ الْغِذَاءِ لَبَناً مَرِيئاً وَ عَطَفْتَ عَلَيَّ قُلُوبَ الْحَوَاضِنِ وَ كَفَّلْتَنِي الْأُمَّهَاتِ الرَّحَائِمَ وَ كَلَأْتَنِي مِنْ طَوَارِقِ الْجَانِّ وَ سَلَّمْتَنِي مِنَ الزِّيَادَةِ وَ النُّقْصَانِ

You-azwj Began my creation as ***seminal fluid gushing out? [75:37]***, then You-azwj Settled me ***in triple darkness. [39:6]*** between flesh and skin and blood. You-azwj did not Publicise me with my creation and did not Make anything of my affairs up to me. Then You-azwj Extracted me to the world, complete, even, and Protected me in the cradles as a young child, and Sustained me from the feed, palatable milk, and inclined upon me the hearts of the hugging ones, and Allocated me to the merciful mothers, and Kept me away from the paths of the Jinn, and Kept me safe from the increase and the decrease.

فَتَعَالَيْتَ يَا رَحِيمُ يَا رَحْمَانُ حَتَّى إِذَا اسْتَهْلَلْتُ نَاطِقاً بِالْكَلَامِ أَتْمَمْتَ عَلَيَّ سَوَابِغَ الْإِنْعَامِ فَرَبَّيْتَنِي زَائِداً فِي كُلِّ عَامٍ حَتَّى إِذَا كَمَلَتْ فِطْرَتِي وَ اعْتَدَلَتْ سَرِيرَتِي أَوْجَبْتَ عَلَيَّ حُجَّتَكَ بِأَنْ أَلْهَمْتَنِي مَعْرِفَتَكَ وَ رَوَّعْتَنِي بِعَجَائِبِ فِطْرَتِكَ وَ أَنْطَقْتَنِي لِمَا ذَرَأْتَ لِي فِي سَمَائِكَ وَ أَرْضِكَ مِنْ بَدَائِعِ خَلْقِكَ وَ نَبَّهْتَنِي لِذِكْرِكَ وَ شُكْرِكَ وَ وَاجِبِ طَاعَتِكَ وَ عِبَادَتِكَ

You-azwj are Exalted, O Merciful, O Beneficent, until when I was transformed as speaking with the speech, You-azwj Completed upon me the exaggerated Favours. You-azwj Nourished me increasingly during every year until when You-azwj Perfected my nature and Straightened my bed, You-azwj Obligated Your-azwj Argument upon me by Inspiring me Your-azwj recognition, and Your-azwj Frightened me with wonders of Your-azwj Naturing, and Caused me to speak when You-azwj Sprouted for me in Your-azwj sky and Your-azwj earth, from the initiations of Your-azwj creation, and Alerted me to remember You-azwj and thank You-azwj, and the obligation of obeying You-azwj and worshipping You-azwj.

وَ فَهَّمْتَنِي مَا جَاءَتْ بِهِ رُسُلُكَ وَ يَسَّرْتَ لِي تَقَبُّلَ مَرْضَاتِكَ وَ مَنَنْتَ عَلَيَّ فِي جَمِيعِ ذَلِكَ بِعَوْنِكَ وَ لُطْفِكَ

And You-azwj Made me understand what Your-azwj Messengers-as had come with, and Eased for me to accept Your-azwj Pleasure, and Conferred upon me in entirety of that by Your-azwj Assistance and Your-azwj Kindness.

ثُمَّ إِذْ خَلَقْتَنِي مِنْ حَرِّ الثَّرَى لَمْ تَرْضَ لِي يَا إِلَهِي نِعْمَةً دُونَ أُخْرَى وَ رَزَقْتَنِي مِنْ أَنْوَاعِ الْمَعَاشِ وَ صُنُوفِ الرِّيَاشِ بِمَنِّكَ الْعَظِيمِ عَلَيَّ وَ إِحْسَانِكَ الْقَدِيمِ إِلَيَّ حَتَّى إِذَا أَتْمَمْتَ عَلَيَّ جَمِيعَ النِّعَمِ وَ صَرَفْتَ عَنِّي كُلَّ النِّقَمِ

Then, when You-azwj Created me from heat of the soil, You-azwj were not Pleased for me, O my God-azwj, the bounty besides others, and Sustained me from (various) tyres of the livelihood, and types of clothing by Your-azwj Conferment upon me, and Your-azwj Ancient Favours to me, until when You-azwj Completed upon me entirety of the Favours, and Turned away from me every malice.

لَمْ يَمْنَعْكَ جَهْلِي وَ جُرْأَتِي عَلَيْكَ إِنْ دَلَلْتَنِي عَلَى مَا يُقَرِّبُنِي إِلَيْكَ وَ وَفَّقْتَنِي لِمَا يُزْلِفُنِي لَدَيْكَ إِلَى آخِرِ الدُّعَاءِ.

My ignorance and my audacity upon You[-azwj] did not Prevent You[-azwj] from Pointing me upon what drew me closer to You[-azwj], and You[-azwj] Harmonised me to what brought me closer to You[-azwj]' – up to the end of the supplication''.[399]

82- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، خَلَقَ الْإِنْسانَ مِنْ نُطْفَةٍ فَإِذا هُوَ خَصِيمٌ مُبِينٌ قَالَ خَلَقَهُ مِنْ قَطْرَةٍ مِنْ مَاءٍ مُنْتِنٍ فَيَكُونُ خَصِيماً مُتَكَلِّماً بَلِيغاً.

Tafseer Ali Bin Ibrahim - ***Created him from a seed? So (now) he is an open disputant? [36:77]***, he said, 'Created him from a drop of stinky water, and he became disputing, talking eloquently''.[400]

83- وَ مِنْهُ، أَ وَ لَمْ يَرَ الْإِنْسانُ أَنَّا خَلَقْناهُ مِنْ نُطْفَةٍ فَإِذا هُوَ خَصِيمٌ مُبِينٌ قَالَ أَيْ نَاطِقٌ عَالِمٌ بَلِيغٌ.

And from him - ***Does not the human being see that We Created him from a seed? So (now) he is an open disputant? [36:77]***. He said, 'I.e., speaking, knowing, eloquent''.[401] (Opinion is forbidden in interpreting Holy Verses)

84- وَ مِنْهُ، هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحامِ كَيْفَ يَشاءُ قَالَ يَعْنِي ذَكَراً وَ أُنْثَى أَسْوَدَ وَ أَبْيَضَ وَ أَحْمَرَ صَحِيحاً وَ سَقِيماً.

And from him - ***He is the One Who Shapes you in the wombs however He so Desires to; [3:6]***. He said, 'Meaning male and female, black and white and red, healthy and sick''.[402] (Opinion is forbidden in interpreting Holy Verses)

85- وَ مِنْهُ، ثُمَّ لَقَطَعْنا مِنْهُ الْوَتِينَ قَالَ عِرْقٌ فِي الظَّهْرِ يَكُونُ مِنْهُ الْوَلَدُ.

And from him - ***Then We would certainly have cut off the aorta (vein) from him [69:46]***. He said, 'A vein in the back the child happens to be from it''.[403] (Opinion is forbidden in interpreting Holy Verses)

86- وَ مِنْهُ، إِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهاتِكُمْ أَيْ مُسْتَقِرِّينَ

And from him - ***and when you were embryos in the bellies of your mothers. [53:32]*** – i.e., settled'.

قَوْلُهُ مِنْ نُطْفَةٍ إِذا تُمْنى قَالَ تَتَحَوَّلُ النُّطْفَةُ إِلَى الدَّمِ فَتَكُونُ أَوَّلًا دَماً ثُمَّ تَصِيرُ نُطْفَةً وَ تَكُونُ فِي الدِّمَاغِ فِي عِرْقٍ يُقَالُ لَهُ الْوَرِيدُ وَ تَمُرُّ فِي فَقَارِ الظَّهْرِ فَلَا تَزَالُ تَجُوزُ فَقْراً فَقْراً حَتَّى تَصِيرَ إِلَى الْخَالِيَيْنِ فَتَصِيرَ أَبْيَضَ وَ أَمَّا نُطْفَةُ الْمَرْأَةِ فَإِنَّهَا تَنْزِلُ مِنْ صَدْرِهَا.

His[-azwj] Words: ***From a seed when it is emitted [53:46]***. He said, 'The seed transform to blood, so it becomes the first blood, then it becomes a seed and comes to be in the brain in a vein called 'Al Wareed', and it passes into the dorsal vertebrae. It does not cease to cross over

[399] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 81
[400] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 82
[401] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 83
[402] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 84
[403] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 85

bone by bone until it come to the ureters, so it becomes white. And as for the seed of the woman, it descends from her chest''.[404] (Opinion is forbidden in interpreting Holy Verses)

87- التَّفْسِيرُ، لَمْ يَكُنْ شَيْئاً مَذْكُوراً قَالَ لَمْ يَكُنْ فِي الْعِلْمِ وَ لَا فِي الذِّكْرِ.

The Tafseer - ***when he did not happen to be a mentionable thing? [76:1]***. He said, 'He neither happened to be in the knowledge nor in the mention''.[405]

88- وَ فِي حَدِيثٍ آخَرَ كَانَ فِي الْعِلْمِ وَ لَمْ يَكُنْ فِي الذِّكْرِ نَبْتَلِيهِ أَيْ نَخْتَبِرُهُ.

And in another Hadeeth – 'He was in the knowledge and did not happen to be in the mention. ***We Wanted to Try him,*** - i.e., Test him''.[406] (improper recording)

89- وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَمْشاجٍ قَالَ مَاءُ الرَّجُلِ وَ مَاءُ الْمَرْأَةِ اخْتَلَطَا جَمِيعاً.

And in a report of Abu Al Jaroud –

'From Abu Ja'far-asws regarding His-azwj Word: ***a uniting seed. [76:2]***. He said, 'Water of the man and water of the woman, mingled together''.[407]

90- التَّفْسِيرُ، مُخَلَّقَةٍ وَ غَيْرِ مُخَلَّقَةٍ قَالَ الْمُخَلَّقَةُ إِذَا صَارَتْ دَماً وَ غَيْرُ الْمُخَلَّقَةِ قَالَ السِّقْطُ.

The Tafseer - ***formed and unformed, [22:5]***. He said, 'The formed is when it becomes blood', and unformed, he said, 'The miscarried''.[408] (Opinion is forbidden in interpreting Holy Verses)

91- وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع لِنُبَيِّنَ لَكُمْ أَنَّكُمْ كُنْتُمْ كَذَلِكَ فِي الْأَرْحَامِ وَ نُقِرُّ فِي الْأَرْحَامِ ما نَشاءُ فَلَا يَخْرُجُ سِقْطاً.

And in a reported of Abu Al Jaroud,

'From Abu Ja'far-asws: ***in order to Clarify for you, [22:5]***: 'You were like that in the wombs - ***and We Settle in the wombs whatever We so Desire , [22:5]*** – so it would not exit as a miscarriage''.[409]

92- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْعَبَّاسِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ ع قَالَ: إِذَا بَلَغَ الْعَبْدُ مِائَةَ سَنَةٍ فَذَلِكَ أَرْذَلُ الْعُمُرِ.

It is narrated to us by Muhammad Bin Ja'far, from Muhammad Bin Ahmad, from Al Abbas, from Ibn Abu Najran, from Muhammad Bin Al Qasim, from Ali Bin Al Mugheira,

[404] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 86
[405] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 87
[406] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 88
[407] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 89
[408] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 90
[409] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 91

‘From Abu Abdullah-asws, from his-asws father-asws having said: ‘When the servant reaches one hundred years, so that is ***the worst age [16:70]***’’.[410]

93- التَّفْسِيرُ، إِنَّا خَلَقْناهُمْ مِمَّا يَعْلَمُونَ قَالَ مِنْ نُطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ.

The Tafseer - ***Surely, We Created them of what they know [70:39]***. He said, ‘***then from a seed, then from a clot, [22:5]***’’.[411] (Opinion is forbidden in interpreting Holy Verses)

94- وَ مِنْهُ، خَلَقَ الْإِنْسانَ مِنْ عَلَقٍ قَالَ مِنْ دَمٍ.

And from him - ***He Created the human being from a clot [96:2]***. He said, ‘From blood’’.[412] (Opinion is forbidden in interpreting Holy Verses)

95- مَجْمَعُ الْبَيَانِ، رُوِيَ أَنَّ ابْنَ صُورِيَا وَ جَمَاعَةً مِنْ يَهُودِ أَهْلِ فَدَكَ لَمَّا قَدِمُوا النَّبِيَّ ص إِلَى الْمَدِينَةِ سَأَلُوهُ فَقَالُوا يَا مُحَمَّدُ كَيْفَ نَوْمُكَ فَقَدْ أُخْبِرْنَا عَنْ نَوْمِ النَّبِيِّ الَّذِي يَأْتِي فِي آخِرِ الزَّمَانِ

(The book) ‘Majma Al Bayan’ –

‘It is reported that Ibn Sowriya and a group of Jews of the people of Fadak proceeded to the Prophet-saww to Al-Medina. They said, ‘O Muhammad-saww! How is your-saww sleep? We have been informed about the sleep of the Prophet-saww to come at the end of times’.

فَقَالَ تَنَامُ عَيْنَايَ وَ قَلْبِي يَقْظَانُ

He-saww said: ‘My-saww eyes sleep and my-saww heart is awake’.

قَالُوا صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنَا عَنِ الْوَلَدِ يَكُونُ مِنَ الرَّجُلِ أَوِ الْمَرْأَةِ

They said, ‘You-saww speak the truth, O Muhammad-saww! Inform us about the child, does he happen to be from the man or from the woman?’

فَقَالَ أَمَّا الْعِظَامُ وَ الْعَصَبُ وَ الْعُرُوقُ فَمِنَ الرَّجُلِ وَ أَمَّا اللَّحْمُ وَ الدَّمُ وَ الظُّفُرُ وَ الشَّعْرُ فَمِنَ الْمَرْأَةِ

He-saww said: ‘As for the bones, and the nerves, and the vein, it is from the man, and as for the flesh, and the blood, and the nails, and the hair, it is from the woman’.

قَالُوا صَدَقْتَ يَا مُحَمَّدُ فَمَا بَالُ الْوَلَدِ يُشْبِهُ أَعْمَامَهُ لَيْسَ فِيهِ مِنْ شَبَهِ أَخْوَالِهِ شَيْءٌ أَوْ يُشْبِهُ أَخْوَالَهُ وَ لَيْسَ فِيهِ مِنْ شَبَهِ أَعْمَامِهِ شَيْءٌ

They said, ‘You-saww speak the truth, O Muhammad-saww! What is the matter the child resembles his paternal uncles and there isn’t anything in him from the resemblances of his maternal uncles, or he resembles his maternal uncles, and there isn’t anything in him from the resemblances of his paternal uncles?’

[410] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 92
[411] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 93
[412] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 94

فَقَالَ أَيُّهُمَا عَلَا مَاؤُهُ كَانَ الشَّبَهُ لَهُ

He-asws said: 'Whichever of its water is higher, the resemblance would be to him'.

قَالُوا صَدَقْتَ يَا مُحَمَّدُ

They said, 'You-saww speak the truth, O Muhammad-saww!'

قَالُوا أَخْبِرْنَا عَنْ رَبِّكَ مَا هُوَ فَأَنْزَلَ اللَّهُ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَى آخِرِ السُّورَةِ الْخَبَرَ.

They said, 'Inform us about your-saww Lord-azwj, what is He-azwj?' So Allah-azwj Revealed: ***Say: 'He, Allah, is One [112:1]*** (Surah Al-Tawheed) up to the end of the Chapter' – the Hadeeth''.[413]

96- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ رَجُلٌ ذَهَبَتْ إِحْدَى بَيْضَتَيْهِ فَقَالَ إِنْ كَانَتِ الْيَسَارَ فَفِيهَا الدِّيَةُ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Sinan,

'From Abu Abdullah-asws, he (the narrator) said, 'I said to him-asws, 'A man, one of his eggs (balls) was gone'. He-asws said: 'If it was the left, so regarding it is the wergild'.

قُلْتُ وَ لِمَ أَ لَيْسَ قُلْتَ مَا كَانَ فِي الْجَسَدِ اثْنَانِ فَفِيهِ نِصْفُ الدِّيَةِ قَالَ لِأَنَّ الْوَلَدَ مِنَ الْبَيْضَةِ الْيُسْرَى.

I said, 'And why did you-asws not say that whatever were two in the body, so regarding it would be half the wergild?' He-asws said: 'Because the child is from the left egg (testicle)''.[414]

97- الْفَقِيهُ، بِإِسْنَادِهِ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْوَلَدُ يَكُونُ مِنَ الْبَيْضَةِ الْيُسْرَى فَإِذَا قُطِعَتْ فَفِيهَا ثُلُثَا الدِّيَةِ وَ فِي الْيُمْنَى ثُلُثُ الدِّيَةِ.

(The book) 'Al-Faqeeh' – By his chain from Abu Yahya Al Wasity,

'Raising it to Abu Abdullah-asws having said: 'The child happens to be from the left testicle. When it is cut, then regarding it is two-thirds of the wergild, and regarding the right is a third of the wergild''.[415]

98- تَوْحِيدُ الْمُفَضَّلِ، نَبْتَدِئُ يَا مُفَضَّلُ بِذِكْرِ خَلْقِ الْإِنْسَانِ فَاعْتَبِرْ بِهِ فَأَوَّلُ ذَلِكَ مَا يُدَبَّرُ بِهِ الْجَنِينُ فِي الرَّحِمِ وَ هُوَ مَحْجُوبٌ فِي ظُلُماتٍ ثَلاثٍ ظُلْمَةِ الْبَطْنِ وَ ظُلْمَةِ الرَّحِمِ وَ ظُلْمَةِ الْمَشِيمَةِ حَيْثُ لَا حِيلَةَ عِنْدَهُ فِي طَلَبِ غِذَاءٍ وَ لَا دَفْعِ أَذًى وَ لَا اسْتِجْلَابِ مَنْفَعَةٍ وَ لَا دَفْعِ مَضَرَّةٍ

(The book) 'Tawheed' of Al Mufazzal –

'We shall begin, O Mufazzal, with mention of the creation of the human being, so take a lesson with it. So, the first of that what can be pondered with is the foetus in the womb, and it is

[413] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 95
[414] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 96
[415] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 97

veiled in three (layers of) darkness – a darkness of the belly, and a darkness of the womb, and a darkness of the placenta, where there is no means with it in seeking sustenance nor to dispel any discomfort, nor bring any benefits, nor repel any harm.

فَإِنَّهُ يَجْرِي إِلَيْهِ مِنْ دَمِ الْحَيْضِ مَا يَغْذُوهُ كَمَا يَغْذُو الْمَاءُ النَّبَاتَ فَلَا يَزَالُ ذَلِكَ غِذَاءَهُ حَتَّى إِذَا كَمَلَ خَلْقُهُ وَ اسْتَحْكَمَ بَدَنُهُ وَ قَوِيَ أَدِيمُهُ عَلَى مُبَاشَرَةِ الْهَوَاءِ وَ بَصَرُهُ عَلَى مُلَاقَاةِ الضِّيَاءِ هَاجَ الطِّلْقُ بِأُمِّهِ فَأَزْعَجَهُ أَشَدَّ إِزْعَاجٍ وَ أَعْنَفَهُ حَتَّى يُولَدَ

So there flows to it from the blood of the menstruation, what provides it, just as the water provides the vegetation. That provision does not cease until when its creation is complete and its body is stronger, and its surface is strong enough to face the direct air, and its eyes upon meeting the light, agitated by being separated from its mother, and is uncomfortable with intense discomfort, and convolutes until it is born.

وَ إِذَا وُلِدَ صَرَفَ ذَلِكَ الدَّمَ الَّذِي كَانَ يَغْذُوهُ مِنْ دَمِ أُمِّهِ إِلَى ثَدْيَيْهَا فَانْقَلَبَ الطَّعْمُ وَ اللَّوْنُ إِلَى ضَرْبٍ آخَرَ مِنَ الْغِذَاءِ وَ هُوَ أَشَدُّ مُوَافَقَةً لِلْمَوْلُودِ مِنَ الدَّمِ فَيُوَافِيهِ فِي وَقْتِ حَاجَتِهِ إِلَيْهِ

And when it is born, that blood from the blood of its mother which used to nourish it, gets diverted to her breasts, and the taste and the colour changes to another variety of the provision, and becomes intensely compatible for the new born that the blood, and it suffices him in the time of its need to it.

فَحِينَ يُولَدُ قَدْ تَلَمَّظَ وَ حَرَّكَ شَفَتَيْهِ طَلَباً لِلرَّضَاعِ فَهُوَ يَجِدُ ثَدْيَيْ أُمِّهِ كَالْإِدَاوَتَيْنِ الْمُعَلَّقَتَيْنِ لِحَاجَتِهِ فَلَا يَزَالُ يَغْتَذِي بِاللَّبَنِ مَا دَامَ رَطْبَ الْبَدَنِ رَقِيقَ الْأَمْعَاءِ لَيِّنَ الْأَعْضَاءِ حَتَّى إِذَا تَحَرَّكَ وَ احْتَاجَ إِلَى غِذَاءٍ فِيهِ صَلَابَةٌ لِيَشْتَدَّ وَ يَقْوَى بَدَنُهُ

So, when the new born trembles and moves its lips seeking the breast-feeding, he finds the breast of its mother like the two instruments (fruits) hanging for his need to it. So, he does not cease to be nourished with the milk for as he is of wet body, delicate intestines, soft limbs, until when he moves and is needy to a provision wherein is solidity for the intensity and strength of his body.

طَلَعَتْ لَهُ الطَّوَاحِنُ مِنَ الْأَسْنَانِ وَ الْأَضْرَاسِ لِيَمْضَغَ بِهِ الطَّعَامَ فَيَلِينَ عَلَيْهِ وَ يَسْهُلَ لَهُ إِسَاغَتُهُ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُدْرِكَ

There emerge for him the grinders from the teeth and the molars, for him to chew the food with it, and it is softened for him, and easier for him to absorb. He does not cease to be like that until he becomes aware (older).

فَإِذَا أَدْرَكَ وَ كَانَ ذَكَراً طَلَعَ الشَّعْرُ فِي وَجْهِهِ فَكَانَ ذَلِكَ عَلَامَةَ الذَّكَرِ وَ عِزَّ الرَّجُلِ الَّذِي يَخْرُجُ بِهِ عَنْ حَدِّ الصِّبَا وَ شَبَهِ النِّسَاءِ وَ إِنْ كَانَتْ أُنْثَى يَبْقَى وَجْهُهَا نَقِيّاً مِنَ الشَّعْرِ لِتَبْقَى لَهَا الْبَهْجَةُ وَ النَّضَارَةُ الَّتِي تُحَرِّكُ الرِّجَالَ لِمَا فِيهِ دَوَامُ النَّسْلِ وَ بَقَاؤُهُ

So, when he is older, and was a male, the hair emerges in his face, and that was a sing of the male, and an honour of the man which comes out with it from the limit of the child, and (from) resembling the women. And if it was a female, her face would remain pure from the hair, or the glory and the freshness to remain for her, which makes the man move to what is in it the permanence of the lineage and its remaining.

اعْتَبِرْ يَا مُفَضَّلُ فِي مَا يُدَبَّرُ بِهِ الْإِنْسَانُ فِي هَذِهِ الْأَحْوَالِ الْمُخْتَلِفَةِ هَلْ تَرَى يُمْكِنُ أَنْ يَكُونَ بِالْإِهْمَالِ أَ فَرَأَيْتَ لَوْ لَمْ يَجْرِ إِلَيْهِ ذَلِكَ الدَّمُ وَ هُوَ فِي الرَّحِمِ أَ لَمْ يَكُنْ سَيَذْوَى وَ يَجِفُّ كَمَا يَجِفُّ النَّبَاتُ إِذَا فَقَدَ الْمَاءَ

Consider, O Mufazzal, regarding what the human being is regulated with in these various stages. Do you see any possibility that it would happen to be with the neglect (without planning)? Do you see, if that blood had not flowed to it, and he was in the womb, wouldn't he be impeded and whither just as the plants whither when there is absence of water?

وَ لَوْ لَمْ يُزْعِجْهُ الْمَخَاضُ عِنْدَ اسْتِحْكَامِهِ أَ لَمْ يَكُنْ سَيَبْقَى فِي الرَّحِمِ كَالْمَوْءُودِ فِي الْأَرْضِ وَ لَوْ لَمْ يُوَافِقْهُ اللَّبَنُ مَعَ وِلَادَتِهِ أَ لَمْ يَكُنْ سَيَمُوتُ جُوعاً أَوْ يَغْتَذِي بِغِذَاءٍ لَا يُلَائِمُهُ وَ لَا يَصْلُحُ عَلَيْهِ بَدَنُهُ وَ لَوْ لَمْ تَطْلُعْ عَلَيْهِ الْأَسْنَانُ فِي وَقْتِهَا أَ لَمْ يَكُنْ سَيَمْتَنِعُ عَلَيْهِ مَضْغُ الطَّعَامِ وَ إِسَاغَتُهُ أَوْ يُقِيمُهُ عَلَى الرَّضَاعِ فَلَا يَشْتَدُّ بَدَنُهُ وَ لَا يَصْلُحُ لِعَمَلٍ ثُمَّ كَانَ تَشْتَغِلُ أُمُّهُ بِنَفْسِهِ عَنْ تَرْبِيَةِ غَيْرِهِ مِنَ الْأَوْلَادِ

And if, he does not get uncomfortable with labour when it is stronger, wouldn't it happen to remain in the womb like the deposits inside the ground? And if the milk was not compatible with its birth, would it not just die of hunger, or be provided with food which is unsuitable for it and its body would not be correct upon it? And if the teeth do not emerge upon him during its time, wouldn't he have been prevented upon chewing the food and swallowing it, or stay upon the breastfeeding, and his body would not have strengthened nor be correct for the work? Then his mother would have been too busy from bringing up her other children.

وَ لَوْ لَمْ يَخْرُجِ الشَّعْرُ فِي وَجْهِهِ فِي وَقْتِهِ أَ لَمْ يَكُنْ سَيَبْقَى فِي هَيْئَةِ الصِّبْيَانِ وَ النِّسَاءِ فَلَا تَرَى لَهُ جَلَالَةً وَ لَا وَقَاراً

And if the hair had not come out in his face during its time, would he not have remained upon the form of the children, and the women, and you have neither seen for him a majesty nor dignity?'

فَقَالَ الْمُفَضَّلُ فَقُلْتُ يَا مَوْلَايَ فَقَدْ رَأَيْتُ مَنْ يَبْقَى عَلَى حَالَتِهِ وَ لَا يَنْبُتُ الشَّعْرُ فِي وَجْهِهِ وَ إِنْ بَلَغَ حَالَ الْكِبَرِ فَقَالَ ذَلِكَ بِمَا قَدَّمَتْ أَيْدِيهِمْ وَ أَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ

Al-Mufazzal said, 'I said, 'O my Master[-asws]! I have seen one who remain upon his state and the hair does not grow in his face, and even if he reaches the state of being old'. He[-asws] said: 'That is due to what their own hands have sent ahead, ***and that Allah is not in the least unjust to the servants [3:182]***.

فَمَنْ هَذَا الَّذِي يَرْصُدُهُ حَتَّى يُوَافِيَهُ بِكُلِّ شَيْءٍ مِنْ هَذِهِ الْمَآرِبِ إِلَّا الَّذِي أَنْشَأَهُ خَلْقاً بَعْدَ أَنْ لَمْ يَكُنْ ثُمَّ تَوَكَّلَ لَهُ بِمَصْلَحَتِهِ بَعْدَ أَنْ كَانَ فَإِنْ كَانَ الْإِهْمَالُ يَأْتِي بِمِثْلِ هَذَا التَّدْبِيرِ فَقَدْ يَجِبُ أَنْ يَكُونَ الْعَمْدُ وَ التَّقْدِيرُ يَأْتِيَانِ بِالْخَطَإِ وَ الْمُحَالِ لِأَنَّهُمَا ضِدُّ الْإِهْمَالِ

So, from this is which is observed until all things from these goals are achieved, except the One[-azwj] Who Grew the creation after it did not exist. Then, rely upon Him[-azwj] with His[-azwj] Purpose, after it has existed, for it is the neglect (without a plan), he (the atheist) should come with the like of this strategy. Thus, it is obligated that the deliberation and the determination happen to be with the errors and the impossibilities, because these two are contradictory to the neglect.

وَ هَذَا فَظِيعٌ مِنَ الْقَوْلِ وَ جَهْلٌ مِنْ قَائِلِهِ لِأَنَّ الْإِهْمَالَ لَا يَأْتِي بِالصَّوَابِ وَ التَّضَادَّ لَا يَأْتِي بِالنِّظَامِ تَعَالَى اللَّهُ عَمَّا يَقُولُ الْمُلْحِدُونَ عُلُوّاً كَبِيراً

And this is an exaggeration from the words and ignorance of the one saying it, because the neglect cannot come with the correctness, and the contradiction(s) are unsustainable within a (sound) system. Exalted is Allah-azwj from what the atheists are saying, Loftier, Greater.

وَ لَوْ كَانَ الْمَوْلُودُ يُولَدُ فَهِماً عَاقِلًا لَأَنْكَرَ الْعَالَمَ عِنْدَ وِلَادَتِهِ وَ لَبَقِيَ حَيْرَانَ تَائِهَ الْعَقْلِ إِذَا رَأَى مَا لَمْ يَعْرِفْ وَ وَرَدَ عَلَيْهِ مَا لَمْ يَرَ مِثْلَهُ مِنِ اخْتِلَافِ صُوَرِ الْعَالَمِ مِنَ الْبَهَائِمِ وَ الطَّيْرِ إِلَى غَيْرِ ذَلِكَ مِمَّا يُشَاهِدُهُ سَاعَةً بَعْدَ سَاعَةٍ وَ يَوْماً بَعْدَ يَوْمٍ

And if the new born had been born with understanding, intellectual, he would have denied the world at its birth and would remain confused, of lost intellect, when he sees what he does not recognise which come to him, not having had seen the like of it from the different images of the world, from the animals, and the birds to other than that, from what he witnesses hour after hour, and day after day.

وَ اعْتَبِرْ ذَلِكَ بِأَنَّ مَنْ سُبِيَ مِنْ ولد [بَلَدٍ] إِلَى بَلَدٍ وَ هُوَ عَاقِلٌ يَكُونُ كَالْوَالِهِ الْحَيْرَانِ فَلَا يُسْرِعُ فِي تَعَلُّمِ الْكَلَامِ وَ قَبُولِ الْأَدَبِ كَمَا يُسْرِعُ الَّذِي يُسْبَى صَغِيراً غَيْرَ عَاقِلٍ

And consider that with one who is a prisoner taken from a city to another city, and he is with intellect, he would be like one puzzled and perplexed. So, he (the old prisoner) would not be quick in learning the speech and accepting the education, just as the young prisoner would be, without intellect.

ثُمَّ لَوْ وُلِدَ عَاقِلًا كَانَ يَجِدُ غَضَاضَةً إِذَا رَأَى نَفْسَهُ مَحْمُولًا مُرْضَعاً مُعَصَّباً بِالْخِرَقِ مُسَجًّى فِي الْمَهْدِ لِأَنَّهُ لَا يَسْتَغْنِي عَنْ هَذَا كُلِّهِ لِرِقَّةِ بَدَنِهِ وَ رُطُوبَتِهِ حَتَّى يُولَدَ ثُمَّ كَانَ لَا يُوجَدُ لَهُ مِنَ الْحَلَاوَةِ وَ الْوَقْعِ مِنَ الْقُلُوبِ مَا يُوجَدُ لِلطِّفْلِ فَصَارَ يَخْرُجُ إِلَى الدُّنْيَا غَبِيّاً غَافِلًا عَمَّا فِيهِ أَهْلُهُ فَيَلْقَى الْأَشْيَاءَ بِذِهْنٍ ضَعِيفٍ وَ مَعْرِفَةٍ نَاقِصَةٍ

Then, if he had been born intellectual, he would find insulted when he sees himself being carried, breast-fed, wrapped with the clothes, lying down in the cradle, because he is not needless from all of this due to the fragility of his body and the wetness when he was born. Then, he would not find the sweetness for him and the occurrences in the hearts what the child finds, so he would go out into the world being stupid and heedless about what is therein from its people, so he would meet the things with a weak mind and with deficient understanding.

ثُمَّ لَا يَزَالُ يَتَزَيَّدُ فِي الْمَعْرِفَةِ قَلِيلًا قَلِيلًا وَ شَيْئاً بَعْدَ شَيْءٍ وَ حَالًا بَعْدَ حَالٍ حَتَّى يَأْلَفَ الْأَشْيَاءَ وَ يَتَمَرَّنَ وَ يَسْتَمِرَّ عَلَيْهَا فَيَخْرُجُ مِنْ حَدِّ التَّأَمُّلِ بِهَا وَ الْحَيْرَةِ فِيهَا إِلَى التَّصَرُّفِ وَ الِاضْطِرَابِ إِلَى الْمَعَاشِ بِعَقْلِهِ وَ حِيلَتِهِ وَ إِلَى الِاعْتِبَارِ وَ الطَّاعَةِ وَ السَّهْوِ وَ الْغَفْلَةِ وَ الْمَعْصِيَةِ

Then he would not cease being increased in the understanding, little by little, and a thing after a thing, and a situation after a situation, until he is familiar with the things and continues upon them. So, he goes out from a limit of observation of it and the confusion regarding it, to the dispersing and the desperation to the livelihood with his intellect and his means, and to the learning of lessons, and the obedience, and the forgetfulness, and the heedlessness, and the disobedience.

وَ فِي هَذَا أَيْضاً وُجُوهٌ أُخَرُ فَإِنَّهُ لَوْ كَانَ يُولَدُ تَامَّ الْعَقْلِ مُسْتَقِلًّا بِنَفْسِهِ لَذَهَبَ مَوْضِعُ حَلَاوَةِ تَرْبِيَةِ الْأَوْلَادِ وَ مَا قُدِّرَ أَنْ يَكُونَ لِلْوَالِدَيْنِ فِي الِاشْتِغَالِ بِالْوَلَدِ مِنَ الْمَصْلَحَةِ وَ مَا يُوجِبُ التَّرْبِيَةَ لِلْآبَاءِ عَلَى الْأَبْنَاءِ مِنَ الْمُكَافَاةِ بِالْبِرِّ وَ الْعَطْفِ عَلَيْهِمْ عِنْدَ حَاجَتِهِمْ إِلَى ذَلِكَ مِنْهُمْ

And in this as well, there is another aspect. If he had been born with complete intellect, independent with himself, the subject of the sweetness of the upbringing of the children would be gone, and it would not happen for the parents in their engagement with the child for its interests, and it would not obligate the upbringing for the parents upon the children from the educating with the righteousness, and the kindness upon them during their need to that from them.

ثُمَّ كَانَ الْأَوْلَادُ لَا يَأْلَفُونَ آبَاءَهُمْ وَ لَا يَأْلَفُ الْآبَاءُ أَبْنَاءَهُمْ لِأَنَّ الْأَوْلَادَ كَانُوا يَسْتَغْنُونَ عَنْ تَرْبِيَةِ الْآبَاءِ وَ حِيَاطَتِهِمْ فَيَتَفَرَّقُونَ عَنْهُمْ حِينَ يُولَدُونَ فَلَا يَعْرِفُ الرَّجُلُ أَبَاهُ وَ أُمَّهُ وَ لَا يَمْتَنِعُ مِنْ نِكَاحِ أُمِّهِ وَ أُخْتِهِ وَ ذَوَاتِ الْمَحَارِمِ مِنْهُ إِذْ كَانَ لَا يَعْرِفُهُنَّ

Then, the children would not be familiar with their parents nor would the parents be familiar with their children, because the children would have been needless from the upbringing of the parents and their protection. So, they would be separate from them when they are born, and the man would not recognise his father and his mother, not be prevented from marrying his own mother, and his sister, and the ones of sanctity from him when he does not recognise them.

وَ أَقَلُّ مَا فِي ذَلِكَ مِنَ الْقَبَاحَةِ بَلْ هُوَ أَشْنَعُ وَ أَعْظَمُ وَ أَفْظَعُ وَ أَقْبَحُ وَ أَبْشَعُ لَوْ خَرَجَ الْمَوْلُودُ مِنْ بَطْنِ أُمِّهِ وَ هُوَ يَعْقِلُ أَنْ يَرَى مِنْهَا مَا لَا يَحِلُّ لَهُ وَ لَا يَحْسُنُ بِهِ أَنْ يَرَاهُ

And the least of the ugliness of what is in that – but, it is the most terrible, and most grievous, and the most horrible, and the ugliest, and the worst is – if the new born had come out from the belly of its mother and he is of intellect, he would see from her what is not Permissible for him, nor is it good with him that he sees it.

أَ فَلَا تَرَى كَيْفَ أُقِيمَ كُلُّ شَيْءٍ مِنَ الْخِلْقَةِ عَلَى غَايَةِ الصَّوَابِ وَ خَلَا مِنَ الْخَطَاءِ دَقِيقُهُ وَ جَلِيلُهُ

Do you not see how upright everything from the creation is, being upon a peak of the correctness, and devoid of the errors, accurate and sublime?

اعْرِفْ يَا مُفَضَّلُ مَا لِلْأَطْفَالِ فِي الْبُكَاءِ مِنَ الْمَنْفَعَةِ وَ اعْلَمْ أَنَّ فِي أَدْمِغَةِ الْأَطْفَالِ رُطُوبَةً إِنْ بَقِيَتْ فِيهَا أَحْدَثَتْ عَلَيْهِمْ أَحْدَاثاً جَلِيلَةً وَ عِلَلًا عَظِيمَةً مِنْ ذَهَابِ الْبَصَرِ وَ غَيْرِهِ فَالْبُكَاءُ يُسِيلُ تِلْكَ الرُّطُوبَةَ مِنْ رُءُوسِهِمْ فَيُعْقِبُهُمْ ذَلِكَ الصِّحَّةَ فِي أَبْدَانِهِمْ وَ السَّلَامَةَ فِي أَبْصَارِهِمْ

Understand, O Mufazzal, what benefits there are for the children in their crying, and know that in the brain of the children there is a moisture, if it were to remain in these, a serious event would occur upon them, and a big illness, from the going away of the sight, and something else. The crying flows that moisture away from their heads, and that is followed by the health in their bodies, and the safety of their sights.

أَ فَلَيْسَ قَدْ جَازَ أَنْ يَكُونَ الطِّفْلُ يَنْتَفِعُ بِالْبُكَاءِ وَ وَالِدَاهُ لَا يَعْرِفَانِ ذَلِكَ فَهُمَا دَائِبَانِ لِيُسْكِتَانِهِ وَ يَتَوَخَّيَانِ فِي الْأُمُورِ مَرْضَاتَهُ لِئَلَّا يَبْكِيَ وَ هُمَا لَا يَعْلَمَانِ أَنَّ الْبُكَاءَ أَصْلَحُ لَهُ وَ أَجْمَلُ عَاقِبَةً

Isn't it allowed that the child would happen to be benefitting by the crying, and his parents do not understand that, so they go on to silence it and they are thinking of its pleasure not to let the baby cry, and both of them are not knowing that the crying is correct for him and of lovely consequences.

فَهَكَذَا يَجُوزُ أَنْ يَكُونَ فِي كَثِيرٍ مِنَ الْأَشْيَاءِ مَنَافِعُ لَا يَعْرِفُهَا الْقَائِلُونَ بِالْإِهْمَالِ وَ لَوْ عَرَفُوا ذَلِكَ لَمْ يَقْضُوا عَلَى الشَّيْءِ أَنَّهُ لَا مَنْفَعَةَ فِيهِ مِنْ أَجْلِ أَنَّهُمْ لَا يَعْرِفُونَهُ وَ لَا يَعْلَمُونَ السَّبَبَ فِيهِ فَإِنَّ كُلَّ مَا لَا يَعْلَمُهُ الْمُنْكِرُونَ يَعْلَمُهُ الْعَارِفُونَ وَ كَثِيراً مَا يَقْصُرُ عَنْهُ عِلْمُ الْمَخْلُوقِينَ مُحِيطٌ بِهِ عِلْمُ الْخَالِقِ جَلَّ قُدْسُهُ وَ عَلَتْ كَلِمَتُهُ

So, this is how it is allowed that there happen to be benefits in many things, the speakers are not understanding these with the negligence, and had they understood that, they would not decide upon the thing that there is no benefit in it, from the reason that they are not understanding it, nor are they knowing the reason of it, for everything what the deniers are not understanding, the understanding ones are knowing it, and a lot of what the knowledge of the creatures are deficient from it, the Knowledge of the Creator Encompasses it, Majestic is His-azwj Holiness, and Exalted is His-azwj Speech.

فَأَمَّا مَا يَسِيلُ مِنْ أَفْوَاهِ الْأَطْفَالِ مِنَ الرِّيقِ فَفِي ذَلِكَ خُرُوجُ الرُّطُوبَةِ الَّتِي لَوْ بَقِيَتْ فِي أَبْدَانِهِمْ لَأَحْدَثَتْ عَلَيْهِمُ الْأُمُورَ الْعَظِيمَةَ كَمَنْ تَرَاهُ قَدْ غَلَبَتْ عَلَيْهِ الرُّطُوبَةُ فَأَخْرَجَتْهُ إِلَى حَدِّ الْبَلَهِ وَ الْجُنُونِ وَ التَّخْلِيطِ إِلَى غَيْرِ ذَلِكَ مِنَ الْأَمْرَاضِ الْمُتْلِفَةِ كَالْفَالِجِ وَ اللَّقْوَةِ وَ مَا أَشْبَهَهُمَا

As for what flows from the mouth of the child from the saliva, it that is the exit of the wetness which, had it remained in their bodies, a grievous matter would have occurred upon them, like the one who sees that the wetness have overcome upon it, so he takes it out to its apparent limit, and the insanity and the weak intellect, to other than that from the different diseases, like the paralysis of the body and the paralysis of the face, and what resembles these.

فَجَعَلَ اللَّهُ تِلْكَ الرُّطُوبَةَ تَسِيلُ مِنْ أَفْوَاهِهِمْ فِي صِغَرِهِمْ لِمَا لَهُمْ فِي ذَلِكَ مِنَ الصِّحَّةِ فِي كِبَرِهِمْ فَتَفَضَّلَ عَلَى خَلْقِهِ بِمَا جَهِلُوهُ وَ نَظَرَ لَهُمْ بِمَا لَمْ يَعْرِفُوهُ وَ لَوْ عَرَفُوا نِعَمَهُ عَلَيْهِمْ لَشَغَلَهُمْ ذَلِكَ عَنِ التَّمَادِي فِي مَعْصِيَتِهِ فَسُبْحَانَهُ مَا أَجَلَّ نِعْمَتَهُ وَ أَسْبَغَهَا عَلَى الْمُسْتَحِقِّينَ وَ غَيْرِهِمْ مِنْ خَلْقِهِ وَ تَعَالَى عَمَّا يَقُولُ الْمُبْطِلُونَ عُلُوّاً كَبِيراً.

Thus, Allah-azwj Makes that wetness to flow out from their mouths during their smallness, to what is healthy for them during their old age. He-azwj has Graced upon His-azwj creatures with what they are ignorant of and Looks out for them with that they do not understand, and had they understood His-azwj Favour upon them, that would have pre-occupied them from deliberating to the acts of disobedience. Glorious is He-azwj! How Majestic are His-azwj Favours and His-azwj Bestowment upon the beneficiaries and others from His-azwj creatures, and Exalted is He-azwj from what the falsifiers are saying, Loftier, Greater''.[416]

99- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيِّ بْنِ قُدَامَةَ عَنْ أَحْمَدَ بْنِ عَلِيِّ بْنِ نَاصِحٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَرْمَنِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَهَّابِ عَنْ عَلِيِّ بْنِ حَدِيدٍ الْمَدَائِنِيِّ عَمَّنْ حَدَّثَهُ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنِ الطِّفْلِ يَضْحَكُ مِنْ غَيْرِ عُجْبٍ وَ يَبْكِي مِنْ غَيْرِ أَلَمٍ

(The book) 'Al Illal' – From Ali Bin Hatim, from Ismail Bin Ali Bin Qudamah, from Ahmad Bin Ali Bin Nasih, from Ja'far Bin Muhammad Al Armany, from Al-Hassan Bin Abdul Wahab, from Ali Bin Hadeed Al Madainy, from the one who narrated it, from Al Mufazzal Bin Umar who said,

'I asked Ja'far-asws Bin Muhammad-asws about the child laughing from without any wonder (no apparent reason) and crying from without any pain.

[416] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 98

فَقَالَ يَا مُفَضَّلُ مَا مِنْ طِفْلٍ إِلَّا وَ هُوَ يَرَى الْإِمَامَ وَ يُنَاجِيهِ فَبُكَاؤُهُ لِغَيْبَةِ الْإِمَامِ عَنْهُ وَ ضَحِكُهُ إِذَا أَقْبَلَ إِلَيْهِ حَتَّى إِذَا أُطْلِقَ لِسَانُهُ أُغْلِقَ ذَلِكَ الْبَابُ عَنْهُ وَ ضُرِبَ عَلَى قَلْبِهِ بِالنِّسْيَانِ.

He-asws said: 'O Mufazzal! There is no child except, and he sees the Imam-asws and whispers to him-asws, so his crying is for the Imam-asws being absent from him, and his laughter is when he-asws comes to him. When his tongue is freed, that door is closed from him, and the forgetfulness is struck upon his heart''.[417]

100- التَّوْحِيدُ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ السَّرَّاجِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هَارُونَ الرَّشِيدِ عَنْ مُحَمَّدِ بْنِ أَكْرَمَ بْنِ أَبِي إِيَاسٍ عَنِ ابْنِ أَبِي ذِئْبٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَضْرِبُوا أَطْفَالَكُمْ عَلَى بُكَائِهِمْ فَإِنَّ بُكَاءَهُمْ أَرْبَعَةَ أَشْهُرٍ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَرْبَعَةَ أَشْهُرٍ الصَّلَاةُ عَلَى النَّبِيِّ وَ آلِهِ وَ أَرْبَعَةَ أَشْهُرٍ الدُّعَاءُ لِوَالِدَيْهِ.

(The book) 'Al Tawheed' – From Al Qasim Bin Muhammad Al Sarraj, from Ja'far Bin Muhammad Bin Musa, from Muhammad Bin Abdullah Bin Haroun Al Rasheed, from Muhammad Bin Akram Bin Abu Iyas, from Ibn Abu Zu'bin, from Nafie, from Ibn Umar who said,

'Rasool-Allah-saww said: 'Do not be hitting your children upon their crying, for their crying for four months is a testimony that there is no god except Allah-azwj, and four months, the Salawaat upon the Prophet-saww and his-saww Progeny-asws, and four months is the supplication for his parents''.[418]

101 الدُّرُّ الْمَنْثُورُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَضَرَتْ عِصَابَةٌ مِنَ الْيَهُودِ نَبِيَّ اللَّهِ ص فَسَأَلُوهُ عَنْ مَسَائِلَ فَكَانَ فِي مَا سَأَلُوهُ كَيْفَ مَاءُ الرَّجُلِ مِنْ مَاءِ الْمَرْأَةِ وَ كَيْفَ الْأُنْثَى مِنْهُ وَ الذَّكَرُ

(The non-Shia book) 'Al Durr Al Mansour' – From Ibn Abbas who said,

'A group of Jews presented to the Prophet-saww of Allah-azwj. They asked him-saww about issues. It was among what they asked him-saww, 'How is the water of the man from water of the woman? And how is the female from it and the male?'

فَقَالَ إِنَّ مَاءَ الرَّجُلِ أَبْيَضُ غَلِيظٌ وَ إِنَّ مَاءَ الْمَرْأَةِ أَصْفَرُ رَقِيقٌ فَأَيُّهُمَا عَلَا كَانَ لَهُ الْوَلَدُ وَ الشَّبَهُ بِإِذْنِ اللَّهِ تَعَالَى إِنْ عَلَا مَاءُ الرَّجُلِ كَانَ ذَكَراً بِإِذْنِ اللَّهِ وَ إِنْ عَلَا مَاءُ الْمَرْأَةِ كَانَ أُنْثَى بِإِذْنِ اللَّهِ تَعَالَى.

He-saww said: 'Water of the man is white, thick, and water of the woman is yellow, thin. Whichever of the two is higher, the child and the resemblance would be to him, by the Permission of Allah-azwj the Exalted. If water of the man is higher, it would be a male by the Permission of Allah-azwj, and if water of the woman was higher, it would be a female by the Permission of Allah-azwj Exalted''.[419]

102 وَ عَنْ أَنَسٍ قَالَ: سَأَلَ عَبْدُ اللَّهِ بْنُ سَلَامٍ النَّبِيَّ ص فَقَالَ مَا يَنْزِعُ الْوَلَدَ إِلَى أَبِيهِ وَ إِلَى أُمِّهِ

And from Anas (well-known fabricator) who said,

[417] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 99
[418] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 100
[419] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 101

‘Abdullah Bin Salam asked the Prophet-saww. He said, ‘What pulls the child to its father and to its mother?’

قَالَ أَخْبَرَنِي جَبْرَئِيلُ أَنَّهُ إِذَا سَبَقَ مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ إِلَيْهِ الْوَلَدَ وَ إِذَا سَبَقَ مَاءُ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَ إِلَيْهَا.

He-saww said: ‘Jibraeel-as informed me-saww, when water of the man precedes water of the woman, the pull of the child it to him, and when water of the woman precedes water of the man, the pull is towards her’’.[420]

103 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ لَقَدْ خَلَقْناكُمْ ثُمَّ صَوَّرْناكُمْ قَالَ خُلِقُوا فِي ظَهْرِ آدَمَ ثُمَّ صُوِّرُوا فِي الْأَرْحَامِ.

And from Ibn Abbas – Regarding Words of the Exalted: ***And We Created you, then We Shaped you, [7:11]***. He said, ‘They were Created in the back of Adam-as, then Fashioned in the wombs’’.[421] (Opinion is forbidden in interpreting Holy Verses)

104 وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ خُلِقُوا فِي أَصْلَابِ الرِّجَالِ ثُمَّ صُوِّرُوا فِي أَرْحَامِ النِّسَاءِ.

And in another report from him – ‘They are Created in the loins of the men, then Fashioned in the wombs of the women’’.[422] (Opinion is forbidden in interpreting Holy Verses)

105 وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ قَالَ: أَمَّا قَوْلُهُ خَلَقْناكُمْ فَآدَمُ وَ أَمَّا صَوَّرْناكُمْ فَذُرِّيَّتُهُ.

And in another report from him, he said,

‘As for His-azwj Words: ***We Created you,*** - it is Adam-as, and as for: ***We Shaped you, [7:11]*** – it is his-as offspring’’.[423] (Opinion is forbidden in interpreting Holy Verses)

106 وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ النَّبِيَّ ص سُئِلَ عَنِ الْعَزْلِ فَقَالَ لَا عَلَيْكُمْ أَنْ تَفْعَلُوا إِنْ يَكُنْ مِمَّا أَخَذَ اللَّهُ مِنْهَا الْمِيثَاقَ فَكَانَتْ عَلَى الصَّخْرَةِ نُفِخَ فِيهِ الرُّوحُ.

And from Abu Saeed Al Khudry who said,

‘I heard the Prophet-saww asked about the coitus interruptus. He-saww said: ‘It is not upon you that you should be doing it. It could be from what Allah-azwj has Taken the Covenant from it. If it would be upon a rock, He-azwj would Blow the spirit into it’’.[424]

107 وَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ سُئِلَ عَنِ الْعَزْلِ فَقَالَ لَوْ أَخَذَ اللَّهُ مِيثَاقَ نَسَمَةٍ مِنْ صُلْبِ رَجُلٍ ثُمَّ أَفْرَغَهُ عَلَى صَفَا لَأَخْرَجَهُ مِنْ ذَلِكَ الصَّفَا فَإِنْ شِئْتَ فَاعْزِلْ وَ إِنْ شِئْتَ لَا تَعْزِلْ.

From Ibn Masoud –

[420] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 102
[421] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 103
[422] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 104
[423] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 105
[424] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 106

‘He was asked about the coitus interruptus. He said, ‘If Allah-azwj has Taken a Covenant of a person from the loins of a man, then it is poured upon a rock. He-azwj would Extract him from that rock. If you so desire, perform coitus interruptus, and if you so desire, then do not perform coitus interruptus’’.[425] (opinion)

108 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مِنْ سُلالَةٍ قَالَ السُّلَالَةُ صفر صَفْوُ الْمَاءِ الرَّقِيقِ الَّذِي يَكُونُ مِنْهُ الْوَلَدُ.

And from Ibn Abbas – regarding Words of the Exalted: ***from an extract [32:8]***. He said, ‘The extract is yellow clear water, the thin from which the child happens to be’’.[426] (Opinion is forbidden in interpreting Holy Verses)

109 وَ عَنِ ابْنِ عَبَّاسٍ مَرْفُوعاً النُّطْفَةُ الَّتِي يَخْرُجُ مِنْهَا الْوَلَدُ تَرْعَدُ لَهَا الْأَعْضَاءُ وَ الْعُرُوقُ كُلُّهَا إِذَا خَرَجَتْ وَقَعَتْ فِي الرَّحِمِ.

And from Ibn Abbas raising it, ‘The seed from which the child emerges, the limbs and the veins, all of them tremble for it. When it emerges, it falls into the womb’’.[427] (opinion)

110 وَ عَنْ عَلِيٍّ ع قَالَ: إِذَا تَمَّتِ النُّطْفَةُ أَرْبَعَةَ أَشْهُرٍ بُعِثَ إِلَيْهَا مَلَكٌ فَنَفَخَ فِيهَا الرُّوحَ فِي الظُّلُمَاتِ الثَّلَاثِ فَذَلِكَ قَوْلُهُ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ يَعْنِي نَفَخَ الرُّوحَ.

And from Ali-asws having said: ‘When four months are completed for the seed, an Angel is Sent to it. He blows the soul in it in the triple darkness. That is His-azwj Word: ***then We Grow it as another creation. [23:14]*** – meaning blowing of the soul’’.[428] (from a non-Shia source)

111 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ يَقُولُ خَرَجَ مِنْ بَطْنِ أُمِّهِ بَعْدَ مَا خَرَجَ فَكَانَ مِنْ بَدْءِ خَلْقِهِ الْآخَرِ أَنِ اسْتَهَلَّ ثُمَّ كَانَ مِنْ خَلْقِهِ أَنْ دُلَّ عَلَى ثَدْيِ أُمِّهِ ثُمَّ كَانَ مِنْ خَلْقِهِ أَنْ عَلِمَ كَيْفَ يَبْسُطُ رِجْلَيْهِ إِلَى أَنْ قَعَدَ إِلَى أَنْ حَبَا إِلَى أَنْ قَامَ عَلَى رِجْلَيْهِ إِلَى أَنْ مَشَى إِلَى أَنْ فُطِمَ فَعَلِمَ كَيْفَ يَشْرَبُ وَ يَأْكُلُ مِنَ الطَّعَامِ إِلَى أَنْ بَلَغَ الْحُلُمَ إِلَى أَنْ بَلَغَ إِلَى أَنْ يَتَقَلَّبَ فِي الْبِلَادِ.

And from Ibn Abbas –

‘***then We Grow it as another creation. [23:14]***. He said, ‘He emerges from the belly of his mother after, so it would be from the beginning of another creation that he is transformed, then it would be from his creation that he is pointed upon the breast of its mother, and it would be from his creation that he know how he should spread his legs until he sits, until he gets up to stand upon his legs, up to he walks, up to when he weans, so he knows how to drink and eat from the food, until he reaches the puberty, until he reaches to roam in the city’’.[429] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

112 وَ عَنْ قَتَادَةَ ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ قَالَ يَقُولُ بَعْضُهُمْ هُوَ نَبَاتُ الشَّعْرِ وَ بَعْضُهُمْ يَقُولُ هُوَ نَفْخُ الرُّوحِ.

And from Qatadah –

[425] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 107
[426] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 108
[427] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 109
[428] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 110
[429] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 111

‘***then We Grow it as another creation. [23:14]***. He said, ‘Some of them say, it is the growth of the hair, and some of them say it is blowing of the soul’’.[430] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

113 وَ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَدْخُلُ الْمَلَكُ عَلَى النُّطْفَةِ بَعْدَ مَا تَسْتَقِرُّ فِي الرَّحِمِ بِأَرْبَعٍ أَوْ بِخَمْسٍ وَ أَرْبَعِينَ لَيْلَةً أَيْ رَبِّ أَ شَقِيٌّ أَمْ سَعِيدٌ أَ ذَكَرٌ أَمْ أُنْثَى

And from Huzyefa Bin Aseyd who said,

‘Rasool-Allah-saww said: ‘The Angel enters unto the seed after it had been settled in the womb for forty-four or forty-five nights (saying), ‘Yes, Lord-azwj! Is he wretched or fortunate? Is it a male or a female?’

فَيَقُولُ اللَّهُ وَ يَكْتُبَانِ ثُمَّ يَكْتُبُ عَمَلَهُ وَ رِزْقَهُ وَ أَجَلَهُ وَ أَثَرَهُ وَ مُصِيبَتَهُ ثُمَّ تُطْوَى الصَّحِيفَةُ فَلَا يُزَادُ فِيهَا وَ لَا يَنْقُصُ مِنْهَا.

Allah-azwj Says, and they write. Then they write his deeds, and his sustenance, and his term, and his impacts, and his calamities. Then they fold the parchment, so there is neither any increase in it, nor any reduction from it’’.[431] (from a non-Shia source)

114 وَ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا مَكَثَ الْمَنِيُّ فِي الرَّحِمِ أَرْبَعِينَ لَيْلَةً أَتَاهُ مَلَكُ النُّفُوسِ فَعَرَجَ بِهِ إِلَى الرَّبِّ فَيَقُولُ يَا رَبِّ أَ ذَكَرٌ أَمْ أُنْثَى فَيَقْضِي اللَّهُ مَا هُوَ قَاضٍ فَيَقُولُ أَ شَقِيٌّ أَمْ سَعِيدٌ فَيَكْتُبُ مَا هُوَ لَاقٍ

And from Abu Zarr-ra having said: ‘Rasool-Allah-saww said: ‘When the semen remains in the womb for forty nights, an Angel of the souls comes to it. He goes out with it to the Lord-azwj. He said, ‘O Lord-azwj! Is it a male or a female?’ Allah-azwj Decrees what He-azwj Decrees. He says, ‘Is it wretched or fortunate?’ He writes down what is appropriate’’.

وَ قَرَأَ أَبُو ذَرٍّ مِنْ فَاتِحَةِ التَّغَابُنِ خَمْسَ آيَاتٍ إِلَى قَوْلِهِ وَ صَوَّرَكُمْ فَأَحْسَنَ صُوَرَكُمْ وَ إِلَيْهِ الْمَصِيرُ.

And Abu Zarr-ra recited from the beginning of (Surah) Al Taghabun, five Verses up to His-azwj Words: ***and He Imaged you, so excellent is your image, and to Him is the destination [64:3]***’’.[432] (from a non-Shia source)

115 وَ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِذَا جِئْنَاكُمْ بِحَدِيثٍ أَتَيْنَاكُمْ بِتَصْدِيقِهِ مِنْ كِتَابِ اللَّهِ إِنَّ النُّطْفَةَ تَكُونُ فِي الرَّحِمِ أَرْبَعِينَ ثُمَّ تَكُونُ عَلَقَةً أَرْبَعِينَ ثُمَّ تَكُونُ مُضْغَةً أَرْبَعِينَ

And from Abdullah Bin Masoud who said,

‘Whenever we comes to you with a Hadeeth, we come to you with its ratification from the Book of Allah-azwj. The seed happens to be in the womb for forty (day), then it becomes a clot for forty (days), then it becomes a lump for forty (days).

[430] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 112
[431] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 113
[432] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 114

فَإِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْخَلْقَ نَزَلَ الْمَلَكُ فَيَقُولُ لَهُ اكْتُبْ فَيَقُولُ مَا ذَا أَكْتُبُ فَيَقُولُ شَقِيّاً أَوْ سَعِيداً ذَكَراً أَوْ أُنْثَى وَ مَا رِزْقُهُ وَ أَثَرُهُ وَ أَجَلُهُ فَيُوحِي اللَّهُ بِمَا يَشَاءُ وَ يَكْتُبُهُ الْمَلَكُ

When Allah-azwj Wants to Create the creature, the Angel descends. He-azwj Says to him: "Write!" He says, 'What is what I should write?' He-azwj Says either wretched or fortunate, or male or female, and what it's sustenance is, and its impacts, and its term. Allah-azwj Reveals with whatever He-azwj so Desires and the Angels writes'.

ثُمَّ قَرَأَ عَبْدُ اللَّهِ إِنَّا خَلَقْنَا الْإِنْسانَ مِنْ نُطْفَةٍ أَمْشاجٍ نَبْتَلِيهِ ثُمَّ قَالَ عَبْدُ اللَّهِ أَمْشَاجُهَا عُرُوقُهَا.

Then Abdullah recited: ***Surely, We Created the human being from a uniting seed. We Wanted to Try him, [76:2]***. Then Abdullah said, 'It's uniting is its veins''.[433] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

116 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ مِنْ نُطْفَةٍ أَمْشاجٍ قَالَ مَاءُ الرَّجُلِ وَ مَاءُ الْمَرْأَةِ حِينَ يَخْتَلِطَانِ.

And from Ibn Abbas - ***from a uniting seed. [76:2]***. He-asws said: 'Water of the man and water of the woman when they mingle''.[434] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

117 وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ نَافِعَ بْنَ الْأَزْرَقِ قَالَ لَهُ أَخْبِرْنِي عَنْ قَوْلِهِ مِنْ نُطْفَةٍ أَمْشاجٍ قَالَ اخْتِلَاطُ مَاءِ الرَّجُلِ وَ مَاءِ الْمَرْأَةِ إِذَا وَقَعَ فِي الرَّحِمِ قَالَ وَ هَلْ تَعْرِفُ الْعَرَبُ ذَلِكَ قَالَ نَعَمْ أَ مَا سَمِعْتَ أَبَا ذُؤَيْبٍ وَ هُوَ يَقُولُ

كَأَنَّ الرِّيشَ وَ الْفُوقَيْنِ مِنْهُ خِلَالُ النَّسْلِ خَالَطَهُ مَشِيجٌ.

And from Ibn Abbas that Nafie Bin Al Azraq said to him, 'Inform me about His-azwj Words: '***from a uniting seed. [76:2]***. He said, 'Mingling of water of the man and water of the woman, when it occurs in the womb'. He said, 'And the Arabs know that?' He said, 'Yes. Have you nor heard Abu Zuweyb (the poet) and he has said, 'As if the feathers and the two aboves, from it is majestic lineage, it's mixing is 'Masheej''.[435] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

118 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ مِنْ نُطْفَةٍ أَمْشاجٍ قَالَ مُخْتَلِفَةِ الْأَلْوَانِ.

And from Ibn Abbas – regarding His-azwj Words: ***from a uniting seed. [76:2]***. He said, 'Different colours''.[436] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

119 وَ عَنْ مُجَاهِدٍ مِنْ نُطْفَةٍ أَمْشاجٍ قَالَ أَلْوَانُ نُطْفَةِ الرَّجُلِ بَيْضَاءُ وَ حَمْرَاءُ وَ نُطْفَةُ الْمَرْأَةِ خَضْرَاءُ وَ حَمْرَاءُ.

[433] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 115
[434] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 116
[435] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 117
[436] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 118

And from Mujahid - ***from a uniting seed. [76:2]***. He said, 'Colour of seed of the man is white and red, and seed of the woman is green and red''.[437] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

120 وَ عَنْ قَتَادَةَ إِنَّا خَلَقْنَا الْإِنْسانَ مِنْ نُطْفَةٍ أَمْشاجٍ نَبْتَلِيهِ قَالَ طَوْراً نُطْفَةً وَ طَوْراً عَلَقَةً وَ طَوْراً مُضْغَةً وَ طَوْراً عِظَاماً ثُمَّ كَسَوْنَا الْعِظامَ لَحْماً وَ ذَلِكَ أَشَدُّ مَا يَكُونُ إِذَا كُسِيَ اللَّحْمَ

And from Qatadah –

Surely, We Created the human being from a uniting seed. We Wanted to Try him, [76:2]. He said, 'A phase of being a seed, and a phase of being a clot, and a phase of being a lump, and a phase of being bones. ***then We Clothed the bones with flesh, then We Grow it as another creation. So Blessed is Allah, the best of the Creators [23:14] hen We Clothed the bones with flesh, [23:14]*** - and that is most difficult as can be, when the it is clothed the flesh.

ثُمَّ أَنْشَأْناهُ خَلْقاً آخَرَ قَالَ أَنْبَتَ لَهُ الشَّعْرَ فَتَبارَكَ اللَّهُ أَحْسَنُ الْخالِقِينَ فَأَنْبَأَهُ اللَّهُ مِمَّا خَلَقَهُ وَ أَبْنَاهُ إِنَّمَا بَيَّنَ ذَلِكَ لِيَبْتَلِيَهُ بِذَلِكَ لِيَعْلَمَ كَيْفَ شُكْرُهُ وَ مَعْرِفَتُهُ لِحَقِّهِ

then We Grow it as another creation. – He said, 'The hair grows for it - ***So Blessed is Allah, the best of the Creators [23:14]*** – Allah[-azwj] Informed him what He[-azwj] had Created him from, and Informed him, rather Revealed that in order to Try him with that to Know how his thanking would be, and his recognition of His[-azwj] Right.

فَبَيَّنَ اللَّهُ لَهُ مَا أَحَلَّ لَهُ وَ مَا حَرَّمَ عَلَيْهِ ثُمَّ قَالَ إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً لِنِعَمِ اللَّهِ وَ إِمَّا كَفُوراً بِهَا.

He[-azwj] Revealed to him what He[-azwj] had Permitted for him and what is Prohibited upon him, then said: ***We certainly Guided him of the Way. Either he is grateful,*** - for the bounties of Allah[-azwj] - ***or he commits Kufr [76:3]*** – with these''.[438] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

121 وَ عَنْ عِكْرِمَةَ فِي قَوْلِهِ أَمْشاجٍ قَالَ الظُّفُرُ وَ الْعَظْمُ وَ الْعَصَبُ مِنَ الرَّجُلِ وَ اللَّحْمُ وَ الدَّمُ وَ الشَّعْرُ مِنَ الْمَرْأَةِ.

And from Ikrimah (Bin Abu Jahl[-la]) – Regarding His[-azwj] Word: ***from a uniting seed. [76:2]***. He said, 'The nails and the bones, and the nerves are from the man, and the flesh and the blood and the hair is from the woman''.[439] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

122 وَ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا أَرَادَ اللَّهُ أَنْ يَخْلُقَ النَّسَمَةَ فَجَامَعَ الرَّجُلُ الْمَرْأَةَ طَارَ مَاؤُهُ فِي كُلِّ عِرْقٍ وَ عَصَبٍ مِنْهَا فَإِذَا كَانَ الْيَوْمُ السَّابِعُ أَحْضَرَ اللَّهُ لَهُ كُلَّ عِرْقٍ بَيْنَهُ وَ بَيْنَ آدَمَ ثُمَّ قَرَأَ فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ.

And from Malik Bin Al Huweyris who said,

[437] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 119
[438] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 120
[439] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 121

'When Allah-azwj Wants to Create the person, the man copulates with the woman, his water flies into every vein and nerve of hers. When it were the seventh day, Allah-azwj Presents to him every vein between him and Adam-as'. Then he recited: ***Into whichever image what He so Desires, He Constitutes you [82:8]***''.[440] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

123 وَ عَنْ مُجَاهِدٍ فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ قَالَ إِمَّا قَبِيحاً وَ إِمَّا حَسَناً وَ شِبْهَ أَبٍ أَوْ أُمٍّ أَوْ خَالٍ أَوْ عَمٍ.

And from Mujahid - ***Into whichever image what He so Desires, He Constitutes you [82:8]***. He said, 'Either ugly, or handsome, and resembling father or mother, or a maternal uncle or paternal uncle''.[441] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

124 وَ عَنْ عُلَيِّ بْنِ رِيَاحٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ النَّبِيَّ ص قَالَ لَهُ مَا وُلِدَ لَكَ قَالَ يَا رَسُولَ اللَّهِ مَا عَسَى أَنْ يُولَدَ لِي إِمَّا غُلَامٌ وَ إِمَّا جَارِيَةٌ قَالَ فَمَنْ يُشْبِهُ قَالَ يَا رَسُولَ اللَّهِ مَا عَسَى أَنْ يُشْبِهَ إِمَّا أَبَاهُ وَ إِمَّا أُمَّهُ

And from Ali Bin Riyah, from his father, from his grandfather –

'The Prophet-saww said to him: 'What has been born for you?' He said, 'O Rasool-Allah-saww! What can possible be born for me? Either it is a boy or a girl!' He-saww said: 'So whom does he resemble'. He said, 'O Rasool-Allah-saww! What can he possibly resemble? Either his father or his mother'.

فَقَالَ لَا تَقُولَنَّ هَذَا إِنَّ النُّطْفَةَ إِذَا اسْتَقَرَّتْ فِي الرَّحِمِ أَحْضَرَهَا اللَّهُ كُلَّ نَسَبٍ بَيْنَهَا وَ بَيْنَ آدَمَ فَرَكَّبَ خَلْقَهُ فِي صُورَةٍ مِنْ تِلْكَ الصُّوَرِ أَ مَا قَرَأْتَ هَذِهِ الْآيَةَ فِي كِتَابِ اللَّهِ فِي أَيِّ صُورَةٍ ما شاءَ رَكَّبَكَ مِنْ نَسَبَكِ مَا بَيْنَكَ وَ بَيْنَ آدَمَ.

He-saww said: 'Do not be saying this! The seed, when it settles in the womb, Allah-azwj Presents to it every attribution between it and Adam-as. He-azwj Constitutes his creation in the image from those images. Have you nor read this Verse in the Book of Allah-azwj: ***Into whichever image what He so Desires, He Constitutes you [82:8]***? – from your is your lineage what is between you and Adam-as''.[442] (from a non-Shia source)

125 وَ عَنِ ابْنِ أَبِي حَاتِمٍ فِي قَوْلِهِ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ صُلْبُ الرَّجُلِ وَ تَرَائِبُ الْمَرْأَةِ لَا يَكُونُ الْوَلَدُ إِلَّا مِنْهُمَا.

And from Ibn Abu Hatim – Regarding His-azwj Words: ***Coming from between the loins and the ribs [86:7]***. He said, 'Loins of the man and ribs of the woman. The child cannot happen to be except from these two''.[443] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

126 وَ عَنِ ابْنِ أَبْزَى قَالَ: الصُّلْبُ مِنَ الرَّجُلِ وَ التَّرائِبُ مِنَ الْمَرْأَةِ.

[440] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 122
[441] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 123
[442] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 124
[443] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 125

And from Ibn Abzy who said – 'The loins form the man and the ribs from the woman''.[444] (Not a Hadeeth + from a non-Shia source)

127 وَ عَنِ ابْنِ عَبَّاسٍ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ مَا بَيْنَ الْجِيدِ وَ النَّحْرِ.

And from Ibn Abbas - ***Coming from between the loins and the ribs [86:7]***. He said, 'What is between the throat and the windpipe''.[445] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

128 وَ عَنْ مُجَاهِدٍ قَالَ: التَّرَائِبُ أَسْفَلُ مِنَ التَّرَاقِي.

And from Mujahid who said, 'The ribs lower than the collar bone''.[446] (Not a Hadeeth + from a non-Shia source)

129 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ التَّرائِبِ قَالَ تَرِيبَةُ الْمَرْأَةِ وَ هُوَ مَوْضِعُ الْقِلَادَةِ.

And from Ibn Abbas – Regarding His-azwj Words: ***and the ribs [86:7]***. He said, 'Ribs of the woman, and it is a place of the necklace''.[447]

130 وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ نَافِعَ بْنَ الْأَزْرَقِ قَالَ لَهُ أَخْبِرْنِي عَنْ قَوْلِهِ عَزَّ وَ جَلَ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ التَّرَائِبُ مَوْضِعُ الْقِلَادَةِ مِنَ الْمَرْأَةِ قَالَ وَ هَلْ تَعْرِفُ الْعَرَبُ ذَلِكَ قَالَ نَعَمْ أَ مَا سَمِعْتَ قَوْلَ الشَّاعِرِ

وَ الزَّعْفَرَانُ عَلَى تَرَائِبِهَا شَرَقاً بِهِ اللَّبَّاتُ وَ النَّحْرُ.

And from Ibn Abbas – Nafie Bin Al Azraq said to him, 'Inform me about Words of Mighty and Majestic: ***Coming from between the loins and the ribs [86:7]***. He said, 'The ribs from the woman is a place of the necklace'. He said, 'And do the Arabs know that?' He said, 'Yes. Have you not heard the words of the poet, 'And the Saffron is upon her ribs, the clothes and the throat are shining with it'?''[448] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

131 وَ عَنْ عِكْرِمَةَ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ صُلْبِ الرَّجُلِ وَ تَرَائِبِ الْمَرْأَةِ أَ مَا سَمِعْتَ قَوْلَ الشَّاعِرِ

نِظَامُ اللُّؤْلُؤِ عَلَى تَرَائِبِهَا شَرَقاً بِهِ اللَّبَّاتُ وَ النَّحْرُ

And from Ikrimah (Bin Abu Jahl-la) – He was asked about His-azwj Words: ***Coming from between the loins and the ribs [86:7]***. He said, 'Loins of the man and ribs of the woman. Have you not heard the words of the poet, 'The arrangement of the pearls are upon her ribs, the clothes

[444] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 126
[445] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 127
[446] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 128
[447] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 129
[448] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 130

and the neck are shining with it'?''[449] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

132 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: التَّرَائِبُ بَيْنَ ثَدْيَيِ الْمَرْأَةِ.

And from Ibn Abbas who said, 'The ribs between the breasts of the woman''.[450] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

133 وَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: التَّرَائِبُ الصَّدْرُ.

And from Saeed Bin Jubeyr who said, 'The ribs of the chest''.[451] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

134 وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: التَّرَائِبُ أَرْبَعَةُ أَضْلَاعٍ مِنْ كُلِّ جَانِبٍ مِنْ أَسْفَلِ الْأَضْلَاعِ.

And from Ibn Abbas who said, 'The four ribs from each side, from the lower ribs''.[452] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

135 وَ عَنِ الْأَعْمَشِ قَالَ: يُخْلَقُ الْعِظَامُ وَ الْعَصَبُ مِنْ مَاءِ الرَّجُلِ وَ يُخْلَقُ اللَّحْمُ وَ الدَّمُ مِنْ مَاءِ الْمَرْأَةِ.

And from Al Amsh who said,

'The bones and the nerves are from water of the man, and the flesh and the blood are Created from water of the woman''.[453] (Not a Hadeeth + from a non-Shia source)

136 وَ عَنْ قَتَادَةَ فِي قَوْلِهِ يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَ التَّرائِبِ قَالَ يَخْرُجُ مِنْ بَيْنِ صُلْبِهِ وَ نَحْرِهِ

And from Qatadah –

'Regarding His[-azwj] Words: ***Coming from between the loins and the ribs [86:7]***. He said, 'Emerging from between his loins and his throat'.

إِنَّهُ عَلى رَجْعِهِ لَقادِرٌ قَالَ إِنَّ اللَّهَ عَلَى بَعْثِهِ وَ إِعَادَتِهِ لَقَادِرٌ

Surely, He is Able upon Returning him [86:8] – He said, 'Allah[-azwj] is Able upon Resurrecting him and Returning him'.

يَوْمَ تُبْلَى السَّرائِرُ قَالَ إِنَّ هَذِهِ السَّرَائِرَ مُخْتَبَرَةٌ فَأَسِرُّوا خَيْراً وَ أَعْلِنُوهُ فَما لَهُ مِنْ قُوَّةٍ يَمْتَنِعُ بِهَا وَ لا ناصِرٍ يَنْصُرُهُ مِنَ اللَّهِ.

On the day when the secrets would be Tested [86:9] – He said, 'These are Tested secrets, therefore keep goodly secrets, and announce. ***So there would neither be any strength for***

[449] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 131
[450] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 132
[451] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 133
[452] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 134
[453] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 135

him – to prevent it - ***nor a helper [86:10]*** – helping him from Allah-azwj''.[454] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

137 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ إِنَّهُ عَلى رَجْعِهِ لَقادِرٌ قَالَ أَنْ يَجْعَلَ الشَّيْخَ شَابّاً وَ الشَّابَّ شَيْخاً.

From Ibn Abbas – Regarding His-azwj Words: ***Surely, He is Able upon Returning him [86:8]***. He said, 'He-azwj can Make the old man a youth, and the youth an old man''.[455] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

138 وَ عَنْ مُجاهِدٍ إِنَّهُ عَلى رَجْعِهِ لَقادِرٌ قَالَ عَلَى رَجْعِ النُّطْفَةِ فِي الْإِحْلِيلِ.

And from Mujahid - ***Surely, He is Able upon Returning him [86:8]***. He said, 'Upon Returning the seed in the urethra''.[456] (Opinion is forbidden in interpreting Holy Verses + from a non-Shia source)

[454] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 136
[455] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 137
[456] Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 138