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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{asws}**

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كتاب السماء و العالم

THE BOOK OF THE SKY AND THE WORLD

أبواب كليات أحوال العالم و ما يتعلق بالسماءيات

Chapters on totality of the states of the world and what is related with the celestials

باب 1 حدوث العالم و بدء خلقه و كيفيته و بعض كليات الأمور

CHAPTER 1 – COMING INTO BEING OF THE WORLD, AND BEGINNING OF ITS CREATION AND ITS HOW-NESS, AND PART OF THE WHOLE MATTER (SITUATION)

الآيات

The Verses: -

البقرة هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(Surah) Al Baqarah - *He is the (One) Who Created for you the entirety of what is in the earth, then He Directed towards the sky, so He Created these as seven skies, and He is a Knower of all things [2:29].*

الأنعام الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَ جَعَلَ الظُّلُمَاتِ وَالنُّورَ

(Surah) Al Anaam - *The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1].*

الأعراف إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ

(Surah) Al Araaf - *Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; [7:54].*

يونس إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ

(Surah) Yunus^{as} - *Surely, your Lord is Allah, Who Created the skies and the earth in six days, then Established upon the Throne, Regulating the matters. [10:3].*

هُودَ وَ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

(Surah) Hud^{as} - **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7].**

الْكَهْفَ مَا أَشْهَدْتُهُمْ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَا خَلَقَ أَنْفُسَهُمْ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَضُدًا

(Surah) Al Kahf - **I did not Make them witness the Creation of the skies and the earth, nor the Creation of their own selves, and I would not Take the strayers for support [18:51].**

الْأَنْبِيَاءُ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

(Surah) Al Anbiya - **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30].**

الْفُرْقَانَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسْئَلُ بِهِ خَبِيرًا

(Surah) Al Furqan - **The One Who Created the skies and the earth and what is between them in six days, then the Beneficent Established upon the Throne. So ask the one who is well-informed, about Him [25:59].**

التَّنْزِيلَ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al Tanzaeel - **Allah is the One Who Created the skies and the earth and whatever is between the two in six days, then He Established upon the Throne. [32:4].**

فَصَلَتْ قُلُوبُ أَهْلِ الْإِيمَانِ إِلَى الْإِلَهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي يَوْمَيْنِ وَ تَتَجَلَّى لَهُ الْإِندَادُ ذَلِكَ رَبُّ الْعَالَمِينَ

(Surah) Fussilat - **Say: 'You are disbelieving in the One Who Created the earth in two periods, and you are setting up equals to Him? That is Lord of the worlds [41:9].**

وَ جَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَ بَارَكَ فِيهَا وَ قَدَرَ فِيهَا أَقْوَامًا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيُسْأَلُنَّ عَنْهَا يَوْمَ الْقِيَامَةِ

And He Made in it mountains from above it, and He Blessed therein, and Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10].

ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا طَائِعِينَ

Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].

فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَ أُوحِيَ فِي كُلِّ سَّمَاءٍ أَمْرُهَا وَ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَ حِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

So He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. And We Adorned the sky of the world with lamps and Guarded it. That is a Decree of the Mighty, the Knowing [41:12].

ق وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُغُوبٍ

(Surah) Qaf - **And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38].**

الحديد هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al Hadeed - **He is the One Who Created the skies and the earth in six days, then He Established upon the Throne. [57:4].**

النازعات أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سِتِّهَا فَسَوَّاهَا وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا وَالْجِبَالَ أَرْسَاهَا مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ

(Surah) Al Naziaat - **Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29] And the earth, He Expanded it after that [79:30] He Brings forth from it, its water and its pasturage [79:31] And the mountains, He Affirmed these [79:32] Being a provision for you and for your cattle [79:33].**

الْأَعْلَى سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّى وَالَّذِي قَدَّرَ فَهَدَى

(Surah) Al A'ala - **Glorify the Name of your Lord, the Most Exalted [87:1] Who Created, then Completed [87:2] And the One Who Determined, then Guided [87:3].**

P.s. – Most of the opinionated Tafseer has not been translated as it is forbidden by Rasool-Allah^{-saww}, and only which relates to the utilised Ahadeeth has been.

فِي سِتَّةِ أَيَّامٍ المشهور أن المراد بالأيام هنا مقدار أيام الدنيا و روي عن ابن عباس أنها من أيام الآخرة كل يوم منها أَلْفَ سَنَةٍ يَمَّا تَعُدُّونَ.

Re: **in six days, [57:4]** – The famous is that the intent by the days over here are a measurement of the days of the world, and it is reported from Ibn Abbas (not a Hadeeth), that these are from the days of the Hereafter, each day from these would be **a thousand years from what you are counting [32:5].**

رُوي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَوْ شَاءَ أَنْ يَخْلُقَهَا فِي أَقَلِّ مِنْ لَمَحِ الْبَصَرِ لَخَلَقَ وَ لَكِنَّهُ جَعَلَ الْأَنَاءَ وَ الْمُدَارَةَ مِثَالًا لِأَمْنَائِهِ وَ إِنْجَابًا لِلْحُجَّةِ عَلَى خَلْقِهِ.

It is reported from Amir Al-Momineen^{-asws}: ‘And if He^{-azwj} had so Desired, to Create it in less than the blink of an eye, He^{-azwj} would have Created, but He^{-azwj} Made the delay and the gradual (sequence) as an example of the human seeds, and an answer for the argument upon His^{-azwj} creatures’.

و معنى قوله **وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ** كقولهم السماء على الأرض و ليس ذلك على سبيل كون أحدهما ملتصقا بالآخر و كيف كانت الواقعة يدل على أن العرش و الماء كانا قبل السماوات و الأرض

And the meaning of His^{azwj} Words: **and His Throne was upon the water, [11:7]**, is like their words, 'The sky is upon the earth', and that isn't upon the way of one of these exiting attached with the other, and how would the evidence upon that the Throne and the water existed before the skies and the earth?

قالت المعتزلة و في الآية دلالة على وجود الملائكة قبل خلقهما لأنه لا يجوز أن يخلق ذلك و لا أحد ينتفع بالعرش و الماء انتهى.

The Mu'tazilites said, 'And in the Verse there is evidence upon the existence of the Angels before the Creation of these two, because it is not allowed that He^{azwj} would Create that and there is no one to benefit with the Throne and the water' – end.

و في بعض الأخبار أن المراد حمل علمه و دينه الماء.

And in one of the Ahadeeth, the intend is carrying of His^{azwj} Knowledge and His^{azwj} religion by the water.

لِيُنَلِّقُكُمُ الْيَوْمَ أَحْسَنُ عَمَلًا وَ عَنِ الصَّادِقِ ع لَيْسَ يَعْنِي أَكْثَرُكُمْ عَمَلًا وَ لَكِنْ أَصْوَبُكُمْ عَمَلًا وَ إِنَّمَا الْإِصَابَةُ حُشْيَةُ اللَّهِ وَ النَّيَّةُ الصَّادِقَةُ.

in order to Try you, which one of you is better in deeds. [11:7]. And from Al-Sadiq^{asws}: 'It doesn't mean 'Which one of you is with most deeds', but 'most correct of you in deeds', and rather the correctness is fear of Allah^{azwj} and the sincere intention'.

ما أَشْهَدُهُمْ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ الطبرسي ره أي ما أحضرت إبليس و ذريته خلق السماوات و الأرض و لا خلق أنفسهم مستعينا بهم على ذلك و لا استعنت ببعضهم على خلق بعض و هذا إخبار عن كمال قدرته و استغنائه عن الأنصار و الأعوان و يدل عليه قوله **وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّينَ عَصَدًا** أي الشياطين الذين يضلون الناس أعوانا يعضدونني عليه

(Surah) Al Kahf - **I did not Make them witness the Creation of the skies and the earth, [18:51].** Tabarsy said, 'I.e., Iblees^{la} and his^{la} offspring did not attend the creation of the skies and the earth, nor was their own creation assisted by them upon that, nor did some them assist upon the creation of others, and these Ahadeeth are about the perfection of His^{azwj} Power and His^{azwj} needlessness from the helpers and the supporters, and His^{azwj} Words: **and I would not Take the strayers for support [18:51]**, point upon it, i.e., the Satans^{la}, those who are straying the people, (not taking them as) supporters to Assist Me^{azwj} upon it.

و رَوَى الْعِيَّاشِيُّ عَنِ النَّبَاقِرِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: اللَّهُمَّ أَعِزِّ الْإِسْلَامَ بِعُمَرَ بْنِ الْخَطَّابِ أَوْ بِأَبِي بَهْلٍ بْنِ هِشَامٍ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ بِحُشْيَتِهَا.

~~And it is reported by Al Ayyashi, from Al Baqir^{asws} that Rasool Allah^{saww} said: 'O Allah^{azwj}! Enmighty Al Islam by Umar Bin Al Khattab or by Abu Jahl^{la} Bin Hisham!' So Allah^{azwj} Revealed this very Verse'.~~

وَ فِي الْكَافِي، عَنِ الْجَوَادِ ع أَنَّ اللَّهَ تَعَالَى لَمْ يَزَلْ مُتَفَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَثُوا أَلْفَ دَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ فَوَّضَ أَمْرَهَا إِلَيْهِمْ الْحَبَرِ.

And in Al Kafi, from Al-Jawad^{-asws}: ‘Allah^{-azwj} the Exalted did not cease to be Individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-saww}, and Ali^{-asws} and Fatima^{-asws}. They^{-asws} remained for a thousand aeons. Then He^{-azwj} Created entirety of things and Made them^{-asws} witness upon its creation, and flowed obedience to them^{-asws} upon these, and Delegated its affairs to them^{-asws} – the Hadeeth.

و هذا الخبر صريح في حدوث جميع أجزاء العالم.

And this Hadeeth is frank regarding the occurrence of entirety of the parts of knowledge.

أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا قَالَ الطيرسي ره استفهام يراد به التقرير والمعنى أ و لم يعلموا أن الله سبحانه الذي يفعل هذه الأشياء و لا يقدر عليها غيره فهو الإله المستحق للعبادة دون غيره

Or do they not see, those who are committing Kufr, [21:30]. Al-Tabarsi said, ‘Understand, the reprimand is intended by it, and the meaning is, or don’t they know that Allah^{-azwj} the Glorious is the One^{-azwj} Who has Done these things, and no one else is able upon it? So, He^{-azwj} is the God^{-azwj} Deserving of being worshipped besides others.

أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا تَقْدِيرُهَا كَانَتَا ذَوَاتِي رَتْقٍ وَ الْمَعْنَى كَانَتَا مِلْتَرَتَيْنِ مَنْسُدَتَيْنِ فَفَصَلْنَا بَيْنَهُمَا بِالْهَوَاءِ

that the skies and the earth were joined up, and We Separated them? [21:30]. It’s determination was with joining, and the meaning ‘were joined up’, is adhering, supporting (each other). He^{-azwj} Separated between them with the air.

عن ابن عباس و غيره و قيل كانت السماوات مرتتقة مطبقة ففتقناها سبع سماوات و كانت الأرض كذلك ففتقناها سبع أرضين عن مجاهد و السدي

From Ibn Abbas and others (not a Hadeeth), ‘And it is said that the skies were raised high, layered, and these were separated into seven skies, and the earth was like that, and it was separated into seven earths – from Mujahid, and Al-Sady.

و قيل كانت السماء رتقا لا تمطر و الأرض رتقا لا تنبت ففتقنا السماء بالمطر و الأرض بالنبات عن عكرمة و عطية و ابن زيد و هو المروي عن أبي جعفر و أبي عبد الله ع. انتهى.

And it is said the sky was joined up, not raining, and the earth was joined up, not growing (vegetation). So He^{-azwj} Split the sky with the rain and the earth with the vegetation – From Ikrimah (Bin Abu Jahl^{-la}, and Atiya, and Ibn Zayd, and it is reported from Abu Ja’far^{-asws} and Abu Abdullah^{-asws} – end.

و رَوَى الْكُلَيْبِيُّ فِي الرُّؤُوسَةِ عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ أَبِي حَزْرَةَ الثُّمَالِيِّ قَالَ: سَأَلَ نَافِعٌ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

And it is reported by Al Kulayni in ‘Al Rowza’, from a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Al-Hassan Bin Mahboub, from Abu Hamza Al Sumali who said,

'Nafie asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30].**

قَالَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَهْبَطَ آدَمَ إِلَى الْأَرْضِ وَكَانَتِ السَّمَاوَاتُ رَتْقًا لَا تُمْطَرُ شَيْئًا وَكَانَتِ الْأَرْضُ رَتْقًا لَا تُنْبِتُ شَيْئًا فَلَمَّا تَابَ اللَّهُ عَزَّ وَجَلَّ عَلَى آدَمَ عَ أَمَرَ السَّمَاءَ فَتَقَطَّرَتْ بِالْغَمَامِ ثُمَّ أَمَرَهَا فَأَرْحَتْ عَزَالَهَا [عَزَّالِيهَا]

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Sent down Adam^{-as} to the earth, and the skies were joined up, nor raining anything, and the earth was joined upon, not growing anything. When Allah^{-azwj} Mighty and Majestic Turned to Adam^{-as} (with Mercy), He^{-azwj} Commanded the sky, so it Sent drops by the clouds. Then He^{-azwj} Commanded it, and it rained heavily.

ثُمَّ أَمَرَ الْأَرْضَ فَأَنْبَتَتِ الْأَشْجَارَ وَانْمَرَّتِ النَّهَارُ وَتَفَهَّقَتْ بِالْأَنْهَارِ فَكَانَ ذَلِكَ رَتْقَهَا وَهَذَا فَتَقَّهَا

Then He^{-azwj} Commanded the earth, so it grew the trees, and the trees to bear fruits and it flowed with the rivers. So that was its splitting and this is its splitting'.

فَقَالَ نَافِعٌ صَدَقْتَ يَا ابْنَ رَسُولِ اللَّهِ إِلَى آخِرِ الْحَبَرِ.

Nafie said, 'You^{-asws} speak the truth, O son^{-asws} of Rasool-Allah^{-saww!}' – up to the end of the Hadeeth'.

وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ قَالَ الطَّبْرَسِيُّ أَيُّ وَ أَحْيَيْنَا بِالْمَاءِ الَّذِي نَزَّلَهُ مِنَ السَّمَاءِ كُلَّ شَيْءٍ حَيٍّ وَ قِيلَ وَ خَلَقْنَا مِنَ النُّطْفَةِ كُلَّ مَخْلُوقٍ وَ الْأَوَّلُ أَصَحُّ

And We Made from the water, all living things [21:30]. Tabarsi said, 'I.e., And We^{-azwj} Revived with the water which We^{-azwj} Sent down from the sky, all living things. And it is said, from the seed all created beings' – and the first is more correct.

وَرَوَى الْعَيْشِيُّ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ غُلْوَانَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ طَعْمِ الْمَاءِ فَقَالَ سَلْ تَفْقَهُهَا وَ لَا تَسْأَلْ تَعْتَنَّا طَعْمُ الْمَاءِ طَعْمُ الْحَيَاةِ قَالَ اللَّهُ سُبْحَانَهُ وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ.

And it is reported by Al-Ayyashi, by his chain from Al-Husayn Bin Ulwan who said, 'Abu Abdullah^{-asws} was asked about the taste of water. He^{-asws} said, 'Ask to understand but do not ask obstinately. The taste of water is taste of life. Allah^{-azwj} the Glorious Said: **And We Made from the water, all living things [21:30]**'.

و قِيلَ مَعْنَاهُ وَ جَعَلْنَا مِنَ الْمَاءِ حَيَاةَ كُلِّ ذِي رُوحٍ وَ نَمَاءَ كُلِّ نَامٍ فَيَدْخُلُ فِيهِ الْحَيَوَانُ وَ النَّبَاتُ وَ الْأَشْجَارُ عَنْ أَبِي مُسْلِمٍ.

And it is said it's meaning is, 'And We^{-azwj} made from the water, the life of all with the soul, and the growth of every growth. So, it is included in it, the animals, and the vegetations, and the trees – from Abu Muslim (Majma al Bayan V 7).

أَفَلَا يُؤْمِنُونَ أَيُّ أَ فَلَا يَصْدَقُونَ بِالْقُرْآنِ وَ بِمَا يَشَاهِدُونَ مِنَ الدَّلِيلِ وَ الْبَرهَانِ

So will they not believe? [21:30] – i.e. Will they not ratify the Quran and due to what they are witnessing from the evidence and the proof?¹

الأخبار

Ahadeeth

1- نهج، نهج البلاغة قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ لَهُ الْمَعْرُوفُ مِنْ غَيْرِ رُؤْيَةٍ وَ الْحَالِئُ مِنْ غَيْرِ رُؤْيَةٍ الَّذِي لَمْ يَزَلْ قَائِمًا دَائِمًا إِذْ لَا سَمَاءَ ذَاتُ أَبْرَاجٍ وَ لَا حُجُبٍ ذَاتُ أَرْتَاجٍ وَ لَا لَيْلٍ ذَاغٍ وَ لَا بَحْرٍ سَاجٍ وَ لَا جَبَلٍ ذُو فِجَاجٍ وَ لَا فَجٍّ ذُو اغْوَجَاجٍ وَ لَا أَرْضٍ ذَاتُ مِهَادٍ وَ لَا خَلْقٍ ذُو اغْتِمَادٍ ذَلِكَ مُبْتَدِعُ الْخَلْقِ وَ وَارِثُهُ وَ إِلَهُ الْخَلْقِ وَ رَازِقُهُ.

(The book) Nahj Al-Balagah – Amir Al-Momineen^{-asws} said in a sermon (90) of his^{-asws}: ‘The well-known from without being seen, and the Creator from without calculating, Who does not cease to be lasting constantly when there was no sky with constellations, nor any veils with lofty doors, nor a dark night, nor a peaceful ocean, nor a mountain with pathways, nor any roads with curves, nor any land with spreads, nor any creatures with reliance. That is the Beginning of the creation, and its inheritor, and God^{-azwj} of the creations and its sustainer’.²

2- النهج، نهج البلاغة قَالَ ع الْأَوَّلُ قَبْلَ كُلِّ أَوَّلٍ وَ الْآخِرُ بَعْدَ كُلِّ آخِرٍ.

(The book) ‘Nahj Al-Balagah’ – He^{-asws} said: ‘The First before the first, and the Last after every last’ (sermon 101).³

3- النهج، نهج البلاغة قَالَ ع الْحَمْدُ لِلَّهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِمُخْدَتِ خَلْقِهِ عَلَى أَرْزَلِيَّتِهِ.

(The book) ‘Nahj Al-Balagah’ – ‘The Praise is for Allah^{-azwj}, the One^{-azwj} Pointed upon His^{-azwj} existence by His^{-azwj} creations, and by the newly occurrence of His^{-azwj} creation upon His^{-azwj} eternity’ (Sermon 152).⁴

وَ مِنْهُ قَالَ ع الْحَمْدُ لِلَّهِ خَالِقِ الْعِبَادِ وَ سَاطِعِ الْمِهَادِ وَ مُسْبِلِ الْوِهَادِ وَ مُخْصِبِ التَّجَادِ لَيْسَ لِأَوَّلِيَّتِهِ انْتِصَاءٌ هُوَ الْأَوَّلُ لَمْ يَزَلْ وَ الْبَاقِي بِأَجَلٍ

And from it, he^{-asws} said: ‘The Praise is for Allah^{-azwj} Creator of the servants, and Spreader of the cradle, and Flower of the streams, Greener of the vegetation. There is not beginning for His^{-azwj} eternity, nor is there any termination for His^{-azwj} eternity. He^{-azwj} is the First, not ceasing to be, and the lasting without a term’.

إِلَى قَوْلِهِ ع قَبْلَ كُلِّ غَايَةٍ وَ مُدَّةٍ وَ كُلِّ إِخْصَاءٍ وَ عِدَّةٍ إِلَى قَوْلِهِ ع لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أَصُولٍ أَرْزَلِيَّةٍ وَ لَا مِنْ أَوَائِلٍ أَبَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ فَأَقَامَ حَدَّهُ وَ صَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ.

¹ Bihar Al Anwaar – V 54 The book of creation - Ch 1 a

² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 1

³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 2

⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 3 a

Up to his^{-asws} words: 'Before every peak and period, and every count and number' – up to his^{-asws} words: 'He^{-azwj} did not Create the things from the origin of the eternality, nor from the beginning of the forever, but He^{-azwj} Created what He^{-azwj} Created, so He^{-azwj} Established its limitation, and Shaped whatever He^{-azwj} Shaped, and excellent was His^{-azwj} Shaping" (Sermon 163).⁵

4- شَرَحَ النَّهْجَ لِلْكَائِدِي، وَرَدَّ فِي الْحَبَرِ أَنَّ اللَّهَ تَعَالَى لَمَّا أَرَادَ خَلْقَ السَّمَاءِ وَالْأَرْضِ خَلَقَ جَوْهَرًا أَخْضَرَ ثُمَّ ذَوَّبَهُ فَصَارَ مَاءً مُضْطَرِبًا ثُمَّ أَخْرَجَ مِنْهُ بُخَارًا كَالدُّخَانِ فَخَلَقَ مِنْهُ السَّمَاءَ كَمَا قَالَ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَهِيَ دُخَانٌ

(The book) 'Sharah Al-Nahj' by Al-Kaydari, 'It has been reported in the report that when Allah^{-azwj} the Exalted Created the sky and the earth, Created a green substance, then He^{-azwj} Dissolved it, so it became restless water. Then He^{-azwj} Extracted vapour from it like the smoke. He^{-azwj} Created the sky from it, just as He^{-azwj} has said: **'Then He Directed Himself to the sky and it was a smoke, [41:11].**

ثُمَّ فَتَقَ بِلَئِكَ السَّمَاءَ فَجَعَلَهَا سَبْعًا ثُمَّ جَعَلَ مِنْ ذَلِكَ الْمَاءِ زَيْدًا فَخَلَقَ مِنْهُ أَرْضَ مَكَّةَ ثُمَّ بَسَطَ الْأَرْضَ كُلَّهَا مِنْ تَحْتِ الْكَعْبَةِ وَ لِدَٰلِكَ تُسَمَّى مَكَّةَ أُمُّ الْفَرَى لِأَنَّهَا أَصْلُ جَمِيعِ الْأَرْضِ

Then He^{-azwj} Split the sky and Made it (into) seven. Then He^{-azwj} Made foam from that. He^{-azwj} Made the land of Makkah from it, then Extended the earth, all of it from beneath the Kabah, and due to that Makkah is named as 'The mother town', because it is the origin of entirety of the earth (lands).

ثُمَّ شَقَّ مِنْ تِلْكَ الْأَرْضِ سَبْعَ أَرْضِينَ وَ جَعَلَ بَيْنَ كُلِّ سَمَاءٍ وَ سَمَاءٍ مَسِيرَةً خَمْسِمِائَةِ عَامٍ وَ كَذَلِكَ بَيْنَ كُلِّ أَرْضٍ وَ أَرْضٍ وَ كَذَلِكَ بَيْنَ هَذِهِ السَّمَاءِ وَ هَذِهِ الْأَرْضِ

Then He^{-azwj} Divided earth into seven earths, and Made between every sky and a sky, a travel distance of five hundred years, and like that between every earth and an earth, and like that between this sky and this earth.

ثُمَّ بَعَثَ مَلَكًا مِنْ تَحْتِ الْعَرْشِ حَتَّى نَقَلَ الْأَرْضَ عَلَى مَنْكِبِهِ وَ عُنُقِهِ وَ مَدَّ الْيَدَيْنِ فَبَلَعَتْ إِحْدَاهُمَا إِلَى الْمَشْرِقِ وَ الْأُخْرَى إِلَى الْمَغْرِبِ

Then He^{-azwj} Sent an Angel from beneath the Throne until He^{-azwj} Transferred the earth upon his shoulder and his neck and extended the two hands. One of these reached to the east and the other to the west.

ثُمَّ بَعَثَ لِقَرَارِ قَدَمِ ذَلِكَ الْمَلِكِ بَقَرَةً مِنَ الْجَنَّةِ كَانَتْ لَهَا أَرْبَعُونَ أَلْفَ قَرْنٍ وَ أَرْبَعُونَ أَلْفَ رَجُلٍ وَ يَدٍ وَ بَعَثَ يَأْقُوتًا مِنَ الْفِرْدَوْسِ الْأَعْلَى حَتَّى يُوَضَعَ بَيْنَ سَنَامِ تِلْكَ الْبَقَرَةِ وَ أُذُنِهَا فَاسْتَقَرَّ قَدَمًا ذَلِكَ الْمَلِكِ عَلَى السَّنَامِ وَ الْيَأْقُوتِ

Then He^{-azwj} Sent, for the settling of the feet of that Angel, a cow from the Paradise having forty thousand horns for it and forty thousand legs and hands, and He^{-azwj} Sent a ruby from lofty Al-Firdows until it was place in between the hump of that cow and its ears. So the feet of the Angel settled upon the humps and the ruby.

⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 3 b

وَ إِنَّ قُرُونَ تِلْكَ الْبَقَرَةِ لَمُرْتَبِعَةٌ مِنْ أَقْطَارِ الْأَرْضِ إِلَى تَحْتِ الْعَرْشِ وَ إِنَّ مَنَاخِرَ أَنْوْفِهَا بِإِزَاءِ الْأَرْضِ فَإِذَا تَنَفَّسَتِ الْبَقَرَةُ مَدَّ الْبَحْرُ وَ إِذَا قَبَضَتْ أَنْفَاسَهَا جَزَرَ الْبَحْرُ مِنْ ذَلِكَ

And the horns of that cow are raised from the outskirts of the earth to beneath the Throne, and the nostrils of its nose are parallel with the earth. When the cow breathes, the ocean extends, and when it withholds its breath, the ocean pulls back from that.

ثُمَّ خَلَقَ لِقُرَارٍ قَوَائِمَ تِلْكَ الْبَقَرَةِ صَخْرَةً وَ هِيَ الَّتِي حَكَى اللَّهُ عَنْ لُقْمَانَ فِي قَوْلِهِ فَيَزِيدُ مِقْدَارُ سَعَةِ تِلْكَ الصَّخْرَةِ سَبْعَ مَرَّاتٍ عَلَى مِقْدَارِ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ

Then He^{-azwj} Created a rock for Settling the legs of that cow, and it is which Allah^{-azwj} Told Luqman^{-as} about in His^{-azwj} Words: ***happens to be inside a rock, [31:16]***. So He^{-azwj} Increases the measurement of the capacity of that rock by seven times upon the measurement of the seven skies and seven earths.

ثُمَّ خَلَقَ حُوتًا وَ هُوَ الَّذِي أَقْسَمَ اللَّهُ فَقَالَ ن وَ الْقَلَمِ وَ التُّونُ الحُوتِ وَ أَمَرَ تَعَالَى بِوَضْعِ تِلْكَ الصَّخْرَةِ عَلَى ظَهْرِ ذَلِكَ الحُوتِ وَ جَعَلَ ذَلِكَ الحُوتِ فِي الْمَاءِ وَ أَمْسَكَ الْمَاءَ عَلَى الرِّيحِ وَ يَحْفَظُ اللَّهُ الرِّيحَ بِقُدْرَتِهِ.

Then He^{-azwj} Created a whale, and it is which Allah^{-azwj} Swore by. He^{-azwj} Said: ***Noon and the Pen, [68:1]***, and the Noon is the whale. And the Exalted Commanded with placing the rock upon the back of that whale, and Made that whale to be in the water, and Withheld the water upon the wind, and Allah^{-azwj} Preserves the wind by His^{-azwj} Power”.⁶ (P.s. – This is not a Hadeeth)

5- التَّهَجُّجُ، نَجْعُ الْبَلَاغَةِ وَ الْإِحْتِجَاجُ، فِي حُطْبَةِ لِأَمِيرِ الْمُؤْمِنِينَ ع الدَّالِّ عَلَى قِدَمِهِ بِحُدُوثِ خَلْقِهِ وَ بِحُدُوثِ خَلْقِهِ عَلَى وُجُودِهِ إِلَى قَوْلِهِ ع مُسْتَشْهِدٌ بِحُدُوثِ الْأَشْيَاءِ عَلَى أَرْزَلِيَّتِهِ.

(The books) ‘Nahj Al-Balaghah’, and ‘Al-Ihtijaj’ – In a sermon of Amir Al-Momineen^{-asws}: ‘The One^{-azwj} His^{-azwj} ancientness is evidenced upon by the newly occurrence of His^{-azwj} creation, and by the newly-occurrence of His^{-azwj} creation upon His^{-azwj} existence’ – up to his^{-asws} words: ‘The newly occurrence of the things testify upon His^{-azwj} eternity’.⁷

6- وَ فِي حُطْبَةٍ أُخْرَى مَشْهُورَةٍ لَا تَصْحَبُهُ الْأَوْقَاتُ وَ لَا تَرْفَعُهُ الْأَدَوَاتُ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْتِدَاءُ أَرْزَلُهُ

And in another famous sermon (186): ‘The times do not accompany Him^{-azwj} nor do the devices behind Him^{-azwj}. His^{-azwj} existence precedes the times and the non-existence and the beginning of His^{-azwj} eternity’.

إِلَى قَوْلِهِ ع لَا يَجْرِي عَلَيْهِ السُّكُونُ وَ الْحَرَكَةُ وَ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ وَ يَعُودُ فِيهِ مَا هُوَ أَبْدَاهُ وَ يَحْدُثُ فِيهِ مَا هُوَ أَحْدَثُهُ إِذَا لَتَفَاوَتْ ذَاتُهُ وَ لَتَجَرَّأَتْ كُنْهُهُ وَ لَا مَتْنَعُ مِنَ الْأَزَلِ مَعْنَاهُ

⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 4

⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 5

Up to his^{-asws} words: 'The stillness and the movement does not flow upon Him^{-azwj}. How can it flow upon Him^{-azwj} what He^{-azwj} has Flowed and Returns in Him^{-azwj} what He^{-azwj} had Begun, and how can it occur in Him^{-azwj} what He^{-azwj} is it's Occurer? Then His^{-azwj} Self would be diverse, and His^{-azwj} existence would be in parts, and it would not prevent eternity of its meaning'.

إِلَى قَوْلِهِ ع يَقُولُ لَمَّا أَرَادَ كَوْنَهُ كُنْ فَيَكُونُ لَا بِصَوْتٍ يَفْرَعُ وَلَا نِدَاءٍ يُسْمَعُ وَإِنَّمَا كَلَامُهُ سُبْحَانَهُ فِعْلًا مِنْهُ أَنْشَأَهُ وَ مَثَلَهُ لَمْ يَكُنْ مِنْ قَبْلِ ذَلِكَ كَائِنًا وَ لَوْ كَانَ قَدِيمًا لَكَانَ إِلَهًا ثَانِيًا

Up to his^{-asws} words: 'He^{-azwj} Says when He^{-azwj} Wants its existence: "Be!" So it comes into being. Not by a voice reverberating nor a call being heard, and rather His^{-azwj} Speech, Glorious is He^{-azwj}, is a deed from Him^{-azwj} He^{-azwj} Grew it and Represented it. It did not happen to exist from before that, and had it existed anciently, it would have been a second god.

لَا يُقَالُ كَانَ بَعْدَ أَنْ لَمْ يَكُنْ فَتَجَرِي عَلَيْهِ الصِّفَاتُ الْمُحْدَثَاتُ وَ لَا يَكُونُ بَيْنَهَا وَ بَيْنَهُ فَضْلٌ وَ لَا لَهُ عَلَيْهَا فَضْلٌ فَيَسْتَوِي الصَّانِعُ وَ الْمَصْنُوعُ وَ يَتَكَاوَأُ الْمُبْتَدِعُ وَ الْمُبْدَعُ

He^{-azwj} cannot be said to have existed after having been non-existent, so the descriptions of the newly occurring events would flow upon Him^{-azwj}, nor does there happen to be any gap between it and Him^{-azwj}, nor would there be any merit for Him^{-azwj} upon it, so the Maker and made would be the same, the Initiator and the initiated would be a match.

خَلَقَ الْخَلَائِقَ عَلَى غَيْرِ مِثَالٍ خَلَا مِنْ غَيْرِهِ وَ لَمْ يَسْتَعِنْ عَلَى خَلْقِهَا بِأَحَدٍ مِنْ خَلْقِهِ وَ أَنْشَأَ الْأَرْضَ فَأَمْسَكَهَا مِنْ غَيْرِ اسْتِعَالٍ وَ أَرْسَاهَا عَلَى غَيْرِ قَرَارٍ وَ أَقَامَهَا بِغَيْرِ قَوَائِمٍ وَ رَفَعَهَا بِغَيْرِ دَعَائِمٍ وَ حَصَّنَهَا مِنَ الْأَوْدِ وَ الْأَعْوِجَاجِ وَ مَنَعَهَا مِنَ التَّهَافُتِ وَ الْإِنْفِرَاجِ

He^{-azwj} Created the creature not based upon any prior example from others, and He^{-azwj} was not assisted upon their creation by anyone from His^{-azwj} creatures, and He^{-azwj} Grew the world and Withheld it from without any occupation and Spread it unsettled, and Made it stand without any legs, and Raised it without any pillars, and Fortified it from the bends and the crookedness, Prevented it from the crumbling and splitting.

أَرَسَى أَوْتَادَهَا وَ ضَرَبَ أَسْدَادَهَا وَ اسْتَفَاضَ عُيُونَهَا وَ حَدَّ أَوْدِيَّتَهَا فَلَمْ يَهِنْ مَا بَنَاهُ وَ لَا ضَعُفَ مَا قَوَّاهُ

He^{-azwj} Spread its pegs and Struck its barriers, and Swept its springs, and Dug out its valleys. It did not weaken Him^{-azwj} what He^{-azwj} had Built nor did what He^{-azwj} had Strengthened, weaken'.

إِلَى قَوْلِهِ ع هُوَ الْمُفْنِي لَهَا بَعْدَ وُجُودِهَا حَتَّى يَصِيرَ مَوْجُودُهَا كَمَفْقُودِهَا وَ لَيْسَ فَنَاءُ الدُّنْيَا بَعْدَ ابْتِدَائِهَا بِأَعْجَبَ مِنْ إِنْشَائِهَا وَ اخْتِرَاعِهَا

Up to his^{-asws} words: 'He^{-azwj} will be the Annihilator of it after its existence, until its existence becomes like lost, and the annihilation of the world after its beginning is not stranger that its growth and its invention'.

إِلَى قَوْلِهِ ع وَ إِنَّهُ سُبْحَانَهُ يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحْدَهُ لَا شَيْءَ مَعَهُ كَمَا كَانَ قَبْلَ ابْتِدَائِهَا كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا بِلا وَقْتٍ وَ لَا مَكَانٍ وَ لَا حِينٍ وَ لَا زَمَانٍ عُدِمَتْ عِنْدَ ذَلِكَ الْأَجَالُ وَ الْأَوْقَاتُ وَ زَالَتِ السِّنُونَ وَ السَّاعَاتُ

Up to his^{asws} words: 'And surely, He^{azwj} the Glorious, after the annihilation of the world, would return to be Alone, there not being anything with Him^{azwj}. Just as He^{azwj} used to be before its beginning, like that He^{azwj} would be after its annihilation, without there being any time, nor place, nor moment, nor era. The terms and the timings would be non-existence during that, and the years and the hours would cease.

فَلَا شَيْءَ إِلَّا الْوَاحِدُ الْقَهَّارُ الَّذِي إِلَيْهِ مَصِيرُ جَمِيعِ الْأُمُورِ بِلَا قُدْرَةٍ مِنْهَا كَانَ أَيْدَاءُ خَلْقِهَا وَبَعِيرِ امْتِنَاعٍ مِنْهَا كَانَ فَنَائُهَا وَ لَوْ قَدَرَتْ عَلَى الْإِمْتِنَاعِ لَدَامَ بَقَائُهَا

So there will be nothing except the One, the Subduer Who, to Him^{azwj} is the destination of entirety of the matters. Without any power from it was the beginning of its creation, and without prevention from it would be its annihilation, and had it any power upon the prevention, its lasting would be permanent.

لَمْ يَتَكَادَهُ صُنْعُ شَيْءٍ مِنْهَا إِذْ صَنَعَهُ وَ لَمْ يُوْذِهِ مِنْهَا خَلْقٌ مَا بَرَأَهُ وَ خَلَقَهُ وَ لَمْ يَكُوْضْهَا لِيَتَشَدِيدِ سُلْطَانٍ وَ لَا لِحُؤْفٍ مِنْ زَوَالٍ وَ نُفْصَانٍ وَ لَا لِيَلَا سِتْعَانَةٍ بِهَا عَلَى نِدِّ مُكَاتِرٍ وَ لَا لِيَلَاخِرَارٍ بِهَا مِنْ ضِدِّ مُتَاوِرٍ وَ لَا لِيَلَازِدِيَادٍ بِهَا فِي مُلْكِهِ وَ لَا لِمُكَاتَرَةٍ شَرِيكِ فِي شِرْكِهِ وَ لَا لِيُوحْشَةٍ كَانَتْ مِنْهُ فَأَرَادَ أَنْ يَسْتَأْنِسَ إِلَيْهَا

The Making of something had not obstacle for Him^{azwj} when He^{azwj} Made it, and it did not fatigue Him^{azwj} what He^{azwj} had Formed and Created, and He^{azwj} did not Bring it into being in order to strengthen Authority, nor out of fear from a decline and loss, nor to be assisted by it over an overwhelming adversary, nor to be protected by from an avenging opponent, nor to increase in His^{azwj} Kingdom by it, nor to propagate (boast) to an associate in His^{azwj} association, nor for loneliness which was from Him^{azwj} so He^{azwj} Wanted to be comforted to it.

ثُمَّ هُوَ يُغْنِيهَا بَعْدَ تَكْوِينِهَا لَا لِسَأْمٍ دَخَلَ عَلَيْهِ فِي تَصْرِيفِهَا وَ تَذْيِيرِهَا وَ لَا لِرَاحَةٍ وَاصِلَةٍ إِلَيْهِ وَ لَا لِثِقَلِ شَيْءٍ مِنْهَا عَلَيْهِ لَمْ يَمُلْهُ طَوْلُ بَقَائِهَا فَيَدْعُوهُ إِلَى سُرْعَةِ إِفْنَائِهَا لِكَيْتُهُ سُبْحَانَهُ دَبَّرَهَا بِلُطْفِهِ وَ أَمْسَكَهَا بِأَمْرِهِ وَ أَنْقَضَهَا بِقُدْرَتِهِ

Then he^{azwj} shall Annihilate it after bringing it into being, not due to any tedium having come upon Him^{azwj} in its upkeep and its administration, nor for any rest to come to Him^{azwj}, nor for a burden of anything from it upon Him^{azwj}. The length of its lasting does not tire Him^{azwj} so He^{azwj} would leave it to the quickness of its annihilation, but He^{azwj}, the Glorious, Manages it with His^{azwj} subtlety, and Withholds it by His^{azwj} Command, and Makes it precise by His^{azwj} Power.

ثُمَّ يُعِيدُهَا بَعْدَ الْفَنَاءِ مِنْ غَيْرِ حَاجَةٍ مِنْهُ إِلَيْهَا وَ لَا اسْتِعَانَةٍ بِشَيْءٍ مِنْهَا عَلَيْهَا وَ لَا لِانْصِرَافٍ مِنْ حَالٍ وَحْشَةٍ إِلَى حَالٍ اسْتِنَاسٍ وَ لَا مِنْ حَالٍ جَهْلِ وَ عَمَى إِلَى عِلْمٍ وَ الْتِمَاسٍ وَ لَا مِنْ فَقْرٍ وَ حَاجَةٍ إِلَى غِنَى وَ كَثْرَةٍ وَ لَا مِنْ ذُلٍّ وَ ضَعْفٍ إِلَى عِزٍّ وَ قُدْرَةٍ.

Then He^{azwj} will Repeat it after the annihilation from without there being any need from Him^{azwj} to it, nor will anything from it assist Him^{azwj} upon it, nor to exchange from a state of loneliness to a state of comfort, nor from a state of ignorance and blindness to (state of)

knowledge and search, nor from poverty and need to richness and abundance, nor from humiliation and weakness to honour and power”⁸.

7- التَّوْحِيدُ، وَ الْغُيُوثُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوْيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِي سَمِينَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْحُرَّاسِيِّ عَنِ الرِّضَا ع قَالَ: هُوَ أَتَيْنَ الْأَتِينَ كَانَ وَ لَا أَتَيْنَ وَ هُوَ كَيْفَ الْكَيْفَ كَانَ وَ لَا كَيْفَ الْحَبِيرَ.

(The books) ‘Al Tawheed’ and ‘Al Uyoon’ – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Abu Sumeyna, from Muhammad Bin Ubdullah Al Khuranasay,

‘From Al-Reza^{-asws} having said: ‘He^{-azwj} is the where of the where-ness wherever He^{-azwj} is, and He^{-azwj} is the how of the how-ness wherever He^{-azwj} is, and there is no ‘how’ – the Hadeeth’⁹.

8- الْإِخْتِجَاجُ، عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلَنِي أَبُو فُرَّةَ الْمُحَدِّثُ أَنْ أُذْخِلَهُ إِلَى أَبِي الْحَسَنِ الرِّضَا ع فَاسْتَأْذَنَهُ فَأَذِنَ لَهُ فَدَخَلَ وَ سَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيمَا سَأَلَهُ أَخْبَرَنِي جَعَلَنِي اللَّهُ فِدَاكَ عَنْ كَلَامِ اللَّهِ لِمُوسَى وَ سَأَلَ الْكَلَامَ إِلَى أَنْ قَالَ فَمَا تَقُولُ فِي الْكُتُبِ

(The book) ‘Al Ihtijaj’ – From Safwan Bin Yahya who said,

‘Abu Qurra the narrator of Ahadeeth asked me to enter him to see Abu Al-Hassan Al-Reza^{-asws}, so I sought permission for him. He^{-asws} permitted for him. He entered and asked him^{-asws} about issues. It was among what he asked him^{-asws}, ‘May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! Inform me about the Speech of Allah^{-azwj} to Musa^{-as} – and he continued the talk until he said, ‘So what are you^{-asws} saying regarding the Books?’

فَقَالَ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ وَ كُلُّ كِتَابٍ أَنْزَلَ كَانَ كَلَامَ اللَّهِ أَنْزَلَهُ لِلْعَالَمِينَ نُورًا وَ هُدًى وَ هِيَ كُلُّهَا مُحَدَّثَةٌ وَ هِيَ غَيْرُ اللَّهِ

He^{-asws} said: ‘The Torah, and the Evangel, and the Psalms, and the Furqan, and every Book Revealed was a Speech of Allah^{-azwj}. He^{-azwj} Sent it down to the worlds as a Noor and a Guidance, and all of it is a newly occurring event, and it is other than Allah^{-azwj}’.

فَقَالَ أَبُو فُرَّةَ فَهَلْ يَفْنَى

Abu Qurra said, ‘So will it be annihilated?’

فَقَالَ أَبُو الْحَسَنِ ع أَجْمَعَ الْمُسْلِمُونَ عَلَى أَنَّ مَا سِوَى اللَّهِ فَإِنَّ مَا سِوَى اللَّهِ فَعَلُ اللَّهِ وَ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْفُرْقَانُ فَعَلُ اللَّهِ

Abu Al-Hassan^{-asws} said: ‘The Muslims are united upon that whatever is besides Allah^{-azwj} is to perish, and whatever is besides Allah^{-azwj} is a deed of Allah^{-azwj}, and the Torah and the Evangel and the Psalms and the Furqan (Quran) are Deeds of Allah^{-azwj}’.

أَمْ لَمْ تَسْمَعْ النَّاسَ يَقُولُونَ رَبُّ الْفُرْقَانِ وَ أَنَّ الْفُرْقَانَ يَقُولُ يَوْمَ الْقِيَامَةِ يَا رَبِّ هَذَا فُلَانٌ وَ هُوَ أَغْرَفَ بِهِ قَدْ أَظْمَأْتُ حَمَاهُ وَ أَشْهَرْتُ لَيْلَهُ فَشَقَّغَنِي فِيهِ

⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 6

⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 7

Don't you hear the people saying, 'Lord^{-azwj} of the Quran', and that the Quran would be saying on the Day of Qiyamah: 'O Lord^{-azwj}! This is so and so!' – and it would be knowing him – 'Has been thirsty in his day and held vigil at night, so let me interceded regarding him!'

وَكَذَلِكَ التَّوْرَةُ وَالْإِنْجِيلُ وَالزَّبُورُ كُلُّهَا مُخَدَّنَةٌ مَرْثُوبَةٌ أَخَذَتْهَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ هَذِهِ لِقَوْمٍ يَعْقِلُونَ

And like that are the Torah, and the Evangel, and the Psalms. All of these are newly occurring events, nourished. He^{-azwj} Innovated these, the One^{-azwj}, there isn't anything like Him^{-azwj}, as a guidance to a people who use their intellects.

فَمَنْ زَعَمَ أَنَّهُ لَمْ يَزَلْ فَقَدْ أَظْهَرَ أَنَّ اللَّهَ لَيْسَ بِأَوَّلٍ قَدِيمٍ وَلَا وَاحِدٍ وَأَنَّ الْكَلَامَ لَمْ يَزَلْ مَعَهُ وَلَا لَيْسَ لَهُ بَدْءٌ وَلَا لَيْسَ بِإِلَهِ.

The one who claims that these will not cease to be, so he has revealed that Allah^{-azwj} isn't the First, ancient, nor is He^{-azwj} Alone, and that the speech cannot be eternal with Him^{-azwj} and there is no beginning for Him^{-azwj}, and it isn't a god".¹⁰

9- المهج، مهج الدعوات بإسناده عن أحمد بن محمد بن غالب عن عبد الله بن أبي حبيبة و خليل بن سالم عن الحارث بن عمار عن جعفر بن محمد عن آبائه عن أمير المؤمنين ع قال: عَلَّمَنِي رَسُولُ اللَّهِ ص هَذَا الدُّعَاءَ وَ ذَكَرَ لَهُ فَضْلًا كَثِيرًا

(The book) 'Mahaj al Dawaat' – By his chain from Ahmad Bin Muhammad Bin Ghalib, from Abdullah Bin Abu Habeeba, and Khaleel Bin Salim, from Al Haris Bin Umeyr,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-azwj} taught me^{-asws} this supplication and mentioned a lot of merits being for it: -

الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْحَقُّ الْمُبِينُ الْمُدَبِّرُ بِلَا وَزِيرٍ وَلَا خَلْقٍ مِنْ عِبَادِهِ يَسْتَسْمِعُ الْأَوَّلُ غَيْرَ مَصْرُوفٍ وَ الْبَاقِي بَعْدَ فَنَاءِ الْخَلْقِ الْعَظِيمِ الرَّثُوبَةُ نُورُ السَّمَاوَاتِ وَالْأَرْضِينَ وَ فَاطِرُهَا وَ مُبَدِّعُهَا بِغَيْرِ عَمَدٍ

'The Praise is for Allah^{-azwj} Who, there is no god except He^{-azwj}, the King, the Manifest Truth, the Manager without a minister, and He^{-azwj} did not Create from His^{-azwj} servant He^{-azwj} can consult, the First without change, and the lasting after the annihilation of the creation. The Mighty of Lordship, Light of the skies and the earths and their Originator and their Initiator without deliberation.

خَلَقَهُمَا فَاسْتَقَرَّتِ الْأَرْضُونَ بِأَوْتَادِهَا فَوْقَ الْمَاءِ ثُمَّ عَلَا رَبُّنَا فِي السَّمَاوَاتِ الْعُلَى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى

He^{-azwj} Created them and Settled the lands with its pegs (mountains) above the water. Then our^{-azwj} Lord^{-azwj} was Lofty in the high skies, the Beneficent, even upon the Throne. For Him^{-azwj} is whatever is in the skies and whatever is in the earth, and whatever is between the two, and whatever is beneath the soil'.

¹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 8

إِلَى قَوْلِهِ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ كُنْتَ إِذْ لَمْ تَكُنْ سَمَاءٌ مُبِينَةً وَلَا أَرْضٌ مَدْحِيَّةٌ وَلَا شَمْسٌ مُضِيَّةٌ وَلَا لَيْلٌ مُظْلِمَةٌ وَلَا نَهَارٌ مُضِيٌّ وَلَا بَحْرٌ لُجِّيٌّ وَلَا جَبَلٌ رَاسٍ وَلَا نَجْمٌ سَارٍ وَلَا قَمَرٌ مُنِيرٌ وَلَا رِيحٌ تَهْبُ وَلَا سَحَابٌ يَسْكُبُ وَلَا بَرْقٌ يَلْمَعُ وَلَا رُوحٌ تَنْفَسُ وَلَا طَائِرٌ يَطِيرُ وَلَا نَارٌ تَتَوَقَّدُ وَلَا مَاءٌ يَطْرُدُ

Up to his^{asws} words: ‘You^{azwj} are Allah^{azwj}! There is no god except You^{azwj}. You^{azwj} existed when there did not happen to be any built sky, nor any spread earth, nor any illuminating sun, nor any dark night, nor any bright day, nor any deep sea, nor any tall mountain, nor any shining star, nor any radiant moon, nor any blowing wind, nor any pouring cloud, nor any lighting flashing, nor any soul breathing, nor any flier flying, nor any fire igniting, nor any water dislodged.

كُنْتَ قَبْلَ كُلِّ شَيْءٍ وَ كَوُنْتَ كُلَّ شَيْءٍ وَ ابْتَدَعْتَ كُلَّ شَيْءٍ إِلَى آخِرِ الدُّعَاءِ.

You^{azwj} existed before all things and You^{azwj} Brought all things into being, and You^{azwj} Initiated all things’ – up to the end of the supplication”.¹¹

10- وَ مِنْهُ، بِإِسْنَادٍ ذَكَرَهَا إِلَى ابْنِ عَبَّاسٍ وَ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي الدُّعَاءِ الْيَمَانِيِّ الْمَعْرُوفِ وَ أَنْتَ الْجَبَّارُ الْقُدُّوسُ الَّذِي لَمْ تَزَلْ أَرْزِيَا دَائِمًا فِي الْغُيُوبِ وَ خَدَكَ لَيْسَ فِيهَا غَيْرُكَ وَ لَمْ يَكُنْ لَهَا سِوَاكَ.

And from him, by chains, mentioned to Ibn Abbas, and Abdululah Bin Ja’far,

‘From Amir Al-Momineen^{asws} in the famous supplication of Al-Yamani: ‘And You^{azwj} are the Subduer, the Holy Who did not cease to be eternal, permanent in the unseen Alone. There isn’t anyone in it apart from You^{azwj}, and there does not happen to be anyone for it besides You^{azwj}’.¹²

11- وَ مِنْهُ، فِي دُعَاءِ عَلَمَةِ جِبْرِيلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِمَا الْأَوَّلُ وَ الْآخِرُ وَ الْكَائِنُ قَبْلَ كُلِّ شَيْءٍ وَ الْمُكُونُ لِكُلِّ شَيْءٍ وَ الْكَائِنُ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ.

And from him^{asws} in a supplication Jibraeel^{as} had taught the Prophet^{saww}, may the Salawaat of Allah^{azwj} be upon them^{asws} both: ‘The First, and the Last, and the One existing before all things, and the One Who Brought all things into being, and the One to exist after annihilation of all things’.¹³

12- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ قَالَ الرِّضَا ع الْمَشِيَّةُ مِنْ صِفَاتِ الْأَفْعَالِ فَمَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يَزَلْ مُرِيدًا شَيْئًا فَلَيْسَ بِمُوحَّدٍ.

(The book) ‘Al Tawheed’ – From Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa, from Suleyman Al Ja’fary who said,

‘Al-Reza^{asws} said: ‘The Desire (of Allah^{azwj}) is from the attributes of the deeds. The one who claims that Allah^{azwj} did not cease to be wanting things, he isn’t a unitarian’.¹⁴

¹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 9

¹² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 10

¹³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 11

¹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 12 a

مَا رَوَاهُ فِي التَّوْحِيدِ أَيْضاً عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لَمْ يَزَلِ اللَّهُ مُرِيداً فَقَالَ إِنَّ الْمُرِيدَ لَا يَكُونُ إِلَّا لِمُرَادٍ مَعَهُ بَلْ لَمْ يَزَلْ عَالِماً قَادِراً ثُمَّ أَرَادَ.

What is reported in (the book) 'Al Tawheed' as well, from Aasim Bin Humeyd,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Allah^{-azwj} did not cease to be wanting?' He^{-asws} said: 'The want cannot happen except for a (thing) wanted with it. But He^{-azwj} did not cease to be Knowing, Able, then He^{-azwj} Wanted'.¹⁵

13- التَّوْحِيدُ، بِإِسْنَادِهِ عَنْ سَلْمَانَ قَالَ: سَأَلَ الْجَائِلِيَّ أَمِيرَ الْمُؤْمِنِينَ ع أَخْبِرْنِي عَنِ الرَّبِّ أَوْ فِي الدُّنْيَا هُوَ أَوْ فِي الْآخِرَةِ قَالَ عَلِيٌّ ع لَمْ يَزَلْ رُبُّنَا قَبْلَ الدُّنْيَا هُوَ مُدَبِّرُ الدُّنْيَا وَ عَالِمٌ بِالْآخِرَةِ.

(The book) 'Al Tawheed' –

By his chain from Salman^{-ra} who said, 'The catholic asked Amir Al-Momineen^{-asws}, 'Inform me about the Lord^{-azwj}, is He^{-azwj} in the world or in the Hereafter?' He^{-asws} said; 'Our Lord^{-azwj} did not cease to be in the world. He^{-azwj} is Manager of the world and Knower of the Hereafter'.¹⁶

14- وَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحَمْدُ لِلَّهِ الَّذِي كَانَ قَبْلَ أَنْ يَكُونَ كَانَ لَمْ يُوْجَدْ لَوْصِفِهِ كَانَ ثُمَّ قَالَ كَانَ إِذْ لَمْ يَكُنْ شَيْءٌ وَ لَمْ يَنْطِقْ فِيهِ نَاطِقٌ فَكَانَ إِذْ لَا كَانَ.

And by his chain,

'From Abu Abdullah^{-asws} having said: 'The Praise is for Allah^{-azwj} Who existed before existence existed. Existence cannot be found to describe Him^{-azwj}'. Then He^{-asws} said: 'When there did not happen to be anything, and no speaker spoke with it, so the existence then did not happen'.¹⁷

15- النِّهَجُ، نَجْحُ الْبَلَاغَةِ مِنْ حُطْبَةٍ لَهُ ع وَ كَانَ مِنْ اقْتِدَارِ حَبْرَوْتِهِ وَ بَدِيعِ لَطَائِفِ صَنْعَتِهِ أَنْ جَعَلَ مِنْ مَاءِ الْبَحْرِ الرَّاخِرِ الْمُتَرَكِمِ الْمُتَقَاصِفِ نَبْساً جَامِداً ثُمَّ فَطَرَ مِنْهُ أَطْبَاقاً فَفَتَقَهَا سَبْعَ سَمَاوَاتٍ بَعْدَ اِزْتِمَاقِهَا فَاسْتَمْسَكَتْ بِأَمْرِهِ وَ قَامَتْ عَلَى حَدِّهِ

(The book) 'Nahj Al-Balagh' –

'From a sermon of his^{-asws}: 'It was from the Power of His^{-azwj} Subduance and excellence of the subtleness of His^{-azwj} Making that He^{-azwj} Made, from the abounding water of the heaped-up splashing ocean, the dry solid (earth). Then He^{-azwj} originated the layers from it and Split it into seven skies after their having been joined up, and Withheld it by His^{-azwj} Command, and it stood upon its limitations.

يَحْمِلُهَا الْأَحْضَرُ الْمُتَعَنِّجُ وَالْقَمَقَامُ الْمُسَحَّرُ قَدْ ذَلَّ لِأَمْرِهِ وَ أَدْعَنَ لِحَبِيبِهِ وَ وَقَفَ الْجَارِي مِنْهُ لِحَشِيَّتِهِ وَ جَبَلَ جَلَامِيدَهَا وَ نُشُورَ مُتُونَهَا وَ أَطَوَدَهَا فَأَرَسَاهَا فِي مَرَاسِيهَا وَ أَلَزَمَهَا قَرَارَتَهَا فَمَضَتْ رُؤُوسُهَا فِي الْهَوَاءِ وَ رَسَتْ أَصُولُهَا فِي الْمَاءِ

¹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 12 b

¹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 13

¹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 14

He^{-azwj} Made it to be bluish-green and surrounded the subduance, having Humbled it to His^{-azwj} Command, and it submitted to His^{-azwj} Prestige, and flow from it stopped due to His^{-azwj} fear. And He^{-azwj} Made mountains of its boulders and Scattered its contents and its pegs. He^{-azwj} Set it down in its positions and Necessitated its stability. So, its peaks went into the air and its base was immersed in the water.

فَأَتَمَدَ جِبَالَهَا عَنْ سُهُولِهَا وَ أَسَاخَ قَوَاعِدَهَا فِي مِثُونِ أَقْطَارِهَا وَ مَوَاضِعِ أَنْصَابِهَا فَأَشْهَقَ قِيْلَهَا وَ أَطَالَ أَنْشَارَهَا وَ جَعَلَهَا لِلْأَرْضِ عِمَاداً وَ أَرَزَهَا فِيهَا أَوْتَاداً فَسَكَنَتْ عَلَى حَرَكَتِهَا مِنْ أَنْ تَمِيدَ بِأَهْلِهَا أَوْ تَسِيخَ بِحِمْلِهَا أَوْ تُزُولَ عَنْ مَوَاضِعِهَا

He^{-azwj} Distributed its mountains upon its coasts and Fixed their foundations throughout its outskirts and placed of its Installations. He^{-azwj} Raised its peaks and Lengthened their bodies and Made these as pillars for the earth and Installed pegs in them. So, it (earth) settled upon its movements from either leaning with its inhabitants, or submerge with its burdens, or move from its positions.

فَسُبْحَانَ مَنْ أَمْسَكَهَا بَعْدَ مَوْجَانِ مِيَاهِهَا وَ أَجَمَدَهَا بَعْدَ رُطُوبَةِ أَكْنَافِهَا فَجَعَلَهَا لِحُلُقِهِ مِهَاداً وَ بَسَطَهَا لَهُمْ فِرَاشاً فَوْقَ بَحْرِ الْحَيِّ رَاكِدٍ لَا يَجْرِي وَ قَائِمٍ لَا يَسْرِي تُكَزِّرُهُ الرِّيحُ الْعَوَاصِفُ وَ تَمُخَضُهُ الْغَمَامُ الدَّوَارِفُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِمَنْ يَخْشَى.

Glorious is the One^{-azwj} Who Withheld it after the waves of its waters and Solidified it after its wetness of its sides. He^{-azwj} Made it as a cradle for His^{-azwj} creatures and Spread it out for them as a bed above the deep oceans, sleeping, not flowing, and standing, not travelling. The stormy winds crackle it and the raging clouds draw water from it. ***Surely in that is a lesson for one who fears [79:26]***.¹⁸

16- الْعَلَلُ، بِإِسْنَادِهِ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ خَلَقَنِي وَ عَلِيّاً وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْقَاسِمَ ع قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِسَبْعَةِ آلَافِ عَامٍ

(The book) 'Al Illal' – By his chain from Muaz Bin Jabal,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created me^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws} seven thousand years before He^{-azwj} Created the world'.

قُلْتُ فَأَيُّكُمْ يَا رَسُولَ اللَّهِ

I said, 'So where were^{-asws} you all, O Rasool-Allah^{-saww}?

قَالَ قُدَّامُ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ نُحَمِّدُهُ وَ نُقَدِّسُهُ وَ نُمَجِّدُهُ

He^{-saww} said: 'In front of the Throne. We^{-asws} were glorifying Him^{-azwj}, and praising Him^{-azwj}, and extolling His^{-azwj} Holiness and His^{-azwj} Glory'.

قُلْتُ عَلَى أَيِّ مِثَالٍ قَالَ أَشْبَاحُ نُورِ الْحَبَرِ.

¹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 15

I said, 'Upon which resemblance?' He^{-saww} said: 'Resemblances of Noor' – Hadeeth".¹⁹

17- التَّوْحِيدُ، وَ الْعُبُونُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَمْرِو الْكَاتِبِ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْقُلُمُزِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي زِيَادِ الْجَدِّيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعُلَوِيِّ عَنِ الرِّضَا ع فِي حُطْبَتِهِ الطَّوِيلَةِ قَالَ أَوَّلُ عِبَادَةِ اللَّهِ مَعْرِفَتُهُ وَ أَصْلُ مَعْرِفَةِ اللَّهِ تَوْحِيدُهُ وَ نِظَامُ تَوْحِيدِ اللَّهِ تَفْيُ الصِّفَاتِ عَنْهُ لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ صِفَةٍ وَ مُوصُوفٍ مَخْلُوقٌ وَ شَهَادَةُ كُلِّ مَخْلُوقٍ أَنَّ لَهُ خَالِقاً لَيْسَ بِصِفَةٍ وَ لَا مُوصُوفٍ

(The books) 'Al Tawheed' and 'Al Uyoon' – From Muhammad Bin Al-Hassan, from Muhammad Bin Amro the scribe, from Muhammad Bin Ziyad Al Qulmuzy, from Muhammad Bin Abu Ziyad Al Jady, from Muhammad Bin Yahya Al Alawy,

'From Al-Reza^{-asws} from his^{-asws} lengthy sermon. He^{-asws} said: 'The first worship of Allah^{-azwj} is to recognise Him^{-azwj}, and the origin of recognising Allah^{-azwj} is His^{-azwj} Tawheed (Oneness), and the system of the Tawheed of Allah^{-azwj} is negating the descriptions from Him^{-azwj} for testimony of the intellects. Surely every description and described is a created being, and testimony of every created being is that there is a Creator for it Who is neither with a description nor can He^{-azwj} be described.

وَ شَهَادَةُ كُلِّ صِفَةٍ وَ مُوصُوفٍ بِالْإِفْتِرَاقِ وَ شَهَادَةُ الْإِفْتِرَاقِ بِالْحَدَثِ وَ شَهَادَةُ الْحَدَثِ بِالْإِمْتِنَاعِ مِنَ الْأَزْلِ الْمُمْتَنِعِ مِنَ الْحَدَثِ

And the testimony of every description is with the pairing, and the testimony of the pairing is with the occurrent, and the testimony of the occurrence is with the abstention from the pre-existence, the precented from the occurring'.

إِلَى قَوْلِهِ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْتِدَاءُ أَزْلُهُ

Up to his^{-asws} words: 'The timings were preceded by His^{-azwj} existence, and the non-existence and the beginning of His^{-azwj} eternity'.

إِلَى قَوْلِهِ فَفَرَّقَ بَيْنَ قَبْلٍ وَ بَعْدٍ لِيُعْلَمَ أَنَّ لَا قَبْلَ لَهُ وَ لَا بَعْدَ

Up to His^{-azwj} words: 'So He^{-azwj} differentiated by it between 'before' and 'after' in order to be known that there is no 'before' for Him^{-azwj} nor any 'after'.

إِلَى قَوْلِهِ مُخْبِرَةً بِتَوْقِيتِهَا أَنَّ لَا وَقْتَ لِمَوْقِيتِهَا

Up to his^{-asws} words: 'Informing with its timing that there is no time for its timing'.

إِلَى قَوْلِهِ لَهُ مَعْنَى الرُّبُوبِيَّةِ إِذْ لَا مَرْبُوبَ وَ حَقِيقَةُ الْإِلَهِيَّةِ إِذْ لَا مَأْلُوءَ وَ مَعْنَى الْعَالَمِ إِذْ لَا مَعْلُومَ وَ مَعْنَى الْخَالِقِ إِذْ لَا مَخْلُوقَ وَ تَأْوِيلُ السَّمْعِ وَ لَا مَسْمُوعَ

Up to his^{-asws} words: 'Meaning of the Lordship for Him^{-azwj} is when there is no one being nourished, and reality of the Godhead is when there is no worshipper, and the meaning of Knower is when there is nothing to be known, and the meaning of the Creator is when there is no created being, and interpretation of the Hearing, and there is nothing being heard.

¹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 16

لَيْسَ مِنْهُ خَلْقٌ اسْتَحَقَّ مَعْنَى الْخَالِقِ وَلَا بِإِخْدَائِهِ الْبَرَايَا اسْتَفَادَ مَعْنَى الْبَرَايَةِ [الْبَرَايَةِ] كَيْفَ وَلَا تَعْيِيَهُ مُدُّ وَلَا تَذْنِيهِ قَدُّ وَلَا تَحْجُبُهُ لَعْلٌ وَلَا يُؤَقِّتُهُ مَتَى وَلَا تَشْمَلُهُ حِينَ وَلَا تُقَارِنُهُ مَعَ

It isn't so that the meaning of (the word) Creator is deserving since He^{-azwj} Created, nor is the meaning of 'Innovator' due to His^{-azwj} Innovating the created beings. How? And He^{-azwj} has not been absence since nor can you go near Him^{-azwj}, nor can you veil Him^{-azwj}, nor can He^{-azwj} be timed as 'When', nor can a moment include Him^{-azwj}, nor can you pair Him^{-azwj} with (anything)'.

إِلَى قَوْلِهِ فَكُلُّ مَا فِي الْخَلْقِ لَا يُوجَدُ فِي خَالِقِهِ وَكُلُّ مَا يُمَكِّنُ فِيهِ يَمْتَنِعُ مِنْ صَانِعِهِ لَا يَجْرِي عَلَيْهِ الْحَرَكَةُ وَالسُّكُونُ وَكَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ أَوْ يَغُودُ إِلَيْهِ مَا هُوَ ابْتِدَآءُهُ إِذَا لَتَفَاوَتْ ذَاتُهُ وَلَتَجَرَّأَ كُنْهُهُ وَلَا مَتَنَعَ مِنَ الْأَزْلِ مَعْنَاهُ

Up to his^{-asws} words: 'So all what is in the creation cannot be found to be in its Creator, and all what is possible in it, is prevented from its Maker. The movement and the stillness do not flow upon Him^{-azwj}. And how can it flow upon Him^{-azwj} what He^{-azwj} is its flower, or it returns to Him^{-azwj} what He^{-azwj} had Begun it? Then it would separate His^{-azwj} Self and fragment His^{-azwj} existence, and its meaning would not be prevented from the eternity'.

إِلَى قَوْلِهِ لَيْسَ فِي مُحَالِ الْقَوْلِ حُجَّةٌ وَلَا فِي الْمَسْأَلَةِ عَنْهُ جَوَابٌ وَلَا فِي مَعْنَاهُ لِلَّهِ تَعْظِيمٌ وَلَا فِي إِبَانَتِهِ عَنِ الْخَلْقِ ضَمِيمٌ إِلَّا بِامْتِنَاعِ الْأَزْلِ أَنْ يُتَيَّيَّ وَ لِمَا لَا بَدْءَ لَهُ أَنْ يَبْدَأَ إِلَى آخِرِ الْخُطْبَةِ.

Up to his^{-asws} words: 'There is no word of argument in an impossibility, nor any answer in the question, nor any reverence for Allah^{-azwj} in its meaning, nor anything wrong in His^{-azwj} Initiating the creation except with the prevention of the eternity that He^{-azwj} be commended, and where there is no escape for Him^{-azwj} that He^{-azwj} Begins' – up to the end of the sermon".²⁰

18- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ وَ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى وَ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ كُلِّهِمْ عَنْ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ إِسْحَاقَ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص فِي بَعْضِ خُطْبِهِ الْحَمْدُ لِلَّهِ الَّذِي كَانَ فِي أَرْبَلِيَّتِهِ وَخِدَانِيَّتِهِ

'Al Tawheed' – From Muhammad Bin Al-Hassan, from Al Saffar, and Sa'ad bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Al Haysam Bin Abu Masrouq, and Muhammad Bin Al-Husayn, all of them from Al-Hassan Bin Mahboub, from Amro Bin Abu Al Migdam, from Is;haq Bin Ghalib,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers having said: 'Rasool-Allah^{-saww} said in one of his^{-saww} sermons: 'The Praise is for Allah^{-azwj} Who was One in His^{-azwj} eternity'.

إِلَى قَوْلِهِ ابْتِدَآءُ مَا ابْتَدَعَ وَ أَنْشَأَ مَا خَلَقَ عَلَى غَيْرِ مِثَالٍ كَانَ سَبَقَ لِشَيْءٍ مِمَّا خَلَقَ رَبُّنَا الْقَدِيمُ بِلُطْفٍ مُؤَبَّبَةٍ وَ يَعْلَمُ خَبْرَهُ فَتَقَى وَ بِإِحْكَامٍ فَذَرَنَاهُ خَلْقَ جَمِيعِ مَا خَلَقَ الْخَبِيرَ.

Up to his^{-asws} words: 'He^{-azwj} Began what He^{-azwj} Began and Grew what He^{-azwj} Created not based upon an example which had preceded for a thing from what He^{-azwj} Created. Our Lord^{-azwj} is the ancient with the subtlety of His^{-azwj} Lordship, and with knowledge is His^{-azwj}

²⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 17

awareness He^{-azwj} Split, and by the wisdom of His^{-azwj} Power He^{-azwj} Created entirety of what He^{-azwj} Created’ – the Hadeeth”^{.21}

19- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ جَرِيرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي كَانَ قَبْلَ أَنْ يَكُونَ كَانَ لَمْ يُوَجَدْ لَوْصِفِهِ كَانَ بَلْ كَانَ أَوَّلًا كَائِنًا لَمْ يَكُنْهُ مُكَوَّنٌ جَلَّ تَنَاقُؤُهُ بَلْ كَوَّنَ الْأَشْيَاءَ قَبْلَ كَوْنِهَا فَكَانَتْ كَمَا كَوَّنَهَا عَلِيمٌ مَا كَانَ وَ مَا هُوَ كَائِنٌ كَانَ إِذْ لَمْ يَكُنْ شَيْءٌ وَ لَمْ يَنْطِقْ فِيهِ نَاطِقٌ فَكَانَ إِذْ لَا كَانَ.

And from him, from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Abu Abdullah Al Kufi, from Musa Bin Imran, from Al-Husayn Bin Yazeed, from Ibrahim Bin Al Hakam, from Abdullah Bin Jareer,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had said: ‘The Praise is for Allah^{-azwj} Who existed before existence had happened. The (word) ‘Was’ cannot be found to describe Him^{-azwj}, be He^{-azwj} was the first existence. His^{-azwj} existence did not come into being, Majestic is His^{-azwj} Praise, but He^{-azwj} Brought the things into being before their having had existed. So, these came into being just as He^{-azwj} had Brought them into existence in the knowledge of what had happened, and what is to happen, happens, when there did not happen to be anything, and a speaker had not spoken with it. So it happened when it had not existed”^{.22}

20- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ بِشْرِ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ الْعَمِّيِّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ فِي الرَّبُّوبِيَّةِ الْعُظْمَى وَ الْإِلَهِيَّةِ الْكُبْرَى لَا يَكُونُ الشَّيْءُ لَا مِنْ شَيْءٍ إِلَّا اللَّهُ وَ لَا يَنْفُلُ الشَّيْءُ مِنْ جَوْهَرِيَّتِهِ إِلَى جَوْهَرٍ آخَرَ إِلَّا اللَّهُ وَ لَا يَنْفُلُ الشَّيْءُ مِنَ الْوُجُودِ إِلَى الْعَدَمِ إِلَّا اللَّهُ.

And from him, from his fther, from Muhammad Bin Idrees, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Ahmad Bin Bishr, from Muhammad Bin Jamhour Al Amma, from Muhammad Al Fuzeyl, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said regarding the Mighty Lordship and the Great Godhead: ‘The thing cannot happen to be from nothing except by Allah^{-azwj}, nor can the thing be transferred from its essence to (another) essence except by Allah^{-azwj}, nor can the thing be transferred from the existence to the non-existence except by Allah^{-azwj}”^{.23}

21- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّالِقَانِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْعَدَوِيِّ عَنِ أَهْتَمِ عَبْدِ اللَّهِ الرُّمَّانِيِّ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: خُطِبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ كَوَّنَ مَا كَانَ مُسْتَشْهَدٌ بِخُذُوثِ الْأَشْيَاءِ عَلَى أَرْزَلِيَّتِهِ وَ يَفْطُورُهَا عَلَى قَدَمَتِهِ الْخُطْبَةِ.

And from him, from Muhammad Bin Ibrahim Al Talaqany, from Al Hasan Bin ali Al Adawy, from Al Haysam Abdullah Al Rmany,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} addressed the people in Masjid Al-Kufa. He^{-asws} said; ‘The Praise is for Allah^{-azwj} Who did not come into being from something, nor is He^{-azwj} from anything, nor does He^{-azwj} Bring into being that what

²¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 18

²² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 19

²³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 20

comes into existence, from a thing. The occurrence of the things testify upon His^{-azwj} eternity and its origination (testifies) upon His^{-azwj} ancientness’ – the sermon”.²⁴

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: قُلْتُ أَرَأَيْتَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ أَلَيْسَ كَانَ فِي عِلْمِ اللَّهِ تَعَالَى

And from him, from his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Mansour Bin Hazim who said,

‘I said, ‘What is your^{-asws} view of what has happened and what is to happen up to the Day of Qiyamah? Hasn’t it already happened in the Knowledge of Allah^{-azwj} the Exalted?’

قَالَ فَقَالَ بَلَى قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ.

He (the narrator) said, ‘He (Abu Abdullah^{-asws}) said: ‘Yes, before He^{-azwj} Created the skies and the earth’”.²⁵

23- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ وَ إِبْرَاهِيمَ بْنِ هَاشِمٍ جَمِيعاً عَنْ صَفْوَانَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ هَلْ يَكُونُ الْيَوْمَ شَيْءٌ لَمْ يَكُنْ فِي عِلْمِ اللَّهِ عَزَّ وَ جَلَّ

And from it, from Al-Husayn Bin Ahmad Bin Idrees, from his father, from his father, from Muhammad Bin Ahmad Ashary, from Ali Bin Ismail, and Ibrahim Bin Hashim, altogether from Safwan, from Mansour Bin Hazim who said,

‘I asked Abu Abdullah^{-asws}, ‘Can anything happen to exist today which did not happen to be in the Knowledge of Allah^{-azwj} Mighty and Majestic?’

قَالَ لَا بَلْ كَانَ فِي عِلْمِهِ قَبْلَ أَنْ يُنْشِئَ السَّمَاوَاتِ وَ الْأَرْضَ.

He^{-asws} said: ‘No, but it has happened in His^{-azwj} Knowledge before He^{-azwj} Created the skies and the earth’”.²⁶

24- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَبْدِ الْوَهَّابِ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ مَنْصُورِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ بَشَّارٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِنَّ اللَّهَ الْعَالِمُ بِالْأَشْيَاءِ قَبْلَ كَوْنِ الْأَشْيَاءِ

And from him, from Abdullah Bin Muhammad Bin Abdul Wahhab, from Ahmad Bin Al Fazl, from Mansour Bin Abdullah, from Ali Bin Abdullah, from Al-Husayn Bin Bashar,

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘Allah^{-azwj} is the Knower of the things before He^{-azwj} Brings the things into being’.

إِلَى قَوْلِهِ فَلَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ عِلْمُهُ سَابِقاً لِلْأَشْيَاءِ قَدِماً قَبْلَ أَنْ يَخْلُقَهَا فَتَبَارَكَ رَبُّنَا وَ تَعَالَى غُلُوباً كَبِيراً خَلَقَ الْأَشْيَاءَ وَ عِلْمُهُ بِهَا سَابِقٌ لَهَا كَمَا شَاءَ كَذَلِكَ لَمْ يَزَلْ رَبُّنَا عَلِيماً سَمِيعاً بَصِيراً.

²⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 21

²⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 22

²⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 23

Up to his^{-asws} words: 'Allah^{-azwj} Mighty and Majestic did not cease to be preceding the things in His^{-azwj} Knowledge, anciently, before He^{-azwj} Creates them. So Blessed is our Lord^{-azwj}, Lofty, Great! He^{-azwj} Created the things and His^{-azwj} Knowledge with these had preceded for it just as He^{-azwj} had Desired it like that. Our Lord^{-azwj} did not cease to be All-Knowing, Hearing, Seeing'.²⁷

25- وَ هَذَا الْإِسْنَادُ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ صَفْوَانَ بْنِ ابْنِ مُسْكَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ اللَّهِ تَبَارَكَ وَ تَعَالَى أَسْكَانَ الْمَكَانَ قَبْلَ أَنْ يَخْلُقَ الْمَكَانَ أَمْ عَلِمَهُ عِنْدَ مَا خَلَقَهُ وَ بَعْدَ مَا خَلَقَهُ

And by this chain, from Ali Bin Abdullah, from Safwan, from Ibn Muskan who said,

'I asked Abu Abdullah^{-asws} about Allah^{-azwj} Blessed and Exalted, 'Did He^{-azwj} Know the place before He^{-azwj} Knew the place, or did He^{-azwj} Know during what He^{-azwj} Created and after what He^{-azwj} had Created?'

فَقَالَ تَعَالَى اللَّهُ بَلْ لَمْ يَزَلْ عَالِمًا بِالْمَكَانِ قَبْلَ تَكْوِينِهِ كَعِلْمِهِ بِهِ بَعْدَ مَا كَوْنُهُ وَ كَذَلِكَ عِلْمُهُ بِجَمِيعِ الْأَشْيَاءِ كَعِلْمِهِ بِالْمَكَانِ.

He^{-asws} said: 'Exalted is Allah^{-azwj}! But He^{-azwj} did not cease to be a Knower of the place before its coming into being, like His^{-azwj} Knowledge with it after He^{-azwj} had Brought it into being, and like that is His^{-azwj} Knowledge with entirety of the things like His^{-azwj} Knowledge with the place'.²⁸

26- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَاقِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ الْفَضْلِ بْنِ سُلَيْمَانَ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: قُلْتُ لِلرِّضَا ع إِنَّ قَوْمًا يَقُولُونَ إِنَّهُ عَزَّ وَ جَلَّ لَمْ يَزَلْ عَالِمًا بِعِلْمِهِ وَ قَادِرًا بِقُدْرَتِهِ وَ حَيًّا بِحَيَاتِهِ وَ قَدِيمًا بِقَدَمِهِ وَ سَمِيعًا بِسَمْعِهِ وَ بَصِيرًا بِبَصَرِهِ

And from him, from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmakky, from Al Fazl Bin Suleyman, from Al-Husayn Bin Khalid who said,

'I said to Al-Reza^{-asws}, 'A group (of people), they are saying that He^{-azwj}, Mighty and Majestic, did not cease to be a Knower with knowledge, and Able with power, and Living with life, and Ancient with ancientness, and Hearing with hearing and Seeing with sight'.

فَقَالَ ع مَنْ قَالَ ذَلِكَ وَ دَانَ بِهِ فَقَدْ أَخَذَ مَعَ اللَّهِ إِلَهًا أُخْرَى وَ لَيْسَ مِنْ وَلَا يَتَنَا عَلَى شَيْءٍ.

He^{-asws} said: 'One who says that and makes it a religion with it, so he has taken another god along with Allah^{-azwj}, and he isn't upon anything from our^{-asws} Wilayah'.²⁹

27- الْعُيُونُ، وَ التَّوْحِيدُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ أَحْمَدَ الْفَقِيهِ الْقُمِّيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ صَدَقَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْأَنْصَارِيِّ قَالَ حَدَّثَنِي مَنْ سَمِعَ الْحَسَنَ بْنَ مُحَمَّدٍ النَّوْفَلِيَّ قَالَ: قَالَ عِمْرَانُ الصَّائِبِيُّ لِلرِّضَا ع أَخْبَرَنِي عَنِ الْكَائِنِ الْأَوَّلِ وَ عَمَّا خَلَقَ

²⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 24

²⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 25

²⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 26

(The books) 'Al Uyoon' and 'Al Tawheed' – From Ja'far Bin Ali Bin Ahmad Al Faqih Al Qummi, from Al-Hassan Bin Muhammad Bin Ali Bin Sadaqah, from Muhammad Bin Abdul Aziz Al Ansari who said, 'It is narrated by the one who heard Al-Hassan Bin Muhammad Al Nowfaly who said,

'Imran Al-Saby said to Al-Reza^{-asws}, 'Inform me about the first being and what it was Created from?'

قَالَ ع سَأَلْتُ فَأُفَهِّمُ أَمَّا الْوَاحِدُ فَلَمْ يَزَلْ وَاحِدًا كَائِنًا لَا شَيْءَ مَعَهُ بِلَا حُدُودٍ وَلَا أَعْرَاضٍ وَلَا يَزَالُ كَذَلِكَ

He^{-asws} said: 'You have asked, so understand! As for the One^{-azwj}, He^{-azwj} did not cease to be One, there was nothing with Him^{-azwj}, existing without any limitations nor measurements, and He^{-azwj} did not cease to be like that.

ثُمَّ خَلَقَ خَلْقًا مُبْتَدِعًا مُخْتَلِفًا بِأَعْرَاضٍ وَ حُدُودٍ مُخْتَلِفَةٍ لَا فِي شَيْءٍ أَقَامَهُ وَلَا فِي شَيْءٍ حَدَّهُ وَلَا عَلَى شَيْءٍ حَدَّهُ وَ مَثَلَهُ لَهُ فَجَعَلَ مِنْ بَعْدِ ذَلِكَ الْخَلْقَ صَفْوَةً وَ غَيْرَ صَفْوَةٍ وَ اخْتِلَافًا وَ اثْتِلَافًا وَ أَلْوَانًا وَ ذَوَقًا وَ طَعْمًا لَا لِحَاجَةٍ كَانَتْ مِنْهُ إِلَى ذَلِكَ وَ لَا لِقُضْلِ مَنْزِلَةٍ لَمْ يَبْلُغَهَا إِلَّا بِهِ وَ لَا رَأَى لِنَفْسِهِ فِيهَا خَلْقَ زِيَادَةٍ وَ لَا نَقْصًا تَعْقِلُ هَذَا يَا عِمْرَانُ

Then He^{-azwj} Created initiating, various creations with measurements and limitation. He^{-azwj} was not staying in a place nor was His^{-azwj} limitation in anything, nor was His^{-azwj} share upon anything and Resembled for it. From after that, He^{-azwj} Made that creation to be elites and non-elites, differing and concurring, and colours, and tastes, and foods, nor for a need for that which was from Him^{-azwj} nor due to a merit of a status He^{-azwj} could not have reached except by it, nor for a view for Himself^{-azwj} of an increase of a decrease regarding what He^{-azwj} had Created. Understand this, O Imran!'

قَالَ نَعَمْ وَ اللَّهُ يَا سَيِّدِي

He said, 'Yes, by Allah^{-azwj}, O my chief!'

قَالَ ع وَ اعْلَمْ يَا عِمْرَانُ أَنَّهُ لَوْ كَانَ خَلَقَ مَا خَلَقَ لِحَاجَةٍ لَمْ يَخْلُقْ إِلَّا مَنْ يَسْتَعِينُ بِهِ عَلَى حَاجَتِهِ وَ لَكَانَ يَنْبَغِي أَنْ يَخْلُقَ أَوْفَرَ مَا خَلَقَ لِأَنَّ الْأَعْوَانَ كُلَّمَا كَثُرُوا كَانَ صَاحِبُهُمْ أَقْوَى

He^{-asws} said: 'And know, O Imran! If He^{-azwj} had Created what He^{-azwj} Created due to a need, He^{-azwj} would not have Created except someone He^{-azwj} could be assisted by upon His^{-azwj} need, but it would have been befitting that He^{-azwj} Create double of what He^{-azwj} Created because every time the supporters are many, their master would be stronger.

وَ الْحَاجَةُ يَا عِمْرَانُ لَا تَسْعَاهَا لِأَنَّهُ لَمْ يُخْدِثْ مِنَ الْخَلْقِ شَيْئًا إِلَّا حَدَّثَتْ فِيهِ حَاجَةٌ أُخْرَى وَ لِذَلِكَ أَقُولُ لَمْ يَخْلُقِ الْخَلْقَ لِحَاجَةٍ وَ لَكِنْ نَقَلَ بِالْخَوَائِجِ بَعْضَهُمْ إِلَى بَعْضٍ وَ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ بِلَا حَاجَةٍ مِنْهُ إِلَى مَنْ فَضَّلَ وَ لَا نِقْمَةٍ مِنْهُ عَلَى مَنْ أَدَلَّ فَلِهَذَا خَلَقَ

And the need, O Imran, is not capacious for it, because He^{-azwj} would not Bring about anything from the creation except another need would have occurred in it, and for that I^{-asws} am saying He^{-azwj} did not Create the creation for a need, but He^{-azwj} Transferred with the creatures, with the needs to each other, and Merited some of them over the others without there being any need from Him^{-azwj} to the one He^{-azwj} had Merited, nor as a Punishment upon the one He^{-azwj} had Disgraced for this creature'.

قَالَ عِمْرَانُ يَا سَيِّدِي أَلَا تُخْبِرُنِي عَنْ حُدُودِ خَلْقِهِ كَيْفَ هِيَ وَمَا مَعَانِيهَا وَعَلَى كَمْ نَوْعٍ تُكُونُ

Imran said, 'O my chief! Will you not inform me about the limitations of His^{-azwj} creatures, how it is, and what are its meanings are, and upon how many types does it happen to be?'

قَالَ قَدْ سَأَلْتَ فَأَقْبَلْتُ عَنْ حُدُودِ خَلْقِهِ عَلَى سِتَّةِ أَنْوَاعٍ مَلْمُوسٍ وَ مَوْزُونٍ وَ مَنْظُورٍ إِلَيْهِ وَ مَا لَا وَزْنَ لَهُ وَ مَا لَا ذَوْقَ لَهُ وَ هُوَ الرُّوحُ وَ مِنْهَا مَنْظُورٌ إِلَيْهِ وَ لَيْسَ لَهُ وَزْنٌ وَ لَا لَمَسٌ وَ لَا حِسٌّ وَ لَا لَوْنٌ وَ التَّغْدِيرُ وَ الْأَعْرَاضُ وَ الصُّورُ وَ الطُّوْلُ وَ الْعَرْضُ

He^{-asws} said: 'You have asked, so understand! Limitations of His^{-azwj} creatures are upon six types – tangible, and balances, and perceptible to it, and what there is no weight for it, and what there is no taste for it, and it is the soul. And from these is the one perceptible and there is no weight for it, nor is it tangle, nor feeling, nor colour, and the measurement, and the image, and the length, and the width.

وَ مِنْهَا الْعَمَلُ وَ الْحَرَكَاتُ الَّتِي تَصْنَعُ الْأَشْيَاءَ وَ تَعْمَلُهَا وَ تُغَيِّرُهَا مِنْ حَالٍ إِلَى حَالٍ وَ تَرْيِدُهَا وَ تَنْقُصُهَا وَ أَمَّا الْأَعْمَالُ وَ الْحَرَكَاتُ فَإِنَّهَا تَنْطَلِقُ لِأَنَّهُ لَا وَقْتُ لَهَا أَكْثَرُ مِنْ قَدْرِ مَا يُجْتَاجُ إِلَيْهِ فَإِذَا فَرَغَ مِنَ الشَّيْءِ انْطَلَقَ بِالْحَرَكَةِ وَ بَقِيَ الْأَثَرُ وَ يَجْرِي الْكَلَامُ الَّذِي يَذْهَبُ وَ يَبْقَى أَثَرُهُ

And from these is the deeds, and the movement which the things do, and you work on it and change it from a state to a state and increase it and decrease it. And as for the deeds and the movement, these are set off because there is not time for it more than a determined what is needed to it. So when it is free from the thing, it moves with the movement and the impact remains, and it flows the flow of speech which goes and its impact remains'.

قَالَ لَهُ عِمْرَانُ يَا سَيِّدِي أَلَا تُخْبِرُنِي عَنِ الْخَالِقِ إِذَا كَانَ وَاحِدًا لَا شَيْءَ غَيْرُهُ وَ لَا شَيْءَ مَعَهُ أَلَيْسَ قَدْ تَغَيَّرَ بِخَلْقِهِ الْخَلْقُ

Imran said to him^{-asws}, 'O my chief! Will you not inform me about the Creator when He^{-azwj} was alone, there being nothing apart from Him^{-azwj}, nor there being anything with Him^{-azwj}, didn't He^{-azwj} change when He^{-azwj} Created the creation?'

قَالَ لَهُ الرِّضَا ع لَمْ يَتَغَيَّرْ عَزَّ وَ جَلَّ بِخَلْقِ الْخَلْقِ وَ لَكِنَّ الْخَلْقَ يَتَغَيَّرُ بِتَغْيِيرِهِ

Al-Reza^{-asws} said to him: 'The Mighty and Majestic did not change by Creating the creation, but the creation changes with its alteration'.

قَالَ عِمْرَانُ يَا سَيِّدِي أَلَا تُخْبِرُنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ هَلْ يُوَحَّدُ بِحَقِيقَةٍ أَوْ يُوَحَّدُ بِوَصْفٍ

Imran said, 'O my chief! Will you not inform me about Allah^{-azwj} Mighty and Majestic, is He^{-azwj} One in reality or One in description?'

قَالَ ع إِنَّ اللَّهَ الْمُبْدِئَ الْوَاحِدَ الْكَائِنَ الْأَوَّلَ لَمْ يَزَلْ وَاحِدًا لَا شَيْءَ مَعَهُ قَدْراً لَا ثَابِتٍ مَعَهُ لَا مَعْلُومًا وَ لَا مَجْهُولًا وَ لَا مُحْكَمًا وَ لَا مُتَشَابِهًا وَ لَا مَذْكُورًا وَ لَا مَنْسِيًّا وَ لَا شَيْئًا يَقَعُ عَلَيْهِ اسْمُ شَيْءٍ مِنَ الْأَشْيَاءِ وَ لَا مِنْ وَقْتٍ كَانَ وَ لَا إِلَى وَقْتٍ يَكُونُ وَ لَا بِشَيْءٍ قَامَ وَ لَا إِلَى شَيْءٍ يَقُومُ وَ لَا إِلَى شَيْءٍ اسْتَنَّادَ وَ لَا فِي شَيْءٍ اسْتَكْنَى

He^{-asws} said: 'Allah^{-azwj} is the Initiator, the One, the first existence. He^{-azwj} did not cease to be One, there being nothing with Him^{-azwj}, and Individual there being no second with Him^{-azwj},

neither known, nor ignored, nor decisive, nor allegorical, nor mentioned, nor forgotten, nor did the name of anything from the things occur upon Him^{-azwj}, was He^{-azwj} from a time, nor to a time will He^{-azwj} happen to be, nor with anything does He^{-azwj} stand, nor to anything will He^{-azwj} be standing, nor to anything does He^{-azwj} rely, nor is He^{-azwj} settled in anything.

وَذَلِكَ كُلُّهُ قَبْلَ الْخَلْقِ إِذْ لَا شَيْءَ غَيْرُهُ وَ مَا أَوْقَعَتْ عَلَيْهِ مِنَ الْكُلِّ فِيهِ صِفَاتٌ مُخَدَّنَةٌ وَ تَرْجَمَةٌ يَفْهَمُ بِهَا مَنْ فِيهِمْ

And all of that is before the creation when there was nothing apart from Him^{-azwj} and nothing from the all occurred upon Him^{-azwj}. So, these are descriptions of occurrences, and a translation understood with by the one who understands.

وَ اعْلَمُ أَنَّ الْإِبْدَاعَ وَ الْمَشِيَّةَ وَ الْإِرَادَةَ مَعْنَاهَا وَاحِدٌ وَ اسْمَاؤُهَا ثَلَاثَةٌ وَ كَانَ أَوَّلُ إِبْدَاعِهِ وَ إِرَادَتِهِ وَ مَشِيَّتِهِ الْحُرُوفَ الَّتِي جَعَلَهَا أَصْلًا لِكُلِّ شَيْءٍ وَ دَلِيلًا عَلَى كُلِّ مُدْرِكٍ وَ فَاصِلًا لِكُلِّ مُشْكِلٍ وَ بَيِّنًا لِحُرُوفِ تَفْرِيقِ كُلِّ شَيْءٍ مِنْ اسْمٍ حَقٍّ أَوْ بَاطِلٍ أَوْ فِعْلٍ أَوْ مَفْعُولٍ أَوْ مَعْنًى أَوْ غَيْرِ مَعْنًى وَ عَلَيْهَا اجْتَمَعَتِ الْأُمُورُ كُلُّهَا

And know that the Initiating, and the Desire, and the Will, their meaning is one and their names are three, and the beginning of His^{-azwj} Initiating, and His^{-azwj} Will and His^{-azwj} Desire are word which He^{-azwj} Made these as an origin of all things, and as evidence upon every realisation, and a purpose of all problems, and by these words is differentiation of all things, from a name, truth or falsehood, or deed or done, or meaning or non-meaning, and upon it is the unification of the affairs, all of them.

وَ لَمْ يَجْعَلْ لِلْحُرُوفِ فِي إِبْدَاعِهِ لَهَا مَعْنًى أَوْ غَيْرَ مَعْنًى وَ عَلَيْهَا اجْتَمَعَتِ الْأُمُورُ كُلُّهَا وَ لَمْ يَجْعَلْ لِلْحُرُوفِ فِي إِبْدَاعِهِ لَهَا مَعْنًى غَيْرَ أَنْفُسِهَا بِتَنَاهٍ وَ لَا وَجُودَ لَهَا لِأَنَّهَا مُبْدَعَةٌ بِالْإِبْدَاعِ

And He^{-azwj} did not Make for the words in its beginning, any meaning for it, or non-meaning, and upon it unite the affairs, all of them, and He^{-azwj} did not Made for the words in its beginning having any meaning for it apart from itself infinitely, nor having any existence for it at the beginning of its beginning.

وَ النُّورُ فِي هَذَا الْوُضْعِ أَوَّلُ فِعْلِ اللَّهِ الَّذِي هُوَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْحُرُوفُ هِيَ الْمَفْعُولُ بِذَلِكَ الْفِعْلِ وَ هِيَ الْحُرُوفُ الَّتِي عَلَيْهَا الْكَلَامُ وَ الْعِبَارَاتُ كُلُّهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَّمَهَا خَلْقَهُ وَ هِيَ ثَلَاثَةٌ وَ ثَلَاثُونَ حَرْفًا

And the Noor in this place is the first deed which He^{-azwj} is Noor of the skies and the earth, and the words, these are the done with that deed, and these are the deeds which the speech is upon, and the expression, all of it is from Allah^{-azwj} Mighty and Majestic. He^{-azwj} Taught it to His^{-azwj} creatures, and these are thirty-three letters.

فَمِنْهَا ثَمَانِيَّةٌ وَ عِشْرُونَ حَرْفًا تَدُلُّ عَلَى اللُّغَاتِ الْعَرَبِيَّةِ وَ مِنَ الثَّمَانِيَّةِ وَ الْعِشْرِينَ اثْنَانِ وَ عِشْرُونَ حَرْفًا تَدُلُّ عَلَى اللُّغَاتِ السُّرْيَانِيَّةِ وَ الْعِزْبَانِيَّةِ وَ مِنْهَا خَمْسَةٌ أَحْرَفٌ مُمَحَرَّفَةٌ فِي سَائِرِ اللُّغَاتِ مِنَ الْعَجَمِ لِأَقَالِيمِ اللُّغَاتِ كُلِّهَا وَ هِيَ خَمْسَةٌ أَحْرَفٍ تَحَرَّفَتْ مِنَ الثَّمَانِيَّةِ وَ الْعِشْرِينَ الْحُرُوفِ مِنَ اللُّغَاتِ فَصَارَتْ الْحُرُوفُ ثَلَاثَةً وَ ثَلَاثِينَ حَرْفًا

From these, twenty-eight letters pointing upon the Arabic language, and from the twenty-eight there are twenty-two pointing upon the Assyrian and the Hebrew languages, and from these are five letters are distorted in rest of the languages of the non-Arab regions, all the

languages, and these are five letters distorted from the twenty-eight letters from the languages. So, the letters became thirty-three letters.

فَأَمَّا الْخَمْسَةُ الْمُخْتَلِفَةُ فَيُحْجَجُ لَا يَجُوزُ ذِكْرُهَا أَكْثَرُ مِمَّا ذَكَرْنَاهُ ثُمَّ جَعَلَ الْحُرُوفَ بَعْدَ إِحْصَائِهَا وَإِحْكَامِ عِدَّتِهَا فِعْلاً مِنْهُ كَقَوْلِهِ عَزَّ وَجَلَّ كُنْ فَيَكُونُ

As for the five different ones, so by argument, it is not allowed to mention these any more than what we^{-asws} have already mentioned. Then He^{-azwj} Made the letter, after counting these, and rules of their number to be a deed from Him^{-azwj}, like His^{-azwj} Words, Mighty and Majestic: “Be! So it comes into being!”

وَكُنْ مِنْهُ صُنْعٌ وَمَا يَكُونُ بِهِ الْمَصْنُوعُ فَالْحُلُقُ الْأَوَّلُ مِنَ اللَّهِ عَزَّ وَجَلَّ الْإِبْدَاعُ لَا وَزْنَ لَهُ وَلَا حَرَكَةً وَلَا سَمْعَ وَلَا لَوْنَ وَلَا جِسْمَ

And the ‘Be’ from Him^{-azwj} is Made, and the Maker does not happen to be with it. Thus, the first creation from Allah^{-azwj} Mighty and Majestic is the beginning, there being neither any weight for it, nor movement, nor heard, nor colour, nor felt.

وَالْحُلُقُ الثَّانِي الْحُرُوفُ لَا وَزْنَ لَهَا وَلَا لَوْنَ وَهِيَ مَسْمُوعَةٌ مَوْصُوفَةٌ غَيْرُ مَنْظُورٍ إِلَيْهَا

And the second creation from Him^{-azwj} are the letter, there being neither any weight for it, nor colour, and these are audible descriptions, not being able to be looked at.

وَالْحُلُقُ الثَّالِثُ مَا كَانَ مِنَ الْأَنْوَاعِ كُلِّهَا مُحْسُوساً مَلْمُوساً ذَا ذَوْيٍ مَنْظُوراً إِلَيْهِ

And the third creation is what happens from the variety, all of these being felt, touched, with taste, being looked at.

وَاللَّهُ تَبَارَكَ وَتَعَالَى سَابِقٌ لِلْإِبْدَاعِ لِأَنَّهُ لَيْسَ قَبْلَهُ عَزَّ وَجَلَّ شَيْءٌ وَلَا كَانَ مَعَهُ شَيْءٌ وَالْإِبْدَاعُ سَابِقٌ لِلْحُرُوفِ وَالْحُرُوفُ لَا تَدُلُّ عَلَى غَيْرِ أَنْفُسِهَا

And Allah^{-azwj} Blessed and Exalted preceded for the beginning, because there wasn’t anything before Him^{-azwj} Mighty and Majestic, nor was there anything with Him^{-azwj}, and the beginning precedes the letters, and the letters do not point except upon other than their own selves’.

قَالَ الْمَأْمُونُ وَكَيْفَ لَا تَدُلُّ عَلَى غَيْرِ أَنْفُسِهَا

Al-Mamoun said, ‘And how can they not point upon other than their own selves?’

قَالَ الرِّضَا ع لِأَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَجْمَعُ مِنْهَا شَيْئاً لِعَبَرِ مَعْنَى أَيْدٍ فَإِذَا أَلْفٌ مِنْهَا أَحْرُفاً أَرْبَعَةً أَوْ خَمْسَةً أَوْ سِتَّةً أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ لَمْ يُؤَلِّمْهَا لِعَبَرِ مَعْنَى وَلَمْ يَكُنْ إِلَّا لِمَعْنَى مُحَدَّثٍ لَمْ يَكُنْ قَبْلَ ذَلِكَ شَيْئاً

Al-Reza^{-asws} said: ‘Because Allah^{-azwj} Mighty and Majestic does not Gather anything from these for without any meaning, ever! When He^{-azwj} Combines four letters from these, or five, or six, or more than that or less, He^{-azwj} does not Combine for other than a meaning, and it does not happen to be except for a newly occurring meaning, and there did not happen to be anything before that’.

قَالَ عِمْرَانُ فَكَيْفَ لَنَا مَعْرِفَةُ ذَلِكَ

Imran said, 'So how can there be for us to recognise that?'

قَالَ الرِّضَا ع أَمَّا الْمَعْرِفَةُ فَوَجْهُ ذَلِكَ وَ بَيَانُهُ أَنَّكَ تَذْكُرُ الْحُرُوفَ إِذَا لَمْ تُرِدْ بِهَا غَيْرَ نَفْسِهَا ذَكَرْتَهَا فَرَدًّا فَقُلْتَ أ ب ت ث ج ح خ حَتَّى تَأْتِيَ عَلَى آخِرِهَا فَلَمْ تَجِدْ لَهَا مَعْنَى غَيْرَ أَنْفُسِهَا

Al-Reza^{-asws} said: 'As for the recognition, an aspect of that and its explanation is that you are mentioning the letters when you do not intend with these other than their own selves, mentioned these individually, 'Alif', 'Ba', 'Ta', 'Sa', 'Jim', 'Ha', 'Kha', until you come to the end of these. So, you do not find any meaning for these apart from their own selves.

فَإِذَا أَلْفَتَهَا وَ جَمَعْتَ مِنْهَا أُخْرَفًا وَ جَعَلْتَهَا اسْمًا وَ صِفَةً لِمَعْنَى مَا طَلَبْتَ وَ وَجْهٌ مَا عَنَيْتَ كَانَتْ دَلِيلَةً عَلَى مَعَانِيهَا دَاعِيَةً إِلَى الْمُصَوِّفِ بِهَا أَ فَهَمْتَهُ

When you combine and gather letters from these and make these a name, and a description to a meaning what you seek, and an aspect of what you mean, it would point upon its meaning calling to the (item) described by it. Do you understand it?'

قَالَ نَعَمْ ثُمَّ قَالَ يَا سَيِّدِي أ لَا تُخْبِرُنِي عَنِ الْإِبْدَاعِ أ خَلْقٌ هُوَ أَمْ غَيْرُ خَلْقٍ

He said, 'Yes'. Then he said, 'O my chief! Will you inform me about the beginning (origination), is it a creation or a non-creation?'

قَالَ الرِّضَا ع بَلْ خَلْقٌ سَاكِنٌ لَا يُدْرِكُ بِالسُّكُونِ وَ إِنَّمَا صَارَ خَلْقًا لِأَنَّهُ شَيْءٌ مُخْدَتٌ وَ اللَّهُ الَّذِي أَخْدَنَهُ فَصَارَ خَلْقًا لَهُ وَ إِنَّمَا هُوَ اللَّهُ عَزَّ وَ جَلَّ وَ خَلْقُهُ لَا ثَالِثَ بَيْنَهُمَا وَ لَا ثَالِثَ غَيْرُهُمَا

Al-Reza^{-asws} said: 'But He^{-azwj} Created is as static, nor aware of its stillness, and rather it became a creation because it was a newly occurring thing, and Allah^{-azwj} is the One^{-azwj} Who Caused it to occur, so it became a creation of His^{-azwj}, and rather it is Allah^{-azwj} Mighty and Majestic and His^{-azwj} creation, there is not third between the two, nor any third other than these two.

فَمَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ لَمْ يَبْدَأْ أَنْ يَكُونَ خَلْقُهُ وَ قَدْ يَكُونُ الْخَلْقُ سَاكِنًا وَ مُتَحَرِّكًا وَ مُخْتَلِفًا وَ مُؤْتَلِفًا وَ مَعْلُومًا وَ مُتَشَابِهًا وَ كُلُّ مَا وَقَعَ عَلَيْهِ حَدٌّ فَهُوَ خَلْقٌ لِلَّهِ عَزَّ وَ جَلَّ

So whatever Allah^{-azwj} Mighty and Majestic has Created, would not return to being its creation and the creation has been still, and moving, and different, and combined, and knows, and allegorical, and all what a limit occurs upon, so it is a creation of Allah^{-azwj} Mighty and Majestic.

وَ اعْلَمْ أَنَّ كُلَّ مَا أَوْجَدْتَنكَ الْخَوَاسِ فَهُوَ مَعْنَى مُدْرِكٍ لِلْخَوَاسِ وَ كُلِّ خَاسَةٍ تَدُلُّ عَلَى مَا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ لَهَا فِي إِدْرَاكِهَا وَ الْفَهْمِ مِنَ الْقَلْبِ بِجَمِيعِ ذَلِكَ كُلِّهِ

And know that all what the sensory perceptions feel for you, so it is a meaning of realisation of the perceptions, and all what is felt points upon what Allah^{-azwj} Mighty and Majestic has Made for it in its realising and the understanding from the heart with entirety of that, all of it.

وَ اعْلَمْ أَنَّ الْوَاحِدَ الَّذِي هُوَ قَائِمٌ بِغَيْرِ تَقْدِيرٍ وَ لَا تَحْدِيدٍ خَلَقَ خَلْقًا مُقَدَّرًا بِتَحْدِيدٍ وَ تَقْدِيرٍ وَ كَانَ الَّذِي خَلَقَ خَلْقَيْنِ اتْنَيْنِ التَّقْدِيرِ وَ الْمُقَدَّرِ وَ لَيْسَ فِي وَاحِدٍ مِنْهُمَا لَوْ وَ لَا وَزْنٌ وَ لَا دَوَقٌ

And know that the One^{-azwj} is He^{-azwj} Who is standing without a measurement nor any limitations. He^{-azwj} Created the creation measured by limitations and measurements, and the One Who Created the two creations, the determination and the measure, and there isn't in any one of these a colour, nor weight, nor taste.

فَجَعَلَ أَحَدَهُمَا يُدْرِكُ بِالْآخِرِ وَ جَعَلَهُمَا مُدْرِكَيْنِ بِنَفْسِهِمَا وَ لَمْ يَخْلُقْ شَيْئاً فَرْداً قَائِماً بِنَفْسِهِ دُونَ غَيْرِهِ لِلَّذِي أَرَادَ مِنَ الدَّلَالَةِ عَلَى نَفْسِهِ وَ إِنْبَاتِ وُجُودِهِ

So, He^{-azwj} Made one of these realised with the other and Made them as two realising with their own selves, and He^{-azwj} did not Create anything individual standing by itself besides other for that which He^{-azwj} wanted to be pointed upon Himself^{-azwj} and prove His^{-azwj} existence.

قَالَ تَبَارَكَ وَ تَعَالَى فَرْدٌ وَاحِدٌ لَا ثَانِي مَعَهُ يُقِيمُهُ وَ لَا يَعْضُدُهُ وَ لَا يَكُنُّهُ وَ الْخَلْقُ يُمَسِّكُ بَعْضُهُ بَعْضاً بِإِذْنِ اللَّهِ وَ مَشِيئَتِهِ

Allah^{-azwj} Blessed and Exalted is Individual, One, there is no second with Him^{-azwj} to Stand Him^{-azwj}, nor support Him^{-azwj}, nor bring Him^{-azwj} into existence, and the creation is holding part of it with a part by the Permission of Allah^{-azwj} and His^{-azwj} Desire.

وَ إِنَّمَا اخْتَلَفَ النَّاسُ فِي هَذَا الْبَابِ حَتَّى تَاهُوا وَ تَحَيَّرُوا وَ طَلَبُوا الْخَلَاصَ مِنَ الظُّلْمَةِ بِالظُّلْمَةِ فِي وَصْفِهِمُ اللَّهَ بِصِفَةِ أَنْفُسِهِمْ فَأَزْدَادُوا مِنَ الْحَقِّ بُعْداً

And rather, the people are differing in this subject to the extent that they are lost and bewildered and they are seeking the to be finished off from the darkness with the (help of) the darkness in their describing Allah^{-azwj} with their own descriptions. Thus, they increase in remoteness from the truth.

وَ لَوْ وَصَفُوا اللَّهَ عَزَّ وَ جَلَّ بِصِفَاتِهِ وَ وَصَفُوا الْمَخْلُوقِينَ بِصِفَاتِهِمْ لَقَالُوا بِالْفَهْمِ وَ الْيَقِينِ وَ لَمَا اخْتَلَفُوا فَلَمَّا طَلَبُوا مِنْ ذَلِكَ مَا تَحَيَّرُوا فِيهِ ارْتَبَكُوا وَ اللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ تَمَامَ الْحَبَرِ.

And had they described Allah^{-azwj} Mighty and Majestic with His^{-azwj} own Attributes, and described the creatures with their descriptions, they would be saying with the understanding and the certainty, and they would not have differed when they sought from that what they are confused in, puzzled. And Allah^{-azwj} **Guides the one He Desires, to the Straight Path [10:25]**³⁰.

28- الْعُيُونُ، وَ التَّوْحِيدُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ فِي حَبَرٍ طَوِيلٍ يَذْكُرُ فِيهِ مُنَاطَرَةَ الرِّضَا عَ مَعَ سُلَيْمَانَ الْمَرْوَزِيِّ قَالَ سُلَيْمَانُ فَإِنَّهُ لَمْ يَزَلْ مُرِيداً

(The books) 'Al Uyoon', and 'Al Tawheed' – By the preceding chains, from Al-Hassan Bin Muhammad Al Nowfaly,

'In a lengthy Hadeeth mentioning in it the debate of Al-Reza^{-asws} with Suleyman Al-Marouzy. Suleyman said, 'So He^{-azwj} did not cease to be wanting'.

قَالَ ع يَا سُلَيْمَانُ فَإِذَا دُعِيَ غَيْرُهُ قَالَ نَعَمْ قَالَ فَقَدْ أَثْبَتَ مَعَهُ شَيْئاً غَيْرَهُ لَمْ يَزَلْ قَالَ سُلَيْمَانُ مَا أَثْبَتُ

³⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 27

He^{-asws} said: 'O Suleyman! So, His^{-azwj} Will is something else?' He said, 'Yes'. He^{-asws} said: 'Prove there is something with Him^{-azwj} other than Him^{-azwj}, (which) did not cease to be'. Suleyman said, 'It cannot be proved'.

فَقَالَ عَ هِيَ مُحْدَثَةٌ يَا سُلَيْمَانُ فَإِنَّ الشَّيْءَ إِذَا لَمْ يَكُنْ أَزَلِيًّا كَانَ مُحْدَثًا وَ إِذَا لَمْ يَكُنْ مُحْدَثًا كَانَ أَزَلِيًّا

He^{-asws} said: 'It is an occurrence, O Suleyman! The thing, when it does not happen to be eternal, would be an occurrence, and when it does not happen to be an occurrence, it would be eternal'.

وَ جَرَى الْمُنَاطَرَةُ إِلَى أَنْ قَالَ عَ أَلَا تُخْبِرُنِي عَنِ الْإِرَادَةِ فَعَلَّ هِيَ أَمْ غَيْرُ فَعَلٍ قَالَ بَلْ هِيَ فَعْلٌ قَالَ فَهِيَ مُحْدَثَةٌ لِأَنَّ الْفِعْلَ كُلَّهُ مُحْدَثٌ

And the debate flowed until he^{-asws} said: 'Will you inform me^{-asws} about the Will, is it a deed or not a deed?' He said, 'But, it is a deed'. He^{-asws} said: 'Then it is an occurrence, because the deed, all of it is an occurrence'.

قَالَ لَيْسَتْ بِفَعْلٍ قَالَ فَمَعَهُ غَيْرُهُ لَمْ يَزَلْ قَالَ سُلَيْمَانُ إِنَّهَا مَصْنُوعَةٌ قَالَ فَهِيَ مُحْدَثَةٌ

He said, 'It isn't a deed'. He^{-asws} said: 'Then with Him^{-azwj} would be something else, not ceasing to be'. Suleyman said: 'It is a (thing) made'. He^{-asws} said: 'So it is an occurrence'.

وَ سَأَى الْكَلَامَ إِلَى أَنْ قَالَ قَالَ سُلَيْمَانُ إِنَّمَا عَنَيْتُ أَنَّهَا فَعْلٌ مِنَ اللَّهِ لَمْ يَزَلْ قَالَ عَ أَلَا تَعْلَمُ أَنَّ مَا لَمْ يَزَلْ لَا يَكُونُ مَفْعُولًا وَ قَدِيمًا حَدِيثًا فِي خَالَةٍ وَاحِدَةٍ فَلَمْ يُجِرْ جَوَابًا

And he^{-asws} continued the speech until he (the narrator) said, 'Suleyman said, 'But rather, I meant it is a deed from Allah^{-azwj}, not moving'. He^{-asws} said: 'Don't you know that what did not move cannot have been done, and ancient and new would be in one state?' He did not respond an answer.

ثُمَّ أَعَادَ الْكَلَامَ إِلَى أَنْ قَالَ عَ إِنَّ مَا لَمْ يَزَلْ لَا يَكُونُ مَفْعُولًا قَالَ سُلَيْمَانُ لَيْسَ الْأَشْيَاءُ إِزَادَةً وَ لَمْ يُرِدْ شَيْئًا

Then he^{-asws} repeated the speech until he^{-asws} said: 'What did not move, cannot happen to have been done'. Suleyman said, 'The things are not a Will, and He^{-azwj} did not Want anything'.

قَالَ عَ وَسُوسْتَ يَا سُلَيْمَانُ فَقَدْ فَعَلَ وَ خَلَقَ مَا لَمْ يُرِدْ خَلْقَهُ وَ فَعَلَهُ وَ هَذِهِ صِفَةُ مَا لَا يَدْرِي مَا فَعَلَ تَعَالَى اللَّهُ عَنْ ذَلِكَ

He^{-asws} said: 'You are hesitating, O Suleyman! So, He^{-azwj} is Doing and Creating what He^{-azwj} does not Want its creation and its being done, and this is a description of what He^{-azwj} does not know, What the Exalted Allah^{-azwj} Does about that'.

ثُمَّ أَعَادَ الْكَلَامَ إِلَى أَنْ قَالَ عَ فَالْإِرَادَةُ مُحْدَثَةٌ وَ إِلَّا فَمَعَهُ غَيْرُهُ.

Then he^{-asws} reiterated the speech until he^{-asws} said: ‘So the Will is an occurrence, or else there would be something else with Him^{-azwj} (in the eternity)’³¹.

29- العُيُونُ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ الْهَاشِمِيِّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْمُفَدَّالِيِّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحٍ الْهَرَوِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ أَرْوَاحَنَا فَأَنْطَقَهَا بِتَوْحِيدِهِ وَ تَحْمِيدِهِ ثُمَّ خَلَقَ الْمَلَائِكَةَ الْحَبَر.

(The book) ‘Al Uyoon’ – From Al-Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furaat Bin Ibrahim Al Kufi, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Al Abbas Bin Abdullah Al Bukhari, from Muhammad Bin al Qasim Bin Ibrahim, from Abdul Salam Bin Salih Al Harwy,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The first of what Allah^{-azwj} Mighty and Majestic Created was our^{-asws} souls. He^{-azwj} Caused these to speak with His^{-azwj} Tawheed and His^{-azwj} Praise. Then He^{-azwj} Created the Angels’ – the Hadeeth’³².

30- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ خَلَقَ الْخَيْرَ يَوْمَ الْأَحَدِ وَ مَا كَانَ لِيَخْلُقَ الشَّرَّ قَبْلَ الْخَيْرِ وَ فِي يَوْمِ الْأَحَدِ وَ الْإِثْنَيْنِ خَلَقَ الْأَرْضَيْنِ وَ خَلَقَ أَقْوَامَهَا فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ السَّمَاوَاتِ فِي يَوْمِ الْأَرْبَعَاءِ وَ يَوْمَ الْخَمِيسِ وَ خَلَقَ أَقْوَامَهَا يَوْمَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Allah^{-azwj} Created the good on the day of Sunday, and He^{-azwj} was not going to Create the evil before the good. And in the day of Sunday and Monday, He^{-azwj} Created the earths, and Created their timings during the day of Tuesday, and Created the skies during the day of Wednesday and the day of Thursday, and Created their timings on the day of Friday. And that is the Words of Allah^{-azwj} Mighty and Majestic: **Created the skies and the earth and what is between the two in six days [50:38]**’³³.

الْعَيَّاشِيُّ، عَنْ ابْنِ سِنَانٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ خَلَقَ يَوْمَ الْأَرْبَعَاءِ السَّمَاوَاتِ وَ خَلَقَ يَوْمَ الْخَمِيسِ أَقْوَامَهَا وَ الْجُمُعَةِ وَ ذَلِكَ قَوْلُهُ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَلِذَلِكَ أَمْسَكَتِ الْيَهُودُ يَوْمَ السَّبْتِ.

Al Ayyashi, from Ibn Sinan –

‘Similar to it, except that in it: ‘And He^{-azwj} Created on the day of Wednesday, the skies, and Created on the day of Thursday, its timings, and the Friday. And what is His^{-azwj} Word: **Created the skies and the earth and what is between the two in six days [50:38]**. Therefore, due to that, the Jews withhold on the day of Saturday’³⁴.

31- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ لَهُمْ يَا مُحَمَّدُ أَ إِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَ مَعْنَى يَوْمَيْنِ أَيُّ وَفَتَيْنِ الْبَدَأِ الْخَلْقِ وَ انْقِصَاؤُهُ

³¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 28

³² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 29

³³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 30 a

³⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 30 b

Tafseer Ali Bin Ibrahim (Opinionated) – ‘Say to them, O Muhammad^{-saww}: **‘You are disbelieving in the One Who Created the earth in two days, [41:9]** – and the meaning of ‘two days’, i.e., two times, beginning of the creation and its expiration.

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَامًا أَتَى لَا تَعُولُ وَتَبَقَّى فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلنَّاسِ لِيَوْمٍ يَخْرُجُ اللَّهُ فِيهَا أَقْوَامٌ مِنَ النَّاسِ وَالْبَهَائِمِ وَالطَّيْرِ وَخَشَرَاتِ الْأَرْضِ وَمَا فِي الْبَرِّ وَالْبَحْرِ مِنَ الْخَلْقِ وَالتَّيَّمَّارِ وَالتَّنَّاتِ وَالشَّجَرِ وَمَا يَكُونُ فِيهِ مَعَاشٌ الْحَيَوَانِ كُلِّهِ وَهُوَ الرَّبُّعُ وَالصَّيْفُ وَالْخَرِيفُ وَالشِّتَاءُ

And He Made in it mountains from above it, and He Blessed therein, and Measured out its livelihoods – i.e. it will not move and be lasting - **(to be) in it in four periods, complete for the seekers [41:10]** – meaning in four timings, and it is which Allah^{-azwj} Extracted in it the timing of the world from the people, and the animals, and the birds, and insects of the earth, and whatever is in the land and the sea from the creatures, and the fruits, and the vegetation, and the tree, and what happens to be in it for the livelihood of the beasts, all of it, and it is the spring, and the summer, and the autumn, and the winter.

فَفِي الشِّتَاءِ يُرْسِلُ اللَّهُ الرِّيحَ وَالْأَمْطَارَ وَالْأَنْدَاءَ وَالطُّلُوفَ مِنَ السَّمَاءِ فَيُلْقِحُ الشَّجَرَ وَيَسْقِي الْأَرْضَ وَهُوَ وَقْتُ بَارِدٍ

So, in the winter, Allah^{-azwj} Sends the winds and the rains and the noise (thunder) and the lightning from the sky. The tree is pollinated, and it is a time of cold.

ثُمَّ يَجِيءُ بَعْدَهُ الرَّبُّعُ وَهُوَ وَقْتُ مُعْتَدِلٍ حَارٌّ وَبَارِدٌ فَيَخْرِجُ الشَّجَرَ ثَمَارَهُ وَالْأَرْضُ نَبَاتًا فَيَكُونُ أَخْضَرَ ضَعِيفًا

Then comes after it the spring, and it is a time moderate heat and cold. The tree brings out its fruit and the ground, its vegetation, and it becomes green, weak.

ثُمَّ يَجِيءُ مِنْ بَعْدِهِ وَقْتُ الصَّيْفِ وَهُوَ حَارٌّ فَيَنْضَجُ التَّمَارُ وَيُصْلَبُ الْحَبُوبُ الَّتِي هِيَ أَقْوَامُ الْعِبَادِ وَجَمِيعُ الْحَيَوَانِ

Then comes from after it, summer time, and it is hot, so the fruits are ripened and the seeds are hardened which are in the timings of the servants and entirety of the animals.

ثُمَّ يَجِيءُ مِنْ بَعْدِهِ وَقْتُ الْخَرِيفِ فَيُطَيَّبُهُ وَيُرْدُّهُ

Then comes from after it, time of autumn. It aromatises it and cools it.

وَلَوْ كَانَ الْوَقْتُ كُلُّهُ شَيْئًا وَاحِدًا لَمْ يَخْرِجِ النَّبَاتُ مِنَ الْأَرْضِ لِأَنَّهُ لَوْ كَانَ الْوَقْتُ كُلُّهُ رَبِيعًا لَمْ تَنْضَجِ التَّمَارُ وَ لَمْ تَبْلُغِ الْحَبُوبُ وَ لَوْ كَانَ الْوَقْتُ كُلُّهُ صَيْفًا لَأَحْتَرَقَ كُلُّ شَيْءٍ فِي الْأَرْضِ وَ لَمْ يَكُنْ لِلْحَيَوَانِ مَعَاشٌ وَ لَا قُوَّةٌ وَ لَوْ كَانَ الْوَقْتُ كُلُّهُ خَرِيفًا لَمْ يَتَقَدَّمْهُ شَيْءٌ مِنْ هَذِهِ الْأَوْقَاتِ لَمْ يَكُنْ شَيْءٌ يَتَمَوَّتُ بِهِ الْعَالَمُ

And if the timing, all of it was one thing, the vegetation would not come out from the ground, because if the times, all of it were to be spring, the fruits would not ripen and the seeds would not mature. And if the time, all of it was summer, it would burn everything in the earth, and there would be no livelihood for the animals, nor subsistence. And if the time, all of it was autumn, nothing from these timings would have preceded it, and there would not be anything for the world to subsist with.

فَجَعَلَ اللَّهُ هَذِهِ الْأَوْقَاتِ فِي هَذِهِ الْأَرْبَعَةِ الْأَوْقَاتِ فِي الشِّتَاءِ وَ الرَّبِيعِ وَ الصَّيْفِ وَ الْحَرِيفِ وَ قَامَ بِهِ الْعَالَمُ وَ اسْتَوَى وَ بَقِيَ وَ سَمَّى اللَّهُ هَذِهِ الْأَوْقَاتِ أَيَّاماً سَوَاءً لِلْسَّائِلِينَ يَغْنِي الْمُحْتَاجِينَ لِأَنَّ كُلَّ مُحْتَاجٍ سَائِلٌ وَ فِي الْعَالَمِ مِنْ خَلْقِ اللَّهِ مَنْ لَا يَسْأَلُ وَ لَا يَقْدِرُ عَلَيْهِ مِنَ الْحَيَوَانِ كَثِيرٌ فَهُمْ سَائِلُونَ وَ إِنْ لَمْ يَسْأَلُوا

So, Allah^{-azwj} Made these timing to be in these four timings, in the winter, and the spring, and the summer and the autumn, and the world stands by it and is even, and remains. And Allah^{-azwj} has Named these timings as ‘days’ **complete for the seekers [41:10]** – meaning the needy ones, because every needy one is a seeker (beggar), and in the world, from the creatures of Allah^{-azwj} ones who do not ask, and are not able upon it, from the animals, are many. So, they are asking, and even if they are not asking.

وَ قَوْلُهُ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ أَيُّ دَبَّرَ وَ خَلَقَ وَ قَدْ سُئِلَ أَبُو الْحَسَنِ الرِّضَا ع عَنْ كَلِمِ اللَّهِ لَا مِنَ الْجِنِّ وَ لَا مِنَ الْإِنْسِ فَقَالَ السَّمَاوَاتُ وَ الْأَرْضُ فِي قَوْلِهِ اثْنِيَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ فَفَضَّاهُنَّ أَيُّ خَلَقَهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ يَغْنِي فِي وَفْتَيْنِ ابْتِدَاءً وَ انْقِضَاءً وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا فَهَذَا وَخِي تَقْدِيرٌ وَ تَدْبِيرٌ.

And His^{-azwj} Words: **‘Then He Directed Himself to the sky [41:11]** – i.e. Managed and Created. And Abu Al-Hassan Al-Reza^{-asws} was asked about the ones Allah^{-azwj} Spoke to, neither being from the Jinn nor from the humans. He^{-asws} had said: ‘The skies and the earth in His^{-azwj} Words: **so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11] So He Ordained them** – i.e. Created them - **to be seven skies in two days**, - meaning two timings, initiating, and terminating - **and Revealed in every sky, its regulation [41:12]**. So this is Determination and Management’’.³⁵ (this paragraph is Hadeeth)

32- التَّوْحِيدُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنِ الْكُلَيْنِيِّ رَفَعَ الْحَدِيثَ إِلَى ابْنِ أَبِي الْعَوَّاجِ حِينَ كَلَّمَهُ أَبُو عَبْدِ اللَّهِ ع عَادَ إِلَيْهِ فِي الْيَوْمِ الثَّانِي ثُمَّ فِي الْيَوْمِ الثَّالِثِ فَقَالَ: مَا الدَّلِيلُ عَلَى حُدُوثِ الْأَجْسَامِ

(The book) ‘Al Tawheed’ –

From Ali Bin Ahmad Al-Daqqaq, from Al-Kulayni, raising the Hadeeth to Ibn Abu Al-Awja when Abu Abdullah^{-asws} spoke to him, returning to him during the second day, then during the third day. He^{-asws} said: ‘What is the evidence upon occurrence of the bodies?’

فَقَالَ إِنِّي مَا وَجَدْتُ شَيْئاً صَغِيراً وَ لَا كَبِيراً إِلَّا وَ إِذَا ضُمَّ إِلَيْهِ مِثْلُهُ صَارَ أَكْبَرَ وَ فِي ذَلِكَ زَوَالٌ وَ انْتِقَالٌ عَنِ الْحَالَةِ الْأُولَى وَ لَوْ كَانَ قَدِماً مَا زَالَ وَ لَا حَالٌ لِأَنَّ الَّذِي يُزُولُ وَ يَحُولُ يَجُوزُ أَنْ يُوجَدَ وَ يَبْطُلَ

He^{-asws} said: ‘I^{-asws} have not found anything, neither small nor big, except that when the likes of it is combined to it, it gets bigger; and in that is the decline (deterioration) and the change from the former state. And had (all things) being eternal, they would neither deteriorate nor change state, because that which deteriorates and changes, it is allowed that it comes into being and gets abolished.

فَيَكُونُ بِوُجُودِهِ بَعْدَ عَدَمِهِ دُخُولٌ فِي الْحَدَثِ وَ فِي كَوْنِهِ فِي الْأَزَلِ دُخُولُهُ فِي الْقَدَمِ وَ لَنْ يَجْتَمِعَ صِفَةُ الْأَزَلِ وَ الْعَدَمِ فِي شَيْءٍ وَاحِدٍ

Thus, it would happen to be, by its existence after its non-existence, entering into the occurrence and in its coming into being in the beginning, it would enter into the non-

³⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 31

existence, and there would never gather together the qualities of the eternity and the non-existence and the occurrence (coming into being), and the infinity, into one thing’.

فَقَالَ عَبْدُ الْكَرِيمِ هَبْكَ عَلِمْتُ فِي جَزَيِ الْحَالَتَيْنِ وَالْزَمَانَيْنِ مَا ذَكَرْتَ وَاسْتَدَلَلْتُ عَلَى حَدُوثِهَا فَلَوْ بَقِيَتْ الْأَشْيَاءُ عَلَى صِغَرِهَا مِنْ أَيْنَ كَانَ لَكَ أَنْ تَسْتَدِلَّ عَلَى حَدْثِهَا

Abdul Kareem said, ‘Given, that you^{asws} know regarding the flow of the two states and the two times upon what you^{asws} mentioned, and evidence with that upon its occurrence (coming into being). If the things were to remain upon its smallness, from where would that be for you to evidence upon their occurrence?’

فَقَالَ الْعَالِمُ ع إِنَّمَا تَتَكَلَّمُ عَلَى هَذَا الْعَالَمِ الْمَصْنُوعِ فَلَوْ رَفَعْنَاهُ وَوَضَعْنَا عَالَمًا آخَرَ كَانَ لَا شَيْءٌ أَدْلُ عَلَى الْحَدَثِ مِنْ رَفَعْنَاهُ وَإِنَّمَا وَضَعْنَا غَيْرَهُ

The scholar^{asws} said: ‘But rather, we^{asws} speak upon this universe as the subject. If we were to raise it and place another universe, the nothingness would be evidenced upon the occurrence from our raising it and replacing it with another world, there would be nothing evidencing upon the occurrence from our raising it and placing another.

وَلَكِنْ أُجِيبُكَ مِنْ حَيْثُ قَدَرْتُ أَنْ تُزَيِّنَا وَنَقُولُ إِنَّ الْأَشْيَاءَ لَوْ دَامَتْ عَلَى صِغَرِهَا لَكَانَ فِي أَلْوَهْمِ أَنَّهُ مَتَى مَا ضُمَّ شَيْءٌ إِلَى مِثْلِهِ كَانَ أَكْثَرَ وَ فِي جَوَازِ التَّغْيِيرِ عَلَيْهِ خُرُوجُهُ مِنَ الْقَدَمِ كَمَا أَنَّ فِي تَغْيِيرِهِ دُخُولَهُ فِي الْحَدَثِ لَيْسَ لَكَ وَرَاءَهُ شَيْءٌ يَا عَبْدَ الْكَرِيمِ فَأَنْقَطِعْ وَ خَزَيْ.

But, I^{asws} shall answer you from where you measured out to compel us^{asws}. So we^{asws} are saying that the things, had they remained eternally upon their smallness, it would always be in the mind that when something is combined to something the like of it, it would be greater (than before), and with regards to the permissibility of the change upon it, is its exit from the eternity, just as its change is its entry into the occurrence. There is nothing for you behind it, O Abdul Kareem’. So, he cut off (the discussion) and was disgraced”³⁶.

و فِي الْإِحْتِجَاجِ وَ لَنْ يَجْتَمِعَ صِفَةُ الْحُدُوثِ وَالْقَدَمِ فِي شَيْءٍ.

And in (the book) ‘Al-Ihtijaj’ – ‘The quality of the occurrence and the ancientness will never gather in one thing’³⁷.

33- الْكَافِي، عَنْ أَحْمَدَ بْنِ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَوْ لَمْ يَزَلِ الْإِنْسَانُ أَنَا خَلَقْنَاهُ وَ لَمْ يَكْ شَيْئاً

(The book) ‘Al Kafi’ – From Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Ali Bin Asbat, from Khalaf Bin Hammad, from Ibn Muskan, from Malik Al Juhanny who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **Or does not the human being remember that We Created him before, and he was nothing? [19:67]**’.

³⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 32 a

³⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 32 b

قَالَ فَقَالَ لَا مُقَدَّرًا وَلَا مُكُونًا

He (the narrator) said, 'He^{-asws} said: 'Neither determined nor brought into being'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا قَالَ كَانَ مُقَدَّرًا غَيْرَ مَذْكُورًا.

He (the narrator) said, 'And I asked him^{-asws} about Words of Mighty and Majestic: **Didn't there come upon the human being, a phase, when he did not happen to be a mentionable thing? [76:1].** He^{-asws} said: 'He was determined, without being mentioned".³⁸

34- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، سُمِّيَتْ مَكَّةُ أُمُّ الْقُرَى لِأَنَّهَا أَوَّلُ بُقْعَةٍ خَلَقَهَا اللَّهُ مِنَ الْأَرْضِ لِقَوْلِهِ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

Tafseer Ali Bin Ibrahim (opinionated) – 'Makkah is named as the 'Mother of the towns' because it is the first spot Allah^{-azwj} had Created from the earth, due to His^{-azwj} Words: **Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96]**".³⁹

35- الْعِلَلُ، وَ الْعُيُونُ، سَأَلَ الشَّامِيُّ أَمِيرَ الْمُؤْمِنِينَ ع لِمَ سُمِّيَتْ مَكَّةُ أُمُّ الْقُرَى قَالَ ع لِأَنَّ الْأَرْضَ دُحِيتُ مِنْ تَحْتِهَا

(The books) 'Al Illal' and 'Al Uyoon' –

'The Syrian asked Amir Al-Momineen^{-asws}, 'Why is Makkah named as the 'Mother of the towns'? He^{-asws} said: 'Because the earth was spread out from beneath it'.

وَ سَأَلَ عَنْ أَوَّلِ بُقْعَةٍ بُسِطَتْ مِنَ الْأَرْضِ أَيَّامَ الطُّوفَانِ فَقَالَ لَهُ مَوْضِعُ الْكَعْبَةِ وَ كَانَتْ زَبْرَجَدَةً خَضْرَاءَ.

And he asked about the first spoke Spread from the earth in the days of the flood. He^{-asws} said to him: 'Place of the Kabah, and it was green emerald".⁴⁰

بيان لعل المراد بأيام الطوفان أيام تموج الماء و اضطرابه قبل خلق الأرض.

Explanation: Perhaps the intended by 'the days of the flood' is turbulence of the water and its restlessness before creation of the earth.

36- إِرْشَادُ الْقُلُوبِ، سَمِعَ أَمِيرُ الْمُؤْمِنِينَ ع لِمَ سُمِّيَتْ مَكَّةُ قَالَ لِأَنَّ اللَّهَ مَكََّ الْأَرْضَ مِنْ تَحْتِهَا أَيَّ دَحَاهَا.

(The book) 'Irshad Al Quloob' –

'Amir Al-Momineen^{-asws} was asked, 'Why is Makkah named as such?' He^{-asws} said: 'Because Allah^{-azwj} 'Makka' the ground from beneath it, i.e., spread it".⁴¹

³⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 33

³⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 34

⁴⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 35

⁴¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 36

37- مجالس الصدوق، والتوحيد، وكنز الكراچكي، والإحتجاج بأسانيدهم في مناظرة الصادق ع لابن أبي العوجاء قال ع هذا بيت استعبد الله به خلقه إلى قوله خلقه الله قبل دحو الأرض بألفي عام.

(The books) 'Majaalis' of Al Sadouq, and 'Al Tawheed', and 'Kanz' of Al Karajaky, and 'Al ihtijaj' (of Tabarsi), by their chains,

'Regarding a debate of Al Sadiq^{-asws} with Ibn Abu Al-Awja'a. He^{-asws} said: 'This is a House Allah^{-azwj} is being worshipped through it. He^{-azwj} Created it' – up to his^{-asws} words: 'Allah^{-azwj} Created it two thousand years before Spreading the earth'.⁴²

38- العليل، والعيون، في علال ابن سينان عن الرضا ع علة وضع البيت وسط الأرض أنه الموضع الذي من تحته دحيت الأرض وكل ريح تهب في الدنيا فإنها تخرج من تحت الركن الشامي وهي أول بقعة وضعت في الأرض لأنها الوسط ليكون القرض لأهل المشرق والمغرب في ذلك سواء.

(The books) 'Al Ilal', and 'Al Uyoon', in 'Al Ilal' – Ibn Sinan,

'From Al-Reza^{-asws}: 'Reason for Placing the House in the middle of the earth, it is the place which from beneath it the ground was Spread out, and every wind blowing in the world, it had emerged from beneath the Syrian corner, and it is the first spot Placed in the earth because it is in the middle, for it would be the obligation for people of the east and the west to be the same in that'.⁴³

39- العليل، عن محمد بن الحسن بن الوليد عن محمد بن يحيى وأحمد بن إدريس عن محمد بن أحمد الأشعري عن الحسن بن علي عن مروان بن مسلم عن أبي حمزة الثمالي قال قال أبو جعفر ع إن خلق البيت قبل الأرض ثم خلق الله الأرض من بعده فدحاها من تحته.

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya, and Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Al-Hassan Bin Ali, from Marwan Bin Muslim, from Abu Haza Al Sumali who said,

'Abu Ja'far^{-asws}: 'The House (Kabah) was Created before the earth. Then Allah^{-azwj} Created the earth from after it. He^{-azwj} Spread it from beneath it'.⁴⁴

40- العياشي، عن الحلبي عن أبي عبد الله ع قال: إنّه وجد في حجر من حجرات البيت مكتوباً إني أنا الله ذو بكة خلقتها يوم خلقت السماوات والأرض و يوم خلقت الشمس والقمر وحففتها بسبعة أملاك خفيفاً.

Al Ayyashi, from Al Halby,

'From Abu Abdullah^{-asws} having said: 'It is found inscribed in a stone from the stone of the House: "Me^{-azwj}, I^{-azwj} am Allah^{-azwj}, with Bakkah. I^{-azwj} Created it on the day I^{-azwj} Created the skies and the earth, and the day I^{-azwj} Created the sun, and the moon, and ^{-azwj} Surrounded them both with seven Angels with swishing'.⁴⁵

⁴² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 37

⁴³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 38

⁴⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 39

⁴⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 40

41- الْكَافِي، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ الْحَدِيدِ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ عَلِيًّا نُورًا يَعْني رُوحًا بَلَا بَدَنٍ قَبْلَ أَنْ أُخْلَقَ سَمَآوَاتِي وَ أَرْضِي وَ عَرْشِي وَ بَحْرِي الْخَبَرِ.

(The book) 'Al Kafi' – From Ahmad Bin Idrees, from Al-Husayn Bin Abdullah, from Muhammad Bin Isa, and Muhammad Bin Ubeydullah, from Ali Bin Al Hadeed, from Murazim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Said: "O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Ali^{-asws} as Noor" – meaning as souls without bodies – "Before I^{-azwj} Created My^{-azwj} skies, and My^{-azwj} earth, and My^{-azwj} Throne, and My^{-azwj} oceans!" – the Hadeeth'.⁴⁶

42- وَ عَنْهُ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ عَبْدِ اللَّهِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع فَأَجْرَيْتُ الْخِلَافَ الشَّيْعَةَ

And from him, from Al-Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

'I was in the presence of Abu Ja'far^{-asws} the 2nd and I flowed (discussed) the differing of the Shias.

فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَفَرِّدًا بِوَحْدَانِيَّتِهِ ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ فَمَكَّنُوا أَلْفَ ذَهْرٍ ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا الْحَدِيثَ.

He^{-asws} said: 'O Muhammad! Allah^{-azwj} Blessed and Exalted did not cease to be individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-saww}, and Ali^{-asws} and (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} all! They^{-asws} remain for a thousand aeons. Then He^{-azwj} Created entirety of the things and Made them^{-asws} witness its creation, and obedience to them^{-asws} flowed upon these (things)' – the Hadeeth".⁴⁷

43- التَّوْحِيدُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَاقِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ أَبِي سُمَيْنَةَ عَنْ إِسْمَاعِيلَ بْنِ أَبَانَ عَنْ زَيْدِ بْنِ جُبَيْرٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ: جَاءَ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الشَّامِ إِلَى أَبِي جَعْفَرٍ ع فَقَالَ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ لَمْ أَجِدْ أَحَدًا يُفَسِّرُهَا لِي وَ قَدْ سَأَلْتُ ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ غَيْرَ مَا قَالَ الْآخَرُ

(The book) 'Al Tawheed' – From Ali Bin Ahmad al Daqqaq, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Al-Husayn Bin Al-Hassan, from Abu Sumeyna, from Ismail Bin Aban, from Zayd Bin Jubeyr, from Jabir Al Jufy who said,

'A man from the scholars of the people of Syria came to Abu Ja'far^{-asws}. He said, 'I have come to ask you^{-asws} about an issue. I have not found anyone who can interpret it for me, and I have asked three types of people! Every type said other than what the other had said'.

فَقَالَ أَبُو جَعْفَرٍ ع وَ مَا ذَلِكَ

Abu Ja'far^{-asws} said: 'And what is that?'

⁴⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 41

⁴⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 42

فَقَالَ أَسْأَلُكَ مَا أَوَّلُ مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقُدْرَةُ وَ قَالَ بَعْضُهُمُ الْعِلْمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

He said, 'I ask you^{asws}, what was the first of what Allah^{azwj} Mighty and Majestic Created from His^{azwj} creation? Some of the ones I asked said, 'The Power', and some of them said, 'The Knowledge', and some of them said, 'The Spirit'.

فَقَالَ أَبُو جَعْفَرٍ ع مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ عَلَا دِكْرُهُ كَانَ وَ لَا شَيْءَ غَيْرُهُ عَزِيزاً وَ لَا عِزٌّ لِأَنَّهُ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

Abu Ja'far^{asws} said: 'They have not said anything! I^{asws} shall inform you. Allah^{azwj}, Exalted is His^{azwj} Mention, existed and there was nothing other than Him^{azwj}. He^{azwj} was Mighty and there was no might before He^{azwj} existed before might, and that is His^{azwj} Word: **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180].**

وَ كَانَ خَالِقاً وَ لَا مَخْلُوقَ فَأَوَّلُ شَيْءٍ خَلَقَهُ مِنْ خَلْقِهِ الشَّيْءُ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ

And He^{azwj} was a Creator and there was not creation, so the first thing He^{azwj} Created from His^{azwj} creation was the thing which entirety of the things are from it, and it is the water'.

فَقَالَ السَّائِلُ فَالْشَّيْءُ خَلَقَهُ مِنْ شَيْءٍ أَوْ مِنْ لَا شَيْءٍ

The questioner asked, 'So the thing, did He^{azwj} Create it from a thing or from nothing?'

فَقَالَ خَلَقَ الشَّيْءَ لَا مِنْ شَيْءٍ كَانَ قَبْلَهُ وَ لَوْ خَلَقَ الشَّيْءَ مِنْ شَيْءٍ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ وَ لَكِنْ كَانَ اللَّهُ وَ لَا شَيْءَ مَعَهُ فَخَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ.

He^{asws} said: 'He^{azwj} Created the thing, not from a thing. He^{azwj} existed before it, and had He^{azwj} Created the thing from a thing, when there would be not termination for it, ever! (Infinite chain). And Allah^{azwj} would not be eternal and there would be something with Him^{azwj}. But, Allah^{azwj} existed and there was nothing with Him^{azwj}. He^{azwj} Created the thing which entirety of the things are from it, and it is the water"⁴⁸.

44- الإِحْتِجَاجُ، وَ تَفْسِيرُ الْإِمَامِ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ، عَنْ آبَائِهِ ع قَالَ: اخْتَجَّ رَسُولُ اللَّهِ ص عَلَى الدَّهْرِيَّةِ فَقَالَ مَا الَّذِي دَعَاكُمْ إِلَى الْقَوْلِ بِأَنَّ الْأَشْيَاءَ لَا بَدْءَ لَهَا وَ هِيَ دَائِمَةٌ لَمْ تَزَلْ وَ لَا تَزَالْ

(The books) 'Al-Ihtijaj' and 'Tafseer' of the Imam^{asws} Abu Muhammad Al-Askari^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{azwj} argued against the eternalists. He^{saww} said: 'What is that which you are calling to – their word that the things, there in an inevitability for these (to exist), and these are perpetual, neither having ceased to exist nor will they be ceasing to exist?'

فَقَالُوا لِأَنَّا لَا نَحْكُمُ إِلَّا بِمَا شَاهَدْنَا وَ لَمْ نَجِدْ لِلْأَشْيَاءِ حَدَثًا فَحَكَمْنَا بِأَنَّهَا لَمْ تَزَلْ وَ لَمْ نَجِدْ لَهَا انْقِضَاءً وَ فَتَنَّا فَحَكَمْنَا بِأَنَّهَا لَا تَزَالُ

So, they said, 'Because we do not decide except with what we witness, and we do not find the things as newly occurring. Thus, it is our decision that these did not cease to exist, and we do not find an expiry for these, nor a perishing, thus we decided that these will not cease to exist'.

فَقَالَ رَسُولُ اللَّهِ ص أَمْ وَجَدْتُمْ لَهَا قِدَمًا أَمْ وَجَدْتُمْ لَهَا بَقَاءً أَبَدًا فَإِنْ فُلْتُمْ إِنَّكُمْ وَجَدْتُمْ ذَلِكَ أَمْ حَضَرْتُمْ لَأَنْفُسِكُمْ أَنَّكُمْ لَمْ تَزَالُوا عَلَى هَيْئَتِكُمْ وَغُفُولِكُمْ بِلَا هَيَاةٍ وَ لَا تَزَالُونَ كَذَلِكَ وَ لَيْنَ فُلْتُمْ هَذَا دَفَعْتُمْ الْعَيَانَ وَ كَذَّبْتُمْ الْعَالَمُونَ الَّذِينَ يُشَاهِدُونَكُمْ

Rasool-Allah^{saww} said: 'Did you find the eternity for it or did you find the perpetual remaining for it, for ever and ever? For if you were to say that you have found that as proven for yourselves – then you have neither cease to be upon your lives and your intellects without an ending, nor would be ceasing to be like that. And if you are saying this, you are repelling your eye witnessing and would be lying, knowing that which you are witnessing'.

قَالُوا بَلْ لَمْ تُشَاهِدْ لَهَا قِدَمًا وَ لَا بَقَاءً أَبَدَ الْأَبَدِينَ

They said, 'But we neither witnessed an eternity for these, nor a perpetual remaining for ever and ever (as we have a short life-span)'.

قَالَ رَسُولُ اللَّهِ ص فَلِمَ صِرْتُمْ بِأَنْ تَحْكُمُوا بِالْبَقَاءِ وَ الْقِدَمِ لِأَنَّكُمْ لَمْ تُشَاهِدُوا حُدُوثَهَا وَ انْقِضَاءَهَا أَوَّلَى مِنْ تَارِكِ التَّمَيُّزِ لَهَا بِمَثَلِكُمْ يَحْكُمُ لَهَا بِالْحُدُوثِ وَ الْإِنْقِضَاءِ وَ الْإِنْقِطَاعِ لِأَنَّهُ لَمْ يُشَاهِدْ لَهَا قِدَمًا وَ لَا بَقَاءً أَبَدَ الْأَبَدِ

Rasool-Allah^{saww} said: 'Then why did you become convinced with the eternity and the perpetual remaining, because you did not witness its coming into being and its expiry? Does it make you higher than the neglecter of the differentiation of it like you (when) he decided for it with the newly occurrence and the expiry and the termination, because he did not witness for it an eternity nor a perpetual remaining forever and ever?

أَوْ لَسْتُمْ تُشَاهِدُونَ اللَّيْلَ وَ النَّهَارَ وَ أَحَدُهُمَا بَعْدَ الْآخَرِ فَقَالُوا نَعَمْ فَقَالَ أَمْ تَرَوُهُمَا لَمْ يَزَالَا وَ لَا يَزَالَانِ فَقَالُوا نَعَمْ فَقَالَ أَمْ فَيَجُوزُ عِنْدَكُمْ اجْتِمَاعُ اللَّيْلِ وَ النَّهَارِ فَقَالُوا لَا

Aren't you witnessing the night and the day, and one of them is after the other?' They said, 'Yes'. So he^{saww} said: 'Are you seeing these two as neither having ceased to exist nor will they both be ceasing to exist?' They said, 'Yes'. He^{saww} said: 'So is it allowed in your presence, the gathering of the night and day (at the same time)?' They said, 'No'.

فَقَالَ ص إِذَا دُنْ يَنْقُطُ أَحَدُهُمَا عَنِ الْآخَرِ فَيَسْبِقُ أَحَدُهُمَا وَ يَكُونُ الثَّانِي جَارِيًا بَعْدَهُ قَالُوا كَذَلِكَ هُوَ فَقَالَ قَدْ حَكَمْتُمْ بِحُدُوثِ مَا تَقَدَّمَ مِنْ لَيْلٍ وَ نَهَارٍ وَ لَمْ تُشَاهِدُوهُمَا فَلَا تُنْكِرُوا اللَّهَ قَدْرَهُ

He^{saww} said: 'So when one of the two is cut off from the other, then one precedes the other, and the second happens to be flowing after it'. They said, 'Like that, it is'. He^{saww} said: 'You have decided with the newly occurrence of what precedes from night and day not having witnessed these two, therefore you cannot be denying an Ability for Allah^{azwj}'.

ثُمَّ قَالَ صَ أ تَقُولُونَ مَا قَبْلَكُمْ مِنَ اللَّيْلِ وَ النَّهَارِ مُتَنَاهٍ أَمْ غَيْرُ مُتَنَاهٍ فَإِنْ قُلْتُمْ إِنَّهُ غَيْرُ مُتَنَاهٍ فَقَدْ وَصَلَ إِلَيْكُمْ آخِرٌ بِلَا نَهَايَةٍ لِأَوَّلِهِ وَ إِنْ قُلْتُمْ إِنَّهُ مُتَنَاهٍ فَقَدْ كَانَ وَ لَا شَيْءَ مِنْهُمَا قَالُوا نَعَمْ

Then he^{saww} said: 'Are you saying what is before you from the night and the day as being finite or without finite (infinite)? So, if you say (it is) infinite, then how did the other one come to you without an ending of the first? And if you say it finite, then it has been so and nothing from these two existed before'. They said, 'Yes'.

قَالَ لَهُمْ أَ قُلْتُمْ إِنَّ الْعَالَمَ قَدِيمٌ لَيْسَ يُحْدَثُ وَ أَنْتُمْ عَارِفُونَ بِمَعْنَى مَا أَقْرَبْتُمْ بِهِ وَ بِمَعْنَى مَا جَحَدْتُمُوهُ قَالُوا نَعَمْ

He^{saww} said to them: 'Are you saying that the universe is eternal, not newly occurring, and you are recognising of what I^{saww} am reiterating with, and the meaning of what you are rejecting?' They said, 'Yes'.

قَالَ رَسُولُ اللَّهِ ص فَهَذَا الَّذِي تُشَاهِدُهُ مِنَ الْأَشْيَاءِ بَعْضُهَا إِلَى بَعْضٍ يَفْتَقِرُ لِأَنَّهُ لَا قِيَامَ لِلْبَعْضِ إِلَّا بِمَا يَتَّصِلُ إِلَيْهِ كَمَا تَرَى الْبِنَاءَ مُحْتَاجًا بَعْضُ أَجْزَائِهِ إِلَى بَعْضٍ وَ إِلَّا لَمْ يَتَّصِلْ وَ لَمْ يَسْتَحْكَمْ وَ كَذَلِكَ سَائِرُ مَا نَرَى

Rasool-Allah^{saww} said: 'So this which we tend to witness from the things – some of them being lacking to the others (being dependent on it), because there is no establishment of some except with what it is linked with (to another thing). Do you not see that the construction, some of its parts are needy to its other (parts), or else it would not be coherent and not be stronger? And like that is the rest of what we are seeing'.

قَالَ فَإِنْ كَانَ هَذَا الْمُحْتَاجُ بَعْضُهُ إِلَى بَعْضٍ لِقُوَّتِهِ وَ تَمَامِهِ هُوَ الْقَدِيمُ فَأَخْبِرُونِي أَنْ لَوْ كَانَ مُحْدَثًا كَيْفَ كَانَ يَكُونُ وَ كَيْفَ إِذَا كَانَتْ تَكُونُ صِفَتُهُ

And he^{saww} said: 'So when this needy one – some of it to some for its strength and its completion – it is the eternal, then inform me, if it was newly occurring (temporal), how did it happen to be and what is that which happened to be its attributes?'

قَالَ فَبُهِتُوا وَ عَلِمُوا أَنَّهُمْ لَا يَجِدُونَ لِلْمُحْدَثِ صِفَةً يَصِفُونَهُ بِهَا إِلَّا وَ هِيَ مُوجُودَةٌ فِي هَذَا الَّذِي زَعَمُوا أَنَّهُ قَدِيمٌ فَوَجَّهُوا وَ قَالُوا سَنَنْظُرُ فِي أَمْرِنَا الْحَبِيرِ.

He (Imam Hassan Al-Askari^{asws}) said: 'So they were astounded and confused, and they knew that they cannot find an attribute for a temporal (newly occurred thing) they can attribute it with, except and it would be existent in this which they are alleging that it is eternal. So, they were dumbfounded and said, 'We shall look into our matter''⁴⁹

45- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ ذَلِكَ فِي مَبْدَأِ الْخَلْقِ أَنَّ الرَّبَّ تَبَارَكَ وَ تَعَالَى خَلَقَ الْهَوَاءَ ثُمَّ خَلَقَ الْقَلَمَ فَأَمَرَهُ أَنْ يَجْرِيَ فَقَالَ يَا رَبِّ بِمَا أَجْرِي فَقَالَ بِمَا هُوَ كَائِنٌ

Tafseer Ali Bin Ibrahim (opinionated) - (Surah) Hud^{as} - **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water [11:7]**, 'And that was during beginning of the creation. The Lord^{azwj} Blessed and Exalted Created the air, then

Created the Pen. He^{-azwj} Commanded it to flow (write). It said, 'O Lord^{-azwj}! What shall I flow with?' He^{-azwj} Said: 'With what would be happening'.

ثُمَّ خَلَقَ الظُّلُمَةَ مِنَ الْهَوَاءِ وَ خَلَقَ النَّوْرَ مِنَ الْهَوَاءِ وَ خَلَقَ الْمَاءَ مِنَ الْهَوَاءِ وَ خَلَقَ الْعَرْشَ مِنَ الْهَوَاءِ وَ خَلَقَ الْعَقِيمَ مِنَ الْهَوَاءِ وَ هُوَ الرِّيحُ الشَّدِيدَةُ وَ خَلَقَ النَّارَ مِنَ الْهَوَاءِ وَ خَلَقَ الْخَلْقَ كُلَّهُمْ مِنْ هَذِهِ السِّتَّةِ الَّتِي خَلَقْتُ مِنَ الْهَوَاءِ

Then He^{-azwj} Created the darkness from the air, and Created the light from the air, and Created the water from the air, and Created the Throne from the air, and Created Al-Aqeem from the air, and it is the severe wind, Created the fire from the air, and Created the creatures, all of them from these six which were Created from the air.

فَسَلَّطَ الْعَقِيمَ عَلَى الْمَاءِ فَضَرَبَتْهُ فَأُكْثِرَتِ الْمَوْجُ وَ الرَّبْدُ وَ جَعَلَ يَتَوَرَّدُ دُخَانُهُ فِي الْهَوَاءِ فَلَمَّا بَلَغَ الْوَقْتُ الَّذِي أَرَادَ قَالَ لِلرَّبْدِ اجْمُدْ فَجَمَدَ فَقَالَ لِلْمَوْجِ اجْمُدْ فَجَمَدَ فَجَعَلَ الرَّبْدُ أَرْضًا وَ جَعَلَ الْمَوْجُ جِبَالًا رَوَاسِي لِلْأَرْضِ

He^{-azwj} Caused Al-Aqeem to overcome upon the water. It struck it, so the waves and the foam became a lot, and its smoke went on to rise in the air. When the time reached what He^{-azwj} Wanted, He^{-azwj} Said to the foam: "Freeze!" So it froze. He^{-azwj} Said to the wave: "Freeze!" It froze. He^{-azwj} Made the foam to be land and Made the waves as tall mountains for the earth.

فَلَمَّا أَجْمَدَهُمَا قَالَ لِلرُّوحِ وَ الْقُدْرَةِ سَوِّيًا عَرْشِي عَلَى السَّمَاءِ فَسَوَّيَا عَرْشَهُ عَلَى السَّمَاءِ وَ قَالَ لِلدُّخَانِ اجْمُدْ فَجَمَدَ ثُمَّ قَالَ لَهُ ازْفِرْ فَزَفَرَ فَتَادَاهَا وَ الْأَرْضَ جَمِيعًا أَتَيْنَا طَوْعًا أَوْ كَرْهًا فَالْتَمَأْنَا أَتَيْنَا طَائِعِينَ فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَ مِنَ الْأَرْضِ مِثْلَهُنَّ

When they had both frozen, He^{-azwj} Said to the Spirit and the Power: "Even out My^{-azwj} Throne upon the sky!" They evened His^{-azwj} Throne upon the sky. And He^{-azwj} Said to the smoke: "Freeze!" It froze. Then He^{-azwj} Said to it: "Exhale!" It exhaled. He^{-azwj} Called out at it and the earth, all: **"Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11] So He Ordained them to be seven skies in two periods, [41:12] and from the earth similar to these. [65:12].**

فَلَمَّا أَخَذَ فِي رِزْقِ خَلْقِهِ خَلَقَ السَّمَاءَ وَ جَنَّاتِهَا وَ الْمَلَائِكَةَ يَوْمَ الْحَمِيسِ وَ خَلَقَ الْأَرْضَ يَوْمَ الْأَحَدِ وَ خَلَقَ دَوَابَّ الْبَرِّ وَ الْبَحْرِ يَوْمَ الْإِثْنَيْنِ وَ هُمَا الْيَوْمَانِ اللَّذَانِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ إِنَّا لَنَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ

When He^{-azwj} took to sustaining His^{-azwj} Creatures, He^{-azwj} Created the sky and their Paradise and the Angels, on the day of Thursday, and Created the earth on the day of Sunday, and Created animals of the land and the sea on the day of Monday, and these are the two days which Allah^{-azwj} Mighty and Majestic Said: **'You are disbelieving in the One Who Created the earth in two days, [41:9].**

وَ خَلَقَ الشَّجَرَ وَ نَبَاتَ الْأَرْضِ وَ أَنْهَارَهَا وَ مَا فِيهَا وَ الْهَوَاءَ فِي يَوْمِ الثَّلَاثَةِ وَ خَلَقَ الْجَانَّ وَ هُوَ أَبُو الْحَيِّ يَوْمَ السَّبْتِ وَ خَلَقَ الطَّيْرَ فِي يَوْمِ الْأَرْبَعَاءِ وَ خَلَقَ آدَمَ فِي سِتِّ سَاعَاتٍ مِنْ يَوْمِ الْجُمُعَةِ فِي هَذِهِ السِّتَّةِ أَيَّامٍ خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا.

And He^{-azwj} Created the tree and the vegetation of the earth and its rivers and whatever is in these and the insects during the day of Tuesday, and Created the Jaan, and these are father of the Jinn, on the day of Saturday, and Created the bird during the day of Wednesday, and

Created Adam^{as} during the six timing of the day of Friday. So, in these are six days, **Allah is the One Who Created the skies and the earth and whatever is between the two [32:4]**.⁵⁰

46- التَّفْسِيرُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرِ الْحَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَرَجَ هِشَامُ بْنُ عَبْدِ الْمَلِكِ حَاجًّا وَمَعَهُ الْأَبْرَشُ الْكَلْبِيُّ فَلَقِيَا أَبَا عَبْدِ اللَّهِ ع فِي الْمَسْجِدِ الْحَرَامِ فَقَالَ هِشَامٌ لِلْأَبْرَشِ تَعْرِفُ هَذَا قَالَ لَا قَالَ هَذَا الَّذِي تَزْعُمُ الشَّيْعَةُ أَنَّهُ نَبِيٌّ مِنْ كَثْرَةِ عِلْمِهِ

The Tafseer – From his father, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy,

‘From Abu Abdullah^{asws} having said: ‘Hisham Bin Abdul Malik (Umayyid Caliph) went out as a pilgrim and with him was Al-Abrash Al-Kalby. They met Abu Abdullah^{asws} in the Sacred Masjid. Hisham said to Al-Abrash, ‘Do you know this one?’ He said, ‘No’. He said, ‘This is the one whom the Shias claim that he^{asws} is a Prophet^{as} due to the plentiful of his^{asws} deeds’.

فَقَالَ الْأَبْرَشُ لَأَسْأَلَنَّهُ عَنْ مَسْأَلَةٍ لَا يُجِيبُنِي فِيهَا إِلَّا نَبِيٌّ أَوْ وَصِيٌّ نَبِيٍّ فَقَالَ هِشَامٌ لِلْأَبْرَشِ وَدِدْتُ أَنَّكَ فَعَلْتَ ذَلِكَ

Al-Abrash said, ‘I shall ask him^{asws} about issues, not one can answer me regarding these except a Prophet^{saww}, or a successor^{as} of a Prophet^{as}. Hisham said to Al-Abrash, ‘I would love it if you were to do that’.

فَلَقِيَ الْأَبْرَشُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ أَوْ لَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَمَا كَانَ رَتْقُهُمَا وَمَا كَانَ فَتَقُهُمَا

Al-Abrash met Abu Abdullah^{asws}. He said, ‘O Abu Abdullah^{asws}! Inform me about Words of Allah^{azwj} Mighty and Majestic: **Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]**. So, what was their joining, and what was their separating?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبْرَشُ هُوَ كَمَا وَصَفَ نَفْسَهُ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَالْمَاءُ عَلَى الْهَوَاءِ وَالْهَوَاءُ لَا يَحُدُّ وَلَمْ يَكُنْ يَوْمَئِذٍ خَلْقٌ غَيْرُهُمَا وَالْمَاءُ يَوْمَئِذٍ عَذْبٌ فُرَاتٌ

Abu Abdullah^{asws} said: ‘O Abrash! It is just as He^{azwj} has Described it Himself^{azwj}: **and His Throne was upon the water [11:7]**, and the water was upon the air, and the air had no limits, and on that day, there did not happen to be any creation other than these two, and on that day the water was sweet, fresh.

فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْأَرْضَ أَمَرَ الرِّيحَ فَضَرَبَتِ الْمَاءَ حَتَّى صَارَ مَوْجًا ثُمَّ أَرْبَدَ فَصَارَ زَبَدًا وَاحِدًا فَجَمَعَهُ فِي مَوْضِعِ الْبَيْتِ ثُمَّ جَعَلَهُ جَبَلًا مِنْ زَبَدٍ ثُمَّ دَخَى الْأَرْضَ مِنْ تَحْتِهِ فَقَالَ اللَّهُ تَعَالَى إِنَّ أَوَّلَ بَيْتٍ وَضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا

When He^{azwj} Wanted to Create the earth, He^{azwj} Commanded the winds. They struck the water until it became (with) waves. Then they increased, so it became one foam. He^{azwj} Gathered in the place of the House (Kabah). Then He^{azwj} made it a mountain of foam, then Spread the ground from beneath it. **Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96]**.

⁵⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 45

ثُمَّ مَكَثَ الرَّبُّ تَبَارَكَ وَ تَعَالَى مَا شَاءَ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ السَّمَاءَ أَمَرَ الرِّيحَ فَضَرَبَتْ الْبُحُورَ حَتَّى أَزْبَدَتْهَا فَخَرَجَ مِنْ ذَلِكَ الْمَوْجِ وَالزَّبَدِ مِنْ وَسْطِهِ دُخَانٌ سَاطِعٌ مِنْ غَيْرِ نَارٍ فَخَلَقَ مِنْهُ السَّمَاءَ فَجَعَلَ فِيهَا الْبُرُوجَ وَ النُّجُومَ وَ مَنَازِلَ الشَّمْسِ وَ الْقَمَرِ وَ أَجْرَاهَا فِي الْفَلَكَ

Then the Lord^{-azwj} Blessed and Exalted remained for as long as He^{-azwj} so Desired. When He^{-azwj} Wanted to Create the sky, He^{-azwj} Commanded the wind. It struck the oceans until they were with foam. He^{-azwj} Extracted from that wave and the foam, from its midst, smoke shining from without a fire. He^{-azwj} Created the sky from it. He^{-azwj} Made the constellations and the stars to be in it, and stages of the sun and the moon, and Flowed these in the orbits.

وَكَانَتِ السَّمَاءُ خَضْرَاءَ عَلَى لَوْنِ الْمَاءِ الْعَذْبِ الْأَخْضَرِ وَكَانَتِ الْأَرْضُ خَضْرَاءَ عَلَى لَوْنِ الْمَاءِ وَكَانَتَا مَرْتُوتَيْنِ لَيْسَ لَهُمَا أَبْوَابٌ وَ لَمْ يَكُنْ لِلْأَرْضِ أَبْوَابٌ وَ هُوَ التَّبْتُ وَ لَمْ تُمَطِّرِ السَّمَاءُ عَلَيْهَا فُتِنَتْ

And the sky was green based upon the colour of the fresh green water, and the earth was green based upon the colour of the water, and these were joined upon. There were not gateways for them, and the gates cannot happen to be for the earth, and it is the vegetation, and the sky had not rained upon it. So, it grew (vegetation).

فَفَتَقَ السَّمَاءَ بِالْمَطَرِ وَ فَتَقَ الْأَرْضَ بِالتَّبَاتِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ أَوْ لَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

He^{-azwj} Split the sky with the rain and Split the earth with the vegetation. And that is His^{-azwj} Word: ***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? [21:30]***.

فَقَالَ الْأَبْرَشُ وَ اللَّهُ مَا حَدَّثَنِي بِمِثْلِ هَذَا الْحَدِيثِ أَحَدٌ قَطُّ أَعِدَّ عَلَيَّ فَأَعَادَ عَلَيْهِ وَ كَانَ الْأَبْرَشُ مُلْجِدًا فَقَالَ وَ أَنَا أَشْهَدُ أَنَّكَ ابْنُ نَبِيٍّ ثَلَاثَ مَرَّاتٍ.

Al-Abrsh said, 'By Allah^{-azwj}! No one has narrated to me with the likes of this Hadeeth, at all! Repeat it to me'. He^{-asws} repeated it to him, and Al-Abrash was an atheist. He said, 'And I testify that you^{-asws} are a son^{-asws} of a Prophet^{-saww} – three times".⁵¹

47 وَ مِنْهُ، إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ قَالَ فِي سِتَّةِ أَوْقَاتٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ أَيْ عَلَا عَلَى الْعَرْشِ.

And from him (Ali Bin Ibrahim): '(Surah) Yunus^{-as} - ***Surely, your Lord is Allah, Who Created the skies and the earth in six days, [10:3]***. He said, 'In six timings'. ***then Established upon the Throne, [10:3]*** – i.e. On top upon the Throne".⁵² (opinion)

48- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيٍّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْوَاعِظِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ الطَّائِيِّ عَنْ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ: كَانَ عَلِيٌّ ع فِي جَامِعِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ أَخْبِرْنِي عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ قَالَ خَلَقَ النُّورَ

(The book) 'Al Uyoon' – From Muhammad Bin Amro Bin Ali Al Basry, from Muhammad Bin Ali Al Wa'iz, from Abdullah Bin Ahmad Bin Aamir Al Taie, from his father,

⁵¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 46

⁵² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 47

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} was in the central Masjid of Al-Kufa when a man from the people of Syrian stood up to him^{-asws}. He said, 'Inform me about the first of what Allah^{-azwj} Created'. He^{-asws} said: 'He^{-azwj} Created the Noor'.

قَالَ فَمِمَّ خُلِقَتِ السَّمَاوَاتُ قَالَ مِنْ بخَارِ الْمَاءِ قَالَ فَمِمَّ خُلِقَتِ الْأَرْضُ قَالَ مِنْ رَبْدِ الْمَاءِ قَالَ فَمِمَّ خُلِقَتِ الْجِبَالُ قَالَ مِنَ الْأَمْوَاجِ الْخَيْرِ.

He said, 'From what were the skies created?' He^{-asws} said: 'From water vapour'. He said, 'What was the earth created from?' He^{-asws} said: 'From foam of the water'. He said, 'From what was the mountain created?' He^{-asws} said: 'From the waves' – the Hadeeth".⁵³

بيان يمكن أن يكون المراد بالنور نور النبي و الأمة ع كما ورد في أكثر الأخبار.

Explanation: It is possible that the intent with the 'Noor' is Noor of the Prophet^{-saww} and the Imams^{-asws} just as has been referred in many Ahadeeth.

49- التَّوْحِيدُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَاقِ عَنِ الْكَلْبِيِّ عَنِ الْعَلَّانِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: اعْلَمْ عِلْمَكَ اللَّهُ الْخَيْرُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدِيمٌ وَ الْقَدَمُ صِفَةٌ ذَلَّتِ الْعَاوِلُ عَلَى أَنَّهُ لَا شَيْءَ قَبْلَهُ وَ لَا شَيْءَ مَعَهُ فِي دُمُومَتِهِ

(The book) 'Al Tawheed' – From Ali Bin Ahmad Al Daqqaq, from Al Kulayni, from Al Allan, from Muhammad Bin Isa, from Al-Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Know, may Allah^{-azwj} Teach you the good! Allah^{-azwj} Blessed and Exalted is Ancient, and the ancientness is an attribute which points the intellectual upon that there is nothing before Him^{-azwj}, nor anything with Him^{-azwj} in His^{-azwj} Permanency.

فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّةِ مُعْجَزَةُ الصِّفَةِ أَنَّهُ لَا شَيْءَ قَبْلَ اللَّهِ وَ لَا شَيْءَ مَعَ اللَّهِ فِي بَقَائِهِ وَ بَطْلَ قَوْلِ مَنْ زَعَمَ أَنَّهُ كَانَ قَبْلَهُ أَوْ كَانَ مَعَهُ شَيْءٌ وَ ذَلِكَ أَنَّهُ لَوْ كَانَ مَعَهُ شَيْءٌ فِي بَقَائِهِ لَمْ يَجْزِ أَنْ يَكُونَ خَالِقًا لَهُ لِأَنَّهُ لَمْ يَزَلْ مَعَهُ فَكَيْفَ يَكُونُ خَالِقًا لِمَنْ لَمْ يَزَلْ مَعَهُ

It is clear to us with the acknowledgment of the general Muslims, miracle of the attribute, that there is nothing before Allah^{-azwj}, and anything with Allah^{-azwj} in His^{-azwj} everlasting, and it invalidates the word of the one who claims that there was something before Him^{-azwj} or something with Him^{-azwj}, and that is because if there had been something with Him^{-azwj} in His^{-azwj} ever-lasting, it cannot be allowed that He^{-azwj} would have been its creator, because it has not ceased to be with Him^{-azwj}. So how could He^{-azwj} be a creator of the one who did not cease with be with Him^{-azwj}?

وَ لَوْ كَانَ قَبْلَهُ شَيْءٌ كَانَ الْأَوَّلُ ذَلِكَ الشَّيْءُ لَا هَذَا وَ كَانَ الْأَوَّلُ أَوَّلِي بَأْنٍ يَكُونُ خَالِقًا لِلثَّانِي.

And if there had been something before Him^{-azwj}, the first would have been that thing, not this, and the first would be foremost with being a creator of the second".⁵⁴

⁵³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 48

⁵⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 49

50- التَّوْحِيدُ، وَ الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْفُرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ قَالَ: سَأَلَ الْمَأْمُونُ أَبَا الْحُسَيْنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

(The books) 'Al Tawheed', and 'Al Uyoon' – From Tameem Bin Abdullah Al Qurashy, from his father, from Ahamad Bin Ali Al Ansari, from Abu Al Salt Al Harwy who said,

'Al-Mamoun asked Abu Al-Hassan^{-asws} Bin Musa Al-Reza^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: (Surah) Hud^{-as} - **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7].**

فَقَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْعَرْشَ وَ الْمَاءَ وَ الْمَلَائِكَةَ قَبْلَ خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ كَانَتِ الْمَلَائِكَةُ تَسْتَدِلُّ بِأَنْفُسِهَا وَ بِالْعَرْشِ وَ الْمَاءِ عَلَى اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'Allah^{-azwj} Blessed and Exalted Created the Throne and the water and the Angels, before He^{-azwj} Created the skies and the earth, and the Angels were point with themselves and with the Throne and the water, upon Allah^{-azwj} Mighty and Majestic.

ثُمَّ جَعَلَ عَرْشَهُ عَلَى الْمَاءِ لِيُظْهَرَ بِذَلِكَ قُدْرَتَهُ لِلْمَلَائِكَةِ فَتَعْلَمَ أَنَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ثُمَّ رَفَعَ الْعَرْشَ بِقُدْرَتِهِ وَ نَقَلَهُ فَجَعَلَهُ فَوْقَ السَّمَاوَاتِ السَّبْعِ ثُمَّ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ هُوَ مُسْتَوِلٌ عَلَى عَرْشِهِ

Then He^{-azwj} Made His^{-azwj} Throne to be upon the water in order to Manifest His^{-azwj} Power by that, so you would know that He^{-azwj} is Able upon all things. Then He^{-azwj} Raised the Throne by His^{-azwj} Power and Transferred it. He^{-azwj} Made it to be above the seven skies. Then He^{-azwj} Created the skies and the earth in six days, and He^{-azwj} Controlled upon His^{-azwj} Throne.

وَ كَانَ قَادِرًا عَلَى أَنْ يَخْلُقَهَا فِي طَرْفَةِ عَيْنٍ وَ لَكِنَّهُ عَزَّ وَ جَلَّ خَلَقَهَا فِي سِتَّةِ أَيَّامٍ لِيُظْهَرَ لِلْمَلَائِكَةِ مَا يَخْلُقُهُ مِنْهَا شَيْئًا بَعْدَ شَيْءٍ فَتَسْتَدِلُّ بِخُذُوثِ مَا يَخْدُثُ عَلَى اللَّهِ تَعَالَى ذِكْرُهُ مَرَّةً بَعْدَ مَرَّةٍ

And He^{-azwj} was Able upon Creating these in the blink of an eyes, but He^{-azwj}, Mighty and Majestic, Created it in six days in order to Reveal for the Angels what He^{-azwj} would be Creating from it, thing after a thing. Thus, with the newly occurrence of what occurred points upon Allah^{-azwj}, Exalted is His^{-azwj} Mention, time after time.

وَ لَمْ يَخْلُقِ اللَّهُ الْعَرْشَ لِحَاجَةٍ بِهِ إِلَيْهِ لِأَنَّهُ غَنِيٌّ عَنِ الْعَرْشِ وَ عَنْ جَمِيعِ مَا خَلَقَ لَا يُوصَفُ بِالْكَوْنِ عَلَى الْعَرْشِ لِأَنَّهُ لَيْسَ بِجِسْمٍ تَعَالَى عَنْ صِفَةِ خَلْقِهِ عُلُوًّا كَبِيرًا

And Allah^{-azwj} did not Created the Throne for a need with Him^{-azwj} to it, because He^{-azwj} is needless from the Thron and from entirety of what He^{-azwj} Created. He^{-azwj} cannot be described with being existing upon the Throne because He^{-azwj} isn't with a body. He^{-azwj} is Exalted from the descriptions of His^{-azwj} creatures, Lofty, Great.

وَ أَمَّا قَوْلُهُ عَزَّ وَ جَلَّ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا فَإِنَّهُ عَزَّ وَ جَلَّ خَلَقَ خَلْقَهُ لِيَبْلُوَهُمْ بِتَكْلِيفِ طَاعَتِهِ وَ عِبَادَتِهِ لَا عَلَى سَبِيلِ الْإِمْتِحَانِ وَ التَّجْرِئَةِ لِأَنَّهُ لَمْ يَنْزِلْ عَلَيْهِمْ بِكُلِّ شَيْءٍ

And as for Words of the Mighty and Majestic: **in order to Try you, which one of you is better in deeds. [11:7]**, He^{-azwj}, Mighty and Majestic Created His^{-azwj} creatures in order to Try them with encumberment of obeying Him^{-azwj} and worshipping Him^{-azwj}, not upon a way of the test and the experience, because He^{-azwj} did not cease to be a knower with all things’.

فَقَالَ الْمَأْمُونُ فَرَجَتْ عَنِّي يَا أَبَا الْحَسَنِ فَرَجَ اللَّهُ عَنْكَ.

Al-Mamoun said, ‘You^{-asws} have relieved from me, O Abu Al-Hassan^{-asws}! May Allah^{-azwj} Relieve you^{-asws}’.⁵⁵

51- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ الْكُوفِيِّ عَنْ حَنَانَ بْنِ سَلَيْبٍ عَنْ أَبِيهِ عَنْ أَبِي إِسْحَاقَ اللَّيْثِيِّ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا إِبْرَاهِيمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَزَلْ عَالِمًا خَلَقَ الْأَشْيَاءَ لَا مِنْ شَيْءٍ وَ مَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْأَشْيَاءَ مِنْ شَيْءٍ فَقَدْ كَفَرَ لِأَنَّهُ لَوْ كَانَ ذَلِكَ الشَّيْءُ الَّذِي خَلَقَ مِنْهُ الْأَشْيَاءَ قَدِيمًا مَعَهُ فِي أَرْبَابِيَّتِهِ وَ هُوَ يَتَّبِعُهُ كَانَ ذَلِكَ أَرْبَابًا بَلْ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْأَشْيَاءَ كُلَّهَا لَا مِنْ شَيْءٍ

(The book) ‘Al Ilal’ – From his father, from Sa’ad Bin Abdullah, from Muhammad Bin Ahmad Al Sayyari, from Muhammad Bin Abdullah Bin Mihran Al Kufi, from Hanan Bin Sadeyr, from his father, from Abu Is’haq Al Laysi who said,

‘Abu Ja’far^{-asws} said to me: ‘O Ibrahim! Allah^{-azwj} the Exalted did not cease to be a Knower. He^{-azwj} Created the things, not from a thing, and the one who claims that Allah^{-azwj} mighty and Majestic Created the things from a thing, so he is committing Kufr, because if that thing from which He^{-azwj} had Created the things, was ancient with Him^{-azwj} in His^{-azwj} eternity and His^{-azwj} Godship, that (thing) would have been eternal. But Allah^{-azwj} Mighty and Majestic Created the things, all of them, not from a thing.

فَكَانَ مِمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ أَرْضًا طَيِّبَةً ثُمَّ فَجَّرَ مِنْهَا مَاءً عَذْبًا زَلَالًا فَعَرَضَ عَلَيْهِ وَلَايَتَنَا أَهْلَ الْبَيْتِ فَقَبِلَهَا فَأَجْرَى ذَلِكَ الْمَاءُ عَلَيْهَا سَبْعَةَ أَيَّامٍ حَتَّى طَبَقَهَا وَ عَمَّهَا ثُمَّ نَضَبَ ذَلِكَ الْمَاءُ عَنْهَا فَأَخَذَ مِنْ صَفْوَةِ ذَلِكَ الطِّينِ طِينًا فَجَعَلَهُ طِينَ الْأَيْمَةِ ع ثُمَّ أَخَذَ ثَقُلَ ذَلِكَ الطِّينِ فَخَلَقَ مِنْهُ شِيعَتَنَا الْحَبَرِ.

It was from what Allah^{-azwj} Mighty and Majestic had Created, was good earth. Then He^{-azwj} Flowed sweet fresh water from it. He^{-azwj} Presented our^{-asws} Wilayah, People^{-asws} of the Household, to it. It accepted it. So, He^{-azwj} Flowed that water upon it for seven days until He^{-azwj} had Layered it and capped it. Then He^{-azwj} Depleted that water away from it. He^{-azwj} Took from the elite of that clay, a clay and Made it to be the clay of the Imams^{-asws}. Then He^{-azwj} Took the heavy of that clay and Created our^{-asws} Shias from it’ – the Hadeeth’’.⁵⁶

52- الْعِلَلُ، فِي حَبْرِ ابْنِ سَلَامٍ قَالَ: أَخْبَرَنِي عَنْ أَوَّلِ يَوْمٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ قَالَ النَّبِيُّ ص يَوْمَ الْأَحَدِ قَالَ وَ لَمْ يَمُتْ يَوْمَ الْأَحَدِ قَالَ لِأَنَّهُ وَاحِدٌ مُحَدُّودٌ

(The book) ‘Al Ilal’ in a Hadeeth of Ibn Salaam, said,

‘Inform me about the first day Allah^{-azwj} Mighty and Majestic Created’. The Prophet^{-saww} said: ‘The day of Sunday’. He said, ‘And why has it been named as the day of Sunday (Al-Ahad)?’ He^{-saww} said: ‘Because it is one (Wahid), limited (Mahdoud)’.

⁵⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 50

⁵⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 51

قَالَ فَأَلِثْنَيْنِ قَالَ هُوَ الْيَوْمُ الثَّانِي مِنَ الدُّنْيَا قَالَ فَالْثَّلَاثَاءُ قَالَ الثَّلَاثُ مِنَ الدُّنْيَا قَالَ فَأَلِثْرَبْعَاءُ قَالَ الْيَوْمُ الرَّابِعُ مِنَ الدُّنْيَا

He said, 'The Monday (Asnayn)?' He^{-saww} said: 'It is the second (Sany) day from the world'. He said, 'The Tuesday (Al-Salasa)?' He^{-saww} said: 'The third (Salis) from the world'. He said, 'The Wednesday (Arbi'a)?' He^{-saww} said: 'The fourth day from the world'.

قَالَ فَالْخَمِيسَ قَالَ هُوَ يَوْمٌ خَامِسٌ مِنَ الدُّنْيَا وَ هُوَ يَوْمٌ أَنْيَسُ لِعَيْنٍ فِيهِ إِبْلِيسُ وَ رُفِعَ فِيهِ إِدْرِيسُ

He said, 'The Thursday (Al-Khamis)?' He^{-saww} said: 'It is the fifth (Khamis) day from the world, and it is a day of comfort. Iblees^{-la} has been Cursed during it, and Idrees^{-as} was raised during it'.

قَالَ فَالْجُمُعَةَ قَالَ هُوَ يَوْمٌ يَجْمَعُ لَهُ النَّاسُ وَ ذَلِكَ يَوْمٌ مَشْهُودٌ وَ يَوْمٌ شَاهِدٌ وَ مَشْهُودٌ

He said, 'The Friday (Al-Jumma)?' He^{-saww} said: 'It is **a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]**, and a day of **a witness and a witnessed [85:3]**'.

قَالَ فَالسَّبْتُ قَالَ يَوْمٌ مَسْبُوتٌ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فِي الْقُرْآنِ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ فَمِنْ الْأَحَدِ إِلَى الْجُمُعَةِ سِتَّةُ أَيَّامٍ وَ السَّبْتُ مُعْطَلٌ الْخَبَرِ.

He said, 'The Saturday (Al-Sabt)?' He^{-saww} said: 'It is a hibernated (day of rest) day, and these are the Words of the Mighty and Majestic in the Quran: **And We have Created the skies and the earth and what is between the two in six days [50:38]**. Thus, from Sunday up to the day of Friday are six days, and the Saturday, is suspended' – the Hadeeth⁵⁷.

53- الإِخْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ التِّرْمِذِيُّ أَبَا عَبْدِ اللَّهِ ع فَقَالَ مِنْ أَيِّ شَيْءٍ خَلَقَ اللَّهُ الْأَشْيَاءَ قَالَ ع مِنْ لَا شَيْءٍ قَالَ فَكَيْفَ يَجِيءُ مِنْ لَا شَيْءٍ شَيْءٌ

(The book) 'Al Ihtijaj' – From Hisham Bin Al Hakam who said,

'The atheist asked Abu Abdullah^{-asws}. He said, 'From which thing did Allah^{-azwj} Create the things?' He^{-asws} said: 'From nothing!' He said, 'So how did a thing come from nothing?'

قَالَ ع إِنَّ الْأَشْيَاءَ لَا تَخْلُو أَنْ تَكُونَ خُلِقَتْ مِنْ شَيْءٍ أَوْ مِنْ غَيْرِ شَيْءٍ فَإِنْ كَانَ خُلِقَتْ مِنْ شَيْءٍ كَانَ مَعَهُ فَإِنَّ ذَلِكَ الشَّيْءَ قَدِيمٌ وَ الْقَدِيمُ لَا يَكُونُ حَدِيثًا وَ لَا يَفْقَى وَ لَا يَتَغَيَّرُ وَ لَا يَخْلُو ذَلِكَ الشَّيْءُ مِنْ أَنْ يَكُونَ جَوْهَرًا وَاحِدًا وَ لَوْنًا وَاحِدًا فَمِنْ أَيْنَ جَاءَتْ هَذِهِ الْأَلْوَانُ الْمُخْتَلِفَةُ وَ الْجَوَاهِرُ الْكَثِيرَةُ الْمَوْجُودَةُ فِي هَذَا الْعَالَمِ مِنْ ضُرُوبٍ شَتَّى

He^{-asws} said: 'The things are not vacant from either having been created from a thing or from without a thing. If these were created from a thing, it would have been with Him^{-azwj}. So that thing would be ancient, and the ancient cannot happen to be an occurrence, nor can it perish, nor change. And that thing cannot be vacant from being one essence, and one colour. So,

⁵⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 52

from where did these difference colours and the many existing essences come to be in this world, from various types?

وَمِنْ أَيْنَ جَاءَ الْمَوْتُ إِنْ كَانَ الشَّيْءُ الَّذِي أَنْشِئَتْ مِنْهُ الْأَشْيَاءُ حَيًّا وَمِنْ أَيْنَ جَاءَتِ الْحَيَاةُ إِنْ كَانَ ذَلِكَ الشَّيْءُ مَيِّتًا وَلَا يَجُوزُ أَنْ يَكُونَ مِنْ حَيٍّ وَمَيِّتٍ قَدِيمَتَيْنِ لَمْ يَزَلَا لِأَنَّ الْحَيَّ لَا يَجِيءُ مِنْهُ مَيِّتٌ وَهُوَ لَمْ يَزَلْ حَيًّا وَلَا يَجُوزُ أَيْضًا أَنْ يَكُونَ الْمَيِّتُ قَدِيمًا لَمْ يَزَلْ بِمَا نَسُبُوا مِنَ الْمَوْتِ لِأَنَّ الْمَيِّتَ لَا قُدْرَةَ لَهُ فَلَا بَقَاءَ

And where did the death come from, if the thing from which the things had been created, was alive? And from where did the life come from if that thing was dead? And it is not allowed that a living and dead both be ancient, nor ceasing to be, because the living is such that dead cannot come from it and He^{-azwj} does not cease to be alive, nor is it allowed as well that the dead be ancient, not ceasing to be with what is attributed with the dead, because the dead, there is not power for it, therefore it cannot last’.

قَالَ فَمِنْ أَيْنَ قَالُوا إِنَّ الْأَشْيَاءَ أَزَلِيَّةٌ قَالَ هَذِهِ مَقَالَةٌ قَوْمٍ جَحَدُوا مُدَبِّرَ الْأَشْيَاءِ فَكَذَّبُوا الرُّسُلَ وَمَقَالَتَهُمْ وَالْأَنْبِيَاءَ وَمَا أَنْبَأُوا عَنْهُ وَسَمَّوْا كُتُبَهُمْ أَسَاطِيرَ الْأَوَّلِينَ وَوَضَعُوا لِأَنْفُسِهِمْ دِينًا بَرَأْيِهِمْ

He said, ‘From where are they saying that the things are eternal?’ He^{-asws} said: ‘These are words of a people who are rejecting management of the things, so they are belying the Messengers^{-as} and their^{-as} words, and the Prophet^{-as} and what they^{-as} are informed on His^{-azwj} behalf and named their^{-as} books as ‘stories of the former ones’, and they placed a religion for themselves with their own opinions.

وَاسْتَحْسَنَاهُمْ إِنَّ الْأَشْيَاءَ تَدُلُّ عَلَى خِدْوَتِهَا مِنْ دَوْرَانِ الْفَلَكَ بِمَا فِيهِ وَهِيَ سَبْعَةُ أَفْلاكٍ وَتَحْرُكُ الْأَرْضُ وَمَنْ عَلَيْهَا وَانْقِلَابِ الْأَزْمَنِ وَاجْتِلَافِ الْوَقْتِ وَالْحَوَادِثِ الَّتِي تَحْدُثُ فِي الْعَالَمِ مِنْ زِيَادَةٍ وَنَقْصَانٍ وَمَوْتٍ وَبَلَاءٍ وَاضْطِرَارِ النَّفْسِ إِلَى الْقَرَارِ بِأَنَّ لَهَا صَانِعًا وَمُدَبِّرًا مَا تَرَى الْخَلْقُ يُصِيرُ حَامِضًا وَالْعَذْبَ مُرًّا وَالْجَدِيدَ بَالِيًا وَكُلَّ إِلَى تَغْيِيرٍ وَفَنَاءٍ

And their approbation is that the things point upon their occurrences from rotations of the spheres with whatever is in it, and these are seven spheres, and the earth and the ones upon it are moving, and the turning of the times, and interchanging of the time, and the newly occurring events which occur in the world, from the increase and the decrease, and death, and afflictions, and the restlessness of the soul to the calmness, (point) that there is a Maker for it and a manager. Can’t you see the sweet becoming sour, and the sweet (becoming) bitter, and the new (becoming) decayed, and all are to change and perishing?

وَسَأَى الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ الزَّنْدِيُّ وَمَنْ زَعَمَ أَنَّ اللَّهَ لَمْ يَزَلْ وَمَعَهُ طِينَةٌ مُؤَدَّبَةٌ فَلَمْ يَسْتَطِعِ التَّفَصِّيَ مِنْهَا إِلَّا بِامْتِزَاجِهِ بِهَا وَدُخُولِهِ فِيهَا فَمِنْ تِلْكَ الطِّينَةِ خَلَقَ الْأَشْيَاءَ

And he (the narrator) continued the Hadeeth until he said, ‘The atheist said, ‘And the one who claims that Allah^{-azwj} did not cease to be and with Him^{-azwj} was harmful clay. So He^{-azwj} could not Separate from it except by mixing it with it and inserting it into it. So, from that clay, He^{-azwj} Created the things’.

قَالَ ع سُبْحَانَ اللَّهِ مَا أَعْجَزَ إِيَّاهُ يُوصَفُ بِالْقُدْرَةِ لَا يَسْتَطِيعُ التَّفَصِّيَ مِنَ الطِّينَةِ إِنْ كَانَتِ الطِّينَةُ حَيَّةً أَزَلِيَّةً فَكَانَا إِلَهَيْنِ قَدِيمَتَيْنِ فَامْتَزَجَا وَدَبَّرَ الْعَالَمَ مِنْ أَنْفُسِهِمَا فَإِنْ كَانَ ذَلِكَ كَذَلِكَ فَمِنْ أَيْنَ جَاءَ الْمَوْتُ وَالْفَنَاءُ

He^{-asws} said: 'Glory be to Allah^{-azwj}! How frustrated is a god who is described as being with the power not being able to separate from the clay! If the clay was alive, eternal, there would be two gods, both ancient. So, they mixed and managed the word from themselves. It that was like that, then from where did the death come, and the annihilation?

وَ إِنْ كَانَتْ الطِّينَةُ مَيِّتَةً فَلَا بَقَاءَ لِلْمَيِّتِ مَعَ الْأَزَلِيِّ الْقَدِيمِ وَ الْمَيِّتُ لَا يَحْيِي مِنْهُ حَيٌّ هَذِهِ مَقَالَةُ الدَّيْصَانِيَّةِ أَشَدَّ الرَّادِفَةِ قَوْلًا

And if the clay was dead, so there is no lasting for the dead along with the eternal, the ancient, and the dead is such, the living cannot come from it. These are the words of Al-Daysaniya, the staunchest of the atheists in words'.

ثُمَّ قَالَ ع فِي مَوَاضِعٍ مِنْ هَذَا الْحَبَرِ لَوْ كَانَتْ قَدِيمَةً أَزَلِيَّةً لَمْ تَتَغَيَّرْ مِنْ حَالٍ إِلَى حَالٍ وَ إِنْ الْأَزَلِيُّ لَا تُغَيِّرُهُ الْأَيَّامُ وَ لَا يَأْتِي عَلَيْهِ الْفَنَاءُ.

Then he^{-asws} said in a place from this Hadeeth: 'If it was ancient, eternal, it would not change from a state to a state, and the eternal cannot be changed by the days, nor can the annihilation come upon it'.⁵⁸

54- التَّوْحِيدُ، عَنْ أَبِيهِ وَ ابْنِ عُثْبُونٍ عَنْ أَبِي قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ قَالَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع هُوَ الْأَوَّلُ الَّذِي لَا شَيْءَ قَبْلَهُ وَ الْآخِرُ الَّذِي لَا شَيْءَ بَعْدَهُ وَ هُوَ الْقَدِيمُ وَ مَا سِوَاهُ مَخْلُوقٌ مُخَدَّتٌ تَعَالَى عَنْ صِفَاتِ الْمَخْلُوقِينَ غُلُوبًا كَبِيرًا.

(The book) 'Al Tawheed' – From his father and Ibn Ubdous, from Abu Quteyba, from Al Fazl Bin Shazan, from Ibn Abu Ymeyr who said,

'Musa^{-asws} Bin Ja'far^{-asws} said: 'He^{-azwj} is the First Who there is nothing before Him^{-azwj}. And the last, Who there is nothing after Him^{-azwj}, and He^{-azwj} is the ancient, and whatever besides Him^{-azwj} is creation, an occurrence. Exalted is He^{-azwj} from the descriptions of the created beings, Lofty, Great!'⁵⁹

55- وَ مِنْهُ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ الْكِنْدِيِّ عَنِ مُحَمَّدِ بْنِ سَهْلٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْبَلَوِيِّ عَنْ عُمَارَةَ بْنِ زَيْدٍ عَنْ عُيَيْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ صَالِحِ بْنِ سُبَيْعٍ عَنْ عَمْرِو بْنِ مُحَمَّدٍ بْنِ صَعْصَعَةَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَوْسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حُطْبَةٍ طَوِيلَةٍ لَمْ يَخْلُقِ الْأَشْيَاءَ مِنْ أُصُولٍ أَزَلِيَّةٍ وَ لَا مِنْ أَوَائِلٍ كَانَتْ قَبْلَهُ بَدِيَّةٍ بَلْ خَلَقَ مَا خَلَقَ وَ أَتَقَنَ خَلْقَهُ وَ صَوَّرَ مَا صَوَّرَ فَأَحْسَنَ صُورَتَهُ الْحَبَرِ.

And from him, from Al Fazl Bin Abbas Al Kindy, from Muhammad Bin Sahl, from Abdullah Bin Muhammad Al Balwy, from Umara Bin Zayd, from Ubeydullah Bin Al A'ala, from Salih Bin Subie Amro Bin Muhammad Bin Sa'asa, from his faher, from Muhammad Bin Aws,

'From Amir Al-Momineen^{-asws} in a lengthy sermon: 'He^{-azwj} did not Create the things from the origin of eternity, nor from the beginning before which was forever-ness. But He^{-azwj} Created what He^{-azwj} Created and Shaped what He^{-azwj} Shaped, so excellent was its image' – Hadeeth".⁶⁰

⁵⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 53

⁵⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 54

⁶⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 55

56- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ طَهْمِرٍ عَنْ عَبْدِ اللَّهِ بْنِ جُوَيْنٍ الْعَبْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي كَانَ إِذْ لَمْ يَكُنْ شَيْءٌ غَيْرُهُ وَ كَوْنُ الْأَشْيَاءِ فَكَانَتْ كَمَا كَوْنُهَا وَ عَلِيمٌ مَا كَانَ وَ مَا هُوَ كَائِنٌ.

And from it, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Ibrahim Bin Al Hakam Bin Zuheyr, from Abdullah Bin Juweyn Al Abdy,

‘From Abu Abdullah^{-asws} having said: ‘The Praise is for Allah^{-azwj} Who existed when there did not happen to be anything apart from Him^{-azwj}, and He^{-azwj} Brought the things into being, so they came into being just as He^{-azwj} had (wanted to) bring into being. He^{-azwj} Knows what has existed and what will be existing’^{.61}

57- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ قَالَ: كَتَبَ أَبُو جَعْفَرٍ ع فِي دُعَاءٍ يَا ذَا الَّذِي كَانَ قَبْلَ كُلِّ شَيْءٍ ثُمَّ خَلَقَ كُلَّ شَيْءٍ الْحَبِيرَ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Al Attar, from Muhammad Bin Ahmad, from Abdullah Bin Muhammd, from Ali Bin Mahziyar who said,

‘Abu Ja’far^{-asws} wrote in a supplication: ‘O One^{-azwj} Who was before all things, then Created all things!’ – the Hadeeth’^{.62}

58- وَ مِنْهُ، عَنْ ابْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الصَّفَرِ بْنِ دُلْفَ عَنْ أَبِي الْحَسَنِ الثَّالِثِ ع قَالَ: يَا ابْنَ دُلْفَ إِنَّ الْجِسْمَ مُخَدَّتٌ وَ اللَّهُ مُخَدِّئُهُ وَ مُجَسِّمُهُ الْحَبِيرَ.

And from him, from Ibn Al Mutawakkil, from Ali Bin Ibrahim, from his father, from Al Saqar Bin Dulaf,

‘From Abu Al-Hassan^{-asws} the 3rd having said: ‘O Ibn Dulaf! The body is an occurrence and Allah^{-azwj} Caused its occurrence and Embodied it’ – the Hadeeth’^{.63}

59- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوْنِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرَفِيِّ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي كَلَامٍ يَصِفُ فِيهِ الْبَارِئُ تَعَالَى كَذَلِكَ لَمْ يَزَلْ وَ لَا يَزَالُ أَبَدَ الْأَبَدِينَ وَ كَذَلِكَ كَانَ إِذْ لَمْ تَكُنْ أَرْضٌ وَ لَا سَمَاءٌ وَ لَا لَيْلٌ وَ لَا نَهَارٌ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ وَ لَا مَطَرٌ وَ لَا رِيَّاحٌ ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَبَّ أَنْ يَخْلُقَ خَلْقًا يُعْظَمُونَ عَظَمَتَهُ وَ يُكَبِّرُونَ كِبَرِيَاءَهُ وَ يُجَلِّونَ جَلَالَهُ فَقَالَ كُنُوا ظِلِّينَ فَكَانَا.

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Hammad, from Al Mufazzal,

‘From Abu Abdullah^{-asws} in speech describing in it the Exalted Creator: ‘Like that He^{-azwj} did not Cease to be, nor will He^{-azwj} cease for ever and ever, and like that He^{-azwj} existed when there did not happen to be any land, nor sky, nor night, nor day, nor sun, nor moon, nor stars, nor clouds, nor rain, nor winds. Then Allah^{-azwj} Blessed and Exalted Loved to Create creatures who would revere His^{-azwj} Magnificence, and they would be extolling the greatness of His^{-azwj}

⁶¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 56

⁶² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 57

⁶³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 58

Greatness, and they would be glorifying His^{-azwj} Majesty. He^{-azwj} Said: “Be shadows!” So they became”.⁶⁴

60- وَ مِنْهُ، عَنْ مَا جِيلَوْنِهِ عَنْ عَمِّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرَهُ الْخَبَرِ.

And from him, from Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ahmad Bin Al Nazar, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted existed and there was nothing apart from Him^{-azwj} – the Hadeeth”.⁶⁵

61- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ لَمْ يَزَلِ اللَّهُ عَالِمًا بِمَا كَوَّنَ فَعَلِمَهُ بِهِ قَبْلَ كَوْنِهِ كَعَلِمِهِ بِهِ بَعْدَ مَا كَوَّنَهُ.

And from it, from his father, from Muhammad Al Attar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘He^{-azwj} existed and there was nothing apart from Him^{-azwj}, and Allah^{-azwj} did not Cease to be a Knower with what was to come into being. Thus His^{-azwj} Knowledge with it was before it’s coming into being like His^{-azwj} knowledge with it after it had come into being”.⁶⁶

62- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ بِشْرِ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي ع فَسَأَلَهُ رَجُلٌ فَقَالَ أَخْبِرْنِي عَنِ الرَّبِّ تَبَارَكَ وَ تَعَالَى لَهُ أَسْمَاءٌ وَ صِفَاتٌ فِي كِتَابِهِ فَأَسْمَاؤُهُ وَ صِفَاتُهُ هِيَ هُوَ

And from him, from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Ja’far Al Asady, from Muhammad Bin Bishr, from Abu Hashim Al Ja’fary who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd. A man asked him^{-asws}, he said, ‘Inform me about the Lord^{-azwj} Blessed and Exalted. There are Names for Him^{-azwj} and attributes in His^{-azwj} Book, so His^{-azwj} Names and His^{-azwj} Attributes, are these Him^{-azwj}?’

فَقَالَ أَبُو جَعْفَرٍ ع إِنَّ لِهَذَا الْكَلَامِ وَجْهَيْنِ إِنْ كُنْتَ تَقُولُ هِيَ هُوَ أَنَّهُ دُوْ عَدَدٍ وَ كَثْرَةٍ فَتَعَالَى اللَّهُ عَنْ ذَلِكَ وَ إِنْ كُنْتَ تَقُولُ لَمْ تَزَلْ هَذِهِ الصِّفَاتُ وَ الْأَسْمَاءُ فَإِنَّ لَمْ تَزَلْ يَحْتَمِلُ مَعْنَيْنِ فَإِنْ قُلْتَ لَمْ تَزَلْ عَنْدَهُ فِي عِلْمِهِ وَ هُوَ مُسْتَحَقُّهَا فَتَعَمُّ وَ إِنْ كُنْتَ تَقُولُ لَمْ تَزَلْ تَصَوِّرُهَا وَ هِجَاؤُهَا وَ تَقْطِيعُ حُرُوفَهَا فَمَعَادُ اللَّهِ أَنْ يَكُونَ مَعَهُ شَيْءٌ غَيْرُهُ

Abu Ja’far^{-asws} said: ‘For this speech there are two aspects. If you are saying these are Him^{-azwj}, He^{-azwj} would be with a number and abundance. Allah^{-azwj} is too Exalted from that. And if you were saying these attributes and the Names did not cease to be, so not ceasing to be, has two meanings. If you are saying it did not cease to be with Him^{-azwj} in His^{-azwj} Knowledge and He^{-azwj} is its rightful, so yes. And if you were saying it did not cease to be in its image and its

⁶⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 59

⁶⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 60

⁶⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 61

speaking and abbreviation of its letters, so Allah^{-azwj} Forbid that there would be something with Him^{-azwj} other than Him^{-azwj}.

بَلْ كَانَ اللَّهُ وَ لَا خَلْقُ ثُمَّ خَلَقَهَا وَسِيلَةً بَيْنَهُ وَ بَيْنَ خَلْقِهِ يَنْصَرِعُونَ بِهَا إِلَيْهِ وَ يَغْتَبُونَ وَ هِيَ ذِكْرُهُ وَ كَانَ اللَّهُ سُبْحَانَهُ وَ لَا ذِكْرَ وَ الْمَذْكُورُ بِالذِّكْرِ هُوَ اللَّهُ الْقَدِيمُ الَّذِي لَمْ يَزَلْ وَ الْأَسْمَاءُ وَ الصِّفَاتُ مَخْلُوقَاتٌ وَ الْمَعْنَى بِهَا هُوَ اللَّهُ الْخَبَرُ.

But Allah^{-azwj} existed and there was not creation. Then He^{-azwj} Created it as a means between Him^{-azwj} and His^{-azwj} creation they could be beseeching with it to Him^{-azwj}, and worshipping Him^{-azwj}, and it is His^{-azwj} Zikr (mention). And Allah^{-azwj} the Glorious existed and there was no Zikr (mention), and the one mentioned with the mention, He^{-azwj} is Allah^{-azwj}, the Ancient Who did not cease to be, while the Names are the attributes, created, and the meaning with these, it is Allah^{-azwj} – the Hadeeth”.⁶⁷

63- التَّوْحِيدُ، وَ الْكَافِي، رُوِيَ أَنَّهُ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ أَيُّنَ كَانَ رَبُّنَا قَبْلَ أَنْ يَخْلُقَ سَمَاءً وَ أَرْضاً فَقَالَ عَ أَيُّنَ سُؤَالٌ عَنْ مَكَانٍ وَ كَانَ اللَّهُ وَ لَا مَكَانَ.

(The books) ‘Al Tawheed’, (and) ‘Al-Kafi’ – It is reported that Amir Al-Momineen^{-asws} was asked, ‘Where was our Lord^{-azwj} before He^{-azwj} Create sky and earth?’ He^{-asws} said: ‘Where is the question about a place, and Allah^{-azwj} existed and there was not place?’⁶⁸

64- الْإِحْتِجَاجُ، سُئِلَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ عَ عَنِ التَّوْحِيدِ فَقِيلَ لَمْ يَزَلِ اللَّهُ وَحْدَهُ لَا شَيْءَ مَعَهُ ثُمَّ خَلَقَ الْأَشْيَاءَ بَدِيعاً وَ احْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ أَوْ لَمْ تَزَلِ الْأَسْمَاءُ وَ الْحُرُوفُ مَعَهُ قَدِيمَةً

(The book) ‘Al Ihtijaj’ –

‘Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws} was asked about the Tawheed. It was said: ‘Allah^{-azwj} did not cease to be Alone, and there was no thing with him^{-azwj}, then He^{-azwj} Created the things Initiating, and Chose for Himself^{-azwj} the most excellent Names, or did the Names and the letter not cease to be with Him^{-azwj} anciently?’

فَكُتِبَ لَمْ يَزَلِ اللَّهُ مُوجُوداً ثُمَّ كَوَّنَ مَا أَرَادَ الْخَبَرُ.

He^{-asws} wrote: ‘Allah^{-azwj} did not cease to be existing. Then He^{-azwj} Brought into being whatever He^{-azwj} Wanted’ – the Hadeeth”.⁶⁹

65- التَّوْحِيدُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنِ الْكَلْبِيِّ رَفَعَهُ قَالَ: سَأَلَ ابْنُ أَبِي الْعَوْجَاءِ أَبَا عَبْدِ اللَّهِ عَ فَقَالَ مَا الدَّلِيلُ عَلَى خُذُوثِ الْأَجْسَامِ

(The book) ‘Al Tawheed’ – From Ali Bin Ahmad Al Daqqaq, from Al Kulayni, raising it, said,

‘Ibn Abu Al Awja’a asked Abu Abdullah^{-asws}. He said, ‘What is the evidence upon the occurrence of the bodies?’

⁶⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 62

⁶⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 63

⁶⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 64

فَقَالَ إِنِّي مَا وَجَدْتُ شَيْئاً صَغِيراً وَلَا كَبِيراً إِلَّا وَ إِذَا ضُمُّ إِلَيْهِ مِثْلُهُ صَارَ أَكْبَرَ وَ فِي ذَلِكَ زَوَالٌ وَ انْتِفَالٌ عَنِ الْحَالَةِ الْأُولَى وَ لَوْ كَانَ قَدِماً مَا زَالَ وَ لَا حَالٌ لِأَنَّ الَّذِي يَزُولُ وَ يَحُولُ يَجُوزُ أَنْ يُوجَدَ وَ يَبْطُلَ فَيَكُونُ بِوُجُودِهِ بَعْدَ عَدَمِهِ دُخُولٌ فِي الْحَدِثِ وَ فِي كَوْنِهِ فِي الْأُولَى دُخُولُهُ فِي الْعَدَمِ وَ لَنْ يَجْتَمِعَ صِفَةُ الْأَزَلِ وَ الْعَدَمِ فِي شَيْءٍ وَاحِدٍ الْخَبَرِ.

He^{-asws} said: 'I^{-asws} have neither found anything small nor big except and when similar to it is pressed to it, it becomes bigger, and in that would be the decline and the transfer from the first state (to a second state), and if it was ancient, it would neither decline nor transform, because that which declines and transforms, it is allowed that it exists and is invalidated (abolished). Thus, it's being with its existence after its non-existence would be an entering into the occurrence, and in it's being in the first, its entering would be in the non-existence, and the attribute of the eternal and the non-existence cannot gather in one thing' – the Hadeeth".⁷⁰

66- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحِيمِ قَالَ: كَتَبْتُ عَلَى يَدَيْ عَبْدِ الْمَلِكِ بْنِ أُعَيْنَ إِلَى أَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ اخْتَلَفَ النَّاسُ فِي الْقُرْآنِ فَرَعَمَ قَوْمٌ أَنَّ الْقُرْآنَ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ وَ قَالَ آخَرُونَ كَلَامُ اللَّهِ مَخْلُوقٌ

And from it, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Abdul Rahman Bin Abu Najran, from Hammad Bin Usman, from Abdul Raheem who said,

'I wrote (and sent) upon the hands of Abdul Malik Bin Ayn to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The people are differing regarding the Quran. A group claims that the Quran is Speech of Allah^{-azwj}, not a created thing'. And others are saying, 'Speech of Allah^{-azwj}, Created'".

فَكَتَبَ ع الْقُرْآنَ كَلَامُ اللَّهِ مُحَدَّثٌ غَيْرُ مَخْلُوقٍ وَ غَيْرُ أَرْثٍ مَعَ اللَّهِ تَعَالَى ذِكْرُهُ وَ تَعَالَى عَنْ ذَلِكَ غُلُوباً كَبِيراً

He^{-asws} wrote: 'The Quran is Speech of Allah^{-azwj}, an occurrence, not a Created being, and not eternal with Allah^{-azwj}, Exalted is His^{-azwj} Mention, and He^{-azwj} is too Exalted from that, Lofty, Great.

كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا شَيْءٌ غَيْرُ اللَّهِ مَعْرُوفٌ وَ لَا مَجْهُولٌ وَ كَانَ عَزَّ وَ جَلَّ وَ لَا مُتَكَلِّمٌ وَ لَا مُرِيدٌ وَ لَا مُتَحَرِّكٌ وَ لَا فَاعِلٌ جَلَّ وَ عَزَّ رُبُّنَا

Allah^{-azwj} Mighty and Majestic existed and there was nothing other than Allah^{-azwj}, neither known or unknown, and the Mighty and Majestic existed and He^{-azwj} neither Spoke, nor Wanted, nor Moved, nor Did. Majestic and Mighty is our Lord^{-azwj}.

فَجَمِيعُ هَذِهِ الصِّفَاتِ مُحَدَّثَةٌ عِنْدَ حُدُوثِ الْفِعْلِ مِنْهُ عَزَّ وَ جَلَّ رُبُّنَا وَ الْقُرْآنُ كَلَامُ اللَّهِ غَيْرُ مَخْلُوقٍ فِيهِ خَبَرٌ مِنْ كَانَ قَبْلَكُمْ وَ خَبَرٌ مَا يَكُونُ بَعْدَكُمْ أَنْزَلَ مِنْ عِنْدِ اللَّهِ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ ص.

The entirety of these attributes are occurrences at the occurrence of the deed from Him^{-azwj}. Mighty and Majestic is our Lord^{-azwj}. And the Quran is Speech of Allah^{-azwj}, not a created being, where is news of what has happened before you, and news of what would be happening after

⁷⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 65

you having been Revealed from the Presence of Allah^{-azwj} upon Muhammad^{-saww}, Rasool^{-saww} of Allah^{-azwj}".⁷¹

قال الصدوق رحمه الله معنى قوله ع غير مخلوق غير مكذوب و لا يعني به أنه غير محدث لأنه قد قال محدث غير مخلوق و غير أزلي مع الله تعالى ذكره

Note: Al-Sadouq, may Allah^{-azwj} have Mercy on him, said, 'The meaning of his^{-asws} words: 'Not a created being', is not belied, and it does not mean by it 'not an occurrence', because he^{-asws} had said, 'Occurrence, not created and not eternally with Allah^{-azwj}, Exalted is His^{-azwj} Mention.

و إنما منعنا من إطلاق المخلوق عليه لأن المخلوق في اللغة قد يكون مكذوباً و يقال كلام مخلوق أي مكذوب قال الله تبارك و تعالى إِنَّمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ أَوْثَانًا وَ تَخْلُقُونَ إِفْكًا أي كذباً.

And rather we are forbidden from casting 'the created being' upon it (Quran), because the 'creating' in the language has come as 'belying', and it is said, 'A created speech', i.e. a lie. Allah^{-azwj} Blessed and Exalted Said: **But rather, you are worshipping idols from besides Allah and creating a falsehood. [29:17] – i.e. a lie'.**

67- قِصَصُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ ابْنِ حُبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ لَمَّا خَلَقَ الْأَرْضَ خَلَقَهَا قَبْلَ السَّمَاوَاتِ.

(The book) 'Qisas' of Al Rawandy, by his chain to Al Sadouq, from his father and Ibn Al Waleed, both together from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Mahboub, from Amro Bin Abu Al Miqdam, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'When Allah^{-azwj} Created the earths, Created them before the skies''.⁷²

68 الْبَصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ ابْنِ حُبُوبٍ عَنْ ابْنِ رِثَابٍ عَنْ سَدِيرٍ قَالَ: سَأَلَ هُمْرَانَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ قَالَ ع إِنَّ اللَّهَ ابْتَدَعَ الْأَشْيَاءَ كُلَّهَا عَلَى غَيْرِ مِثَالٍ كَانَ وَ ابْتَدَعَ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَمْ يَكُنْ قَبْلَهُنَّ سَمَاوَاتٌ وَ لَا أَرْضُونَ أَمَا تَسْمَعُ لِقَوْلِهِ تَعَالَى كَانَ عَرْشُهُ عَلَى الْمَاءِ.

(The book) 'Al Basaair' – From Ahmad Bin Muhammad, and Abdullah Bin Muhammad, from Ibn Mahboub, from Ibn Ri'ab, from Sadeyr who said,

'Humran asked Abu Ja'far^{-asws} about Words of Allah^{-azwj} Blessed and Exalted: **Originator of the skies and the earth, [2:117]**. He^{-asws} said: 'Allah^{-azwj} Originated the things, all of them, based upon other than an example which had existed, and He^{-azwj} Originated the skies and the earth and there did not happen to be skies and the earths before these. Are you not listening to His^{-azwj} Words: **His Throne was upon the water, [11:7]**'.⁷³

⁷¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 66

⁷² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 67

⁷³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 68

69- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْعَلَاءِ عَنْ أَبِي خَالِدٍ الصَّيْقَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَوَّضَ الْأَمْرَ إِلَى مَلَكٍ مِنَ الْمَلَائِكَةِ فَخَلَقَ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرْضِينَ وَ أَشْيَاءَ فَلَمَّا رَأَى الْأَشْيَاءَ قَدِ انْقَادَتْ لَهُ قَالَ مَنْ مِثْلِي فَأَرْسَلَ اللَّهُ عَزَّ وَ جَلَّ نُورِيَّةً مِنْ نَارٍ

(The book) 'Sawaab Al Amaal' – From his father, from Sa'ad, from Ahmad Bin Muhammad Al Barqy, from his father, from Muhammad Bin Sinan, from Abu Al A'ala, from Abu Khalid Al Sayqal,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Delegated the command to an Angel from the Angels. He created seven skies and seven earths and things. When he saw the things to have submitted to him, he said, 'Who is like me?' So Allah^{-azwj} Mighty and Majestic Sent a 'Nuweyra' of fire'.

قَالَ وَ مَا نُورِيَّةٌ مِنْ نَارٍ قَالَ نَارٌ بِمِثْلِ أَثْمَلَةٍ

He (the narrator) said, 'And what is 'Nuweyra' of fire?' He^{-asws} said: 'A fire like a fingernail'.

قَالَ فَاسْتَقْبَلَهَا بِجَمِيعِ مَا خَلَقَ فَتَحَلَّلَتْ لِذَلِكَ حَتَّى وَصَلَتْ إِلَيْهِ لَمَّا أَنْ أَدْخَلَهُ [دَخَلَهُ] الْعُجْبُ.

He^{-asws} said: 'It faced entirety of what he had created. He was stupefied at that until it arrived to him due to the self-conceitedness which had entered him''⁷⁴

70- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَمْرِو بْنِ شَيْثُرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَيْسَ شَيْءٌ غَيْرُهُ نُورًا لَا ظَلَامَ فِيهِ وَ صِدْقًا لَا كَذِبَ فِيهِ وَ عِلْمًا لَا جَهْلَ فِيهِ وَ حَيَاةً لَا مَوْتَ فِيهِ وَ كَذَلِكَ لَا يَزَالُ أَبَدًا.

And from him, from his father, from one of his companions, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted existed and there wasn't anything apart from Him^{-azwj}, a Light having not darkness in it, and a truth having not lie in it, and knowledge having no ignorance in it, and life having not death in it, and like that He^{-azwj} will not cease to be, ever!''⁷⁵

71- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى كَمَا وَصَفَ نَفْسَهُ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ الْمَاءُ عَلَى الْهَوَاءِ وَ الْهَوَاءُ لَا يَجْرِي وَ لَمْ يَكُنْ غَيْرُ الْمَاءِ خَلْقَ وَ الْمَاءُ يَوْمِيذٍ عَذْبٌ فُرَاتٌ

Al Ayyashi, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted existed just as He^{-azwj} had Described Himself^{-saww}, and His^{-azwj} Throne was upon the water, and the water was upon the air, and the air was not flowing, and there did not happen to be any creation apart from the water, and on that day the water was sweet, fresh.

⁷⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 69

⁷⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 70

فَلَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْأَرْضَ أَمَرَ الرِّيحَ الْأَرْبَعَ فَضَرَبْنَ الْمَاءَ حَتَّى صَارَ مُوجًا ثُمَّ أَرْبَدَ زَبَدَهُ وَاحِدَةً فَجَمَعَهُ فِي مَوْضِعِ الْبَيْتِ فَأَمَرَ اللَّهُ فَصَارَ جَبَلًا مِنْ زَبَدٍ ثُمَّ دَحَى الْأَرْضَ مِنْ تَحْتِهِ ثُمَّ قَالَ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ.

When Allah^{-azwj} Wanted to Create the earth, He^{-azwj} Commanded the four winds. They struck the water until it became waves, then foamed as one foam. He^{-azwj} Collected it in the place of the House (Kabah). Allah^{-azwj} Commanded, so it became a mountain of foam. Then He^{-azwj} Spread the earth (ground) from beneath it, then said: ***Surely, the first House Placed for the people is the one at Bakka, Blessed, and a Guidance for the worlds [3:96]***.⁷⁶

72- وَ مِنْهُ، عَنْ عِيسَى بْنِ أَبِي حَمْزَةَ قَالَ: قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ الدُّنْيَا عُمرُهَا سَبْعَةُ آلَافِ سَنَةٍ

And from him, from Isa Bin Abu Hamza who said,

‘A man said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! The people are claiming that the world, its age is seven thousand years’.

فَقَالَ لَيْسَ كَمَا يَقُولُونَ إِنَّ اللَّهَ خَلَقَ لَهَا خَمْسِينَ أَلْفَ عَامٍ فَتَرَكَهَا قَاعًا قَفْرًا خَاوِيَةً عَشْرَةَ آلَافِ عَامٍ ثُمَّ بَدَأَ لِلَّهِ بَدَأَ فَخَلَقَ فِيهَا خَلْقًا لَيْسَ مِنَ الْجِنِّ وَلَا مِنَ الْمَلَائِكَةِ وَلَا مِنَ الْإِنْسِ وَقَدَّرَ لَهُمْ عَشْرَةَ آلَافِ عَامٍ

He^{-asws} said: ‘It isn’t like what they are saying. Allah^{-azwj} Created fifty thousand years for it. He^{-azwj} Left it as a barren wasteland, empty for ten thousand years. Then there was a Change if Decision for Allah^{-azwj}, so He^{-azwj} Created creatures in it, creatures who were neither from the Jinn, nor from the Angels, nor from the humans, and He^{-azwj} Determined ten thousand years for them.

فَلَمَّا قَرُبَتْ أَجَالُهُمْ أَفْسَدُوا فِيهَا فَدَمَّرَ اللَّهُ عَلَيْهِمْ تَدْمِيرًا ثُمَّ تَرَكَهَا قَاعًا قَفْرًا خَاوِيَةً عَشْرَةَ آلَافِ عَامٍ ثُمَّ خَلَقَ فِيهَا الْجِنِّ وَقَدَّرَ لَهُمْ عَشْرَةَ آلَافِ عَامٍ فِيهَا

When their terms drew near, they were corrupt in it, so Allah^{-azwj} Pounded upon them with a pounding. Then He^{-azwj} left it as a barren wasteland, empty for ten thousand years. Then He^{-azwj} Created the Jinn in it and Determined for them ten thousand years in it.

فَلَمَّا قَرُبَتْ أَجَالُهُمْ أَفْسَدُوا فِيهَا وَ سَفَكُوا الدِّمَاءَ وَ هُوَ قَوْلُ الْمَلَائِكَةِ أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ كَمَا سَفَكْتَ بُنُو الْجَانِّ فَأَهْلَكَهُمُ اللَّهُ

When their terms drew near, they corrupted in it and shed the blood, and it is the Word of the Angels: ***Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]***, just as the clan of Jaan had shed, so Allah^{-azwj} Destroyed them.

ثُمَّ بَدَأَ لِلَّهِ فَخَلَقَ آدَمَ وَ قَرَّرَ لَهُ عَشْرَةَ آلَافٍ وَ قَدْ مَضَى مِنْ ذَلِكَ سَبْعَةُ آلَافِ عَامٍ وَ مِائَتَانِ وَ أَنْتُمْ فِي آخِرِ الزَّمَانِ.

Then there was a Change of Decision for Allah^{-azwj}, so He Created Adam^{-as} and Determined ten thousand years for him^{-as}, and seven thousand and two hundred years have already passed from that, and you are at the end of the times”.⁷⁷

⁷⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 71

⁷⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 72

73- تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشاً إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْمَاءَ فَجَعَلَ عَرْشَهُ عَلَيْهِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ يَغْنِي وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ

Tafseer Imam (Hassan Al-Askari-asws) – He-asws said: ‘Amir Al-Momineen-asws said: ‘Rasool-Allah-saww said regarding Words of Mighty and Majestic: **Who Made the earth a resting place for you:** ‘Allah-azwj the Exalted, when He-azwj Created the water, He-azwj Made His-azwj Throne to be upon it before He-azwj Created the skies and the earth. And these are the Words of the Mighty and Majestic [11:7] **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water** – meaning, and His-azwj Throne used to be upon the water before He-azwj Created the skies and the earth’.

فَأَرْسَلَ اللَّهُ الرِّيحَ عَلَى الْمَاءِ فَتَفَجَّرَ الْمَاءُ مِنْ أَمْوَاجِهِ فَارْتَفَعَ عَنْهُ الدُّخَانُ وَ عَلَا فَوْقَ الزَّبَدِ فَخَلَقَ مِنْ دُخَانِهِ السَّمَاوَاتِ السَّبْعَ فَخَلَقَ مِنْ زَبَدِهِ الْأَرْضِينَ السَّبْعَ

Allah-azwj Sent the wind upon the water, and the water fumed from its waves and the smoke raised from it and upon it was the foam. He-azwj Created from its smoke, the seven skies, and He-azwj Created from its foam the seven earths.

فَبَسَطَ الْأَرْضَ عَلَى الْمَاءِ وَ جَعَلَ الْمَاءَ عَلَى الصَّفَا وَ الصَّفَا عَلَى الْحُوتِ وَ الْحُوتَ عَلَى التَّوْرِ وَ التَّوْرَ عَلَى الصَّخْرَةِ الَّتِي ذَكَرَهَا لُقْمَانُ لِابْنِهِ فَقَالَ يَا بُنَيَّ إِنَّهَا إِنْ تَكُ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا وَ الصَّخْرَةُ عَلَى النَّارِ وَ لَا يَعْلَمُ مَا تَحْتَ النَّارِ إِلَّا اللَّهُ

Then He-azwj Extended the earth upon the water and Made the water to be upon the layers, and the layers upon the whale, and the whale upon the bull, and the bull upon the rock which Luqman^{as} mentioned to his^{as} son: **O my son! Surely if it is the very weight of the grain of a mustard-seed, and it happens to be inside a rock, or in the skies or in the earth, Allah will Come with it [31:16].** And the rock is upon the soil, and none know what is beneath the soil except Allah-azwj.

فَلَمَّا خَلَقَ اللَّهُ الْأَرْضَ دَحَاها مِنْ تَحْتِ الْكَعْبَةِ ثُمَّ بَسَطَهَا عَلَى الْمَاءِ فَأَحَاطَتْ بِكُلِّ شَيْءٍ فَفَخَرَّتِ الْأَرْضُ وَ قَالَتْ أَخَطْتُ بِكُلِّ شَيْءٍ فَمَنْ يَغْلِبُنِي وَ كَانَ فِي كُلِّ أُذُنٍ مِنْ آذَانِ الْحُوتِ سِلْسِلَةٌ مِنْ ذَهَبٍ مَقْرُونَةٌ الطَّرَفِ بِالْعَرْشِ فَأَمَرَ اللَّهُ الْحُوتَ فَتَحَرَّكَتْ فَتَكَفَّاتِ الْأَرْضُ بِأَهْلِهَا كَمَا تَكْفَأُ السَّفِينَةُ عَلَى مَتْنِ الْمَاءِ قَدْ اسْتَدَّتْ أَمْوَاجُهُ وَ لَمْ تَسْتَطِعِ الْأَرْضُ الْإِمْتِنَاعَ

When Allah-azwj the Exalted Created the earth, He-azwj Spread it beneath the Kabah, then Extended it upon the water, so it overcame everything. The earth prided and it said, ‘I have overcome everything, so who can overcome me?’. And it was so that in each ear from the ears of the whale was a chain of gold, couple with the side of the Throne. Allah-azwj Commanded the whale, and it moved, so the earth swayed with its inhabitants like the swaying of the ship upon the surface of the water, and its waves had intensified, and the earth was not able to prevent it.

فَفَخَرِ الْحُوتُ وَ قَالَ غَلَبْتُ الْأَرْضَ الَّتِي أَحَاطَتْ بِكُلِّ شَيْءٍ فَمَنْ يَغْلِبُنِي

The whale prided and said, ‘I overcame the earth which had overcome everything, so who can overcome me?’

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْجِبَالَ فَأَرْسَلَهَا وَ ثَقَلَ الْأَرْضَ بِهَا فَلَمْ يَسْتَطِعِ الْخُثُ أَنْ يَتَحَرَّكَ فَفَخَرَّتِ الْجِبَالُ وَ قَالَتْ غَلَبْتُ الْخُثُ الَّذِي غَلَبَ الْأَرْضَ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the mountain and sent it, and the earth was heavy with it, and the whale was not able to move. The mountain prided and said, 'I overcame the whale which have overcome the earth. So, who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْحَدِيدَ فَقَطَّعَتْ بِهِ الْجِبَالَ وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَرَّ الْحَدِيدُ وَ قَالَ غَلَبْتُ الْجِبَالَ الَّتِي غَلَبَتْ الْخُثُ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the iron, and the mountain was cut with it, and there did not happen to be any defence with it nor a prevention. The iron prided and said, 'I overcame the mountain which had overcome the whale. So, who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ النَّارَ فَأَلَانَتْ الْحَدِيدَ وَ فَرَّقَتْ أَجْزَاءَهُ وَ لَمْ يَكُنْ عِنْدَ الْحَدِيدِ دِفَاعٌ وَ لَا امْتِنَاعٌ

Allah-^{azwj} Mighty and Majestic Created the fire, so it softened the iron and fragmented its parts, and there did not happen to be a defence with the iron nor a prevention.

فَفَخَرَّتِ النَّارُ وَ قَالَتْ غَلَبْتُ الْحَدِيدَ الَّذِي غَلَبَ الْجِبَالَ فَمَنْ يَغْلِبُنِي

The fire prided and said, 'I overcame the iron which had overcome the mountain. So who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْمَاءَ فَأَطْفَأَ النَّارَ وَ لَمْ يَكُنْ عِنْدَهَا دِفَاعٌ وَ لَا امْتِنَاعٌ فَفَخَرَّ الْمَاءُ وَ قَالَ غَلَبْتُ النَّارَ الَّتِي غَلَبَتْ الْحَدِيدَ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the water, and it extinguished the fire, and there did not happen to be a defence with it nor a prevention. The water prided and said, 'I overcame the fire which had overcome the iron. So, who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الرِّيحَ فَأَيَّسَتْ الْمَاءَ فَفَخَرَّتِ الرِّيحُ وَ قَالَتْ غَلَبْتُ الْمَاءَ الَّذِي غَلَبَ النَّارَ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the wind and is dried up the water. The wind prided and said, 'I overcame the water which had overcome the fire. So, who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْإِنْسَانَ فَصَرَفَ الرِّيحَ عَنْ مَجَارِيهَا بِالْبُنْيَانِ فَفَخَرَّ الْإِنْسَانُ وَ قَالَ غَلَبْتُ الرِّيحَ الَّتِي غَلَبَتْ الْمَاءَ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the human being, and he changed the (direction) of the wind away from its flow by the construction. The human being prided and said, 'I overcame the wind which had overcome the water, so who can overcome me?'

فَخَلَقَ اللَّهُ عَزَّ وَ جَلَّ مَلَكَ الْمَوْتِ فَأَمَاتَ الْإِنْسَانَ فَفَخَرَّ مَلَكُ الْمَوْتِ وَ قَالَ غَلَبْتُ الْإِنْسَانَ الَّذِي غَلَبَ الرِّيحَ فَمَنْ يَغْلِبُنِي

Allah-^{azwj} Mighty and Majestic Created the Angel of death, and he killed the human being. The Angel of death prided, and he said, 'I overcame the human being who had overcome the wind. So who can overcome me?'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا الْقَهَّارُ الْعَلَّابُ الْوَهَّابُ أَغْلِبُ كُلَّ شَيْءٍ فَذَلِكَ قَوْلُهُ إِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ.

Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} am the Compeller, the Overcomer, the Provider. I^{-azwj} Overcome you and I^{-azwj} Overcome everything. So these are the Words of the Exalted: **And to Him is Returned the matter, all of it [11:123]**”.⁷⁸

Note: The words notified by the Imam^{-asws} (bull, whale) are names of scientific facts, and natural phenomena, and subtle forces which the minds fail to recognise, and know its contents, and to fathom these at the moment, and rather he^{-asws} taught these in order to enable the listener to grasp it upon that simplification.

74- الْعَيَّاشِيُّ، عَنْ أَبِي جَعْفَرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَالسَّنَةُ تَنْقُصُ سِتَّةَ أَيَّامٍ.

Al Ayyashi, from Abu Ja'far, from a man,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} **And He is the One Who Created the skies and the earth in six days and His Throne was upon the water [11:7]**, thus the year is deficient by six days’.⁷⁹

75- الْعَيَّاشِيُّ، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ جَلَّ ذِكْرُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ لِتَذِيرِ الْأُمُورِ.

Al Ayyashi – From Jabir,

‘From Abu Ja'far^{-asws} having said: ‘Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Holy are His^{-azwj} Names, Created the earth before the sky, **then Established upon the Throne [7:54]** in order to Manage the affairs’.⁸⁰

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى كَمَا وَصَفَ نَفْسَهُ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ الْمَاءُ عَلَى الْهَوَاءِ وَ الْهَوَاءُ لَا يَجْرِي.

And from him, from Muhammad Bin Muslim,

‘From Abu Ja'far^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted is just as He^{-azwj} had Described Himself^{-azwj}, **and His Throne was upon the water [11:7]**, and the water was upon the air, and the air was not flowing’.⁸¹

76- وَمِنْهُ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ كَانَ مَوْضِعَ الْبَيْتِ حِينَئِذٍ كَانَ الْمَاءُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَالَ كَانَتْ مِهَاءٌ بَيَضَاءُ يَغْنِي دُرَّةً.

And from him, from Muhammad Bin Imran Al Ijaly who said,

⁷⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 73

⁷⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 74

⁸⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 75 a

⁸¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 75 b

'I said to Abu Abdullah^{-asws}, 'Which thing was the place of the House (Kabah) when it was the water, in the Words of Mighty and Majestic: **and His Throne was upon the water [11:7]?**' He^{-asws} said: 'It was white 'Mahat', meaning a jewel".⁸²

77- الْمَنَاقِبُ، سَأَلَ ضِبَاعُ الْهِنْدِيُّ مَا أَصْلُ الْمَاءِ قَالَ عَ أَصْلُ الْمَاءِ مِنْ حَشِيَّةِ اللَّهِ.

(The book) 'Al-Manaqib' – Ziba Al Hindy asked, 'What is the origin of the water?' He^{-asws} said: 'Origin of the water is from the awe of Allah^{-azwj}'.⁸³

78- تَنْبِيهِ الْخَاطِرِ، لِلْوَرَّامِ عَنِ ابْنِ عَبَّاسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ تَعَالَى أَوَّلَ مَا خَلَقَ الْخُلُقَ خَلَقَ نُورًا ابْتَدَعَهُ مِنْ غَيْرِ شَيْءٍ ثُمَّ خَلَقَ مِنْهُ ظُلْمَةً وَكَانَ قَدِيرًا أَنْ يَخْلُقَ الظُّلْمَةَ لَا مِنْ شَيْءٍ كَمَا خَلَقَ النُّورَ مِنْ غَيْرِ شَيْءٍ

(The book) 'Tanbeeh Al Khatir' of Al Warram, from Ibn Abbas,

'From Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj} the Exalted, the first of what He^{-azwj} Created, Created Noor, Initiating it from nothing. Then He^{-azwj} Created darkness from it, and (although) He^{-azwj} was Able upon Creating the darkness, not from a thing just as He^{-azwj} had Created the Noor from nothing.

ثُمَّ خَلَقَ مِنَ الظُّلْمَةِ نُورًا وَ خَلَقَ مِنَ النُّورِ يَافُوتَةً غَلَطَهَا كَعَلِظَ سَبْعَ سَمَاوَاتٍ وَ سَبْعَ أَرْضِينَ ثُمَّ زَجَرَ الْيَافُوتَةَ فَمَاعَتْ لِهَيْبَتِهِ فَصَارَتْ مَاءً مُرْتَعِدًا وَ لَا يَزَالُ مُرْتَعِدًا إِلَى يَوْمِ الْقِيَامَةِ

Then He^{-azwj} Created a light from the darkness and Created a ruby from the light. It's thickness was like the thickness of the seven skies and seven earths. Then He^{-azwj} Rebuked (Shook) it, its flame dwindled, and it became trembling water, and it will not cease to be trembling up to the Day of Qiyamah.

ثُمَّ خَلَقَ عَرْشَهُ مِنْ نُورِهِ وَ جَعَلَهُ عَلَى الْمَاءِ وَ لِلْعَرْشِ عَشْرَةُ آلَافٍ لِسَانٍ يُسَبِّحُ اللَّهَ كُلُّ لِسَانٍ مِنْهَا بِعَشْرَةِ آلَافٍ لُغَةٍ لَيْسَ فِيهَا لُغَةٌ تُشَبِّهُ الْأُخْرَى وَ كَانَ الْعَرْشُ عَلَى الْمَاءِ مِنْ دُونَ حُجُبِ الصَّبَابِ.

Then He^{-azwj} Created His^{-azwj} Throne from His^{-azwj} Noor and Made it to be upon the water. And for the Throne, there are ten thousand tongues. Every tongue from it glorifies Allah^{-azwj} in ten thousand languages. There isn't any language in it resembling another. And the Throne was upon the water from below the Veils of the mist".⁸⁴

79- تَفْسِيرُ الْفُرَاتِ، عَنْ عُيَيْدِ بْنِ كَثِيرٍ مُعْتَمِنًا عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: شَهِدْتُ أَبِي عِنْدَ عُمَرَ بْنِ الْخَطَّابِ وَ عِنْدَهُ كَعْبُ الْأَخْبَارِ وَ كَانَ رَجُلًا قَدْ قَرَأَ التَّوْرَةَ وَ كُتِبَ الْأَنْبِيَاءُ ع

(The book) 'Tafseer Al Furaat' – From Ubeyd Bin Kaseer, transmitting,

⁸² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 76

⁸³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 77

⁸⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 78

'From Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} having said: 'I^{-asws} attended with my^{-asws} father^{-asws} to be in the presence of Umar Bin Al-Khattab, and in his presence was Ka'ab Al-Ahbar, and he was a man who had read the Torah and Books of the Prophets^{-as}.

فَقَالَ لَهُ عُمَرُ يَا كَعْبُ مَنْ كَانَ أَعْلَمَ بَنِي إِسْرَائِيلَ بَعْدَ مُوسَى بْنِ عِمْرَانَ ع

Umar said to him, 'O Ka'ab! Who was the most knowledgeable of the children of Israel after Musa^{-as} Bin Imran^{-as}?'

قَالَ كَانَ أَعْلَمَ بَنِي إِسْرَائِيلَ بَعْدَ مُوسَى بْنِ عِمْرَانَ يُوشَعَ بْنِ نُونٍ وَكَانَ وَصِيَّ مُوسَى بْنِ عِمْرَانَ بَعْدَهُ وَكَذَلِكَ كُلُّ نَبِيٍّ خَلَا مِنْ بَعْدِ مُوسَى بْنِ عِمْرَانَ كَانَ لَهُ وَصِيٌّ يَتَقَوْمُ فِي أُمَّتِهِ مِنْ بَعْدِهِ

He said, 'The most knowledgeable of the children of Israel after Musa^{-as} Bin Imran^{-as} was Yoshua^{-as} Bin Noun^{-as}, and he^{-as} was the successor^{-as} of Musa^{-as} Bin Imran^{-as} after him^{-as}, and like is every Prophet^{-saww} from after Musa^{-as} Bin Imran^{-as}, there was a successor^{-as} for him^{-as} to be standing in his^{-as} community from after him^{-as}.

فَقَالَ لَهُ عُمَرُ فَمَنْ وَصِيَّ نَبِيِّنَا وَعَالِمُنَا أَبُو بَكْرٍ

Umar said to him, 'So who is the successor^{-asws} of our Prophet^{-saww} and our knowledgeable one is Abu Bakr?'

قَالَ وَ عَلَيَّ سَاكِتٌ لَا يَتَكَلَّمُ فَقَالَ كَعْبٌ مَهْلًا فَإِنَّ السُّكُوتَ عَنْ هَذَا أَفْضَلُ كَانَ أَبُو بَكْرٍ رَجُلًا خَطَا بِالصَّلَاحِ فَقَدَّمَهُ الْمُسْلِمُونَ لِصَلَاحِهِ وَ لَمْ يَكُنْ بِوَصِيٍّ

He (Al-Hassan^{-asws}) said: 'And Ali^{-asws} was silent, not speaking. Ka'ab said, 'Shh, no! The silence from this is better. Abu Bakr was a wrong man with righteousness. The Muslims forwarded him for his righteousness, but he did not happen to be a successor.

فَإِنَّ مُوسَى بْنَ عِمْرَانَ لَمَّا تُوُفِّيَ أَوْصَى إِلَى يُوشَعَ بْنِ نُونٍ فَقَبِلَهُ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ أَنْكَرَتْ فَضْلَهُ طَائِفَةٌ وَ هِيَ الَّتِي ذَكَرَ اللَّهُ تَعَالَى فِي الْقُرْآنِ فَأَمَنَتْ طَائِفَةٌ مِنْ بَنِي إِسْرَائِيلَ وَ كَفَرَتْ طَائِفَةٌ فَأَيَّدْنَا الَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَأَصْبَحُوا ظَاهِرِينَ

When Musa^{-as} Bin Imran^{-as} expired, he^{-as} bequeathed to Yoshua^{-as} Bin Noun^{-as}. A party from the children of Israel accepted him, and a party denied his merits, and it is which Allah^{-azwj} the Exalted Mentioned in the Quran: ***Then a party from the Children of Israel believed, and a party committed Kufr, so We Aided those who believed against their enemies, and they became prevalent [61:14].***

وَ كَذَلِكَ الْأَنْبِيَاءُ السَّالِفَةُ وَ الْأُمَمُ الْحَالِيَةُ لَمْ يَكُنْ نَبِيٌّ إِلَّا وَ قَدْ كَانَ لَهُ وَصِيٌّ يَحْسُدُهُ قَوْمُهُ وَ يَدْفَعُونَ فَضْلَهُ

And like that are the previous Prophets^{-as} and the previous communities. There did not happen to be any Prophet^{-as} except and there was a successor^{-as} for him^{-as}. His^{-as} people envied him^{-as} and repelled his^{-as} merits!'

فَقَالَ وَيْحَكَ يَا كَعْبُ فَمَنْ تَرَى وَصِيَّ نَبِيِّنَا

He said, 'Woe be to you, O Ka'ab! Whom do you view as being a successor^{-asws} of our Prophet^{-saww}?'

قَالَ كَعْبٌ مَعْرُوفٌ فِي جَمِيعِ كُتُبِ الْأَنْبِيَاءِ وَ الْكُتُبِ الْمُنَزَّلَةِ مِنَ السَّمَاءِ عَلَيَّ أَخُو النَّبِيِّ الْعَرَبِيِّ عَ يُعِينُهُ عَلَى أَقْرَبِهِ وَ يُؤَاوِزُهُ عَلَى مَنْ نَاوَاهُ

Ka'ab said, 'He^{-asws} is well-known in entirety of the Books of the Prophets^{-as} and the Books Revealed from the sky, Ali^{-asws}, brother^{-asws} of the Arabian Prophet^{-as}. He^{-asws} assisted him^{-saww} upon his^{-saww} affairs and supported him^{-saww} against the ones who intended (evil with) him^{-saww}.

وَ لَهُ زَوْجَةٌ مُبَارَكَةٌ وَ لَهُ مِنْهَا ابْنَانِ يَقْتُلُهُمَا أُمَّتُهُ مِنْ بَعْدِهِ وَ يَحْسُدُونَ وَصِيَّهُ كَمَا حَسَدَتِ الْأُمَمُ أَوْصِيَاءَ أَنْبِيَائِهَا فَيَدْفَعُونَهُ عَنْ حَقِّهِ وَ يَقْتُلُونَ مَنْ وَلَدِهِ بَعْدَهُ كَحَسَدِ الْأُمَمِ الْمَاضِيَةِ

And for him^{-asws} there is a Blessed wife, and for him^{-asws} are two sons^{-asws} from her^{-asws}. His^{-saww} community would be killing them^{-asws} both from after him^{-saww}, and they would be envying his^{-saww} successor^{-asws} just as the communities of the successors^{-as} of their Prophets^{-as} had envied. So, they would be repelling him^{-asws} from his^{-asws} rights and killing his^{-asws} children from after him^{-saww}, just like the envy of the past communities'.

وَ قَالَ فَأُفْجِمَ عِنْدَهَا وَ قَالَ: يَا كَعْبُ لَئِنْ صَدَقْتَ فِي كِتَابِ اللَّهِ الْمُنَزَّلِ قَلِيلًا فَقَدْ كَذَبْتَ كَثِيرًا

And he (Al-Hassan^{-asws}) said: 'He (Umar) was silenced at that, and said, 'O Ka'ab! If you are speaking a little truth regarding the Revealed Book of Allah^{-azwj}, so you are lying a lot!'

فَقَالَ كَعْبٌ وَ اللَّهُ مَا كَذَبْتُ فِي كِتَابِ اللَّهِ قَطُّ وَ لَكِنْ سَأَلْتَنِي عَنْ أَمْرٍ لَمْ يَكُنْ لِي بُدٌّ مِنْ تَفْسِيرِهِ وَ الْجَوَابُ فِيهِ فَإِنِّي لَأَعْلَمُ أَنَّ أَعْلَمَ هَذِهِ الْأُمَمِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ بَعْدَ نَبِيِّهَا لِأَنِّي لَمْ أَسْأَلْهُ عَنْ شَيْءٍ إِلَّا وَجَدْتُ عِنْدَهُ كَلِمًا [عِلْمًا] تُصَدِّقُهُ بِهِ التَّوْرَةُ وَ جَمِيعُ كُتُبِ الْأَنْبِيَاءِ عَ

Ka'ab said, 'By Allah^{-azwj}! I have not lied regarding the Book of Allah^{-azwj} at all, but you asked me about a matter and there did not happen to be any escape for me from interpreting it and the answering regarding it, for I know that the most knowledgeable of this community is Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} after its Prophet^{-saww}, because I have not asked him^{-asws} about anything except I found all knowledge being with him^{-asws} the Torah ratifies with it, and so do entirety of Books of the Prophets^{-as}'.

فَقَالَ لَهُ عُمَرُ اسْكُتْ يَا ابْنَ الْيَهُودِيِّ فَوَ اللَّهُ إِنَّكَ لَكَثِيرُ التَّخَرُّصِ بِكَذِبٍ

Umar said to him, 'Be quiet, O son of the Jew! By Allah^{-azwj}! You are of a lot of deceit with lies!'

فَقَالَ كَعْبٌ وَ اللَّهُ مَا عَلِمْتُ أَنِّي كَذَبْتُ فِي شَيْءٍ مِنْ كِتَابِ اللَّهِ مُنْذُ جَرَى اللَّهُ عَلَيَّ الْحُكْمُ وَ لَئِنْ شِئْتُ لَأُلْقِيَنَّ عَلَيْكَ شَيْئًا مِنْ عِلْمِ التَّوْرَةِ فَإِنْ فَهِمْتَهُ فَأَنْتَ أَعْلَمُ مِنْهُ وَ إِنْ فَهِمَ فَهُوَ أَعْلَمُ مِنْكَ

Ka'ab said, 'By Allah^{-azwj}! I do not know of having lied regarding anything from the Book of Allah^{-azwj} since Allah^{-azwj} Flowed the Judgment upon me, and if you like, I can cast something to you from the knowledge of Torah. If you were to understand it, then you are more knowledgeable than he^{-asws} in it, and if he^{-asws} understands, then he^{-asws} is more knowledgeable than you are'.

فَقَالَ لَهُ عُمَرُ هَاتِ بَعْضَ هَذَانِكَ

Umar said to him, 'Give some of your lies!'

فَقَالَ كَعْبُ أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَيُّ كَانَتِ الْأَرْضُ وَ أَيْنَ كَانَتِ السَّمَاءُ وَ أَيْنَ كَانَ جَمِيعُ خَلْقِهِ

Ka'ab said, 'Inform me about Words of Allah^{-azwj}: **and His Throne was upon the water [11:7]**. So where was the earth, and where was the sky, and where were entirety of His^{-azwj} creatures?'

فَقَالَ لَهُ عُمَرُ وَ مَنْ يَعْلَمُ غَيْبَ اللَّهِ مِنَّا إِلَّا مَا سَمِعَهُ رَجُلٌ مِنْ نَبِيِّنَا

Umar said to him, 'And who from us knows the hidden matters of Allah^{-azwj} except and what a man would have heard from our Prophet^{-saww}?'

قَالَ وَ لَكِنْ إِحَالُ أَبَا حَسَنِ لَوْ سُئِلَ عَنْ ذَلِكَ لَشَرَحَهُ بِمَثَلٍ مَا قَرَأْتَاهُ فِي التَّوْرَةِ

He said, 'But I think Abu Al-Hassan^{-asws}, if he^{-asws} were to be asked about that, he^{-asws} would explain it similar to what is it's paining in the Torah'.

فَقَالَ لَهُ عُمَرُ فِدُونُكَ إِذَا اخْتَلَفَ الْمَجْلِسُ

Umar said to him, 'So besides you then when the gathering is differing'.

قَالَ فَلَمَّا دَخَلَ عَلَيَّ عَ عَلَى عُمَرَ وَ أَصْحَابِهِ أَرَادُوا إِسْقَاطَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَقَالَ كَعْبُ يَا أَبَا الْحَسَنِ أَخْبَرَنِي عَنْ قَوْلِ اللَّهِ تَعَالَى فِي كِتَابِهِ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

He (Al-Hassan^{-asws}) said: 'When Ali^{-asws} entered to see Umar and his companions, they wanted to silence Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}. Ka'ab said, 'O Abu Al-Hassan^{-asws}! Inform me about Words of Allah^{-azwj} the Exalted in His^{-azwj} Book: **and His Throne was upon the water, in order to Try you, which one of you is better in deeds. [11:7]**'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع نَعَمْ كَانَ عَرْشُهُ عَلَى الْمَاءِ حِينَ لَا أَرْضٌ مَدْحِيَّةٌ وَ لَا سَمَاءٌ مَبْنِيَّةٌ وَ لَا صَوْتٌ يُسْمَعُ وَ لَا عَيْنٌ تَنْبُعُ وَ لَا مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا نَجْمٌ يَسْرِي وَ لَا قَمَرٌ يَجْرِي وَ لَا شَمْسٌ تُضِيءُ

Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'Yes. His^{-azwj} Throne was upon the water when there was neither any earth spread out, nor a sky built up, nor a voice being heard, nor a spring bursting forth, nor an Angel of Proximity, nor a Messenger Prophet^{-as}, nor a shining star, nor a flowing moon, nor an illuminating sun.

وَ عَرْشُهُ عَلَى الْمَاءِ غَيْرُ مُسْتَوْحِشٍ إِلَى أَحَدٍ مِنْ خَلْقِهِ يُمَجِّدُ نَفْسَهُ وَ يُقَدِّسُهَا كَمَا شَاءَ أَنْ يَكُونَ كَانَ

And His^{-azwj} Throne was upon the water without Him^{-azwj} being lonely to anyone from His^{-azwj} creatures to glorify Himself^{-azwj} and extol Holiness. Just as He^{-azwj} Desired then it come into being, it did.

ثُمَّ بَدَأَ لَهُ أَنْ يَخْلُقَ الْخَلْقَ فَصَرَبَ بِأَمْوَاجِ الْبُحُورِ فَتَنَارَ مِنْهَا الدُّخَانِ كَأَعْظَمِ مَا يَكُونُ مِنْ خَلْقِ اللَّهِ فَبَنَى بِهَا سَمَاءً رَتْقاً ثُمَّ دَخَا الْأَرْضَ مِنْ مَوْضِعِ الْكَعْبَةِ وَ هِيَ وَسْطُ الْأَرْضِ

Then there was a Change of Decision for Him^{-azwj} that He^{-azwj} Creates the creation, so He^{-azwj} Struck the oceans with the waves, so there stirred from it like the smoke as mighty as could be from the creation of Allah^{-azwj}. He^{-azwj} Built the joined-up sky with it. Then He^{-azwj} Spread the ground from the place of the Kabah, and it is middle of the earth.

فَطَبَقَتْ إِلَى الْبَحَارِ ثُمَّ فَتَقَهَا بِالْبُنْيَانِ وَ جَعَلَهَا سَبْعاً بَعْدَ إِذْ كَانَتْ وَاحِدَةً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ مِنْ ذَلِكَ الْمَاءِ الَّذِي أَنْشَأَهُ مِنْ تِلْكَ الْبُحُورِ فَجَعَلَهَا سَبْعاً طَبَقاً بِكَلِمَتِهِ الَّتِي لَا يَعْلَمُهَا غَيْرُهُ

So, it layered upon the oceans. Then He^{-azwj} Split it with the construction and Made it as seven, after it having been one. **Then He Directed Himself to the sky and it was a smoke, [41:11]**, from that water which He^{-azwj} had Grown it from those oceans. He Made it as seven layers with His^{-azwj} Words which no one knows apart from Him^{-azwj}.

وَ جَعَلَ فِي كُلِّ سَمَاءٍ سَاكِناً مِنَ الْمَلَائِكَةِ خَلَقَهُمْ مَعْصُومِينَ مِنْ نُورٍ مِنْ نُجُورٍ عَذْبَةٍ وَ هُوَ بَحْرُ الرَّحْمَةِ وَ جَعَلَ طَعَامَهُمُ التَّنْجِيلَ وَ التَّهْلِيلَ وَ التَّقْدِيرَ

And He^{-azwj} Made dwellers from the Angels to be in every sky. He^{-azwj} Created them as infallible from the light of the freshwater oceans, and it is an ocean of Mercy, and Made their taste as being the Glorification, and extollations of the Oneness and the Holiness.

فَلَمَّا قَضَى أَمْرَهُ وَ خَلَقَهُ اسْتَوَى عَلَى مُلْكِهِ فَمُذِخٍ كَمَا يَنْبَغِي لَهُ أَنْ يُحْمَدَ ثُمَّ قَدَّرَ مُلْكُهُ فَجَعَلَ فِي كُلِّ سَمَاءٍ شُهُباً مُعَلَّقَةً كَوَاكِبَ كَتَغْلِيْقِ الْقَنَادِيلِ مِنَ الْمَسَاجِدِ لَا تُخْصِيهَا غَيْرُهُ تَبَارَكَ وَ تَعَالَى وَ النَّجْمُ مِنْ نُجُومِ السَّمَاءِ كَأَكْبَرِ مَدِينَةٍ فِي الْأَرْضِ

When He^{-azwj} had Decreed His^{-azwj} Command and had Created it, He^{-azwj} established upon His^{-azwj} kingdom. It praised just as it is befitting for Him^{-azwj} to be praised. Then He^{-azwj} Determined His^{-azwj} kingdom, so He^{-azwj} Made hanging meteors in every sky, planets like the lamps hanging from the Masjids. No one can count these apart from Him^{-azwj}, Blessed and Exalted, and a star from the stars of the sky is like a large city in the earth.

ثُمَّ خَلَقَ الشَّمْسَ وَ الْقَمَرَ فَجَعَلَهُمَا شَمْسَيْنِ فَلَوْ تَرَكَهُمَا تَبَارَكَ وَ تَعَالَى كَمَا كَانَ ابْتَدَأَهُمَا فِي أَوَّلِ مَرَّةٍ لَمْ يَعْرِفْ خَلْقَهُ اللَّيْلِ مِنَ النَّهَارِ وَ لَا عُرِفَ الشَّهْرُ وَ لَا السَّنَةُ وَ لَا عُرِفَ الشِّتَاءُ مِنَ الصَّيْفِ وَ لَا عُرِفَ الرَّبِيعُ مِنَ الْحَرِيفِ وَ لَا عَلِمَ أَصْحَابُ الدِّينِ مَتَى يَحُلُّ دِينُهُمْ وَ لَا عَلِمَ الْعَامِلُ مَتَى يَتَصَرَّفُ فِي مَعِيشَتِهِ وَ مَتَى يَسْكُنُ لِرَاحَةِ بَدَنِهِ

Then He^{-azwj} Created the sun and the moon. He^{-azwj} Made them as two suns. If He^{-azwj}, the Blessed and Exalted, had left them just as they had been in their beginning during the first time, His^{-azwj} creatures would have neither recognised the night from the day, nor recognise the months and the years, nor recognise the winter from the summer, nor recognise the spring from the autumn, nor would the companions of debt have known when their debts would be resolved, nor would the worker have known when he should be going regarding his livelihood, and when he should settle to rest his body.

فَكَانَ اللَّهُ تَبَارَكَ وَ تَعَالَى لِرَافَتِهِ بِعِيَادِهِ نَظَرَ لَهُمْ فَبَعَثَ جِبْرِيلَ عَ إِلَى إِحْدَى الشَّمْسَيْنِ فَمَسَحَ بِهَا جَنَاحَهُ فَأَذْهَبَ مِنْهَا الشَّعَاعَ وَ الثُّورَ وَ تَرَكَ فِيهَا الضَّوْءَ

Allah-^{azwj} Blessed and Exalted, due to His-^{azwj} Kindness with His-^{azwj} servants, Looked out for them, so He-^{azwj} Sent Jibraeel-^{as} to one of the two suns. He-^{as} touched it with his-^{as} wing, and the rays and the light went away from it, and the illumination was left in it.

فَذَلِكَ قَوْلُهُ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّبَنَاتِنَا فَمَحَوْنَا مِنْ رَبِّكُمْ وَ لَتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسَابَ وَ كُلُّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

So that is His-^{azwj} Word: **And We Made the night and the day as two Signs, then We Erased the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. And all things, We have Explained it in detail [17:12].**

وَ جَعَلَهُمَا يَجْرِيَانِ فِي الْفَلَكَ وَ الْفَلَكَ يَجْرُ فِيمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مُسْتَطِيلٌ فِي السَّمَاءِ اسْتِطَالَهُ ثَلَاثَةُ فَرَاسِخٍ يَجْرِي فِي غَمْرَةِ الشَّمْسِ وَ الْقَمَرِ كُلُّ وَاحِدٍ مِنْهُمَا عَلَى عَجَلَةٍ يُفَوِّدُهُمَا ثَلَاثُمِائَةِ مَلِكٍ يَبْدُ كُلِّ مَلِكٍ مِنْهَا عُرْوَةً يَجْرُوهَا فِي غَمْرَةِ ذَلِكَ الْبَحْرِ هُمْ رَجُلٌ بِالتَّهْلِيلِ وَ التَّسْبِيحِ وَ التَّقْدِيسِ

He Made these two to flow in the orbit, and the orbit in as ocean in what is between the sky and the earth, oblong in the sky. It's length is of three Farsakhs flowing in the immersion of the sun and the moon. Each one of the two is upon a term. Three hundred Angels are guiding it. In the hand of each Angel from them is a handle dragging it in the immersion of that ocean. For them is recitation with the extollations of the Oneness, and the glorifications, and the Holiness.

لَوْ بَرَزَ وَاحِدٌ مِنْهُمَا مِنْ غَمْرِ ذَلِكَ الْبَحْرِ لَاخْتَرَقَ كُلُّ شَيْءٍ عَلَى وَجْهِ الْأَرْضِ حَتَّى الْجِبَالُ وَ الصُّخُورُ وَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ

Even if one of the two were to protrude from the immersion of that ocean, everything upon the surface of the earth would burn down, even the mountains, and the rocks, and Whatever thing Allah-^{azwj} has Created.

فَلَمَّا خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ اللَّيْلَ وَ النَّهَارَ وَ النُّجُومَ وَ الْفَلَكَ وَ جَعَلَ الْأَرْضِينَ عَلَى ظَهْرِ حُوتٍ أَثْقَلَهَا فَاضْطَرَبَتْ فَأَثْبَتَهَا بِالْجِبَالِ فَلَمَّا اسْتَكْمَلَ خَلْقَ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ يَوْمَئِذٍ خَالِيَةً لَيْسَ فِيهَا أَحَدٌ قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَ تَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

When Allah-^{azwj} Created the skies, and the earth, and the night, and the day, and the stars, and the planets, and Made the earths to be upon the back of a fish, it was a heavy burden, so it was restless. He-^{azwj} Affirmed it with the mountains. When He-^{azwj} had Completed the creation of what is in the skies, and on that day the earth was empty, there wasn't anyone in it, He-^{azwj} Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? He said: I Know what you do not know [2:30].**

فَبَعَثَ اللَّهُ جِبْرِيلَ ع فَأَخَذَ مِنْ أَدِيمِ الْأَرْضِ قُبْضَةً فَعَجَنَهُ بِالْمَاءِ الْعَذْبِ وَ الْمَالِحِ وَ رَكَّبَ فِيهِ الطَّبَائِعَ قَبْلَ أَنْ يَنْفُخَ فِيهِ الرُّوحَ فَخَلَقَهُ مِنْ أَدِيمِ الْأَرْضِ فَلِذَلِكَ سُمِّيَ آدَمَ لِأَنَّهُ

So Allah-^{azwj} Dispatched Jibraeel-^{as}. He-^{as} grabbed a handful from the surface of the earth. He-^{azwj} Kneaded it with the sweet and salty water and Installed the natures in it before He-^{azwj} Blew the Spirit into it. He Created him (Adam-^{as}) from the surface (Adeym) of the earth, so for that he-^{as} is named as 'Adam'.

لَمَّا عُجِنَ بِالْمَاءِ اسْتَادَمَ فَطَرَحَهُ فِي الْجَبَلِ كَالْجَبَلِ الْعَظِيمِ وَ كَانَ إِبْلِيسُ يَوْمَئِذٍ خَازِنًا عَلَى السَّمَاءِ الْخَامِسَةِ يَدْخُلُ فِي مَنْخَرِ آدَمَ ثُمَّ يَخْرُجُ مِنْ دُبُرِهِ ثُمَّ يَضْرِبُ
يَبْدِيهِ عَلَى بَطْنِهِ فَيَقُولُ لِأَيِّ أَمْرٍ خُلِقْتَ لَئِنْ جُعِلْتَ فَوْقِي لَا أُطَعْنَكَ وَإِنْ جُعِلْتَ أَسْفَلَ مِنِّي لَا أُعِينُكَ

When He-^{azwj} had Kneaded with the water, it crusted. He-^{azwj} Dropped it in the mountain like the large mountain, and on that day Iblees-^{as} was a keeper over the fifth sky. He-^{la} entered into a nostril of Adam-^{as} then came out from his-^{as} behind. Then He-^{la} struck upon his-^{as} belly by his-^{la} hand and said, 'For which matter have you-^{as} been created? If you-^{as} are Made to be above me-^{la}, I-^{la} will not obey you-^{as}, but if you-^{as} are made to be lower than me-^{la}, I-^{la} will not assist you-^{as}!'

فَمَكَثَ فِي الْجَنَّةِ أَلْفَ سَنَةٍ مَا بَيْنَ خَلْقِهِ إِلَى أَنْ يُنْفَخَ فِيهِ الرُّوحُ فَخَلَقَهُ مِنْ مَاءٍ وَ طِينٍ وَ نُورٍ وَ ظُلْمَةٍ وَ رِيحٍ وَ نُورٍ مِنْ نُورِ اللَّهِ

He-^{as} remained in the Paradise for a thousand years what is between His-^{azwj} creation up to the Spirit was Blown into him-^{as}. He-^{azwj} Created him-^{as} from water and clay, and light and darkness, and wind, and a Noor from the Noor of Allah-^{azwj}.

فَأَمَّا النُّورُ فَيُورِثُهُ الْإِيمَانَ وَ أَمَّا الظُّلُمَةُ فَيُورِثُهُ الْكُفْرَ وَ الضَّلَالَةَ وَ أَمَّا الطِّينُ فَيُورِثُهُ الرِّغْدَةَ وَ الضَّعْفَ وَ الْإِقْشِغَارَ عِنْدَ إِصَابَةِ الْمَاءِ

As for the light, it inherited him-^{as} the Eman; and as for the darkness, it inherited him-^{as} the Kufr and the straying; and as for the clay, it inherited him-^{as} the trembling, and the weakness, and the palpitations during the pouring of water.

فَيُنْعَثُ بِهِ عَلَى أَرْبَعِ الطَّبَائِعِ عَلَى الدَّمِ وَ الْبَلْغَمِ وَ الْمِرَارِ وَ الرِّيحِ فَذَلِكَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى أَوْ لَا يَذْكُرُ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ قَبْلُ وَ لَمْ يَكُ شَيْئًا

It emitted with him upon four natures, upon the blood, and the phlegm, and the bitterness, and the wind. That is His-^{azwj} Word, Blessed and Exalted: ***Or does not the human being remember that We Created him before, and he was nothing? [19:67]'***

قَالَ فَقَالَ كَعْبٌ يَا عُمَرُ بِاللَّهِ أَ تَعْلَمُ كَعْلِمَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ فَقَالَ لَا

He (Al-Hassan-^{asws}) said: 'Ka'ab said, 'O Umar! By Allah-^{azwj}, do you know like the knowledge of Amir Al-Momineen Ali-^{asws} Bin Abu Talib-^{asws}? He said, 'No'.

فَقَالَ كَعْبٌ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَصِيُّ الْأَنْبِيَاءِ وَ مُحَمَّدٌ خَاتَمُ الْأَنْبِيَاءِ ع وَ عَلِيٌّ خَاتَمُ الْأَوْصِيَاءِ وَ لَيْسَ عَلَى الْأَرْضِ الْيَوْمَ مَنْفُوسَةٌ إِلَّا وَ عَلِيٍّ بْنُ أَبِي طَالِبٍ أَعْلَمُ مِنْهُ وَ اللَّهُ مَا ذَكَرَ مِنْ خَلْقِ الْإِنْسِ وَ الْجِنِّ وَ السَّمَاءِ وَ الْأَرْضِ وَ الْمَلَائِكَةِ شَيْئًا إِلَّا وَ قَدْ قَرَأْتُهُ فِي التَّوْرَةِ كَمَا قَرَأَ

Ka'ab said, 'Ali-^{asws} Bin Abu Talib-^{asws} is a successor-^{asws} of the Prophets-^{as}, and Muhammad-^{saww} is last of the Prophets-^{as}, and Ali-^{asws} is last of the successors-^{as}, and there is no soul upon the earth today except and Ali-^{asws} Bin Abu Talib-^{asws} is more knowledgeable than him. By Allah-^{azwj}! He-^{asws} has not mentioned anything from the creation of the human beings, and the Jinn, and

the sky, and the earth, and the Angels except and I have read it in the Torah just as he^{-asws} has read’.

قَالَ فَمَا رَأَيْ عُمَرُ غَضِبَ قَطُّ مِثْلَ غَضَبِهِ ذَلِكَ الْيَوْمَ.

He (Al-Hassan^{-asws}) said: ‘I^{-asws} had not seen Umar as angry at all like his anger on that day’.⁸⁵

80- الْكَافِي، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ سَهْلِ بْنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ دَاوُدَ الرَّقِصِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ إِنَّ الْعَرْشَ كَانَ عَلَى الْمَاءِ وَ الرَّبُّ فَوْقَهُ

(The book) ‘Al Kafi’ – From Muhammad Bin Al-Hassan, from Sahl, from Ibn Mahboub, from Abdul Rhman Bin Kaseer, from Dawood Al Rzaqy who said,

‘I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic **and His Throne was upon the water [11:7]**. He^{-asws} said: ‘What are they (people) saying?’ I said, ‘They are saying that the Throne was upon the water and the Lord^{-azwj} above it’.

فَقَالَ كَذَبُوا مَنْ زَعَمَ هَذَا فَقَدْ صَيَّرَ اللَّهُ تَحْمُولًا وَ وَصَفَهُ بِصِفَةِ الْمَخْلُوقِ وَ لَزِمَهُ أَنَّ الشَّيْءَ الَّذِي يَحْمِلُهُ أَقْوَى مِنْهُ

He^{-asws} said: ‘They are lying! The one who claim this, so he has rendered Allah^{-azwj} as a carried One, and described Him^{-azwj} by a description of the creatures, and necessitated it that the thing which is carrying Him^{-azwj} is stronger than Him^{-azwj}’.

قُلْتُ بَيِّنْ لِي جُعِلْتُ فِدَاكَ

I said, ‘Explain it for me, may I be sacrificed for you^{-asws}!’

فَقَالَ إِنَّ اللَّهَ حَمَلَ دِينَهُ وَ عِلْمَهُ الْمَاءَ قَبْلَ أَنْ تَكُونَ أَرْضٌ أَوْ سَمَاءٌ أَوْ جِنٌّ أَوْ إِنْسٌ أَوْ شَمْسٌ أَوْ قَمَرٌ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ نَزَّهَهُمْ بَيْنَ يَدَيْهِ فَقَالَ لَهُمْ مَنْ رَبُّكُمْ فَأَوَّلُ مَنْ نَطَقَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَئِمَّةُ ع فَقَالُوا أَنْتَ رَبُّنَا

He^{-asws} said: ‘Allah^{-azwj} Loaded His^{-azwj} Religion and His^{-azwj} Knowledge upon the water, before the coming into being of the earth, or sky, or Jinn, or humans, or sun, or moon. When Allah^{-azwj} Wanted to Create the creatures, Scattered them in front of Him^{-azwj}, and Said to them: “Who is your Lord^{-azwj}?” So the firsts ones to speak were Rasool-Allah^{saww} and Amir Al-Momineen^{-asws}, and the Imams^{-asws}, so they said: ‘You^{-azwj} are our^{-asws} Lord^{-azwj}’.

فَحَمَلَهُمُ الْعِلْمَ وَ الدِّينَ ثُمَّ قَالَ لِلْمَلَائِكَةِ هَؤُلَاءِ حَمَلَةُ دِينِي وَ عِلْمِي وَ أَمَنَائِي فِي خَلْقِي وَ هُمْ الْمَسْتَوَلُونَ

He^{-azwj} Loaded the Knowledge and the Religion on them^{-asws}, then Said to the Angels: “They^{-asws} are the carriers of My^{-azwj} Religion, and My^{-azwj} Knowledge, and My^{-azwj} Trustees among My^{-azwj} creatures, and they would be asked from’.

⁸⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 79

ثُمَّ قَالَ لِبَنِي آدَمَ أَقْرُوا لِلَّهِ بِالرُّبُوبِيَّةِ وَهُؤُلَاءِ النَّفَرُ بِالْوِلَايَةِ وَالطَّاعَةِ فَقَالُوا نَعَمْ رَبَّنَا أَقْرَرْنَا فَقَالَ اللَّهُ لِلْمَلَائِكَةِ اشْهَدُوا فَقَالَتِ الْمَلَائِكَةُ شَهِدْنَا عَلَى أَنْ لَا يَقُولُوا عَدَاً إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ أَوْ يَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً مِنْ بَعْدِهِمْ أَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُونَ

Then He^{-azwj} Said to the Children of Adam^{as}: “Acknowledge to Allah^{-azwj} with the Lordship, and to these persons^{-asws} with the Wilayah and the obedience!” They said, ‘Yes, our Lord^{-azwj}, we acknowledge’. Allah^{-azwj} Said to the Angels: “Bear witness!” The Angels said: ‘We bear witness upon that they cannot be saying tomorrow that ***We were oblivious of this***” [7:172], ***Or you should be saying, ‘But rather, our fathers associated from before, and were an offspring from after them. Will You Destroy us due to the deeds of the wrong-doers?’*** [7:173].

يَا دَاوُدُ وَلَا تَتَنَا مُؤَكَّدَةً عَلَيْهِمْ فِي الْمِيقَاتِ.

O Dawood! Our^{-asws} Wilayah had been pacted upon them during the Covenant”⁸⁶

81- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ دَاوُدَ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ قَالَ: جَاءَ إِلَى أَبِي جَعْفَرٍ رَجُلٌ مِنْ أَهْلِ الشَّامِ مِنْ عُلَمَائِهِمْ فَقَالَ يَا أَبَا جَعْفَرٍ جِئْتُ أَسْأَلُكَ عَنْ مَسْأَلَةٍ قَدْ أَغْيَبَتْ عَلَيَّ أَنْ أَحَدَ أَحَدًا يُفَسِّرُهَا وَ قَدْ سَأَلْتُ عَنْهَا ثَلَاثَةَ أَصْنَافٍ مِنَ النَّاسِ فَقَالَ كُلُّ صِنْفٍ مِنْهُمْ شَيْئاً غَيْرَ الَّذِي قَالَ الصِّنْفُ الْآخَرُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Al-Husayn Saeed, from Muhammad Bin Dawood, from Muhammad Bin Atiyya who said,

‘A man from the scholars of the people of Syria (Al-Shaam) came up to Abu Ja’far^{-asws}. He said, ‘O Abu Ja’far^{-asws}, I have come to ask you^{-asws} a question which has exhausted me in finding one who could explain it to me, and I have asked three kinds of the people about it, so each type from them said something other than what the other one said’.

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع مَا ذَاكَ

Abu Ja’far^{-asws} said to him: ‘What would that be?’

قَالَ فَإِنِّي أَسْأَلُكَ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ مِنْ خَلْقِهِ فَإِنَّ بَعْضَ مَنْ سَأَلْتُهُ قَالَ الْقَدَرُ وَ قَالَ بَعْضُهُمُ الْقَلَمُ وَ قَالَ بَعْضُهُمُ الرُّوحُ

He said, ‘I ask you^{-asws} about the first thing what Allah^{-azwj} Created from His^{-azwj} creatures, for some of the ones I asked said it was the Destiny, and some of them said it was the Pen, and some of them said it was the Spirit’.

فَقَالَ أَبُو جَعْفَرٍ مَا قَالُوا شَيْئاً أُخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ غَيْرُهُ وَ كَانَ عَزِيزاً وَ لَا أَحَدَ كَانَ قَبْلَ عِزِّهِ وَ ذَلِكَ قَوْلُهُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ كَانَ الْخَالِقُ قَبْلَ الْمَخْلُوقِ وَ لَوْ كَانَ أَوَّلُ مَا خَلَقَ مِنْ خَلْقِهِ الشَّيْءُ مِنَ الشَّيْءِ إِذَا لَمْ يَكُنْ لَهُ انْقِطَاعٌ أَبَدًا وَ لَمْ يَزَلِ اللَّهُ إِذَا وَ مَعَهُ شَيْءٌ لَيْسَ هُوَ يَتَقَدَّمُهُ وَ لَكِنَّهُ كَانَ إِذَا لَا شَيْءَ غَيْرُهُ

Abu Ja’far^{-asws} said: ‘They have not said anything. I^{-asws} hereby inform you that Allah^{-azwj} Blessed and Exalted Existed and there was nothing other than Him^{-azwj}, and He^{-azwj} was Mighty and there was no one who was mighty before Him^{-azwj}, and that is His^{-azwj} Word: ***Glorious is your Lord, the Lord of Might, from what they are ascribing*** [37:180], and He^{-azwj} was the

⁸⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 80

Creator before the creation, and had He^{-azwj} Created, and Had He^{-azwj} Created something from His^{-azwj} Creation, a thing from something, then there would be no cut-off from it (the chain) ever, and it would never cease if Allah^{-azwj} had something with Him^{-azwj} and He^{-azwj} did not precede it, but He^{-azwj} Existed when there was nothing other than Him^{-azwj}.

وَ خَلَقَ الشَّيْءَ الَّذِي جَمِيعُ الْأَشْيَاءِ مِنْهُ وَ هُوَ الْمَاءُ الَّذِي خَلَقَ الْأَشْيَاءَ مِنْهُ فَجَعَلَ نَسَبَ كُلِّ شَيْءٍ إِلَى الْمَاءِ وَ لَمْ يَجْعَلْ لِلْمَاءِ نَسَباً يُضَافُ إِلَيْهِ وَ خَلَقَ الرِّيحَ مِنَ الْمَاءِ ثُمَّ سَلَّطَ الرِّيحَ عَلَى الْمَاءِ فَشَقَّقَتِ الرِّيحُ مَثْنُ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ زَبَدٌ عَلَى قَدَرٍ مَا شَاءَ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الزَّبَدِ أَرْضاً بَيْضَاءَ نَفِيفَةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ لَا صُعُودٌ وَ لَا هُبُوطٌ وَ لَا شَجَرَةٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْمَاءِ

And He^{-azwj} Created the thing from which are all things, and it is the water from which He^{-azwj} Created the things. He^{-azwj} Attributed everything to the water and did not Make an attribution for the water to which it can be ascribed. And He^{-azwj} Created the wind from the water, then Made the wind to overcome the water. So the wind was sent down into the body of the water until foam swirled from the water in accordance with what He^{-azwj} so Desired it to swirl. He^{-azwj} Created from that foam, pure white land with no crack in it, nor any holes, neither ascending nor descending, and no tree. Then He^{-azwj} Folded it, and He^{-azwj} Placed it on top of the water.

ثُمَّ خَلَقَ اللَّهُ النَّارَ مِنَ الْمَاءِ فَشَقَّقَتِ النَّارُ مَثْنُ الْمَاءِ حَتَّى تَارَ مِنَ الْمَاءِ دُخَانٌ عَلَى قَدَرٍ مَا شَاءَ اللَّهُ أَنْ يَتَوَرَّ فَخَلَقَ مِنْ ذَلِكَ الدُّخَانِ سَمَاءَ صَافِيَةً نَفِيفَةً لَيْسَ فِيهَا صَدْعٌ وَ لَا ثَقْبٌ وَ ذَلِكَ قَوْلُهُ أَمْ السَّمَاءُ بَنَاهَا رَفَعَ سَنَكُهَا فُسَّوَاهَا وَ أَعْطَشَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا

Then Allah^{-azwj} Created the fire from the water, so the fire bust out of the body of the water until smoke arose from the water in accordance with Allah^{-azwj} so Desired it to rise. He^{-azwj} Created from that smoke, clear and pure sky in which there were no cracks nor any holes, and that is His^{-azwj} Word: ***Are you the harder to create or the sky? He Built it [79:27] He Raised its ceiling, then Evened it [79:28] And He Covered its night and Extracted its brightness [79:29].***

قَالَ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نُجُومٌ وَ لَا سَحَابٌ ثُمَّ طَوَّاهَا فَوَضَعَهَا فَوْقَ الْأَرْضِ ثُمَّ نَسَبَ الْخَلِيقَتَيْنِ فَرَفَعَ السَّمَاءَ قَبْلَ الْأَرْضِ فَذَلِكَ قَوْلُهُ عَزَّ ذِكْرُهُ وَ الْأَرْضُ بَعْدَ ذَلِكَ دَحَاهَا يَقُولُ بَسَطَهَا

He^{-asws} said: 'And there was no sun, and no moon, and no stars and no clouds. Then He^{-azwj} Folded it and Placed it upon the earth, then Established two creations. Then He^{-azwj} Raised the sky before the earth, so that is His^{-azwj} Word, Mighty is His^{-azwj} Mention: ***And the earth, He Expanded it after that [79:30].*** He^{-azwj} Said that He^{-azwj} Spread it out'.

قَالَ فَقَالَ لَهُ الشَّامِيُّ يَا أَبَا جَعْفَرٍ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَوْ لَمْ يَزِ الَّذِينَ كَفَرُوا أَنَّ السَّمَاوَاتِ وَ الْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا

The Syrian said to him^{-asws}, 'O Abu Ja'far^{-asws}, the Words of Allah^{-azwj} the Exalted: ***Or do they not see, those who are committing Kufr, that the skies and the earth were joined up, and We Separated them? And We Made from the water, all living things, so will they not believe? [21:30]?***

فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فَالْعَلَّكَ تَزْعُمُ أَنَّهُمَا كَانَتَا رَتْقًا مُلتَصِفَتَيْنِ مُلتَصِفَتَيْنِ فَفَتَقْتَهُمَا إِحْدَاهُمَا مِنَ الْأُخْرَى فَقَالَ نَعَمْ

Abu Ja'far^{-asws} said: 'Perhaps you think that these two used to be stuck together and there were separated from each other?' He said, 'Yes'.

فَقَالَ أَبُو جَعْفَرٍ ع اسْتَغْفِرُ رَبَّكَ فَإِنَّ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ كَانَتْ رَتْقًا يَتَقُولُ كَانَتْ السَّمَاءُ رَتْقًا لَا تُنْزِلُ الْمَطَرُ وَ كَانَتْ الْأَرْضُ رَتْقًا لَا تُنْبِتُ الْحَبَّ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْخَلْقَ وَ بَتَّ فِيهَا مِنْ كُلِّ دَائِيَةٍ فَفَتَقَ السَّمَاءَ بِالْمَطَرِ وَ الْأَرْضَ بِبَنَاتِ الْحَبِّ

Abu Ja'far^{-asws} said: 'Seek Forgiveness from your Lord^{-azwj}, for it is the Word of Allah^{-azwj} Mighty and Majestic that they were closed up, meaning that the sky used to be closed up and no rain descended from it, and the earth was closed up and did not grow any seed (vegetation). So when Allah^{-azwj} Blessed and Exalted Created the creatures, He^{-azwj} Spread therein all kinds of animals. He^{-azwj} Opened up the sky by the rain and the earth by the seeds (vegetation)'.

فَقَالَ الشَّامِيُّ أَشْهَدُ أَنَّكَ مِنْ وَلَدِ الْأَنْبِيَاءِ وَ أَنَّ عِلْمَكَ عِلْمُهُمْ.

The Syrian said, 'I testify that you^{-asws} are from the children of the Prophets^{as} and that your^{-asws} knowledge is their^{as} knowledge'.⁸⁷

82- الْكَافِي، عَنْ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ وَ الْحَجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع كَانَ كُلُّ شَيْءٍ مَاءً وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ فَأَمَرَ اللَّهُ جَلَّ وَ عَزَّ الْمَاءَ فَاضْطَرَمَّ نَارًا ثُمَّ أَمَرَ النَّارَ فَحَمَدَتْ فَارْتَفَعَ مِنْ حُمُودِهَا دُخَانٌ فَخَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ ذَلِكَ الدُّخَانِ وَ خَلَقَ الْأَرْضَ مِنَ الرَّقَادِ ثُمَّ اخْتَصَمَ الْمَاءُ وَ النَّارُ وَ الرِّيحُ فَقَالَ الْمَاءُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَ الرِّيحُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ وَ قَالَتِ النَّارُ أَنَا جُنْدُ اللَّهِ الْأَكْبَرُ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى الرِّيحِ أَنْتِ جُنْدِي الْأَكْبَرُ.

(The book) 'Al Kafi' – From Muhammad, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim and Al Hajjal, from Al A'ala, from Muhammad Bin Muslim who said,

'Abu Ja'far^{-asws} said to me: 'Everything used to be water, **and His Throne was upon the water [11:7]**. Allah^{-azwj} Mighty is His^{-azwj} Mention Commanded the water, so a fire was ignited. Then He^{-azwj} Commanded the fire, so it was extinguished, and smoke arose from its subsidence. Allah^{-azwj} Created the skies from that smoke and Created the earth from the ash. Then the water, and the fire, and the wind quarrelled. The water said, 'I am the greatest army of Allah^{-azwj}', and the wind said, 'I am the greatest army of Allah^{-azwj}', and the fire said, 'I am the greatest army of Allah^{-azwj}'. Allah^{-azwj} Mighty and Majestic Revealed unto the wind: "You are My^{-azwj} greatest army".⁸⁸

83- الْكَافِي، عَنْ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْحَيَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْعُصْبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ أَنْ يَخْلُقَ الظُّلْمَةَ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Sallam Bin Al Mustaneer,

'Abu Ja'far^{-asws} said: 'Allah^{-azwj} Created the Paradise before He^{-azwj} Created the Fire, and Created the obedience before He^{-azwj} Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky,

⁸⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 81

⁸⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 82

and Created the life before the death, and Created the sun before the moon, and Created the light before the darkness”⁸⁹.

84- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص مَا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ خَلْقًا إِلَّا وَ قَدْ أَمَرَ عَلَيْهِ آخِرَ يَغْلِبُهُ فِيهِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ السَّحَابَ السُّفْلَى فَخَرَّتْ وَ زَحَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْأَرْضَ فَسَطَحَهَا عَلَى ظَهْرِهَا فَذَلَّتْ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘The Prophet^{-saww} said: “Allah^{-azwj} Mighty and Majestic did not Create a creature except that He^{-azwj} Commanded another one to overcome it, and that Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Created the deeper ocean, it prided itself and moved its waves and said, ‘Which thing can overcome me?’ He^{-azwj} Created the earth, so it (ocean) surfaced upon its back, and so it became submissive.

ثُمَّ إِنَّ الْأَرْضَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْجِبَالَ فَأَثْبَتَهَا عَلَى ظَهْرِهَا أَوْتَادًا مِنْ أَنْ تَمِيدَ بِمَا عَلَيْهَا فَذَلَّتِ الْأَرْضُ وَ اسْتَقَرَّتْ

Then he^{-asws} said; ‘The earth prided itself and said, ‘Which thing can overcome me?’ He^{-azwj} Created the mountains and Established them as pegs upon its back, so stop it from swaying due to what is upon her. The earth became submissive and stabilised.

ثُمَّ إِنَّ الْجِبَالَ فَخَرَتْ عَلَى الْأَرْضِ فَشَمَخَتْ وَ اسْتَطَالَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْحَدِيدَ فَفَقَطَعَهَا فَفَرَّتِ الْجِبَالُ وَ ذَلَّتْ

Then the mountain prided itself over the earth, so it became bigger and taller, and said, ‘Which thing can overcome me?’ So He^{-azwj} Created the iron which cut it, and the mountain calmed down and became submissive.

ثُمَّ إِنَّ الْحَدِيدَ فَخَرَّ عَلَى الْجِبَالِ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ النَّارَ فَأَذَابَتِ الْحَدِيدَ فَذَلَّ الْحَدِيدُ

Then the iron prided itself over the mountain and said, ‘Which thing can overcome me?’ So He^{-azwj} Created the Fire which melted it, and so the iron became submissive.

ثُمَّ إِنَّ النَّارَ زَفَرَتْ وَ شَهَقَتْ وَ فَخَرَتْ وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْمَاءَ فَأَطْفَأَهَا فَذَلَّتِ النَّارُ

Then the fire exhaled and gasped (blazed), and prided itself and said, ‘Which thing can overcome me?’ So He^{-azwj} Created the water which extinguished it, and so it became submissive.

ثُمَّ إِنَّ الْمَاءَ فَخَرَّ وَ زَحَرَ وَ قَالَ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الرِّيحَ فَحَرَّكَتْ أَمْوَاجَهُ وَ أَثَارَتْ مَا فِي قَعْرِهِ وَ حَبَسَتْهُ عَنْ تَجَارِيهِ فَذَلَّ الْمَاءُ

Then the water prided itself and overflowed and said, ‘Which thing can overcome me?’ So He^{-azwj} Created the wind which moved its waves and raised what was in its bottom, and restrained it from its direction, and so the water became submissive.

⁸⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 83

ثُمَّ إِنَّ الرِّيحَ فَخَرَتْ وَ عَصَفَتْ وَ لَوَحَتْ أَذْيَالَهَا وَ قَالَتْ أَيُّ شَيْءٍ يَغْلِبُنِي فَخَلَقَ الْإِنْسَانَ فَبَنَى وَ احْتَالَ وَ اتَّخَذَ مَا يَسْتَتِرُ بِهِ مِنَ الرِّيحِ وَ غَيْرِهَا فَذَلَّتِ الرِّيحُ

Then the wind prided itself, raged and loosened its tails and said, 'Which thing can overcome me?' So He^{-azwj} Created the human being who built shelters and tricked the wind by veiling himself from it and other, so the wind became humble.

ثُمَّ إِنَّ الْإِنْسَانَ طَغَى وَ قَالَ مَنْ أَشَدُّ مِنِّي قُوَّةً فَخَلَقَ اللَّهُ لَهُ الْمَوْتَ فَفَهَرَهُ فَذَلَّ الْإِنْسَانَ

Then the human being rebelled and said, 'Who is stronger than me?' So He^{-azwj} Created the death for him, which defeated him, and so the human became submissive.

ثُمَّ إِنَّ الْمَوْتَ فَخَرَ فِي نَفْسِهِ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ لَا تَفْخَرْ فَإِنِّي ذَابِكُ بَيْنَ الْفَرِيقَيْنِ أَهْلِ الْجَنَّةِ وَ أَهْلِ النَّارِ ثُمَّ لَا أُخْيِيكَ أَبَدًا فَتَرْجَى وَ تُخَافُ

Then the death prided itself so Allah^{-azwj} Mighty and Majestic Said: "Do not be proud, for I^{-azwj} will Slaughter you in between the two sects – the people of the Paradise and the people of the Fire, then I^{-azwj} will not Revive you ever, whether you return (repent) or you fear".

وَ قَالَ أَيْضًا وَ الْحِلْمُ يَغْلِبُ الْعُصَبَ وَ الرَّحْمَةُ تَغْلِبُ السَّخَطَ وَ الصَّدَقَةُ تَغْلِبُ الْحَقِيظَةَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ مَا أَشَبَّهُ هَذَا بِمَا يَغْلِبُ غَيْرُهُ.

And he^{-asws} also said: 'And the forbearance overcomes the anger, and the mercy overcomes the harshness, and the charity overcomes the sins'. Then Abu Abdullah^{-asws} said: 'There is more like this where one thing overcomes the other'⁹⁰.

85- الإِكْتِسَاصُ، قَالَ يُونُسُ بْنُ عَبْدِ الرَّحْمَنِ يَوْمًا لِمُوسَى بْنِ جَعْفَرٍ ع أَيَّنَ كَانَ رَبُّكَ حَيْثُ لَا سَمَاءٌ مُبَيَّنَّةٌ وَ لَا أَرْضٌ مَدْحِيَّةٌ

(The book) 'Al Ikhtisaas' –

'One day Yunus Bin Abdul Rahman said to Musa^{-asws} Bin Ja'far^{-asws}, 'Where was your^{-asws} Lord^{-azwj} when there was neither any built sky nor a spread-out earth?'

قَالَ كَانَ نُورًا فِي نُورٍ وَ نُورًا عَلَى نُورٍ خَلَقَ مِنْ ذَلِكَ النُّورِ مَاءً مُنْكَدِرًا فَخَلَقَ مِنْ ذَلِكَ الْمَاءِ ظُلْمَةً فَكَانَ عَرْشُهُ عَلَى تِلْكَ الظُّلْمَةِ

He^{-asws} said: 'He^{-azwj} was a Noor (Light) in a Noor, and a Noor upon a Noor. He^{-azwj} Created hazy water from that Noor. He^{-azwj} Created darkness from that water, so His^{-azwj} Throne was upon that darkness'.

قَالَ إِنَّمَا سَأَلْتُكَ عَنِ الْمَكَانِ قَالَ كُلُّ مَا قُلْتَ أَتَيْنَ فَأَتَيْنَ هُوَ الْمَكَانُ

He said, 'But rather I asked you^{-asws} about the place'. He^{-asws} said: 'All what you say, 'where', so where, it is the place'.

قَالَ وَصَفْتُ فَأَجَدْتُ إِنَّمَا سَأَلْتُكَ عَنِ الْمَكَانِ الْمَوْجُودِ الْمَعْرُوفِ قَالَ كَانَ فِي عِلْمِهِ لِعِلْمِهِ فَقَصُرَ عِلْمُ الْعُلَمَاءِ عِنْدَ عِلْمِهِ

⁹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 84

He said, 'You^{-asws} described, I have found it to be so. But rather, I asked you^{-asws} about the place, the existing, the well-known'. He^{-asws} said: 'It was in His^{-azwj} Knowledge for His^{-azwj} Knowledge. The knowledge of the scholars is deficient in the Presence of His^{-azwj} Knowledge'.

قَالَ إِنَّمَا سَأَلْتُكَ عَنِ الْمَكَانِ قَالَ يَا لَكُمُ أَ لَيْسَ قَدْ أَجَبْتُكَ أَنَّهُ كَانَ فِي عِلْمِهِ لِعِلْمِهِ فَقَصَرَ عِلْمُ الْعُلَمَاءِ عِنْدَ عِلْمِهِ.

He said, 'But rather, I asked you^{-asws} about the place'. He^{-asws} said: 'O obstinate one! Haven't I^{-asws} answered you that it was in His^{-azwj} Knowledge for His^{-azwj} Knowledge, so the knowledge of the scholars is deficient in the Presence of His^{-azwj} Knowledge?'⁹¹

86- سَعْدُ السُّعُودِ، لِلسَّيِّدِ بْنِ طَاوُوسٍ قَالَ: وَجَدْتُ فِي صُحُفِ إِدْرِيسَ ع مِنْ نُسْخَةِ عَتِيقَةٍ أَوَّلُ يَوْمٍ خَلَقَ اللَّهُ جَلَّ جَلَالُهُ يَوْمَ الْأَحَدِ ثُمَّ كَانَ صَبَاحُ يَوْمِ الْإِثْنَيْنِ فَجَمَعَ اللَّهُ جَلَّ جَلَالُهُ الْبَحَارَ حَوْلَ الْأَرْضِ وَ جَعَلَهَا أَرْبَعَةَ بَحَارٍ الْفُرَاتِ وَ النَّيْلَ وَ سِجْحَانَ وَ جَنِيحَانَ

(The book) 'Sa'ad Al Saoud' of the Seyyid Bin Tawoos who said,

'I found in the Parchment of Idrees^{-as}, from an ancient copy, 'The first day Allah^{-azwj}, Majestic is His^{-azwj} Majesty Created was the day of Sunday. Then it was the morning of the day of Monday, so Allah^{-azwj}, Majestic is His^{-azwj} Majesty Gathered the oceans around the earth and Made these to be four seas – the Euphrates, and the Nile, and Sayhan and Jayhan (rivers).

ثُمَّ كَانَ مَسَاءُ لَيْلَةِ الثَّلَاثَةِ فَجَاءَ اللَّيْلُ يَظْلُمُتِهِ وَ وَخَشْتِيهِ ثُمَّ كَانَ صَبَاحُ يَوْمِ الثَّلَاثَةِ فَخَلَقَ اللَّهُ جَلَّ جَلَالُهُ الشَّمْسَ وَ الْقَمَرَ وَ شَرَحَ ذَلِكَ وَ مَا بَعْدَهُ شَرْحاً طَوِيلاً

Then it was evening of the Tuesday night (Monday night), so the night came with its darkness and its loneliness. Then it was the morning of the day of Tuesday. Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Created the sun, and the moon' – and he commented on that and what is after it with a lengthy commentary'.

وَ قَالَ ثُمَّ كَانَ مَسَاءُ لَيْلَةِ الْأَرْبَعَاءِ فَخَلَقَ اللَّهُ أَلْفَ أَلْفِ صِنْفٍ مِنَ الْمَلَائِكَةِ مِنْهُمْ عَلَى خَلْقِ الْعَمَامِ وَ مِنْهُمْ عَلَى خَلْقِ النَّارِ مُتَفَاوِتِينَ فِي الْخَلْقِ وَ الْأَجْنَاسِ

And he said, 'Then it was evening on the night of Wednesday. Allah^{-azwj} Created a million types of Angels. From them were upon a creation of the clouds, and from them upon a creation of fire, different in the creation and the types.

ثُمَّ كَانَ صَبَاحُ يَوْمِ الْأَرْبَعَاءِ فَخَلَقَ اللَّهُ مِنَ الْمَاءِ أَصْنَافَ الْبَهَائِمِ وَ الطَّيْرِ وَ جَعَلَ لَهُنَّ رِزْقاً فِي الْأَرْضِ وَ خَلَقَ النَّارَ الْعِظَامَ وَ أَجْنَاسَ الْهَوَامِ

Then it was morning of the day of Wednesday. Allah^{-azwj} Created from the water, types of animals, and the birds, and Made sustenance to be for them in the earth, and He^{-azwj} Created the fire bones, and species of the insects.

ثُمَّ كَانَ مَسَاءُ لَيْلَةِ الْخَمِيسِ فَمَيَّرَ اللَّهُ سِبَاعَ الدَّوَابِّ وَ سِبَاعَ الطَّيْرِ ثُمَّ كَانَ صَبَاحُ يَوْمِ الْخَمِيسِ فَخَلَقَ اللَّهُ ثَمَانِ جَنَّاتٍ وَ جَعَلَ كُلَّ بَابٍ وَاحِدَةً مِنْهُنَّ إِلَى بَعْضِ

⁹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 85

Then it was evening of the night of Thursday. Allah^{-azwj} Distinguished the predatory animals and predatory birds. Then it was morning of the day of Thursday. Allah^{-azwj} Created eight gardens and Made the door of each one of these to the other.

ثُمَّ كَانَ مَسَاءَ لَيْلَةِ الْجُمُعَةِ فَخَلَقَ اللَّهُ النُّورَ الزَّهْرَاءَ وَفَتَحَ اللَّهُ مِائَةَ بَابٍ رَحْمَةٍ فِي كُلِّ بَابٍ جُزْءٌ مِنَ الرَّحْمَةِ وَكُلُّ بَابٍ أَلْفٌ مِنْ مَلَائِكَةِ الرَّحْمَةِ وَجَعَلَ رَئِيسَهُمْ كُلَّهُمْ مِيكَائِيلَ فَجَعَلَ آخِرَهَا بَاباً لَجَمِيعِ الْخَلَائِقِ يَتَرَاخَمُونَ بِهِ بَيْنَهُمْ

Then it was evening of the night of Friday. Allah^{-azwj} Created the light of the blossoms (flowers) and Opened one hundred doors of Mercy, in each door there being a segment of the Mercy, and He^{-azwj} Allocated with each door, a thousand from the Angels of Mercy, and Made Mikaeel^{-as} to be the chief of all of them. He^{-azwj} Made its last to be a door for entirety of the creatures to show mercy to each other between them.

ثُمَّ كَانَ صَبَاحُ يَوْمِ الْجُمُعَةِ فَفَتَحَ اللَّهُ أَبْوَابَ السَّمَاءِ بِالْغَيْثِ وَأَهْبَتِ الرِّيحُ وَأَنْشَأَ السَّحَابُ وَأَرْسَلَ مَلَائِكَةَ الرَّحْمَةِ لِلْأَرْضِ تَأْمُرُ السَّحَابَ مُطِرٌ عَلَى الْأَرْضِ وَزَهَرَتِ الْأَرْضُ بِبَنَاتِهَا وَازْدَادَتْ حُسْنًا وَبَهْجَةً وَغَشِيَ الْمَلَائِكَةُ النُّورَ

Then it was morning of the day of Friday. Allah^{-azwj} Opened the doors of the sky with the rain and the winds blew, and He^{-azwj} Grew the clouds, and Sent the Angels of Mercy to the earth, having Commanded the clouds to rain upon the earth and blossom the earth with its vegetation, and it increased in beauty and glory, and the light overcame the Angels.

وَسَمَّى اللَّهُ يَوْمَ الْجُمُعَةِ لِذَلِكَ يَوْمَ أَزْهَرَ وَ يَوْمَ الْمَزِيدِ وَقَالَ اللَّهُ قَدْ جَعَلْتُ يَوْمَ الْجُمُعَةِ أَكْرَمَ الْأَيَّامِ كُلِّهَا وَأَحَبَّهَا إِلَيَّ

And due to that Allah^{-azwj} Named the day of Friday, the day of blossoms and the day of increase. And Allah^{-azwj} Said: "I^{-azwj} have Made the day of Friday to be the most honourable of the days, all of them, and the most beloved to Me^{-azwj}".

ثُمَّ ذَكَرَ شَرْحاً جَلِيلاً بَعْدَ ذَلِكَ ثُمَّ قَالَ إِنَّ الْأَرْضَ عَرَفَتْهُ اللَّهُ جَلَّ جَلَالُهُ أَنَّهُ يَخْلُقُ مِنْهَا خَلْقاً فَمِنْهُمْ مَنْ يُطِيعُهُ وَمِنْهُمْ مَنْ يَعَصِيهِ

Then he mentioned a majestic commentary after that, then said, 'The earth, Allah^{-azwj}, Majestic is His^{-azwj} Majesty, let it know that He^{-azwj} would be Creating a creation from it, from them would be one who would obey Him^{-azwj} and from them is one who would disobey Him^{-azwj}.

فَافْتَعَرَّتِ الْأَرْضُ وَاسْتَعْفَتِ اللَّهُ وَ سَأَلَتْهُ أَنْ لَا يَأْخُذَ مِنْهَا مَنْ يَعَصِيهِ وَ يُدْخِلُهُ النَّارَ وَ إِنَّ جِبْرَائِيلَ أَتَاهَا لِيَأْخُذَ عَنْهَا طِينَةَ آدَمَ فَسَأَلَتْهُ بَعِزَّةُ اللَّهِ أَنْ لَا يَأْخُذَ مِنْهَا شَيْئاً حَتَّى تَنْصَرِعَ إِلَى اللَّهِ تَعَالَى وَ تَصْرَعَتْ

The earth shuddered and sought to be excused by Allah^{-azwj} and asked Him^{-azwj} not to Take from it one who would be disobeying Him^{-azwj} and Enter him into the Fire, and Jibraeel^{-as} came to it to take from it the clay of Adam^{-as}. It asked him^{-as} by the Mighty of Allah^{-azwj} not to take anything from it to the extent that it beseeched to Allah^{-azwj} the Exalted and pleaded.

فَأَمَرَهُ اللَّهُ تَعَالَى بِالْانْصِرَافِ عَنْهَا فَأَمَرَ اللَّهُ مِيكَائِيلَ عَ فَاغْتَسَعَتْ وَ سَأَلَتْ وَ تَصْرَعَتْ فَأَمَرَهُ اللَّهُ تَعَالَى بِالْانْصِرَافِ عَنْهَا فَسَأَلَتْهُ بَعِزَّةُ اللَّهِ أَنْ لَا يَأْخُذَ مِنْهَا شَيْئاً حَتَّى تَنْصَرِعَ إِلَى اللَّهِ تَعَالَى وَ تَصْرَعَتْ فَأَمَرَهُ اللَّهُ تَعَالَى بِالْانْصِرَافِ عَنْهَا

Allah-^{azwj} the Exalted Commanded him-^{saww} with the leaving away from it. Allah-^{azwj} Commanded Mikaeel-^{as}. It shuddered and asked and pleaded, so Allah-^{azwj} the Exalted Commanded him-^{as} with the leaving from it. Allah-^{azwj} the Exalted Commanded Israfeel-^{as} with that. It shuddered and asked and beseeched, so Allah-^{azwj} the Exalted Commanded it with the leaving away from it.

فَأَمَرَ عِزْرَائِيلَ فَافْشَعَرَتْ وَ سَأَلَتْ وَ تَضَرَّعَتْ فَقَالَ قَدْ أَمَرَنِي رَبِّي بِأَمْرِ أَنَا مَاضٍ لَهُ سَرِّكَ ذَلِكَ أَمْ سَأَلَكَ فَقَبَضَ مِنْهَا كَمَا أَمَرَهُ اللَّهُ ثُمَّ صَعِدَ بِهَا إِلَى مُوقِفِهِ

He-^{azwj} Commanded Izrail-^{as}. It shuddered and asked and beseeched. He-^{as} said: 'My-^{as} Lord-^{azwj} has Commanded me-^{as} with a Command. I-^{as} shall continue to it, whether it cheers you or worsens you!' He-^{as} grabbed from it just as Allah-^{azwj} had Commanded him-^{as}, then he-^{as} ascended with it to his-^{as} position.

فَقَالَ اللَّهُ لَهُ كَمَا وُلِّيتَ قَبْضَهَا مِنَ الْأَرْضِ وَ هِيَ كَارِهَةٌ كَذَلِكَ تَلِي قَبْضَ أَرْوَاحِ كُلِّ مَنْ عَلَيْهَا وَ كُلِّ مَا فَضَيْتَ عَلَيْهِ الْمَوْتَ مِنَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ

Allah-^{azwj} Said to him-^{as}: "Just as I-^{azwj} had Placed you in charge of capturing it from the earth, and (although) it was unwilling, like that you-^{as} are in charge of capturing the souls of every one upon it, and all what the death has been Decreed upon it, from today up to the Day of Qiyamah!"

فَلَمَّا غَابَتْ شَمْسُ يَوْمِ الْجُمُعَةِ خَلَقَ اللَّهُ النَّعَاسَ فَعَسَاهُ دَوَابَّ الْأَرْضِ وَ جَعَلَ النَّوْمَ سُبَاتًا وَ سَمَّى اللَّيْلَةَ لَيْلَةَ السَّبْتِ وَ قَالَ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَالِقُ كُلِّ شَيْءٍ خَلَقْتُ السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى فِي سِتَّةِ أَيَّامٍ مِنْ شَهْرِ نَيْسَانَ وَ هُوَ أَوَّلُ شَهْرِ مِنْ شُهُورِ الدُّنْيَا وَ جَعَلْتُ اللَّيْلَ وَ النَّهَارَ وَ جَعَلْتُ النَّهَارَ نُشُورًا وَ مَعَاشًا وَ جَعَلْتُ اللَّيْلَ لِنَاسًا وَ سَكَناً

When the sun had set on the day of Friday, Allah-^{azwj} Created the slumber. It overcame the animals of the earth, and He-^{azwj} Made the sleep as a rest (Subata) and Named the night of that as the night of 'Al Sabt' (Saturday), and Said: "Me-^{azwj}, I-^{azwj} am Allah-^{azwj}! There is no god except I-^{azwj}, Creator of all things. I-^{azwj} Created the skies and the earth and whatever is beneath the two and whatever is beneath the soil, in six days from the month of Naysan (April), and it is the first month from the months of the world, and I-^{azwj} Made the night and the day and Made the day as a resurrection and for livelihood and Made the night as an apparel and calmness!"

ثُمَّ كَانَ صَبَاحُ يَوْمِ السَّبْتِ فَمَيَّرَ اللَّهُ لُغَاتِ الْكَلَامِ فَسَبَّحَ جَمِيعُ الْخَلَائِقِ لِعِزَّةِ اللَّهِ جَلَّ جَلَالُهُ فَتَمَّ خَلْقُ اللَّهِ وَ تَمَّ أَمْرُهُ فِي اللَّيْلِ وَ النَّهَارِ

Then it was morning on the day of Saturday. Allah-^{azwj} Distinguished languages of speech. The entirety of the creatures glorified the Mighty of Allah-^{azwj}, Majestic is His-^{azwj} Majesty. So the Creation of Allah-^{azwj} was complete, and His-^{azwj} Command was completed regarding the day and the night.

ثُمَّ كَانَ صَبَاحُ يَوْمِ الْاِخْدِ الثَّانِي الْيَوْمِ الثَّامِنِ مِنَ الدُّنْيَا فَأَمَرَ اللَّهُ مَلَكًا فَعَجَنَ طِينَةَ آدَمَ فَخَلَطَ بَعْضَهَا بِبَعْضٍ ثُمَّ حَمَرَهَا أَرْبَعِينَ سَنَةً ثُمَّ جَعَلَهَا لَارِبًا ثُمَّ جَعَلَهَا حَمًا مَسْنُونًا أَرْبَعِينَ سَنَةً ثُمَّ جَعَلَهَا صَلْصَالًا كَالْفَخَّارِ أَرْبَعِينَ سَنَةً

Then it was morning of the day of second Sunday, the eight from the world. Allah-^{azwj} Commanded an Angel, so he kneaded the clay of Adam and mixed part of it with a part, then

fermented it for forty years, then made it sticky. Then He^{-azwj} Made it a matured mud, altered, then Made it as clay like the pottery for forty years.

ثُمَّ قَالَ لِلْمَلَائِكَةِ بَعْدَ عَشْرِينَ وَ مِائَةِ سَنَةٍ مُدَّ حَجَرٍ طِينَهُ آدَمُ إِنِّي خَالِقٌ بَشَرًا مِنْ طِينٍ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ فَقَالُوا نَعَمْ فَقَالَ فِي الصُّحُفِ مَا هَذَا لَفْظُهُ

Then He^{-azwj} Said to the Angels after one hundred and twenty years since He^{-azwj} had Fermented the clay of Adam^{-as}: ***"I am going to Create a human from clay [38:71] So when I Complete him and Breath from My spirit into him, then fall down to him in Sajdah!" [38:72].*** They said, 'Yes'. So He^{-azwj} Said in the Parchment (Quran) what these are its wordings.

فَخَلَقَ اللَّهُ آدَمَ عَلَى صُورَتِهِ الَّتِي صَوَّرَهَا فِي اللَّوْحِ الْمَحْفُوظِ

Allah^{-azwj} Created Adam^{-as} upon his^{-as} image which He^{-azwj} had Fashioned it in the Guarded Tablet.

يَقُولُ عَلِيُّ بْنُ مُوسَى بْنِ طَاوُسٍ فَأَسْقَطَ بَعْضُ الْمُسْلِمِينَ بَعْضَ هَذَا الْكَلَامِ وَ قَالَ إِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ فَأَعْتَقَدَ التَّجَسُّيمَ فَاحْتَاجَ الْمُسْلِمُونَ إِلَى تَأْوِيلَاتِ الْحَدِيثِ وَ لَوْ نَقَلَهُ بِتَمَامِهِ اسْتَعْنِيَ عَنِ التَّأْوِيلِ بِتَصَدِيقٍ وَ شَهِدَ الْعَقْلُ الْمُسْتَقِيمُ

Ali Bin Musa Bin Tawoos said, 'Some of the Muslims dropped part of this speech and said, 'Allah^{-azwj} Created Adam^{-as} in His^{-azwj} image'. Thus, they believed in the embodiment (of Allah^{-azwj}). So, the Muslims became needy to the interpretations of the Hadeeth, and had they transmitted it with its completeness, they would have been needless from the interpretation with a ratification, and testimony of the straight intellect'.

وَ قَالَ فِي الصُّحُفِ ثُمَّ جَعَلَهَا جَسَدًا فُلِّمَى عَلَى طَرِيقِ الْمَلَائِكَةِ الَّذِي تَصْعَدُ فِيهِ إِلَى السَّمَاءِ أَرْبَعِينَ سَنَةً ثُمَّ ذَكَرَ تَنَاسُلَ الْجِنِّ وَ فَسَادَهُمْ وَ هَرَبَ إِبْلِيسَ مِنْهُمْ إِلَى اللَّهِ وَ سُؤَالَهُ أَنْ يَكُونَ مَعَ الْمَلَائِكَةِ وَ إِجَابَتُهُ سُؤَالِهِ وَ مَا وَقَعَ مِنَ الْجِنِّ حَتَّى أَمَرَ اللَّهُ إِبْلِيسَ أَنْ يَنْزِلَ مَعَ الْمَلَائِكَةِ لِيُطْرِدَ الْجِنَّ فَنَزَلَ وَ طَرَدَهُمْ عَنِ الْأَرْضِ الَّتِي أَفْسَدُوا فِيهَا

And he said in the Parchments, 'Then He^{-azwj} Made it a body lying in the path of the Angels who ascended in it to the sky for forty years. Then he mentioned the procreation of the Jinn and their corruption and fleeing of Iblees^{-la} from them to Allah^{-azwj}, and his^{-la} asking to be with the Angels, and the Answering of his^{-la} request, and what occurred upon the Jinn until Allah^{-azwj} Commanded Iblees^{-la} that he^{-la} descends with the Angels in order to repel the Jinn. So, he^{-la} descended and expelled them from the earth which they had corrupted in it.

وَ شَرَحَ كَيْفِيَّةَ خَلْقِ الرُّوحِ فِي أَعْضَاءِ آدَمَ وَ اسْتِوَائِهِ جَالِسًا وَ أَمَرَ اللَّهُ الْمَلَائِكَةَ بِالسُّجُودِ فَسَجَدُوا لَهُ إِلَّا إِبْلِيسَ كَانَ مِنَ الْجِنِّ فَلَمْ يَسْجُدْ لَهُ

And he commented on how He^{-azwj} Created the soul in the limbs of Adam^{-as} and his^{-as} sitting upright, 'And Allah^{-azwj} Commanded the Angels with performing the Sajdah. They prostrated except Iblees^{-la}. He^{-la} was from the Jinn, so he^{-la} did not do Sajdah to him^{-as}.

فَعَطَسَ آدَمُ فَقَالَ اللَّهُ يَا آدَمُ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Adam^{-as} sneezed. Allah^{-azwj} Said: “O Adam^{-as}! Say: ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!’” He^{-as} said; ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’.

قَالَ اللَّهُ يَرْحَمُكَ اللَّهُ هَذَا خَلْقُكَ لِتُؤَخِّدَنِي وَتَعْبُدَنِي وَتُؤْمِنَ بِي وَ لَا تُكْفُرَ بِي وَ لَا تُشْرِكَ بِي شَيْئًا.

Allah^{-azwj} Said: “May Allah^{-azwj} had Mercy on you^{-as}! I^{-azwj} Created you^{-as} to profess My^{-azwj} Oneness, and to worship Me^{-azwj}, and praise Me^{-azwj}, and believe in Me^{-azwj}, and not to disbelieve in Me^{-azwj} nor associate anything with Me^{-azwj}!”⁹² (Not a Hadeeth)

87- أَقُولُ قَدْ مَرَّ تَمَامُهُ فِي كِتَابِ النُّبُوَّةِ وَ كِتَابِ الْغَيْبَةِ وَ وَجَدْتُ فِي بَعْضِ الْكُتُبِ عَنِ الصَّادِقِ ع فِي كَلَامٍ لَهُ فَالَزِمْنَا مَا أَجْمَعَ عَلَيْهِ أَهْلُ الصَّفَاءِ وَ النَّقَاءِ مِنْ أَصُولِ الدِّينِ وَ حَقَائِقِ الْيَقِينِ وَ الرِّضَا وَ التَّسْلِيمِ وَ لَا تَدْخُلُ فِي اخْتِلَافِ الْخَلْقِ فَيَضَعُوبُ عَلَيْكَ

I (Majlisi) am saying,

‘It’s complete has passed in the book of Prophet-hood, and book of occultation, and I found in one of the books, from Al Sadiq^{-asws} in a speech of his^{-asws}: ‘Stick to what the people of Al-Safa and Al-Naqa are united upon, from the principles of religion, and realities of certainty, and the pleasure, and the submission, and do not enter into the differing of the people, for it would be difficult upon you.

وَ قَدْ اجْتَمَعَتِ الْأُمَّةُ الْمُخْتَارَةُ بِأَنَّ اللَّهَ وَاحِدٌ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ أَنَّهُ عَدَلٌ فِي حُكْمِهِ وَ يَفْعَلُ مَا يَشَاءُ وَ يَحْكُمُ مَا يُرِيدُ وَ لَا يُقَالُ لَهُ فِي شَيْءٍ مِنْ صِفَتِهِ لَمْ وَ لَا كَانَ وَ لَا يَكُونُ شَيْءٌ إِلَّا بِمَشِيئَتِهِ وَ أَنَّهُ قَادِرٌ عَلَى مَا يَشَاءُ

And the Chosen community is united that Allah^{-azwj} is One. There isn’t anything like Him^{-azwj}, and He^{-azwj} is Just in His^{-azwj} Judgments, and He^{-azwj} Does whatever He^{-azwj} so Desires to and Judges whatever He^{-azwj} Wants to, and it cannot be said to Him regarding His^{-azwj} descriptions that He^{-azwj} is in something, why? And a thing cannot have existed nor come into existence except by His^{-azwj} Desire, and He^{-azwj} is Able upon whatever He^{-azwj} so Desires.

صَادِقٌ فِي وَعْدِهِ وَ وَعِيدِهِ وَ أَنَّ الْقُرْآنَ كَلَامُهُ وَ أَنَّهُ كَانَ قَبْلَ الْكَوْنِ وَ الْمَكَانِ وَ الزَّمَانِ وَ أَنَّ إِخْدَانَهُ وَ إِفْنَاءَهُ غَيْرُهُ سَوَاءٌ مَا أَزْدَادَ هُوَ بِإِخْدَانِهِ عِلْمًا وَ لَا يَنْقُصُ بِفَنَائِهِ مُلْكُهُ عَزَّ سُلْطَانُهُ وَ جَلَّ سُبْحَانَهُ فَمَنْ أَوْرَدَ عَلَيْكَ مَا يَنْقُضُ هَذَا الْأَصْلَ فَلَا تَقْبَلْهُ الْخَبَرِ.

He^{-azwj} is True in His^{-azwj} Promise and His^{-azwj} Threat, and that the Quran is His^{-azwj} Speech, and He^{-azwj} existed before the universe, and the place, and the time, and that His^{-azwj} occurrences and His^{-azwj} annihilations are other than Him^{-azwj}. He^{-azwj} neither increases in knowledge nor is His^{-azwj} kingdom reduced by its annihilation. Mighty is His^{-azwj} Authority, and Majestic is His^{-azwj} Glory. The one who reports to you what reduces this principle, do not accept it!’ – the Hadeeth”.⁹³

88- الْأَخْبَارُ الْمُسْلَسَلَاتِ، لِجَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ وَ شَبَّكَ بِيَدِي قَالَ شَبَّكَ بِيَدِي عَنَّا بِنُ مُحَمَّدٍ بْنِ عَنَّا أَبُو الْقَاسِمِ قَالَ شَبَّكَ بِيَدِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَمَّارٍ بَغْدَادَ وَ قَالَ لَنَا شَبَّكَ بِيَدِي مُحَمَّدُ بْنُ هَمَّامٍ الْعَرَّاقِيُّ قَالَ شَبَّكَ بِيَدِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ شَبَّكَ بِيَدِي عَبْدُ الْكَرِيمِ بْنُ هِشَامٍ قَالَ شَبَّكَ بِيَدِي إِبْرَاهِيمُ بْنُ أَبِي يَحْيَى قَالَ شَبَّكَ بِيَدِي صَفْوَانُ بْنُ سُلَيْمَانَ قَالَ شَبَّكَ بِيَدِي أَيُّوبُ بْنُ خَالِدٍ قَالَ شَبَّكَ بِيَدِي

⁹² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 86

⁹³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 87

عُبَيْدُ اللَّهِ بْنُ رَافِعٍ قَالَ شَبَّكَ يَدَيَّ أَبُو هُرَيْرَةَ قَالَ شَبَّكَ يَدَيَّ رَسُولُ اللَّهِ ﷺ وَ قَالَ: خَلَقَ اللَّهُ الْأَرْضَ يَوْمَ السَّبْتِ وَالْجِبَالَ يَوْمَ الْأَحَدِ وَالْبَحْرَ يَوْمَ الْاِثْنَيْنِ وَالْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ وَالنُّورَ يَوْمَ الْأَرْبَعَاءِ وَالنَّوَابْ يَوْمَ الْخَمِيسِ وَ آدَمَ يَوْمَ الْجُمُعَةِ.

(The book) 'Al Akhbar Al Muslimaat' of Ja'far Bin Ahmad Al Qummi – He said, 'It is narrated to us by Muhammad Bin Ali Bin Al-Husayn', and clasped my hand. He said, 'Attab Bin Muhammad Bin Attab Abu Al Qasim clasped my hand. He said, 'Ahmad Bin Muhammad Bin Ammar clasped by hand at Baghdad and said to us, 'Muhammad Bin Hammam Al Iraqi clasped my hand. He said, 'Ismail Bin Ibrahim clasped my hand. He said, Abdul Kareem Bin Hisham clasped my hand. He said, Ibrahim Bin Abu Yahya clasped my hand. He said, 'Safwan Bin Suleyman clasped my hand. He said, 'Ayoub Bin Khalid clasped my hand. He said, 'Ubeydullah Bin Rafie clasped my hand. He said, 'Abu Hureyra (a well-known fabricator) clasped my hand.

He said, 'Rasool-Allah^{-saww} clasped my hand and said: 'Allah^{-azwj} Created the earth on the day of Saturday, and the mountain on the day of Sunday, and the ocean on the day of Monday, and the abhorrence(s) on the day of Tuesday, and the Noor on the day of Wednesday, and the animals on the day of Thursday, and Adam^{-as} on the day of Friday".⁹⁴

أقول: الحديث ضعيف مخالف للمشهور و سائر الأخبار فلا يعول عليه.

I (Majlisi) am saying, 'The Hadeeth is weak, opposing the well-known and rest of the reports, so do not rely upon it'.

89- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع إِذَا أَمَاتَ اللَّهُ أَهْلَ الْأَرْضِ لَبِثَ مِثْلَ مَا كَانَ الْخَلْقُ وَ مِثْلَ مَا أَمَاتَهُمْ وَ أَضْعَافَ ذَلِكَ ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ الدُّنْيَا ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقُ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ السَّمَاءِ الدُّنْيَا وَ أَضْعَافَ ذَلِكَ

The book of Zayd Al Narsy, from Ubeyd Bin Zurara who said,

'I heard Abu Abdullah^{-asws}, 'When Allah^{-azwj} Kills off inhabitants of the earth, there would remain like what He^{-azwj} had Created, and like what He^{-azwj} had Killed them, and a multiple of that. Then He^{-azwj} would Kill of the inhabitants of the sky of the world. Then there would remain like what He^{-azwj} had Created the creation, and like what He^{-azwj} had Killed off the people of the earth and sky of the world, and a multiple of that.

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ الثَّانِيَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقُ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ السَّمَاءِ الدُّنْيَا وَ السَّمَاءِ الثَّانِيَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} would Kill off inhabitants of the second sky, then there would remain like what He^{-azwj} had created the creation, and like what He^{-azwj} had Killed off inhabitants of the earth, and sky of the world, and the second sky, and a multiple of that.

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ الثَّالِيَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقُ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ السَّمَاءِ الدُّنْيَا وَ السَّمَاءِ الثَّانِيَةِ وَ السَّمَاءِ الثَّالِيَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} will Kill off inhabitants of the third sky. Then there would remain like what He^{-azwj} had Created the creation, and like what He^{-azwj} had Killed off inhabitants of the earth, and sky of the world, and the second sky, and the third sky, and a multiple of that.

⁹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 88

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ الرَّابِعَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ أَهْلَ السَّمَاءِ الدُّنْيَا وَ السَّمَاءِ الثَّانِيَةِ وَ السَّمَاءِ الثَّلَاثَةِ وَ السَّمَاءِ الرَّابِعَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} will Kill off inhabitants of the fourth sky. Then there would remain like what He^{-azwj} had Created the creation, and like what He^{-azwj} had Killed off inhabitants of the earth, and inhabitants of sky of the world, and the second sky, and the third sky, and the fourth sky, and a multiple of that.

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ الْخَامِسَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْأَرْضَ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ أَهْلَ السَّمَاءِ الدُّنْيَا وَ الثَّانِيَةِ وَ الثَّلَاثَةِ وَ الرَّابِعَةِ وَ الْخَامِسَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} will kill off inhabitants of the fifth sky. Then there would remain like what He^{-azwj} had Created the creation, and like what He^{-azwj} had Killed off inhabitants of the earth, and inhabitants of sky of the world, and the second, and the third, and the fourth, and the fifth, and a multiple of that.

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ السَّادِسَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ أَهْلَ السَّمَاءِ الدُّنْيَا وَ الثَّانِيَةِ وَ الثَّلَاثَةِ وَ الرَّابِعَةِ وَ الْخَامِسَةِ وَ السَّادِسَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} will Kill off inhabitants of the sixth sky. Then there would remain like that He^{-azwj} had Created the creation, and like what He^{-azwj} had Killed off inhabitants of the earth, and inhabitants of sky of the world, and the second, and the third, and the fourth, and the fifth, and the sixth, and a multiple of that.

ثُمَّ أَمَاتَ أَهْلَ السَّمَاءِ السَّابِعَةِ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ مَا أَمَاتَ أَهْلَ الْأَرْضِ وَ أَهْلَ السَّمَاوَاتِ إِلَى السَّمَاءِ السَّابِعَةِ وَ أَضْعَافَ ذَلِكَ

Then He^{-azwj} would Kill off inhabitants of the seventh sky. Then there would remain like what He^{-azwj} had Created the creatin, and like what He^{-azwj} had Killed off inhabitants of the earth, and inhabitants of the skies up to the seventh, and a multiple of that.

ثُمَّ أَمَاتَ مِيكَائِيلَ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ ذَلِكَ كُلِّهِ وَ أَضْعَافَ ذَلِكَ كُلِّهِ

Then He^{-azwj} Kill off Mikaeel^{-as}. Then there would remain like what He^{-azwj} had Created the creation, and like that all of it, and a multiple of all of that.

ثُمَّ أَمَاتَ جِبْرِئِيلَ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ ذَلِكَ كُلِّهِ وَ أَضْعَافَ ذَلِكَ كُلِّهِ

Then He^{-azwj} will kill off Jibraeel^{-as}. Then there would remain like what He^{-azwj} had Created the creation, and like that all of it, and a multiple of that all of it.

ثُمَّ أَمَاتَ إِسْرَافِيلَ ثُمَّ لَبِثَ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ ذَلِكَ كُلِّهِ وَ أَضْعَافَ ذَلِكَ كُلِّهِ

Then He^{-azwj} will Kill off Israfeel^{-as}. Then there would remain like what He^{-azwj} had Created the creation, and like that all of it, and a multiple of that all of it.

ثُمَّ أَمَاتَ مَلَكُ الْمَوْتِ

Then He^{-azwj} will Kill off the Angel of death’.

قَالَ ثُمَّ يَقُولُ تَبَارَكَ وَ تَعَالَى لِمَنِ الْمُلْكُ الْيَوْمَ فَيَرُدُّ عَلَى نَفْسِهِ لِلَّهِ الْوَاحِدِ الْقَهَّارِ أَيْنَ الْجَبَّارُونَ أَيْنَ الَّذِينَ ادَّعَوْا مَعِيَ إِلَهًا أَيْنَ الْمُشْكِرُونَ وَ نَحْنُ هَذَا

He^{-asws} said: ‘Then the Blessed and Exalted would Say: **“For whom is the Kingdom today?” [40:16].** He^{-azwj} would Respond to Himself^{-azwj}: **“For Allah, the One, the Subduer! [40:16].** Where are the tyrants? Where are the one who claimed to be gods with Me^{-azwj}? Where are the arrogant ones?’ And approximate to this.

ثُمَّ يَلْبَسُ مِثْلَ مَا خَلَقَ الْخَلْقَ وَ مِثْلَ ذَلِكَ كَلْبِهِ وَ أضعافَ ذَلِكَ ثُمَّ يَبْعَثُ الْخَلْقَ أَوْ يَنْفُخُ فِي الصُّورِ

Then there would remain similar to what He^{-azwj} Created the creation, and like that all of it, and a multiple of that. Then He^{-azwj} Resurrect the creation and Blow into the Trumpet’.

قَالَ عُبَيْدُ بْنُ زُرَّارَةَ فَقُلْتُ إِنَّ هَذَا الْأَمْرَ كَائِنْ طَوَّلْتَ ذَلِكَ

Ubeyd Bin Zurara said, ‘I said, ‘This matter of bring into being, would that be longer?’

فَقَالَ أَرَأَيْتَ مَا كَانَ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ أَطْوَلَ أَوْ دَا قَالَ قُلْتُ دَا قَالَ فَهَلْ عَلِمْتَ بِهِ قَالَ قُلْتُ لَا قَالَ فَكَذَلِكَ هَذَا.

He^{-asws} said: ‘What is your view of what had existed before He^{-azwj} Created the creation, was it longer or that?’ He^{-asws} said: ‘Did you (even) know of it?’ I said ‘No’. He^{-asws} said: ‘So that would be like this’.⁹⁵

90- النهج، نهج البلاغة رَوَى مَسْعُودَةُ بْنُ صَدَقَةَ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ ع بِهَذِهِ الْخُطْبَةِ عَلَى مِنْبَرِ الْكُوفَةِ وَ ذَلِكَ أَنَّ رَجُلًا أَتَاهُ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ صِفْ لَنَا رَبَّنَا لِنَزِدَّادَ لَهُ حُبًّا وَ بِهِ مَعْرِفَةٌ

(The book) ‘Nahj Al Balagah’ – It is reported by Mas’ada Bin Sadaqa,

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Amir Al-Momineen Ali^{-asws} addressed with this sermon upon the pulpit of Al-Kufa, and that is because a man had come to him^{-asws} and said, ‘O Amir Al-Momineen^{-asws}! Describe our Lord^{-azwj} to us to we can increase for Him^{-azwj} love and recognition’.

فَقَضَبَ ع وَ نَادَى الصَّلَاةَ جَامِعَةً فَاجْتَمَعَ النَّاسُ عَلَيْهِ حَتَّى غَصَّ الْمَسْجِدُ بِأَهْلِهِ فَصَعِدَ الْمِنْبَرَ وَ هُوَ مُغَضَّبٌ مُتَغَيِّرُ اللَّوْنِ فَحَمِدَ اللَّهَ سُبْحَانَهُ وَ صَلَّى عَلَى النَّبِيِّ ص

He^{-asws} was angered and called for the congregational Salat. The people gathered to him^{-asws} to the extent that the Masjid was filled with its people. He^{-asws} ascended the pulpit and he^{-asws} was angry, changed of colour. He^{-asws} praised Allah^{-azwj} the Glorious and Send Salawaat upon the Prophet^{-saww}.

⁹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 89

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَفْرُغُ الْمَنْعُ وَلَا يُكْذِبُهُ الْإِعْطَاءُ وَالْجُودُ إِذْ كُلُّ مُعْطٍ مُنْتَقِصٌ سِوَاهُ وَكُلُّ مَانِعٍ مَذْمُومٌ مَا خَلَاهُ وَهُوَ الْمَنَّانُ بِفَوَائِدِ النِّعَمِ وَغَوَائِدِ الْمَزِيدِ وَالْقَسَمِ

Then he^{asws} said: 'The Praise is for Allah^{azwj} Who the prevention does not enrich Him^{azwj} nor is He^{azwj} impoverished by the giving and the generosity when all besides Him^{azwj} who give are reduced, and every preventer is condemned apart from Him^{azwj}, and He^{azwj} is the Benefactor with the beneficial bounties and increasing awards and the distributions.

عِبَالُهُ الْخَلَائِقُ ضَمِنَ أَرْزَاقَهُمْ وَ قَدَّرَ أَقْوَامَهُمْ وَ تَحَجَّ سَبِيلَ الرَّاغِبِينَ إِلَيْهِ وَ الطَّالِبِينَ مَا لَدَيْهِ وَ لَيْسَ بِمَا سُئِلَ بِأَجُودَ مِنْهُ بِمَا لَمْ يُسْأَلْ

His^{azwj} creatures are His^{azwj} dependants. He^{azwj} Guarantees their sustenance and Determines their subsistence. He^{azwj} has Prepared the way of the ones desiring to Him^{azwj} and the seekers of what is with Him^{azwj}. And He^{azwj} isn't any more generous with what He^{azwj} has been asked for than He^{azwj} is with what He^{azwj} has not been asked for.

الْأَوَّلُ الَّذِي لَمْ يَكُنْ لَهُ قَبْلُ فَيَكُونُ شَيْءٌ قَبْلَهُ وَ الْآخِرُ الَّذِي لَيْسَ لَهُ بَعْدُ فَيَكُونُ شَيْءٌ بَعْدَهُ وَ الرَّادِعُ أَنَايَ الْأَبْصَارِ عَنْ أَنْ تَنَالَهُ أَوْ تُدْرِكَهُ مَا اخْتَلَفَ عَلَيْهِ ذَهْرٌ فَتَحْتَلِفَ مِنْهُ الْحَالُ وَ لَا كَانَ فِي مَكَانٍ فَيَجُوزَ عَلَيْهِ الْإِنْتِقَالُ

The First Who, there did not happen to be any 'before', so there would be something before Him^{azwj}, and the Last Who, there isn't any 'after' for Him^{azwj} so there would be something after Him^{azwj}. The Repeller of the sights of the people from perceiving Him^{azwj} or realising Him^{azwj}. The time does not change upon Him^{azwj} so He^{azwj} would be of a different state from it, nor does He^{azwj} exist in a place so the transfer would be allowed upon Him^{azwj}.

وَ لَوْ وَهَبَ مَا تَنَفَّسَتْ عَنْهُ مَعَادِنُ الْجِبَالِ وَ صَحَكَتْ عَنْهُ أَصْدَافُ الْبَحَارِ مِنْ فِلَازِ اللَّحْزَيْنِ وَ الْعُقْبَانِ وَ نُفَارَةِ الدَّرِّ وَ حَصِيدِ الْمَرْجَانِ مَا أَثَّرَ ذَلِكَ فِي جُودِهِ وَ لَا أَتَفَدَّ سَعَةً مَا عِنْدَهُ

And if He^{azwj} were to Gift whatever the mines of the mountains exhale on His^{azwj} behalf, and the pearls of the oceans were to rise on His^{azwj} behalf, metal ores, and the pure gold, and the scattering of the jewels, and cuttings of the corals, that would have not impact in His^{azwj} Generosity, nor would it deplete the vastness of what is with Him^{azwj}.

وَ لَكَانَ عِنْدَهُ مِنْ دَخَائِرِ الْإِنْعَامِ مَا لَا تُنْفِدُهُ مَطَالِبُ الْأَنَامِ لِأَنَّهُ الْجَوَادُ الَّذِي لَا يَغِيضُهُ سَوَالُ السَّائِلِينَ وَ لَا يُبْخِلُهُ إِحْتَاحُ الْمُلْتَاحِينَ

But with Him^{azwj} are treasures of bounties what the demands of the people cannot deplete because He^{azwj} is the Generous One Whom the begging of the beggars does not blink Him^{azwj} nor does the insistence of the insisting ones Make Him^{azwj} stingy.

فَانْظُرْ أَيُّهَا السَّائِلُ فَمَا ذَلِكَ الْفُرْآنُ عَلَيْهِ مِنْ صِفَتِهِ فَأَتَمَّ بِهِ وَ اسْتَصْصَى بِنُورِ هِدَايَتِهِ وَ مَا كَلَّفَكَ الشَّيْطَانُ عِلْمَهُ بِمَا لَيْسَ فِي الْكِتَابِ عَلَيْكَ فَرَضُهُ وَ لَا فِي سُنَّةِ النَّبِيِّ وَ أَيْمَةِ الْهُدَى أَتَرَهُ فَكَيْلَ عِلْمِهِ إِلَى اللَّهِ سُبْحَانَهُ فَإِنَّ ذَلِكَ مُنْتَهَى حَقِّ اللَّهِ عَلَيْكَ

So look, O you questioner! Whatever the Quran of His^{azwj} attributes the Quran points upon, suffice with it and be enlightened by the light of its guidance. Whatever the Satan^{-la} encumber you of its knowledge, from what is neither in the Book is it's obligation upon you, nor is there

any trace of it in the Sunnah of the Prophet^{-saww} and the Imams^{-asws} of guidance, so leave its knowledge to Allah^{-azwj} the Glorious, for that desisting is a Right of Allah^{-azwj} upon you.

وَاعْلَمُ أَنَّ الرَّاسِخِينَ فِي الْعِلْمِ هُمُ الَّذِينَ أَغْنَاهُمْ عَنِ افْتِحَاكِ السُّدَدِ الْمَضْرُوبَةِ دُونَ الْغُيُوبِ الْإِفْرَارُ بِجُمْلَةٍ مَا جَهِلُوا تَفْسِيرَهُ مِنَ الْغَيْبِ الْمَخْجُوبِ فَمَدَحَ اللَّهُ تَعَالَى اعْتِرَافَهُمْ بِالْعَجْزِ عَنْ تَنَاوُلِ مَا لَمْ يُحِيطُوا بِهِ عِلْماً وَ سَمَّى تَرْكَهُمُ التَّعَمُّقَ فِيمَا لَمْ يُكَلِّفُهُمُ الْبَحْثَ عَنْ كُنْهِهِ رُسُوحاً

And know that the ones immersed in the knowledge, those who are needless from storming the barriers struck beside the unseen matters, do acknowledge with the total of what they are ignorant of its interpretation from the veiled hidden matters. So Allah^{-azwj} the Exalted Praised their acknowledgment with the inability from attaining what they are not encompassing with in knowledge, and He^{-azwj} Named their leaving the probing into what they have not been encumbered of its essence, as being 'Immersed' (in knowledge).

فَأَقْتَصِرَ عَلَى ذَلِكَ فَلَا تُقَدِّرْ عَظَمَةَ اللَّهِ سُبْحَانَهُ عَلَى قَدْرِ عَقْلِكَ فَتَكُونَ مِنَ الْهَالِكِينَ

So stop at that and do not measure the Mightiness of Allah^{-azwj} the Glorious based upon a measurement of your intellect for you will be from the destroyed ones!

هُوَ الْقَادِرُ الَّذِي إِذَا ارْتَمَتْ الْأَوْهَامُ لِثَدْرِكَ مُنْقَطِعَ قُدْرَتِهِ وَ حَاوَلَ الْفِكْرُ الْمُبْرَأُ مِنْ خَطَرِ الْوَسْوَاسِ أَنْ يَقَعَ عَلَيْهِ مِنْ عَمِيقَاتِ غُيُوبِ مَلَكُوتِهِ

He^{-azwj} is the Powerful Who, when the imaginations shoot (their arrows) in order to realise the endpoint of His^{-azwj} Power, and transferring the thought freeing from the dangerous whisperings, for there to occur to him from the depths of the hidden matters, His^{-azwj} Kingdom.

وَ تَوَلَّهَتْ الْقُلُوبُ إِلَيْهِ لِتَجَرِّي فِي كَيْفِيَّةِ صِفَاتِهِ وَ غَمَضَتْ مَدَاحِلَ الْعُقُولِ فِي حَيْثُ لَا تَبْلُغُهُ الصِّفَاتُ لِتَنَالَ عِلْمَ ذَاتِهِ رَدْعَهَا وَ هِيَ تَجُوبُ مَهَاوِي سُدْفِ الْغُيُوبِ مُتَخَلِّصَةً إِلَيْهِ سُبْحَانَهُ وَ تَعَالَى

And the hearts yearn to Him^{-azwj} in order to flow in the qualitative state of His^{-azwj} attributes, and the openings of the intellects close down in where it cannot reach the descriptions in order to attain the knowledge of the Self (of Allah^{-azwj}), having been deterred, and these roam around in the abyss of the darkness of the hidden matters, to end up to Him^{-azwj} the Glorious and Exalted.

فَرَجَعَتْ إِذْ جُهِتْ مُعْرِفَةً بِأَنَّهُ لَا يُنَالُ بِحُجُورِ الْإِعْتِسَافِ كُنْهَ مَعْرِفَتِهِ وَ لَا تَحْطُرُ بِنَالِ أُولَى الرُّبُوبِيَّاتِ خَاطِرَةً مِنْ تَقْدِيرِ جَلَالِ عِزَّتِهِ الَّذِي ابْتَدَعَ الْخَلْقَ عَلَى غَيْرِ مِثَالٍ امْتَثَلَهُ وَ لَا مِقْدَارٍ اخْتَدَى عَلَيْهِ مِنْ خَالِقٍ مَعْبُودٍ كَانَ قَبْلَهُ

So it (intellect) returns when it is defeated, acknowledging that the reality of His^{-azwj} essence cannot be attained to understanding it, nor can the mind comprehend the first of the reports of the minds from determining the Majesty of His^{-azwj} Might by which He^{-azwj} Initiated the creation not based upon an example to replicate it, nor any measurement determined upon from a creator having been worshipped before Him^{-azwj}.

وَ أَرَانَا مِنْ مَلَكُوتِ قُدْرَتِهِ وَ عَجَائِبِ مَا نَطَقَتْ بِهِ آثَارُ حِكْمَتِهِ وَ اعْتِرَافِ الْحَاجَةِ مِنَ الْخَلْقِ إِلَى أَنْ يُقِيمَهَا بِمَسَاكِ قُوَّتِهِ مَا دَلَّنَا بِاضْطِرَارٍ قِيَامِ الْحُجَّةِ عَلَى مَعْرِفَتِهِ

And He^{-azwj} has Showed us from the kingdom of His^{-azwj} Power and wonders what speak with the impacts of His^{-azwj} Wisdom and acknowledgment of the need from the creation to that it stands by the Withholding by His^{-azwj} Power what points us with the desperation of establishing the argument upon recognising Him^{-azwj}.

و ظَهَرَتْ فِي الْبَدَائِعِ الَّتِي أَحَدَتْهَا آثَارُ صَنَعَتِهِ وَ أَغْلَامُ حِكْمَتِهِ فَصَارَ كُلُّ مَا خُلِقَ حُجَّةً لَهُ وَ دَلِيلًا عَلَيْهِ وَ إِنْ كَانَ خُلُقًا صَامِتًا فَحُجَّتُهُ بِالتَّذْيِيرِ نَاطِقَةً وَ دَلَالَتُهُ عَلَى الْمُبْدِعِ قَائِمَةً

And there have appeared impacts during the creation which He^{-azwj} had Originated, and signs of His^{-azwj} Wisdom, so all what He^{-azwj} Created became an argument for Him^{-azwj} and a pointer upon Him^{-azwj}. And even if the creation was silent, so its argument with the arrangement is speaking, and it's evidencing upon the Custodian is clear.

فَأَشْهَدُ أَنَّ مَنْ شَبَّهَكَ بِتَبَائِنِ أَعْضَاءِ خَلْقِكَ وَ تَلَاحُمِ حَقَائِقِ مَفَاصِلِهِمُ الْمُحْتَجِبَةِ لِتَذْيِيرِ حِكْمَتِكَ لَمْ يَغْقِدْ غَيْبَ ضَمِيرِهِ عَلَى مَعْرِفَتِكَ وَ لَمْ يُبَاشِرْ قَلْبُهُ الْبَقِيَّةَ بِأَنَّهُ لَا يَدُ لَكَ وَ كَأَنَّهُ لَمْ يَسْمَعْ نَبْرَؤُ التَّابِعِينَ مِنَ الْمُتَبَوِّعِينَ إِذْ يَقُولُونَ تَاللَّهِ إِنْ كُنَّا لَفِي ضَلَالٍ مُبِينٍ إِذْ تُسَوِّدُكُمْ بِرَبِّ الْعَالَمِينَ

I^{-asws} testify that the one who resembles You^{-azwj} with the separateness of the limbs of Your^{-azwj} body and fuse the realities of their joints are veiled from the arrangement of Your^{-azwj} Wisdom. He has not believed in the hidden of his consciousness upon Your^{-azwj} recognition, and his heart has not hugged the certainty that there is no rival to You^{-azwj}, and it is as if he has not heard the disavowing by the followers from the ones being followed, when they would be saying: ***'By Allah! We were in clear error, [26:97] When we equated you all with Lord of the Worlds [26:98].***

كَذَّبَ الْعَادِلُونَ بِكَ إِذْ شَبَّهُوكَ بِأَصْنَامِهِمْ وَ خَلَوْكَ جَلِيَّةَ الْمَخْلُوقِينَ بِأَوْهَامِهِمْ وَ خَرَّوْكَ بَحْرَةَ الْمَجَسَّمَاتِ بِخَوَاطِرِهِمْ وَ قَدَّرُوكَ عَلَى الْخِلْفَةِ الْمُخْتَلِفَةِ الْقَوَى بِفَرَائِحِ عُفُولِهِمْ

They are lying, the ones equating You^{-azwj} when they are resembling You^{-azwj} with their idols and are dressing You^{-azwj} with the apparel of the created beings with their own imaginations and are segmenting You^{-azwj} with the physical parts by their own thinking, and they are comparing You^{-azwj} to the different strong physiques with the workings of their own intellects.

فَأَشْهَدُ أَنَّ مَنْ سَاوَاكَ بِشَيْءٍ مِنْ خَلْقِكَ فَقَدْ عَدَلَ بِكَ وَ الْعَادِلُ بِكَ كَافِرٌ بِمَا تَنَزَّلَتْ بِهِ مُحْكَمَاتُ آيَاتِكَ وَ نَطَقَتْ بِهِ عَنْهُ شَوَاهِدُ حُجَجِ بَيِّنَاتِكَ وَ أَنَّكَ أَنْتَ اللَّهُ الَّذِي لَمْ يَتَنَاهَ فِي الْعُقُولِ فَيَكُونِ فِي مَهَبٍ فَكَّرَهَا مُكَيِّفًا وَ لَا فِي رَوَايَاتِ خَوَاطِرِهَا مُخَدُّودًا مُصَرِّفًا-

I^{-asws} testify that the one who equates You^{-azwj} with anything from Your^{-azwj} creation, so he has equated with You^{-azwj}, and the one equating with you^{-azwj} is a disbeliever in what You^{-azwj} have Revealed with in the Decisive of Your^{-azwj} Verses, and the testimonies of the arguments of Your^{-azwj} proofs are speaking with about it, and You^{-azwj}, You^{-azwj} are Allah^{-azwj} Who cannot be confined in the intellects so it would be in the prison of its thinking, shackled, nor limited in the flowing of its minds, altering.

وَمِنْهَا قَدَّرَ مَا خَلَقَ فَأَحْكَمَ تَقْدِيرَهُ وَ دَبَّرَهُ فَأَلْطَفَ تَدْبِيرَهُ وَ وَجَّهَهُ لِرُوحِهِ فَلَمْ يَتَعَدَّ حُدُودَ مَنْزِلَتِهِ فَلَمْ يَقْصُرْ دُونَ الْإِنْتِهَاءِ إِلَى غَايَتِهِ وَ لَمْ يَسْتَصْعِبْ إِذْ أَمَرَ بِالْمُضَيِّ عَلَى إِرَادَتِهِ وَ كَيْفَ وَ إِنَّمَا صَدَرَتْ الْأُمُورُ عَنْ مَشِيئَتِهِ

And from it – He^{-azwj} Determined what He^{-azwj} Created, so Wise was His^{-azwj} Determination, and He^{-azwj} Managed it, so subtle was His^{-azwj} management, and He^{-azwj} Directed it to its aspect. So, it did not except the limits of its status. It was not deficient besides ending to its peak and did not disobey when Command to go upon His^{-azwj} Will. And how could it, and rather the affairs are implemented from His^{-azwj} Desire.

الْمُنْشِئُ أَصْنَافَ الْأَشْيَاءِ بِلَا رُيُوءٍ فِكْرٍ آلَ إِلَهِهَا وَ لَا فَرِيحَةٍ غَرِيَّةٍ أَضْمَرَ عَلَيْهَا وَ لَا تَجَرِبَةٍ أَفَادَهَا مِنْ حَوَادِثِ الدُّهُورِ وَ لَا شَرِيكَ أَعَانَهُ عَلَى ابْتِدَاعِ عَجَائِبِ الْأُمُورِ

The Originator of types of things without referring to thinking to lean to, nor any instinct urging upon it, nor any experience from the occurrences of the time benefiting it, nor any associate to assist Him^{-azwj} upon Initiating the wonders of affairs.

فَتَمَّ خَلْقُهُ وَ أَدْعَى لِبَطَاعَتِهِ وَ أَحْبَبَ إِلَى دَعْوَتِهِ وَ لَمْ يَغْتَرِضْ دُونَهُ رَيْثُ الْمُبْطِطِ وَ لَا أَنَاةُ الْمُتَلَكِّي فَأَقَامَ مِنَ الْأَشْيَاءِ أَوْدَهَا وَ هَجَّ حُدُودَهَا وَ لَأَمَّ بِقُدْرَتِهِ بَيْنَ مُتَضَادِّهَا وَ وَصَلَ أَسْبَابَ قَرَائِنِهَا وَ فَرَّقَهَا أَجْنَاسًا مُخْتَلِفَاتٍ فِي الْحُدُودِ وَ الْأَقْدَارِ وَ الْعَرَائِزِ وَ الْهَيْئَاتِ بَدَايَا خَلَائِقٍ أَحْكَمَ صُنْعَهَا وَ فَطَرَهَا عَلَى مَا أَرَادَ وَ ابْتَدَعَهَا-

His^{-azwj} Creation was completed, and it stooped to His^{-azwj} obedience and answered to His^{-azwj} Call and did not object besides Him^{-azwj} neither by the slowness of inheritance nor the patience of retiring. He^{-azwj} Straightened the things of their curves and Fixed their limits, and Caused coherence between the contradictory forces by His^{-azwj} Power, and Connected the means of their pairings, and Separated the species difference in the limits, and the measurements, and the properties, and the appearances. He^{-azwj} Began the creation and wise was its Making, and He^{-azwj} Originated it based upon whatever He^{-azwj} Wanted and Initiated these’.

مِنْهَا فِي صِفَةِ السَّمَاءِ وَ نَظَمَ بِلَا تَغْلِيْقٍ رَهَوَاتِ فُرْجِهَا وَ لَاحَمَ صُدُوعَ انْفِرَاجِهَا وَ شَجَّ بَيْتَهَا وَ بَيَّنَّ أَرْوَاجَهَا وَ دَلَّلَ لِلْمُهَاجِرِينَ بِأَمْرِهِ وَ الصَّاعِدِينَ بِأَعْمَالِ خَلْقِهِ حُرُوءَةً مِعْرَاجَهَا

From it in description of the sky – ‘And He^{-azwj} Systemised the elevations of its openings without suspensions and Closed up the cracks of its breaches, and Joined between it and between its pairs, and Humbled it for the ones (Angels) coming down by His^{-azwj} Command, and the ones ascending with the deeds of His^{-azwj} creatures through the ways of its ascents.

وَ نَادَاهَا بَعْدَ إِذْ هِيَ دُخَانٌ فَالْتَحَمَتْ غُرَى أَشْرَاجِهَا وَ فَتَقَّ بَعْدَ الْإِرْتِنَاقِ صَوَامِتُ أَبْوَابِهَا وَ أَقَامَ رَصْدًا مِنَ الشُّهُبِ التَّوَاقِبِ عَلَى نِقَائِهَا وَ أَمْسَكَهَا مِنْ أَنْ تَمُورَ فِي خَرَقِ الْهَوَاءِ بَائِدَةً [رَائِدَةً]

And He^{-azwj} Called out at it when it was smoke (vapour). It fused up its exposed links and Split it after the uplifting of its closed doors, and He^{-azwj} Established the piercing meteors upon its holes, and Withheld these from passing into the perforations of the air, pioneering.

وَ أَمَرَهَا أَنْ تَقِفَ مُسْتَسْلِمَةً لِأَمْرِهِ وَ جَعَلَ مُمْسِكَهَا أَيْةً مُبْصِرَةً لِنَهَارِهَا وَ قَمَرَهَا أَيْةً مُمَحُّوَّةً مِنْ لَيْلِهَا وَ أَجْرَاهُمَا فِي مَنَاقِلِ مُجْرَاهُمَا وَ قَدَّرَ مَسِيرَهُمَا فِي مَدَارِجِ دَرَجَتِهِمَا لِيُمَيِّزَ بَيْنَ اللَّيْلِ وَ النَّهَارِ بَيْنَهُمَا وَ لِيُعْلَمَ عَدَدُ السَّنِينَ وَ الْحِسَابُ بِمَقَادِيرِهَا

And He^{-azwj} Commanded it to pause stationary to His^{-azwj} Commands and Made it's sun as a sign to brighten it's day, and it's moon as a sign to obscure from its night, and He^{-azwj} Made them both to flow in orbits of their flows and Determined their travelling in stages of their stages in order the night and the day to be distinguished by them, and for the number of the years to be known, and the calculation of their measurements.

ثُمَّ عَلَّقَ فِي جَوْهَا فَلَكَّهَا وَ نَاطَ بِمَا زِينَتَهَا مِنْ خَفِيَّاتِ دَرَارِيهَا وَ مَصَابِيحِ كَوَاكِبِهَا وَ رَمَى مُسْتَرْقِي السَّمْعِ بِتَوَاقِبِ شُهُبِهَا وَ أَجْرَاهَا عَلَى إِذْلالِ تَسْخِيرِهَا مِنْ ثَبَاتِ ثَابِتِهَا وَ مَسِيرِ سَائِرِهَا وَ هُبُوطِهَا وَ صُعُودِهَا وَ نُحُوسِهَا وَ سُعُودِهَا-

Then He^{-azwj} Suspended their orbits in its atmosphere, and it's adornments to be dormant with it, from the invisibility of their rotations and the lanterns of its stars, and He^{-azwj} Shot at the ones stealing the hearing, with its meteors, and Flowed these upon the humbleness of its reins, from the affirmation of their fixed ones, and the travelling of their travelling ones, and their descending ones, and their ascending ones, and their inauspicious and its fortunate ones.

مِنْهَا فِي صِفَةِ الْمَلَائِكَةِ ع- ثُمَّ خَلَقَ سُبْحَانَهُ لِإِسْكَانِ سَمَآوَاتِهِ وَ عِمَارَةِ الصَّفِيحِ الْأَعْلَى مِنْ مَلَكُوتِهِ خَلْقاً بَدِيعاً مِنْ مَلَائِكَتِهِ مَلَأَ بِهِمْ فُرُوجَ فِجَاجِهَا وَ حَشَا بِهِمْ فُتُوقَ أَجْوَائِهَا وَ بَيْنَ فَجَوَاتِ تِلْكَ الْفُرُوجِ رِجْلَ الْمُسَبِّحِينَ مِنْهُمْ فِي حَطَائِرِ الْقُدُسِ وَ سُتُورَاتِ الْحُجُبِ وَ سُرَادِقَاتِ الْمَجْدِ

From it, in the description of the Angels – Then He^{-azwj}, the Glorious, Created to settle in His^{-azwj} skies, and the buildings of the lofty platforms of His^{-azwj} kingdoms, creatures from His^{-azwj} Angels filling upon with them the cavities of its ranges, and Crammed with them the splits of their atmospheres, and in between the openings of those crevices is the resonance of the ones from them who are glorifying in the enclosures of the Holiness, and the concealment of the veils, and the pavilions of Glory.

وَ وَرَاءَ ذَلِكَ الرَّجِيحِ الَّذِي تَسْتَكُ مِنْهُ الْأَسْمَاعُ سُبُحَاتِ نُورٍ تَرْدَعُ الْأَبْصَارَ عَنْ بُلُوغِهَا فَتَقِفُ خَاسِئَةً عَلَى حُدُودِهَا أَنْشَأَهُمْ عَلَى صُورٍ مُخْتَلِفَاتٍ وَ أَقْدَارٍ مُتَفَاوِتَاتٍ أُولَى أَجْنِحَةٍ تُسَبِّحُ جَلَالَ عِزَّتِهِ لَا يَنْتَحِلُونَ مَا ظَهَرَ فِي الْخَلْقِ مِنْ صُنْعِهِ وَ لَا يَدْعُونَ أَنَّهُمْ يَخْلُقُونَ شَيْئاً مَعَهُ بِمَا انْفَرَدَ بِهِ بَلْ عِبَادٌ مُكْرَمُونَ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ

And behind that resonance which the hearings are deafened from, there is an effulgence of light which repels the sights from reaching it, so it pauses disappointed upon its limits. He^{-azwj} Fashioned them upon different images and diverse measurements, with wings who are glorifying the Majesty of His^{-azwj} Mighty, nor are they imitating what is apparent in the creation of His^{-azwj} Making, nor are they claiming that they are creating anything with Him^{-azwj}, from what He^{-azwj} is Individual with it. **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].**

جَعَلَهُمْ فِيمَا هُنَالِكَ أَهْلَ الْأَمَانَةِ عَلَى وَحْيِهِ وَ حَمَلَهُمْ إِلَى الْمُرْسَلِينَ وَ ذَائِعَ أَمْرِهِ وَ تَهْيِهِ وَ عَصَمَهُمْ مِنْ رَبِّ السُّبُهَاتِ فَمَا مِنْهُمْ رَائِعٌ عَنْ سَبِيلِ مَرْضَاتِهِ

Over there, He^{-azwj} Made them as people entrusted upon His^{-azwj} Revelation, and He^{-azwj} and Carried them to the Messengers^{-as} as depositories of His^{-azwj} Commands and His^{-azwj} Prohibitions, and Fortified them from doubts of the suspicious. Thus, there is none from them who deviates from the way of His^{-azwj} Pleasures.

وَ أَمَدَّهُمْ بِفَوَائِدِ الْمُعُونَةِ وَ أَشْعَرَ قُلُوبَهُمْ تَوَاضُعِ إِحْبَاتِ السَّكِينَةِ وَ فَتَحَ لَهُمْ أَبْوَاباً دُلَّالاً إِلَى تَمَاجِيدِهِ وَ نَصَبَ لَهُمْ مَنَاراً وَاضِحَةً عَلَى أَغْلَامِ تَوْحِيدِهِ

And He^{-azwj} Helped them with the benefits of the assistance and Made their hearts aware with the humbleness to the sublimity of the tranquillity, and He^{-azwj} Opened for them the gates of humbleness to His^{-azwj} Glories, and Installed for them clear minarets upon the flags of His^{-azwj} Oneness.

لَمْ تُثْقِلْهُمْ مَوْصِرَاتُ الْأَنَامِ وَ لَمْ تَزَلْهُمْ عُقْبُ اللَّيَالِي وَ الْأَيَّامِ وَ لَمْ تَزِمِ الشُّكُوكُ بِنَوَازِعِهَا عَزِيمَةَ إِيْمَانِهِمْ وَ لَمْ تَعْتَرِكِ الطُّنُونُ عَلَى مَعَاقِدِ يَقِينِهِمْ وَ لَا قَدَحَتْ قَادِحَةُ الْإِخْنِ فِيمَا بَيْنَهُمْ وَ لَا سَلَبَتْهُمْ الْحَيَّةُ مَا لَاقَ مِنْ مَعْرِفَتِهِ بِضَمَائِرِهِمْ وَ سَكَنَ بِعَظَمَتِهِ وَ هَيْبَةِ جَلَالِهِ فِي أَثْنَاءِ صُدُورِهِمْ وَ لَمْ تَطْمَعْ فِيهِمُ الْوَسَاوِسُ فَتَفْتَرِعَ بِرَيْبِهَا عَلَى فِكْرِهِمْ

The weight of the burdens of sins do not weight them down, and the rotations of the nights and the days do not depart them, and the doubts do not shoot at the determinations of their Eman, and the conjectures do not assault upon the basis of their convictions, nor can a malicious one ignite a flame of malice in what is between them, nor does the confusion strip them of what they possess of His^{-azwj} recognition with their consciousness, or the settlement of His^{-azwj} Magnificence and the awe of His^{-azwj} Majesty in the praise of their chests, and the uncertainties do not covet regarding them so it would rust upon their thinking.

مِنْهُمْ مَنْ هُوَ فِي خَلْقِ الْعَمَامِ الدُّلْحِ وَ فِي عِظَمِ الْجِبَالِ الشُّمُخِ وَ فِي فُتْرَةِ الظَّلَامِ الْأَتَمِّ وَ مِنْهُمْ مَنْ قَدْ خَرَقَتْ أَقْدَامُهُمْ تُحُومَ الْأَرْضِ السُّفْلَى فَهِيَ كَرَاتِبٍ بِيضٍ قَدْ نَقَدَتْ فِي تَحَارِقِ الْهَوَاءِ وَ تَحْتَهَا رِيحٌ هَفَافَةٌ تَحْسِسُهَا عَلَى حَيْثُ انْتَهَتْ مِنَ الْحُدُودِ الْمُتَنَاهِيَةِ

From them are one who are in the form of the water-bearing clouds and in the height of the lofty mountains, and in overwhelming darkest of darkness, and from them are ones who feet have pierced the lowest (strata of) so these are like white flag which are installed in the perforations of the air, and under it is a light wind withholding it upon where it ends from the limitless boundaries.

قَدْ اسْتَفْرَعَتْهُمْ أَشْعَالُ عِبَادَتِهِ وَ وَسَلَتْ حَقَائِقُ الْإِيْمَانِ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَتِهِ وَ قَطَعَهُمُ الْإِيْقَانُ بِهِ إِلَى الْوَلِّهِ إِلَيْهِ وَ لَمْ تَجَاوِزْ رَغْبَاتُهُمْ مَا عِنْدَهُ إِلَى مَا عِنْدَ غَيْرِهِ قَدْ ذَاقُوا خِلَافَةَ مَعْرِفَتِهِ وَ شَرِبُوا مِنْ كَأْسِ الرُّوِيَّةِ مِنْ حُبِّهِ وَ تَمَكَّنَتْ مِنْ سُوَيْدَاءِ قُلُوبِهِمْ وَ شَيْخَةِ حَيْفَتِهِ

Pre-occupation in worshipping Him^{-azwj} has freed them and has connected the realities of the Eman between them and recognising Him^{-azwj}, and the certainty with Him^{-azwj} have made them cut off to the friendship to Him^{-azwj}, and their desires do not exceed what it with Him^{-azwj} to what is with others. They have tasted the sweetness of His^{-azwj} recognition, and they have drunk from the saturating cup of His^{-azwj} Love and have enabled from the darkness of their hearts and its hidden depths.

فَحَنَوْا بِطُولِ الطَّاعَةِ اعْتِدَالَ ظُهُورِهِمْ وَ لَمْ يُنْفِدْ طُولُ الرَّغْبَةِ إِلَيْهِ مَادَّةَ تَضَرُّعِهِمْ وَ لَا أَطْلَقَ عَنْهُمْ عَظِيمُ الرُّفْعَةِ رِيْقَ حُشُوعِهِمْ وَ لَمْ يَتَوَهَّمِ الْإِعْجَابُ فَيَسْتَكْبِرُوا مَا سَلَفَ مِنْهُمْ وَ لَا تَزَكَّتْ لَهُمْ اسْتِكَانَةُ الْإِجْلَالِ نَصِيْبًا فِي تَعْظِيمِ حَسَنَاتِهِمْ

Their straight backs have been bent due to the prolongation of the (acts of) obedience, and the length of the desire to Him^{-azwj} had not depleted the substance of their beseeching, nor has the mighty nearness has disconnected from them the graciousness of their reverence, and the self-conceitedness does not govern them so they would consider whatever has been done from them as being a lot, nor does the complacency leave them to revere the majesty of their shares of their good deeds.

وَلَمْ يَجْرِ الْفَرَثَاتُ فِيهِمْ عَلَى طُولِ دُعْوِهِمْ وَلَمْ تَعْضُ رَعْبَاتُهُمْ فَيُخَالِفُوا عَنْ رَجَاءِ رَبِّهِمْ وَلَمْ يَجِفَّ لِطُولِ الْمُنَاجَاةِ أَسْلَاطُ أَلْسِنَتِهِمْ وَلَا مَلَكَتُهُمُ الْأَشْعَالُ فَتَنْقَطِعَ بِهَمْسِ الْخَبَرِ إِلَيْهِ أَصْوَاتُهُمْ

And the sluggishness did not flow in them upon the length of their perseverance, and their desires did not lessen so they would oppose from the hoping in their Lord^{-azwj}, and the tips of their tongues did not dry up due to the prolonged whisperings (to their Lord^{-azwj}), nor did the pre-occupations control them so they would cut off the goodness of their voices to Him^{-azwj}.

وَلَمْ تَخْتَلِفْ فِي مَقَاوِمِ الطَّاعَةِ مَنَاقِبُهُمْ وَلَمْ يَتَّقُوا إِلَى رَاحَةِ التَّقْصِيرِ فِي أَمْرِهِ رِقَابَهُمْ وَلَا تَعْدُوا عَلَى غَرَمَةِ جِدِّهِمْ بِلَادَةُ الْعَقْلَانِ وَلَا تَنْتَضِلْ فِي هِمَمِهِمْ خَدَائِعُ الشَّهَوَاتِ

And their shoulders do not differ in the postures of the (acts of) obedience, and they do not incline their necks to rest in being deficient regarding His^{-azwj} Command, nor does their determination exceed to the dullness of negligence, nor do the deceptions of desires overcome their courage.

قَدْ اخْتَدُوا ذَا الْعَرْشِ دَخِيرَةً لِيَوْمِ فَاقَتِهِمْ وَبِمَمْنُوهُ عِنْدَ انْقِطَاعِ الْخَلْقِ إِلَى الْمُخْلُوقِينَ بَرَعَتِهِمْ لَا يَقْطَعُونَ أَمَدَ غَايَةِ عِبَادَتِهِ وَلَا يَرْجِعُ بِهِمُ الْاِسْتِهْتَارُ بِلُزُومِ طَاعَتِهِ إِلَّا إِلَى مَوَادِّ مِنْ قُلُوبِهِمْ غَيْرِ مُنْقَطِعَةٍ مِنْ رَجَائِهِ وَخَافَتِهِ

They are taking with the One with the Throne (Allah^{-azwj}) a treasure hoard for the day of their destitution, and they head to Him^{-azwj} during the people cutting off (from Him^{-azwj}) to the created beings by desiring them. They are not cutting off the extent of the peak of worshipping Him^{-azwj}, nor does the fondness of obeying Him^{-azwj} return with them except to a cordiality from their hearts, not termination from His^{-azwj} hope and His^{-azwj} fear.

لَمْ تَنْقَطِعْ أَسْبَابُ الشَّقَقَةِ مِنْهُمْ قِيَّتُوا فِي جِدِّهِمْ وَلَمْ تَأْسِرْهُمْ الْأَطْمَاعُ فَيُؤْثِرُوا وَشَيْكَ السَّعْيِ عَلَى اجْتِهَادِهِمْ وَلَمْ يَسْتَغْظَمُوا مَا مَضَى مِنْ أَعْمَالِهِمْ وَلَا اسْتَغْظَمُوا ذَلِكَ لِنَسَخِ الرَّجَاءِ مِنْهُمْ شَقَقَاتِ وَجَلِيلِهِمْ

They are not cutting off the means of the compassion from them so they would slacken in their efforts, and nor have the temptations entrapped them so they would prefer the slight striving over their struggles, and they are not revering what is past from their deeds, and had they revered that, the desired from them would have abrogated the fearfulness of their palpitations (hearts).

وَلَمْ يَخْتَلِفُوا فِي رَجْمِ بِاسْتِخْوَاذِ الشَّيْطَانِ عَلَيْهِمْ وَلَمْ يُفَرِّقْهُمْ سُوءُ التَّقَاطُعِ وَلَا تَوَلَّاهُمْ غُلُّ التَّحَاسُدِ وَلَا شَعَبَتْهُمْ مَصَارِفُ الرِّيبِ وَلَا اقْتَسَمَتْهُمْ أَخْيَافُ الْهَمَمِ

And they are not differing regarding their Lord^{-azwj} with the control of the Satan^{-la} upon them, and the evilness of the separation (from each other) does not disperse them. The malice of the envies does not overpower them, nor do the ways of wavering divide them, nor do the differences of their thinking render them into divisions.

فَهُمْ أُسْرَاءُ إِيْمَانٍ لَمْ يُفَكِّهُمْ مِنْ رِقَبَتِهِ زَيْعٌ وَلَا عُذُولٌ وَلَا وَئِيٌّ وَلَا فُتُورٌ وَلَا لَيْسَ فِي أَطْبَاقِ السَّمَاوَاتِ مَوْضِعٌ إِهَابٍ إِلَّا وَ عَلَيْهِ مَلَكٌ سَاجِدٌ أَوْ سَاحٍ حَافِظٌ يَزِدُّهُمْ عَلَى طُولِ الطَّاعَةِ بِرَبِّهِمْ عِلْمًا وَ تَزِدُّهُمْ عِزَّهُ رَجْمًا فِي قُلُوبِهِمْ عِظَمًا

So they are captives of Eman. Neither does deviation liberate them from its neck, nor wrongdoing, nor loneliness, nor lethargy, and there isn't any place in the layers of the skies except and upon it there is an Angel performing Sajdah, or a striving servant, increasing upon the length of the obedience with their Lord^{-azwj} in knowledge, and the honour of their Lord^{-azwj} increases in their hearts the reverence'.

وَمِنْهَا فِي صِفَةِ الْأَرْضِ وَ دَحْوِهَا عَلَى الْمَاءِ كَبَسَ الْأَرْضَ عَلَى مَوْرِ أَمْوَاجٍ مُسْتَفْجِلَةٍ وَ لُجَجٍ بِحَارٍ زَاخِرَةٍ تَلْتَطِمُ أَوَادِي أَمْوَاجِهَا وَ تَصْطَفِقُ مُتَقَادِفَاتٍ أَنْبَاجِهَا وَ تَرْغُو زَيْدًا كَالْفُحُولِ عِنْدَ هَيْبِهَا

And from it regarding the description of the earth and its spread upon the water – 'He^{-azwj} Compressed the earth upon stormy rough waves and the depths of the oceans shaking, it's waves clashing with earth other, and high surges leaping upon one another, and emitting foam like the he-camel during its excitement.

فَخَضَعَ جَمَاحَ الْمَاءِ الْمُتَلَاطِمِ لِثِقَلِ حَمْلِهَا وَ سَكَنَ هَيْبُ انْقِمَاطِهِ إِذْ وَطِئَتْهُ بِكُلِّكَلِيلِهَا وَ دَلَّ مُسْتَفْجِلِيهَا إِذْ تَمَعَّكَتْ عَلَيْهِ بِكَوَاهِلِهَا فَأَصْبَحَ بَعْدَ اصْطِخَابِ أَمْوَاجِهِ سَاجِدًا مَقْهُورًا وَ فِي حَكْمَةِ الدَّلِّ مُتَقَادًا أَسِيرًا وَ سَكَنَتِ الْأَرْضُ مَدْحُورَةً فِي لُجَّةِ تَيَّارِهِ وَ رَدَّتْ مِنْ نَحْوَةِ بَأْوِهِ وَ اعْتَلَّاهِ وَ شَمُوخَ أَنْفِهِ وَ سُمُوخَ غُلَوَائِهِ وَ كَعَمَّتُهُ عَلَى كِطَّةٍ جَرَّتِيهِ فَهَمَدَ بَعْدَ نَزَقَاتِهِ وَ لَبَدَ بَعْدَ زَيْفَانٍ وَ ثَبَاتِهِ

The tumult of the water was subdued by the weight of its load, and it's agitation calmed when it was trodden by its chest, and it was humbled when it was grabbed by its shoulders. After its restlessness, it's waves became tame, overpowered, and in the rule of humbleness, shackled, captive, and the earth calmed spreading out in the stormy depths of its water, was returned from the pride of its self-conceit, and its high position, and the highness of its nose (pride), and superiority of the water and the intrepidity of its flow. So, it praised after its penetration and settled after the tumult of its assault.

فَلَمَّا سَكَنَ هَيْبُ الْمَاءِ مِنْ تَحْتِ أَنْقَمَاطِهَا وَ حَمَلَ شَوَاهِقَ الْجِبَالِ اللَّذَخِ عَلَى أَكْثَافِهَا فَجَزَرَ يَنَابِيعَ الْغُيُوبِ مِنْ عَرَائِنِ أَنْوْفِهَا وَ فَرَّقَهَا فِي سُحُوبٍ بِيَدِهَا وَ أَحَادِيدِهَا وَ عَدَّلَ حَرَكَاتِهَا بِالرَّاسِيَّاتِ مِنْ جَلَامِيدِهَا وَ ذَوَاتِ الشَّنَاقِيْبِ الشَّمِّ مِنْ صَيَاحِيدِهَا فَسَكَنَتْ مِنَ الْمَيَدَانِ بِرُسُوبِ الْجِبَالِ فِي قِطْعِ أَدِيمِهَا

When the agitation of the water had calmed from beneath its sides and the load of the high and lofty mountains upon its shoulders, He^{-azwj} Flowed the springs of water from its high tops, and Distributed these in the steppes in its hands, and its depressions, and Moderated its movements with the mountain tops and its fixed rocks, and the ones smelling with the snouts. So it settled from the plains, with penetrations of the mountains in pieces of its surface.

وَ تَعَلَّلُهَا مُتَسَرِّبَةً فِي جُؤَابَتِ حَيَاشِيمِهَا وَ رُكُوبِهَا أَعْنَاقَ سُهُولِ الْأَرْضِينَ وَ جَزَائِمِهَا وَ فَسَحَ بَيْنَ الْجَوِّ وَ بَيْنَهَا وَ أَعَدَّ الْهَوَاءَ مُتَنَسِّمًا لِسَاكِينِهَا وَ أَخْرَجَ إِلَيْهَا أَهْلَهَا عَلَى تَمَامِ مَرَافِقِهَا

And He^{-azwj} Made it (winds) to penetrate into the hollowness of its gills, and it's riding upon the necks of the coasts of the lands and its germs. And He^{-azwj} Cleared between the atmosphere and it and Returned the air as a breeze for its dwellers, and extracted its people upon the completeness of its conveniences.

ثُمَّ لَمْ يَدَعْ جُزْرَ الْأَرْضِ الَّتِي تَقْصُرُ مِيَاهُ الْعُيُونِ عَنْ رَوَائِبِهَا وَلَا يَجِدُ جَدَاوِلَ الْأَنْهَارِ دَرِيْعَةً إِلَى بُلُوغِهَا حَتَّى أَنْشَأَ لَهَا نَاشِئَةً سَحَابٍ نُحْيِي مَوَاتَهَا وَتَسْتَخْرِجُ نَبَاتَهَا أَلْفَ عَمَامَةٍ بَعْدَ افْتِرَاقِ لَمَعِهِ وَتَبَايُنِ قَرَعِهِ حَتَّى إِذَا تَمَحَّضَتْ لِحَّةُ الْمُزْنِ فِيهِ وَالتَّمَعُ بَرَقَهُ فِي كُفِّهِ وَلَمْ يَنْمِ وَمِیْضُهُ فِي كَنْهَوْرِ رَبَائِهِ وَ مَتَرَاكِمِ سَحَابِهِ أَرْسَلَهُ سَحَابًا مُتَدَارِكًا قَدْ أَسْفَ هَيْدَبُهُ تَمَرٌ بِهِ [تَمْرِيهِ] الْجُنُوبُ دَرَرَ أَهَاضِيْبِهِ وَ دَفَعَ شَائِبِيْهِ

Then He^{-azwj} did not Leave the barren tracts of the earth which it's waters were deficient from saturating, nor could it find any means to the way of the rivers to reach it, until He^{-azwj} Grew for it floating clouds to revive it's dead and extract it's vegetation. He^{-azwj} Compiled its clouds after the separation of its small ones, and of varied thickness, until when the water had collected in it, and it's lightning flashed in its palm, and it's flicker did not sleep in the interior of its white clouds and the heavy ones of its clouds, He^{-azwj} Sent heavy rains to it. It's storm was brewing, and the southerly winds passed by it squeezing it and shedding its water like the she-camel's milk flowing for its young ones.

فَلَمَّا أَلْقَتْ السَّحَابُ بَرَكَ بِوَائِنِهَا وَ بَعَاغَ مَا اسْتَفَلَّتْ بِهِ مِنَ الْعَبِ [الْعَبْدِ] الْمَحْمُولِ عَلَيْهَا أَخْرَجَ بِهِ مِنْ هَوَامِلِ [هَوَامِدِ] الْأَرْضِ النَّبَاتَ وَ مِنْ زُعْرِ الْجِبَالِ الْأَعْشَابَ فَهِيَ تَبْهَجُ بِرَبْنَةٍ رَيَاضِهَا وَ تَزْدَهِي بِمَا أَلْبَسَتْهُ مِنْ رِبَطِ [رَبِطِ] أَزَاهِيرِهَا وَ حَلِيَّةٍ مَا تُنْطِطُ بِهِ مِنْ نَاضِرٍ أَنْوَارِهَا

When the clouds had knelt down and thrown off what water it had been laden with, He^{-azwj} Extracted by it the vegetation of the earth, and from the herbage of the mountains. So, it was pleased with the adornment of its gardens and wonders with what it had been clothed with from the dress of its blossoms, and ornaments of what could be smelt with from the beholding of its rays.

وَ جَعَلَ ذَلِكَ بَلَاغًا لِلْأَنْعَامِ وَ رِزْقًا لِلْإِنْعَامِ وَ خَرَقَ الْفَجَاحَ فِي آفَاقِهَا وَ أَقَامَ الْمَنَارَ لِلسَّالِكِينَ عَلَى جَوَادِ طُرُقِهَا

And He^{-azwj} Made that as fodder for the animals and sustenance for the people, and He^{-azwj} Pierced the ways in its expanse and Established the minarets for the dwellers upon the middle of their roads.

فَلَمَّا مَهَّدَ أَرْضَهُ وَ أَنْقَذَ أَمْرَهُ اخْتَارَ آدَمَ عَ خَيْرَةٍ مِنْ خَلْقِهِ وَ جَعَلَهُ أَوَّلَ جِيلِيْهِ وَ أَسْكَنَ جَنَّتَهُ وَ أَرْعَدَ فِيْهَا أَكْلَهُ وَ أَوْعَزَ إِلَيْهِ فِيمَا نَهَا عَنْهُ وَ أَعْلَمَهُ أَنَّ فِي الْإِقْدَامِ عَلَيْهِ التَّعَرُّضَ لِمَعْصِيَّتِهِ وَ الْمُخَاطَرَةَ بِمَنْزِلَتِهِ

When He^{-azwj} had Spread His^{-azwj} earth and His^{-azwj} Commands had been implemented, He^{-azwj} Chose Adam^{-as}, as the best of His^{-azwj} creatures and Made him^{-as} to the first of His^{-azwj} creatures, and Settled him^{-as} in His^{-azwj} Paradise, and Made his^{-as} to be plentiful in it, and Advised to him^{-as} regarding what he^{-as} was Forbidden from and let him^{-as} know that the proceeding to it would be an exposure to His^{-azwj} disobedience and a danger to his^{-saww} status.

فَأَقْدَمَ عَلَى مَا نَهَا عَنْهُ مُوَافَاةً لِسَابِقِ عِلْمِهِ فَأَهْبَطَهُ بَعْدَ التَّوْبَةِ لِيَعْمُرَ أَرْضَهُ بِنَسْلِهِ وَ لِيُقِيمَ الْحُجَّةَ بِهِ عَلَى عِبَادِهِ

But he^{-as} proceeded to what he^{-as} had been forbidden from, in accordance with the precedence in His^{-azwj} Knowledge. So He^{-azwj} Sent him^{-as} down after the repentance, in order to build His^{-azwj} earth by his^{-as} offspring and to Establish the argument by him^{-as} upon His^{-azwj} servants.

وَلَمْ يُخْلِهِمْ بَعْدَ أَنْ قَبَضَهُ بِمَا يُؤَكِّدُ عَلَيْهِمْ حُجَّةَ رُبُوبِيَّتِهِ وَ يَصِلُ بَيْنَهُمْ وَ بَيْنَ مَعْرِفَتِهِ بَلْ تَعَاهَدَهُمْ بِالْحَجَجِ عَلَى أَلْسِنِ الْخَيْرَةِ مِنْ أَنْبِيَائِهِ وَ مُتَحَدِّثِي وَدَائِعِ رِسَالَتِهِ قَرَنًا قَفَرْنَا حَتَّى تَمَّتْ بَيْنَنَا مُحَمَّدٌ ص حُجَّتُهُ وَ بَلَغَ الْمَقْطَعُ عُذْرَهُ وَ نُذِرُهُ

And He^{-azwj} did not leave them devoid of a Divine Authority after having Recalled him^{-as}, from what he^{-as} would emphasise upon them of His^{-azwj} Lordship and connect between them and His^{-azwj} recognition. But He^{-azwj} Pacted to them with the Divine Authorities upon the choicest tongues of His^{-azwj} Prophets^{-as}, and the carriers of the deposits of His^{-azwj} Message, generation by generation, until He^{-azwj} Completed His^{-azwj} Divine Authorities by our Prophet^{-saww} Muhammad^{-saww} and reached the termination of His^{-azwj} Excusing and His^{-azwj} warning.

وَ قَدَّرَ الْأَوْرَاقَ فَكَثَّرَهَا وَ قَلَّلَهَا وَ قَسَمَهَا عَلَى الضَّبِيقِ وَ السَّعَةِ فَعَدَلَ فِيهَا لِيُبْتَلِيَ مَنْ أَرَادَ بِمَيْسُورِهَا وَ مَغْشُورِهَا وَ لِيَخْتَبِرَ بِذَلِكَ الشُّكْرَ وَ الصَّبْرَ مِنْ غَنِيِّهَا وَ فَقِيرِهَا

And He^{-azwj} Determined the sustenance(s), it's abundance and it's scarce, and Divided it based upon the construction and the capaciousness. He^{-azwj} was Just in it in order to Test the one He^{-azwj} so Wanted to, with its affluence and it's destitution, and in order to Test by that the gratefulness and the patience from their rich ones and their poor ones.

ثُمَّ قَرَنَ بِسَعَتِهَا عَقَابِيلَ فَاقْتَنَاهَا وَ بِسَلَامَتِهَا طَوَارِقَ أَقْتَنَاهَا وَ بَفُرْجِ أَفْرَاجِهَا غُصَصَ أَتْرَاجِهَا وَ خَلَقَ الْأَجَالَ فَأَطَالَهَا وَ قَصَّرَهَا وَ قَدَّمَهَا وَ أَخَّرَهَا وَ وَصَلَ بِالْمَوْتِ أَسْبَابَهَا وَ جَعَلَهُ خَالِجًا لِأَشْطَاتِهَا وَ قَاطِعًا لِمَرَائِرِ قَرَانِهَا [أَفْرَاجُهَا]

Then He^{-azwj} Paired with its capaciousness, the misfortunes of its destitution, and with its safety with the various afflictions, and with the relief of its happiness, the pangs of its grief. And He^{-azwj} Created the terms, so He^{-azwj} Prolonged them and Shortened them, and Brought them forward and Delayed them, and Connected its means with the death and Made it capable of pulling the chains of the ages and cutting them off.

عَالِمِ السِّرِّ مِنْ صَمَائِرِ الْمُضْطَرِّينَ وَ نَجْوَى الْمُتَخَافَتِينَ وَ حَوَاطِرِ رَجَمِ الظُّنُونِ وَ عُقْدِ غَزَبَاتِ الْيَقِينِ وَ مَسَارِقِ إِبْطَاسِ الْجُنُونِ وَ مَا صَمِتَتْهُ أَكْثَافُ الْقُلُوبِ وَ غَيَابَاتُ الْعُيُوبِ

He^{-azwj} is Knower of the secrets and the consciences or the concealers, and the whisperings of the ones engaging in it, and the inner feelings of the thoughts of the conjecturers, and beliefs of the determined certainties, and the furtive glances of the eyes, and what the contents of the hearts contain, and the unknown of the hidden matters.

وَ مَا أَصْنَعْتُ لِاسْتِزَاقِهِ مَصَانِيحِ الْأَسْمَاعِ وَ مَصَافِيهِ الدَّرِّ وَ مَشَايِيِ الْهُوَامِ وَ رَجْعِ الْحَنِينِ مِنَ الْمُوَلَهَاتِ وَ هَمْسِ الْأَقْدَامِ وَ مُنْفَسِحِ الثَّمَرَةِ مِنْ وَلَاحِجِ غُلْفِ الْأَكْثَامِ وَ مُنْقَمَعِ الْوُحُوشِ مِنْ غَيْرَانِ الْجِبَالِ وَ أَوْدِيَّتِهَا وَ مُحْتَبِإِ الْبُعُوضِ بَيْنَ سَوَاقِ الْأَشْجَارِ وَ الْحَيِّتِهَا وَ مَعْرِزِ الْأَوْرَاقِ مِنَ الْأَفْنَانِ

And (He^{-azwj} Knows) what is listened to for stealing it by the listening ears, and resorts of the particles, and abodes of the vermin, and resounding cries of the wailing women, and the sound of feet, and the growth of fruits from the inner leaves, and hideouts of the beasts from the mountain caves and its valleys, and the hideouts of the mosquitoes between the trunks of the trees and their herbage, and the sprouting of the leaves from the branches.

وَحَطَّ الْأَمْشَاجِ مِنْ مَسَارِبِ الْأَصْلَابِ وَ نَاشِقَةِ الْعُيُومِ وَ مُتَلَا حِمَّهَا وَ دُرُورِ فَطْرِ السَّحَابِ وَ مُتَرَاجِمِهَا وَ مَا تَسْفِي الْأَعَاصِيرُ بِدُيُوتِهَا وَ تَعْفُو الْأَمْطَارُ بِسُيُوتِهَا وَ عَوْمِ نَبَاتِ [بَنَاتِ] الْأَرْضِ فِي كُتُبَانِ الرِّمَالِ وَ مُسْتَقَرِّ دَوَاتِ الْأَجْبَحَةِ بِدُرَى شَنَاخِيبِ الْجِبَالِ وَ تَغْرِيدِ دَوَاتِ الْمُنْطِقِ فِي دِيَا جِيرِ الْأَوْكَارِ

And the dripping of the semen from the passages of the loins, and rising of the clouds and its large ones, and downpour of drops of the clouds and their thick ones, and what the whirlwinds scatter by their whirling, and the erosions by the torrential rains, and the floating of the vegetation in the sand dunes, and the ones with the wings on the mountain cliffs, and the singing of the ones with chirping in the dens of its nests.

وَ مَا أَوْعَنَهُ الْأَصْدَافُ وَ حَصَنَتْ عَلَيْهِ أَمْوَاجِ الْبَحَارِ وَ مَا عَشِيَّتُهُ سُدْفُهُ لَيْلٍ أَوْ دَرَّ عَلَيْهِ شَارِقُ نَهَارٍ وَ مَا اعْتَقَبَتْ عَلَيْهِ أَطْبَاقُ الدِّيَابِجِ وَ سُبُخَاتُ النُّورِ وَ أَثَرِ كُلِّ حُطْوَةٍ وَ حِسِّ كُلِّ حَرَكَةٍ وَ رَجْعِ كُلِّ كَلِمَةٍ وَ تَحْرِيكِ كُلِّ شَفَةِ وَ مُسْتَقَرِّ كُلِّ نَسَمَةٍ وَ مِثْقَالِ كُلِّ ذَرَّةٍ وَ هَمَاهِمِ كُلِّ نَفْسٍ هَامَةٍ

And (He^{-azwj} Knows) what the pearls are hiding and the waves of the sea are treasuring upon, and whatever the darkness of the night is covering upon, or particles the brightness of the day is shining upon, and what is alternated upon by the layers of the darkness and the shining of the light, and impacts of every step, and hiss of every movement, and echo of every word, and movement of every lip, and abode of every person, and weight of every particle, and the sobbing of every sobbing soul.

وَ مَا عَلَيْهَا مِنْ ثَمَرِ شَجَرَةٍ أَوْ سَاقِطِ وَرَقَةٍ أَوْ قَرَارَةِ نُطْفَةٍ أَوْ نُفَاعَةِ دَمٍ وَ مُضْغَةٍ أَوْ نَاشِقَةِ خَلْقٍ وَ سَلَالَةٍ لَمْ تَلَحُفْهُ فِي ذَلِكَ كُلُّفَةٍ

And (He^{-azwj} Knows) whatever fruit of a tree is upon it, or a falling leaf, or settling place of the sperm, or congealing of blood, and a lump, or a Created foetus and the strain not linked to it in that embryo.

وَ لَا اعْتَرَضَتْهُ فِي حِفْظِ مَا ابْتَدَعَ مِنْ خَلْقِهِ عَارِضَةٌ وَ لَا اعْتَوَزَتْهُ فِي تَنْفِيدِ الْأُمُورِ وَ تَدَابِيرِ الْمَخْلُوقِينَ مَلَأَةٌ وَ لَا فِتْرَةٌ بَلْ تَقَدَّرَ فِيهِمْ عِلْمُهُ وَ أَخْصَاهُمْ عَدُّهُ وَ وَسِعَهُمْ عَدْلُهُ وَ عَمَّرَهُمْ فَضْلُهُ مَعَ تَقْصِيرِهِمْ عَنْ كُنْهِ مَا هُوَ أَهْلُهُ

And nothing impedes Him^{-azwj} in Preserving what He^{-azwj} had Initiated from His^{-azwj} creation, nor sluggishness in implementation of the affairs, and any grief in management of the created beings nor any interval. But He^{-azwj} Enforces His^{-azwj} Knowledge among them and Enumerates them in His^{-azwj} counting, and Extends His^{-azwj} Justice to them, and Immerses them in His^{-azwj} Grace along with their deficiencies from His^{-azwj} Being what He^{-azwj} is rightful of.

اللَّهُمَّ أَنْتَ أَهْلُ الْوَصْفِ الْجَمِيلِ وَ التَّعْدُدِ الْكَثِيرِ إِنْ تُؤْمَلُ فَخَيْرٌ مَأْمُولٍ وَ إِنْ تُرْجَى فَخَيْرٌ مَرْجُوٍّ

O Allah^{-azwj}! You^{-azwj} are rightful of the beautiful description, and the large numbers. If You^{-azwj} are hoped with, You^{-azwj} would be the best One hoped with, and if are wished with, so You^{-azwj} would be the best One wished with.

اللَّهُمَّ وَ قَدْ بَسَطْتَ لِي لِسَانًا فِيمَا لَا أَمْدَحُ بِهِ غَيْرَكَ وَ لَا أَثْنِي بِهِ عَلَى أَحَدٍ سِوَاكَ وَ لَا أُوَجِّهُهُ إِلَى مَعَادِنِ الْحَيِّثِيَّةِ وَ مَوَاضِعِ الرِّبِّيَّةِ وَ عَدَلْتُ بِلِسَانِي عَنْ مَدَائِحِ الْأَدَمِيِّينَ وَ الثَّنَاءِ عَلَى الْمَرْئُوبِينَ الْمَخْلُوقِينَ

O Allah^{-azwj}! You^{-azwj} have Rolled out for me a tongue in what I cannot praise with it anyone apart from You^{-azwj}, nor extoll with it upon anyone besides You^{-azwj}, nor do I direct it to the

mines of disappointment and places of doubt, and I have turned with my^{-asws} tongue away from praising the human beings, and extolling upon the nourished, the created beings.

اللَّهُمَّ وَ لِكُلِّ مَثْنٍ عَلَى مَنْ أَتَى عَلَيْهِ مَثُوبَةٌ مِنْ جَزَاءٍ أَوْ عَاقِبَةٍ مِنْ عَطَاءٍ وَ قَدْ رَجَوْتُكَ ذَلِيلًا عَلَى دَخَائِرِ الرَّحْمَةِ وَ كُنُوزِ الْمَغْفِرَةِ

O Allah^{-azwj}! And for every praising one, there is a right of being rewarded or knowing of a recompense, upon the one he praises upon, and I^{-asws} am turning to You^{-azwj} having been pointed upon the treasures of Mercy and hoard of Forgiveness.

اللَّهُمَّ وَ هَذَا مَقَامٌ مَنْ أَفْرَدَكَ بِالتَّوْحِيدِ الَّذِي هُوَ لَكَ وَ لَمْ يَزِ مُسْتَحِقًّا لَهُذِهِ الْمَخَامِدِ وَ الْمَمَادِحِ غَيْرَكَ وَ بِي فَاقَةٌ إِلَيْكَ لَا يَجْزِيُ مَسْكَنَتَهَا إِلَّا فَضْلُكَ وَ لَا يَنْعَشُ مِنْ خَلْقَتِهَا إِلَّا مِنْكَ وَ جُودُكَ

O Allah^{-azwj}! And this is a standing place of the one who individualises You^{-azwj} with the Oneness which it is for You^{-azwj}, and he does not view anyone else being rightful for these praises and the extollations apart from You^{-azwj}, and with me^{-asws} there is destitution to You^{-azwj}. Nothing can pull out its destitution except Your^{-azwj} Grace, nor can he be revived from its midst except by Your^{-azwj} Conferment and Your^{-azwj} Generosity.

فَهَبْ لَنَا فِي هَذَا الْمَقَامِ رِضَاكَ وَ أَعْنِنَا عَنْ مَدِّ الْأَيْدِي إِلَى مَنْ سِوَاكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

So Gift to us Your^{-azwj} Pleasure in this place and Enrich us from having to extend hands to the ones besides You^{-azwj}, ***You are Able upon all things!*** [66:8]'.⁹⁶

91- الْكَافِي، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي ثَوَابٍ الْأَشْعَرِيِّ عَنْ عَمْرِو بْنِ أُوزَاعِيٍّ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ عَنْ أَبِي الْهَيْثَمِ بْنِ تَيْهَانَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع حَطَبَ النَّاسَ بِالْمَدِينَةِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ كَانَ حَيًّا بِلاَ كَيْفٍ وَ لَمْ يَكُنْ لَهُ كَانَ

(The book) 'Al Kafi' – From Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Ali, from Abdullah Bin Ayoub Al Ashary, from Amro Al Awzaie, from Amro Bin Shimr, from Salama Bin Kuheyl, from Abu Al Haysam Bin Al Tayhan,

'Amir Al-Momineen^{-asws} addressed the people at Al Medina. He^{-asws} said: 'All Praise is due to Allah^{-azwj} besides Whom^{-azwj} there is no god but Him^{-azwj}. He^{-azwj} was Alive without 'how', and there did not happen to be 'was' for Him^{-azwj}'.

إِلَى قَوْلِهِ وَ لَا قَوِيَّ بَعْدَ مَا كَوَّنَ شَيْئًا وَ لَا كَانَ ضَعِيفًا قَبْلَ أَنْ يُكَوَّنَ شَيْئًا وَ لَا كَانَ مُسْتَوْحِشًا قَبْلَ أَنْ يَبْدَعَ شَيْئًا وَ لَا يُشْبِهُ شَيْئًا وَ لَا كَانَ خِلْوًا مِنَ الْمَلِكِ قَبْلَ إِنْشَائِهِ وَ لَا يَكُونُ خِلْوًا مِنْهُ بَعْدَ ذَهَابِهِ

Up to His^{-azwj} Words: 'He^{-azwj} is not strong after having Created a thing, nor was He^{-azwj} weak before anything came into being, nor was He^{-azwj} lonely before He^{-azwj} Began anything, nor is there anything which Resembles Him^{-azwj}, nor was He^{-azwj} without a Kingdom before He^{-azwj} Created it, nor will He^{-azwj} be without it after it goes away.

كَانَ إِلَهًا حَيًّا بِلاَ حَيَاةٍ وَ مَالِكًا قَبْلَ أَنْ يَكُونُ يُنْشِئُ شَيْئًا وَ مَالِكًا بَعْدَ إِنْشَائِهِ لِلْكَوْنِ.

⁹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 90

He^{-azwj} is a Living God without having a lifespan, and He^{-azwj} was the Owner before He^{-azwj} Created anything, and will be the Owner after having Created the Universe”.⁹⁷

92- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ أَوْ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ ذَكَرَ هَذِهِ الْخُطْبَةَ لِأَمِيرِ الْمُؤْمِنِينَ ع يَوْمَ الْجُمُعَةِ الْحَمْدُ لِلَّهِ أَهْلِ الْحَمْدِ وَوَلِيَّهِ وَمُنْتَهَى الْحَمْدِ وَمَحَلِّهِ الْبَدِيءِ الْبَدِيعِ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Al Numan, or someone else,

‘From Abu Abdullah^{-asws} having mentioned this sermon of Amir Al-Momineen^{-asws} on the day of Friday: ‘All Praise is for Allah^{-azwj} Who^{-azwj} is Deserving of all Praise and is the Guardian of it, and all Praise ends to Him^{-azwj} in its rightful place, the Initiator, and Inventor’.

إِلَى قَوْلِهِ الَّذِي كَانَ فِي أَوَّلِيَّتِهِ مُتَقَادِمًا وَ فِي دُمُومِيَّتِهِ مُسْتَظَرًّا خَضَعَ الْخَلَائِقُ لَوْحَدَانِيَّتِهِ وَ رُؤُوبِيَّتِهِ وَ قَدِيمِ أَرْزَلِيَّتِهِ وَ دَائِنُوا لِدَوَامِ أَبَدِيَّتِهِ.

Up to His^{-asws} words: ‘Who^{-azwj} was in His^{-azwj} existence as foremost and in His^{-azwj} Everlasting. Veiled from the creatures was His^{-azwj} Oneness, and His^{-azwj} Lordship, and ancientness of His^{-azwj} eternality, and proximity of the permanence of His^{-azwj} forever-ness”.⁹⁸

93- الْكَافِي، عَنْ عَدُوٍّ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ أَبِي الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ حَبْرٌ مِنَ الْأَحْبَارِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ مَتَى كَانَ رَبُّكَ

(The book) ‘Al Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Ahmad Bin Muhammad Bin Abu Basr, from Abu Al-Hassan Al Mowsily,

‘From Abu Abdullah^{-asws} having said: ‘A monk from the monks came to Amir Al-Momineen^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! When was (existence) of your^{-asws} Lord^{-azwj}?’

فَقَالَ لَهُ تَكَلِّتُكَ أُمُّكَ وَ مَتَى لَمْ يَكُنْ حَتَّى يُقَالَ مَتَى كَانَ رَبِّي قَبْلَ الْقَبْلِ بَلَا قَبْلٍ وَ بَعْدَ الْبَعْدِ بَلَا بَعْدٍ وَ لَا غَايَةَ وَ لَا مُنْتَهَى لِغَايَتِهِ انْقِطَعَتِ الْغَايَاتُ عِنْدَهُ فَهُوَ مُنْتَهَى كُلِّ غَايَةٍ.

He^{-asws} said to him: ‘May your mother be bereft of you! And when did He^{-azwj} not exist until it could be said, ‘When did He^{-azwj} exist? My^{-asws} Lord^{-azwj} was (existing) before the ‘before’, and (will be) after the ‘after’, without after, nor a peak, nor an endpoint to His^{-azwj} peak. The peaks terminate with Him^{-azwj}, so He^{-azwj} is the endpoint of every peak”.⁹⁹

94- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع كَانَ اللَّهُ وَ لَا شَيْءَ قَالَ نَعَمْ كَانَ وَ لَا شَيْءَ قُلْتُ فَأَيْنَ كَانَ يَكُونُ

And from him, from Ali Bin Muhammad, raising it from Zurara who said,

⁹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 91

⁹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 92

⁹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 93

'I said to Abu Ja'far^{-asws}, 'Allah^{-azwj} existed and there was nothing (else)?' He^{-asws} said: 'Yes, he^{-azwj} existed and there was nothing (else)'. I said, 'So where did He^{-azwj} exist?'

قَالَ وَكَانَ مُتَّكِئًا فَاسْتَوَى جَالِسًا وَقَالَ أَخْلَتِ يَا زُرَّارَةُ وَسَأَلْتَ عَنِ الْمَكَانِ إِذْ لَا مَكَانَ.

He (the narrator) said, 'And he^{-asws} had been leaning, so he^{-asws} sat up straight and said: 'You are speaking of an impossibility, O Zurara, and are asking about the place when there was no place''.¹⁰⁰

95- الْكَافِي، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ زَيْدٍ قَالَ: جِئْتُ إِلَى الرِّضَا عَ أَسْأَلُهُ عَنِ التَّوْحِيدِ فَأَمْلَى عَلَيَّ الْحَمْدُ لِلَّهِ فَاطِرِ الْأَشْيَاءِ إِنْشَاءً وَ مُبْتَدِعِهَا اتِّدَاءً بِقُدْرَتِهِ وَ حِكْمَتِهِ لَا مِنْ شَيْءٍ فَيَبْطُلُ الْإِخْتِرَاعُ وَ لَا لِعِلَّةٍ فَلَا يَصِحُّ الْإِتِّدَاعُ الْخَبَرِ.

(The book) 'Al Kafi' – From Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from Muhammad Bin Zayd who said,

'I came to Al Reza^{-asws} to ask him^{-asws} about the Tawheed. He^{-asws} dictated to me: 'The Praise is for Allah^{-azwj}, Originator of the things. He^{-azwj} Created and Initiated these Initiating by His^{-azwj} Power and His^{-azwj} Wisdom, not from a thing, for it would invalidate the Bringing into being, nor for a reason, so the initiating would not be correct' – the Hadeeth''.¹⁰¹

96- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الطَّيَالِسِيِّ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ رَبَّنَا وَ الْعِلْمُ ذَاتُهُ وَ لَا مَعْلُومٌ وَ السَّمْعُ ذَاتُهُ وَ لَا مَسْمُوعٌ وَ الْبَصَرُ ذَاتُهُ وَ لَا مُبْصَرٌ وَ الْقُدْرَةُ ذَاتُهُ وَ لَا مَقْدُورٌ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from Muhammad Bin Khalid Al Tayalisi, from Safwan, from Ibn Muskan, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Mighty and Majestic never ceased to be our Lord^{-azwj}; and the Knowledge is His^{-azwj} Self and (even though) there may be nothing to be known, and the Hearing is His^{-azwj} Self and (even though) there may be nothing to be heard, and the Seeing is His^{-azwj} Self and (even though) there may be nothing to be seen, and the Power is His^{-azwj} Self and (even though) there may be nothing to be empowered upon.

فَلَمَّا أَخْدَتِ الْأَشْيَاءَ وَقَعَ الْعِلْمُ مِنْهُ عَلَى الْمَعْلُومِ وَ السَّمْعُ عَلَى الْمَسْمُوعِ وَ الْبَصَرُ عَلَى الْمُبْصَرِ وَ الْقُدْرَةُ عَلَى الْمَقْدُورِ

So when He^{-azwj} Created the things, and it was the known (things), the Knowledge Occurred from Him^{-azwj} upon the known, and the Hearing upon the heard, and the Seeing upon the seen, and the Power upon the empowered'.

قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَحَرِّكًا قَالَ فَقَالَ تَعَالَى اللَّهُ عَنْ ذَلِكَ إِنَّ الْحَرَكَةَ صِفَةٌ مُخَدَّئَةٌ بِالْفِعْلِ

He (the narrator) said, 'I said, 'Allah^{-azwj} did not cease to be moving'. He^{-asws} said: 'Allah^{-azwj} is more Exalted from that. The movement is a quality created by the deed'.

¹⁰⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 94

¹⁰¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 95

قَالَ قُلْتُ فَلَمْ يَزَلِ اللَّهُ مُتَكَلِّمًا قَالَ فَقَالَ إِنَّ الْكَلَامَ صِفَةٌ مُخَدَّعَةٌ لَيْسَتْ بِأَزَلِيَّةٍ كَانَ اللَّهُ عَزَّ وَ جَلَّ وَ لَا مُتَكَلِّمًا.

I said, 'Allah^{-azwj} did not cease to be Speaking'. He^{-asws} said: 'The speech is a created quality, it is not with the eternality. Allah^{-azwj} Mighty and Majestic was (existed), and He^{-azwj} did not Speak".¹⁰²

97- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ كَانَ اللَّهُ وَ لَا شَيْءَ غَيْرُهُ وَ لَمْ يَزَلْ عَالِمًا فَعِلْمُهُ بِهِ قَبْلَ كَوْنِهِ كَعِلْمِهِ بِهِ بَعْدَ كَوْنِهِ.

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Allah^{-azwj} existed and there was nothing apart from Him^{-azwj}, and He^{-azwj} did not cease to be a Knower. So His^{-azwj} Knowledge was with Him^{-azwj} before His^{-azwj} Bringing it into being is like His^{-azwj} Knowledge with it after Bringing it into being".¹⁰³

98- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ أُبَيِّ بْنِ نُوحٍ أَنَّهُ كَتَبَ إِلَى أَبِي الْحَسَنِ ع يَسْأَلُهُ عَنِ اللَّهِ عَزَّ وَ جَلَّ أَكَانَ يَعْلَمُ الْأَشْيَاءَ قَبْلَ أَنْ يَخْلُقَ الْأَشْيَاءَ وَ كَوْنَهَا أَوْ لَمْ يَعْلَمْ ذَلِكَ حَتَّى خَلَقَهَا وَ أَرَادَ خَلْقَهَا وَ تَكْوِينَهَا فَعَلِمَ مَا خَلَقَ عِنْدَ مَا خَلَقَ وَ مَا كَوَّنَ عِنْدَ مَا كَوَّنَ

And from him, from Muhammad Bin Yahya, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Ayoub Bin Nuh,

'He wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about Allah^{-azwj} Mighty and Majestic, 'Was He^{-azwj} a Knower of the things before He^{-azwj} Created the things and Brought them into being, or He^{-azwj} did not Know that until He^{-azwj} had Created these and Brought them into being, so He^{-azwj} Knew what He^{-azwj} had Created at the creation of what He^{-azwj} had Created, and at Bringing them into being during His^{-azwj} Bringing them into being?'

فَوَقَّعَ بِخَطِّهِ ع لَمْ يَزَلِ اللَّهُ عَالِمًا بِالْأَشْيَاءِ قَبْلَ أَنْ يَخْلُقَ الْأَشْيَاءَ كَعِلْمِهِ بِالْأَشْيَاءِ بَعْدَ مَا خَلَقَ الْأَشْيَاءَ.

He^{-asws} signed with his^{-asws} own handwriting: 'Allah^{-azwj} did not Cease to be a Knower of the things before He^{-azwj} had Created the things, like His^{-azwj} Knowledge with the things after having Created the things".¹⁰⁴

99- الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ حَمَزَةَ قَالَ: كَتَبْتُ إِلَى الرَّجُلِ ع أَسْأَلُهُ أَنَّ مَوَالِيكَ اخْتَلَفُوا فِي الْعِلْمِ فَقَالَ بَعْضُهُمْ لَمْ يَزَلِ اللَّهُ عَالِمًا قَبْلَ فِعْلِ الْأَشْيَاءِ وَ قَالَ بَعْضُهُمْ لَا نَقُولُ لَمْ يَزَلْ عَالِمًا لِأَنَّ مَعْنَى يَعْلَمُ يَفْعَلُ فَإِنْ أَتَيْنَا الْعِلْمَ فَقَدْ أَتَيْنَا فِي الْأَزْلِ مَعَهُ شَيْئًا فَإِنْ رَأَيْتَ جَعَلَنِي اللَّهُ فِدَاكَ أَنْ تُعَلِّمَنِي مِنْ ذَلِكَ مَا أَقِفُ عَلَيْهِ وَ لَا أَجُوزُهُ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Bin Hamza who said,

¹⁰² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 96

¹⁰³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 97

¹⁰⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 98

'I wrote to the man (Al-Hassan Al Askari^{-asws}), asking him^{-asws}, 'The ones in your^{-asws} Wilayah are differing regarding the Knowledge. Some of them say, 'Allah^{-azwj} did not cease to be a Knower before He^{-azwj} Doing (Creating) the things'; and some of them say, 'We are not saying that He^{-azwj} did not cease to be a Knower because the meaning of the knowledge is by a deed. So if we prove the Knowledge (as being eternal), then we have proved regarding the eternality, the things along with it'. So what is your^{-asws} view, may I be sacrificed for you^{-asws}, if you^{-asws} could teach me from that what I could pause upon and not exceed it'.

فَكُتِبَ عِ بَحْطِهِ لَمْ يَزَلِ اللَّهُ تَعَالَى عَالِمًا تَبَارَكَ وَ تَعَالَى دِكْرُهُ.

He^{-asws} wrote in his^{-asws} handwriting: 'Allah^{-azwj} the Exalted did not cease to be a Knower, Blessed and Exalted is His^{-azwj} Mention'.¹⁰⁵

100- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ عَنْ فَضْلٍ سَكْرَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جُعِلْتُ فِدَاكَ إِنْ رَأَيْتَ أَنَّ تُعَلِّمَنِي هَلْ كَانَ اللَّهُ جَلَّ وَجْهُهُ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ أَنَّهُ وَحْدَهُ فَقَدْ اخْتَلَفَ مَوَالِيكَ فَقَالَ بَعْضُهُمْ قَدْ كَانَ يَعْلَمُ قَبْلَ أَنْ يَخْلُقَ شَيْئًا مِنْ خَلْقِهِ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abdul Samad Bin Bashir, from Fuzeyl Sukkara who said,

'I said to Abu Ja'far^{-asws}, 'May I be sacrificed for you^{-asws}! If you^{-asws} see fit, if you^{-asws} could teach me, 'Did Allah^{-azwj}, Majestic is His^{-azwj} Face, Know before He^{-azwj} Created the creation that He^{-azwj} is One, for the ones in your^{-asws} Wilayah are differing. Some of them say, He^{-azwj} was Knowing before He^{-azwj} Creating a thing from His^{-azwj} creation'.

و قَالَ بَعْضُهُمْ إِنَّمَا مَعْنَى يَعْلَمُ يَفْعَلُ فَهُوَ الْيَوْمَ يَعْلَمُ أَنَّهُ لَا غَيْرَهُ قَبْلَ فِعْلِ الْأَشْيَاءِ فَقَالُوا إِنْ أَثْبَتْنَا أَنَّهُ لَمْ يَزَلْ عَالِمًا بِأَنَّهُ لَا غَيْرَهُ فَقَدْ أَثْبَتْنَا مَعَهُ غَيْرَهُ فِي أَرْلِيَّتِهِ

And some of them say, 'But rather, the meaning of knowing is His^{-azwj} Doing, thus today He^{-azwj} Knows that He^{-azwj} (is One), there is no other, before He^{-azwj} Did (Create) the things. So they are saying, 'It is proved for us that He^{-azwj} did not cease to be a Knower that He^{-azwj} (is One), there is none other, and so it is proved for us that there was other than Him^{-azwj} (i.e., Knowledge), along with Him^{-azwj} in His^{-azwj} eternality'.

فَإِنْ رَأَيْتَ يَا سَيِّدِي أَنَّ تُعَلِّمَنِي مَا لَا أَعُدُّهُ إِلَى غَيْرِهِ

So if you^{-asws} see fit, O my Chief^{-asws}, if you^{-asws} could teach me what I do not leave it to something else'.

فَكُتِبَ مَا زَالَ اللَّهُ عَالِمًا تَبَارَكَ وَ تَعَالَى دِكْرُهُ.

¹⁰⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 99

He^{-asws} wrote: ‘Allah^{-azwj} did not cease to be a Knower. Blessed and Exalted is His^{-azwj} Mention’¹⁰⁶

101 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَمْ يَزَلِ اللَّهُ مُرِيداً قَالَ إِنَّ الْمُرِيدَ لَا يَكُونُ إِلَّا لِمُرَادٍ مَعَهُ لَمْ يَزَلِ اللَّهُ عَالِماً قَادِراً ثُمَّ أَرَادَ.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Aasim Bin Humejd,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘Allah^{-azwj} never ceased to be an Intender?’ He^{-asws} said: ‘The Intender cannot happen to be except with an intention along with him. Allah^{-azwj} never ceased to be a Knower, Powerful, then Intended (Willed)’¹⁰⁷

102 وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ وَ مُوسَى بْنِ عَمْرٍو وَ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عُثْمَانَ عَنِ ابْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع هَلْ كَانَ اللَّهُ عَزَّ وَ جَلَّ عَارِفاً بِنَفْسِهِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ قَالَ نَعَمْ قُلْتُ يَرَاهَا وَ يَسْمَعُهَا

And from him, from Ahmad Bin Idrees, from Al-Husayn Bin Abdullah, from Muhammad Bin Abdullah, and Musa Bin Amro, and Al-Hassan Bin ali Bin Usman, from Ibn Sinan who said,

‘I asked Abu Al-Hassan Al-Reza^{-asws}, ‘Was it that Allah^{-azwj} Mighty and Majestic Aware of Himself^{-azwj} before He^{-azwj} Created the creation?’ He^{-asws} said: ‘Yes’. I said, ‘He^{-azwj} Saw it (His^{-azwj} Self) and Heard (Himself^{-azwj})?’

قَالَ مَا كَانَ مُحْتَاجاً إِلَى ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ يَسْأَلُهَا وَ لَا يَطْلُبُ مِنْهَا هُوَ نَفْسُهُ وَ نَفْسُهُ هُوَ قُدْرَتُهُ نَافِذَةٌ فَلَيْسَ يَحْتَاجُ أَنْ يُسَوِّيَ نَفْسَهُ لَكِنْ اخْتَارَ لِنَفْسِهِ أَسْمَاءً لِعَبْرَةٍ يَدْعُوهُ بِهَا الْخَبَرِ.

He^{-asws} said: ‘He^{-azwj} was not needy to that, because He^{-azwj} did not happen to ask it nor seek from it. He^{-azwj} is His^{-azwj} Self, and His^{-azwj} Self is He^{-azwj}. He^{-azwj} is His^{-azwj} Power Implemented. Thus, He^{-azwj} is not needy that He^{-azwj} Hears Himself^{-azwj}, but He^{-azwj} Chose Names for others to call Him^{-azwj} with these’¹⁰⁸

103 الْكَافِي، مُحَمَّدُ بْنُ يَحْيَى وَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ جَمِيعاً رَفَعَاهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَامَ خُطِيباً فَقَالَ الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الصَّمَدِ الْمُتَمَرِّدِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ خُلِقَ مَا كَانَ

(The book) ‘Al Kafi’ – Muhammad Bin Yahya and Muhammad Bin Abdullah, altogether raising it to,

‘Abu Abdullah^{-asws}: ‘Amir Al-Momineen^{-asws} stood up to address. ‘The Praise is for Allah^{-azwj} the One, the First, the *Samad*, the Individual Who neither existed from a thing, nor Created from a thing what had existed’.

¹⁰⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 100

¹⁰⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 101

¹⁰⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 102

إِلَى قَوْلِهِ وَ لَمْ يَتَكَادَهُ صُنْعُ شَيْءٍ كَانَ إِنَّمَا قَالَ لِمَا شَاءَ كُنْ فَكَانَ ابْتَدَعَ مَا خَلَقَ بِلَا مِثَالٍ سَبَقَ وَ لَا تَعَبٍ وَ لَا نَصَبٍ وَ كُلُّ صَانِعٍ شَيْءٍ فَمِنْ شَيْءٍ صَنَعَ
وَ اللَّهُ لَا مِنْ شَيْءٍ صَنَعَ مَا خَلَقَ

Up to his^{-asws} words: ‘Nor did the Making of things overburden Him^{-azwj}. But rather He^{-azwj} Said to whatever He^{-azwj} so Desired: “Be!”, so it came into being. He^{-azwj} Initiated what He^{-azwj} Created without a preceding example, nor exhaustion, nor toil. And every maker makes something, so it is from something that he makes, and Allah^{-azwj} Makes what He^{-azwj} Creates, not from a thing.

وَ كُلُّ عَالِمٍ فَمِنْ بَعْدٍ جَهْلٍ تَعَلَّمَ وَ اللَّهُ لَمْ يَجْهَلَ وَ لَمْ يَتَعَلَّمْ أَحَاطَ بِأَلْشَيْءٍ عِلْمًا قَبْلَ كَوْنِهَا فَلَمْ يَزِدْ بِكَوْنِهَا عِلْمًا عِلْمُهُ قَبْلَ أَنْ يُكَوَّنَهَا كَعِلْمِهِ بِهَا بَعْدَ تَكْوِينِهَا

And every knower, so he learns from after ignorance, but Allah^{-azwj} was not ignorant and did not learn. He^{-azwj} Comprehended the things in Knowledge before their coming into being. So the knowledge of their coming into being did not increase the Knowledge. His^{-azwj} Knowledge of these before their coming into being is the same as His^{-azwj} Knowledge after their coming into being.

إِلَى قَوْلِهِ الْوَاحِدُ الْأَخَذَ الصَّمَدُ الْمُبِيدُ لِلْأَبَدِ وَ الْوَارِثُ لِلْأَمَدِ الَّذِي لَمْ يَزَلْ وَ لَا يَزَالُ وَ خَدَاتِيًّا أَرْلِيًّا قَبْلَ بَدْءِ الدُّهُورِ وَ بَعْدَ صُرُوفِ الْأُمُورِ الْخَبَرِ.

Up to his^{-asws} words: ‘The First, the *Samad*, the Terminator of the time which does not cease, and His^{-azwj} Oneness will not cease to be, being before the beginning of the times and after the implementations of the Commands’ – the Hadeeth”.¹⁰⁹

104 الْكَافِي، وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِذَعْلَبٍ إِنَّ رَبِّي لَطِيفُ اللَّطَافَةِ لَا يُوصَفُ بِاللُّطْفِ
قَبْلَ كُلِّ شَيْءٍ لَا يُقَالُ شَيْءٌ قَبْلَهُ

(The book) ‘Al Kafi’ – And from him, from Muhammad Bin Abu Abdullah, raising it,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said to Zi’lab: ‘My^{-asws} Lord^{-azwj} is the Subtle of the subtleness. He^{-azwj} cannot be described by the subtlety. He^{-azwj} was before all things. It cannot be said a thing was before Him^{-azwj}’.

إِلَى قَوْلِهِ لَا تَحْوِيهِ الْأَمَاكِينُ وَ لَا تَضَمُّنُهُ الْأَوْقَاتُ إِلَى قَوْلِهِ سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْعَدَمُ وَجُودُهُ وَ الْإِبْتِدَاءُ أَرْلُهُ

Up to his^{-asws} words: ‘Neither does a place contain Him^{-azwj}, nor does the times enclose Him^{-azwj}, nor do the attributes limit Him^{-azwj}, nor do the slumbers seize Him^{-azwj}. His^{-azwj} Being precedes the time, and His^{-azwj} existence (precedes) the nothingness, and His^{-azwj} eternity (precedes) the beginning.

¹⁰⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 103

إِلَى قَوْلِهِ فَفَرَّقَ بَيْنَ قَبْلٍ وَ بَعْدٍ لِيَعْلَمَ أَنَّ لَا قَبْلَ لَهُ وَ لَا بَعْدَ لَهُ وَ شَاهَدَهُ بِعَزَائِبِهَا أَنَّ لَا غَرِيزَةَ لِمُعْرِضِهَا مُحَرَّةً بِتَوْقِيتِهَا أَنَّ لَا وَقْتَ لِمَوْقِيتِهَا حَجَبَ بَعْضُهَا عَنْ بَعْضٍ لِيَعْلَمَ أَنَّ لَا حِجَابَ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

Up to his^{-asws} words: 'He^{-azwj} separated between the 'before' and 'after' in order for it to be known that there is neither a 'before' for Him^{-azwj} nor an 'after' for Him^{-azwj}. The instincts testify that there is no instinct for the One^{-azwj} Who Created the instincts. It is informed by the creation of time that there is no time for the One^{-azwj} Who Created time. He^{-azwj} Veiled some from the others in order for it to be known that there is no veil between Him^{-azwj} and His^{-azwj} creatures.

كَانَ رَبًّا إِذْ لَا مَرْبُوبَ وَ إِلَهًا إِذْ لَا مَأْلُوهَ وَ عَالِمًا إِذْ لَا مَعْلُومَ وَ سَمِيعًا إِذْ لَا مَسْمُوعَ.

He^{-azwj} was Lord^{-azwj} when there none being nourished, and a God^{-azwj} when there were no worshippers, and a Knower when there was nothing to be known, and a Hearer when there was none to be heard".¹¹⁰

105 الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ شَبَابِ الصَّبْرِيِّ عَنْ عَلِيِّ بْنِ سَيْفٍ بْنِ عَمِيرَةَ عَنْ إِسْمَاعِيلَ بْنِ قُتَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسَ بِالْكُوفَةِ فَقَالَ الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ وَ فَاطِرِهِمْ عَلَى مَعْرِفَةِ رُبُوبِيَّتِهِ الدَّالِّ عَلَى وُجُودِهِ بِخَلْقِهِ وَ بِخُدُوثِ خَلْقِهِ عَلَى أَرْزُلِهِ

(The book) 'Al Kafi' – From Ali Bin Muhammad, from Sahl Bin Ziyad, from Shabab Al Sayrafi, from Ali Bin Sayf Bin Aameyra, from Ismail Bin Quteyba,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} addressed the people at Al-Kufa. He^{-asws} said: 'The Praise is for Allah^{-azwj}, the Inspirer of His^{-azwj} servants to Praise Him^{-azwj}, and Natured them upon the recognition of His^{-azwj} Lordship, the Indicated upon His^{-azwj} Existence by His^{-azwj} creation and by the newly occurring creation of His^{-azwj} (Indicating) upon His^{-azwj} eternity'.

إِلَى قَوْلِهِ وَ لَا أَمَدَ لِكَوْنِهِ وَ لَا غَايَةَ لِبَقَائِهِ.

Up to his^{-asws} words: 'And there is neither a time factor for His^{-azwj} existence nor any end-point to His^{-azwj} remaining".¹¹¹

106 قَالَ وَ رَوَاهُ مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ صَالِحِ بْنِ حَمْزَةَ عَنْ فَتْحِ بْنِ عَبْدِ اللَّهِ مَوْلَى بَنِي هَاشِمٍ قَالَ: كَتَبْتُ إِلَى أَبِي إِبْرَاهِيمَ ع أَسْأَلُهُ عَنْ شَيْءٍ مِنَ التَّوْحِيدِ فَكَتَبَ إِلَيَّ بِحُطِّهِ الْحَمْدُ لِلَّهِ الْمُلْهِمِ عِبَادَهُ حَمْدَهُ

He said, 'And it is reported by Muhammad Bin Al-Husayn, from Salih Bin Hamza, from Fatah Bin Abdullah, a slave of the clan of Hashim^{-as}, said,

¹¹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 104

¹¹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 105

'I wrote to Abu Ibrahim^{-asws} (7th Imam^{-asws}) asking him^{-asws} about something from the *Tawheed* (Oneness). So he^{-asws} wrote to me in his^{-asws} own handwriting: 'The Praise is for Allah^{-azwj}, the Inspirer of His^{-azwj} servants to praise Him^{-azwj}'.

وَذَكَرَ مِثْلَ مَا رَوَاهُ سَهْلٌ إِلَى قَوْلِهِ أَوَّلَ الدِّيانَةِ مَعْرِفَتُهُ وَكَمَالُ مَعْرِفَتِهِ تَوْحِيدُهُ وَكَمَالُ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ بِشَهَادَةِ كُلِّ صِفَةٍ أَنَّهَا غَيْرُ الْمُوصُوفِ وَشَهَادَةِ الْمُوصُوفِ أَنَّ غَيْرَ الصِّفَةِ وَشَهَادَتِهِمَا جَمِيعاً بِالتَّشْبِيهِ الْمُمْتَنِعِ مِنْهُ الْأَوَّلُ

And he mentioned similar to what Sahl has reported, up to his^{-asws} words: 'The first (matter) to make a Religion with is to recognise Him^{-azwj}, and the perfection of His^{-azwj} recognition is His^{-azwj} *Tawheed* (Oneness), and the perfection of His^{-azwj} *Tawheed* (Oneness) is the negation of the descriptions from Him^{-azwj} by testifying that every description, it is other than the described, and the testimony of the describer that He^{-azwj} is other than the description, and the two testimonies together with the impossibility of the second from Him^{-azwj} (existing) in the eternity'.

إِلَى قَوْلِهِ عَالِمٌ إِذْ لَا مَعْلُومَ وَ خَالِقٌ إِذْ لَا مَخْلُوقَ وَ رَبٌّ إِذْ لَا مَرْبُوبَ وَ كَذَلِكَ يُوصَفُ رَبُّنَا وَ فَوْقَ مَا يَصِفُهُ الْوَاصِفُونَ.

Up to his^{-asws} words: 'He^{-azwj} was a Knower when there was nothing to be known, and a Creator when there was no creation, and a Lord^{-azwj} where there was nothing being Nourished. And that is how our^{-asws} Lord^{-azwj} is described, and He^{-azwj} is Above what the describers are describing Him^{-azwj} as''¹¹².

107 الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ وَ غَيْرِهِ عَمَّنْ ذَكَرَهُ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ رَجُلٍ سَمَّاهُ عَنْ أَبِي إِسْحَاقَ السَّبْعِيِّ عَنِ الْحَارِثِ الْأَعْوَرِ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي لَا يَمُوتُ وَ لَا تَنْقُضِي عَجَائِئِهِ لِأَنَّهُ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ مِنْ إِخْدَاتٍ بَدِيعٌ لَمْ يَكُنْ

(The book) 'Al Kafi' – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ahmad Bin Al Nazar, and someone else from the one who mentioned it, from Amro Bin Sabit, from a man he named, from Abu Is'haq Al Sabie, from Al Haris Al Awr who said,

'Amir Al-Momineen^{-asws} addressed. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who will not be dying, nor would His^{-azwj} Wonders cease, because He^{-azwj} is in a State of Glory every day from the Initiation of a new creation which had not come into being before'.

إِلَى قَوْلِهِ لَيْسَتْ لَهُ فِي أَوَّلِيَّتِهِ نَهَايَةٌ وَ لَا لِآخِرِيَّتِهِ حَدٌّ وَ لَا غَايَةٌ الَّذِي لَمْ يَسْبِقْهُ وَقْتُ وَ لَمْ يَتَقَدَّمْهُ زَمَانٌ

Up to his^{-asws} words: 'There isn't an endpoint for His^{-azwj} being First nor a limit for His^{-azwj} being Last, nor an end-point. The One^{-azwj} Whom time did not precede'.

إِلَى قَوْلِهِ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ لَا قَبْلَ لَهُ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَ لَا بَعْدَ لَهُ

¹¹² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 106

Up to his^{-asws} words: ‘The first before all things, and there is no ‘before’ for Him^{-azwj}, and the last after all things, and there is no ‘after’ for Him^{-azwj}’.

إِلَى قَوْلِهِ أَتَقْنَنَ مَا أَرَادَ خَلْقُهُ مِنَ الْأَشْيَاحِ كُلِّهَا لَا يَمْتَالِ سَبَقَ إِلَيْهِ وَلَا لُغُوبَ دَخَلَ عَلَيْهِ فِي خَلْقِ مَا خَلَقَ لَدَيْهِ ابْتَدَأَ مَا أَرَادَ ابْتِدَاءَهُ وَ أَنْشَأَ مَا أَرَادَ إِنْشَاءَهُ عَلَى مَا أَرَادَ مِنَ التَّقْلِيدِ لِيَعْرِفُوا بِذَلِكَ رُبُوبِيَّتَهُ الْحَقِيبَةَ.

Up to his^{-asws} words: ‘He^{-azwj} Mastered whatever He^{-azwj} so Intended from His^{-azwj} creatures, from all of the shapes, not by an example which preceded to it, not did weariness enter upon Him^{-azwj} regarding the creation of what He^{-azwj} Created. For His^{-azwj} Side, He^{-azwj} Began what He^{-azwj} Intended, Beginning it, and Desired whatever He^{-azwj} so Intended, Desiring it upon what He^{-azwj} Intended from the two communities of the Jinn and the people, in order for His^{-azwj} Lordship to be recognised by that’ – the sermon”.¹¹³

108 تَفْسِيرُ الْفُرَاتِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَزَارِيِّ بِإِسْنَادِهِ عَنْ قَبِيصَةَ الْجُعْفِيِّ قَالَ: دَخَلْتُ عَلَى الصَّادِقِ ع وَ عِنْدَهُ جَمَاعَةٌ فَسَلَّمْتُ وَ جَلَسْتُ وَ قُلْتُ أَيْنَ كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءَ مَبْنِيَّةٍ وَ أَرْضاً مَدْحِيَّةً أَوْ ظُلْمَةً أَوْ نُوراً

Tafseer Al Furaat – From Ja’far Bin Muhammad Al Fazary, by his chain from Qabeysa Al Jufy who said,

‘I entered to see Al-Sadiq^{-asws} and there was a group in his^{-asws} presence. I greeted and sat down, and I said, ‘Where were you (Imams^{-asws}) before Allah^{-azwj} Created the built sky and the spread-out earth, or darkness, or light?’

قَالَ يَا قَبِيصَةُ كُنَّا أَشْبَاحَ نُورٍ حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِخَمْسَةِ عَشَرَ أَلْفَ عَامٍ الْحَبَرَ.

He^{-asws} said: ‘Qabeysa! We^{-asws} were resemblances of light around the Throne. We^{-asws} were glorifying Allah^{-azwj} fifteen thousand years before He^{-azwj} Created Adam^{-as} – the Hadeeth”.¹¹⁴

109 كِتَابُ تَأْوِيلِ الْآيَاتِ، نُقِلَ مِنْ كِتَابِ الْمِعْرَاجِ لِلصَّدُوقِ رَ بِإِسْنَادِهِ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ص يُخَاطِبُ عَلِيّاً ع يَا عَلِيُّ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى كَانَ وَ لَا شَيْءَ مَعَهُ فَخَلَقَنِي وَ خَلَقَكَ زَوْجَيْنِ مِنْ نُورٍ جَلَالِهِ فَكُنَّا أَمَامَ عَرْشِ رَبِّ الْعَالَمِينَ نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ وَ نُحَمِّدُهُ وَ نُحَمِّلُهُ وَ ذَلِكَ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَيْنِ الْحَبَرَ.

(The book) ‘Taweel Al Ayaat’ – It is copied from the book ‘Al Mi’raj’ of Al Sadouq, by his chain from Ibn Abbas having said,

‘I heard Rasool-Allah^{-saww} address Ali^{-asws}: ‘O Ali^{-asws}! Allah^{-azwj} Blessed and Exalted existed and there was nothing (else) with Him^{-azwj}. He^{-azwj} Created me^{-saww} and Created you^{-asws} as a pair from the Noor of His^{-azwj} Majesty. So we^{-asws} existed in front of Throne of Lord^{-azwj} of the worlds, glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness, and praising Him, and extolling His^{-azwj} Oneness, and that was before He^{-azwj} Created the skies and the earths’ – the Hadeeth”.¹¹⁵

¹¹³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 107

¹¹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 108

¹¹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 109

110 كِتَابُ الْمُقْتَضَبِ، عَنْ سَلْمَانَ الْفَارِسِيِّ رَه قَالَ قَالَ رَسُولُ اللَّهِ ص يَا سَلْمَانُ خَلَقَنِي اللَّهُ مِنْ صَفَاءِ نُورِهِ فَدَعَانِي فَأَطَعْتُهُ

The book 'Muqtazab' –

'From Salman Al-Farsi^{-ra} having said: 'Rasool-Allah^{-saww} said: 'O Salman^{-ra}! Allah^{-azwj} Created me^{-saww} from the clearness of His^{-azwj} Noor. He^{-azwj} Called me^{-saww}, so I^{-saww} obeyed Him^{-azwj}.

فَخَلَقَ مِنْ نُورِي عَلِيًّا فَدَعَاهُ فَأَطَاعَهُ فَخَلَقَ مِنْ نُورِي وَ نُورِ عَلِيٍّ فَاطِمَةَ فَدَعَاهَا فَأَطَاعَتْهُ

He^{-azwj} Created Ali^{-asws} from my^{-saww} Noor. He^{-azwj} Called him^{-asws}, so he^{-asws} obeyed Him^{-azwj}. He^{-azwj} Created Fatima^{-asws} from my^{-saww} Noor and Noor of Ali^{-asws}. He^{-azwj} Called her^{-asws}, so she^{-asws} obeyed Him^{-azwj}.

فَخَلَقَ مِنِّي وَ مِنْ عَلِيٍّ وَ مِنْ فَاطِمَةَ الْحَسَنَ وَ الْحُسَيْنَ فَدَعَاهُمَا فَأَطَاعَاهُ ثُمَّ خَلَقَ مِنْ نُورِ الْحُسَيْنِ نِسْعَةَ أَئِمَّةٍ فَدَعَاهُمْ فَأَطَاعُوهُ

He^{-azwj} Created Al-Hassan^{-asws} and Al-Husayn^{-asws} from me^{-saww}, and from Ali^{-asws}, and from (Syeda) Fatima^{-asws}. He^{-azwj} Called them^{-asws} both, so they^{-asws} obeyed Him^{-azwj}. Then He^{-azwj} Created nine Imams^{-asws} from the Noor of Al-Husayn^{-asws}. He^{-azwj} Called them^{-asws}, so they^{-asws} obeyed Him^{-azwj}.

قَبْلَ أَنْ يَخْلُقَ اللَّهُ سَمَاءً مُبَيَّنَّةً أَوْ أَرْضاً مُدَحِجَةً أَوْ هَوَاءً أَوْ مَاءً أَوْ مَلَكاً أَوْ بَشَرًا وَ كُنَّا بِعِلْمِهِ أَنْوَاراً نُسَبِّحُهُ وَ نَسْمَعُ لَهُ وَ نُطِيعُ الْحَبَرَ.

(This was) before Allah^{-azwj} Created a built sky, or a spread-out earth, or air, or water, or an Angel, or a mortal, and we^{-asws} were lights (Noors) in His^{-azwj} Knowledge, glorifying Him and listening to Him^{-azwj} and obeying' – the Hadeeth".¹¹⁶

111 كِتَابُ رِيَاضِ الْجَنَانِ، لِفَضْلِ اللَّهِ الْفَارِسِيِّ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقْنَا اللَّهُ نَحْنُ حَيْثُ لَا سَمَاءٌ مُبَيَّنَّةٌ وَ لَا أَرْضٌ مُدَحِجَةٌ وَ لَا عَرْشٌ وَ لَا جَنَّةٌ وَ لَا نَارٌ كُنَّا نُسَبِّحُهُ الْحَبَرَ.

The book 'Riyaz Al Jinan' of Al Fazlullah Al Farsy, by his chain from Anas who said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created us^{-asws} when there was neither any built sky, nor an earth spread-out, nor Throne, nor Paradise, nor Fire. We^{-asws} were glorifying Him^{-azwj}' – the Hadeeth".¹¹⁷

112 بِإِسْنَادِهِ إِلَى جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ: يَا جَابِرُ كَانَ اللَّهُ وَ لَا شَيْءَ غَيْرُهُ وَ لَا مَعْلُومٌ وَ لَا مَجْهُولٌ فَأَوَّلُ مَا ابْتَدَأَ مِنْ خَلْقٍ خَلَقَهُ أَنْ خَلَقَ مُحَمَّدًا ص وَ خَلَقْنَا أَهْلَ الْبَيْتِ مَعَهُ مِنْ نُورِ عَظَمَتِهِ

And by his chain to Jabir Al Jufy,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'He^{-asws} said: 'O Jabir! Allah^{-azwj} existed and there was nothing apart from Him^{-azwj}, neither known nor unknown. The first of what He^{-azwj} Began

¹¹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 110

¹¹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 111

with from Creating His^{-azwj} creation was that He^{-azwj} Created Muhammad^{-saww} and Created us^{-asws} People^{-asws} of the Household with him^{-saww} from the Noor of His^{-azwj} Magnificence.

فَأَوْفَقْنَا أَطْلُقَ خَضْرَاءَ بَيْنَ يَدَيْهِ حَيْثُ لَا سَمَاءَ وَلَا أَرْضَ وَلَا مَكَانَ وَلَا لَيْلَ وَلَا نَهَارَ وَلَا شَمْسَ وَلَا قَمَرَ يَفْصِلُ نُورَنَا مِنْ نُورِ رَبَّنَا كَشَعَاعِ الشَّمْسِ
مِنَ الشَّمْسِ نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ وَ نُحَمِّدُهُ وَ نَعْبُدُهُ حَقَّ عِبَادَتِهِ

He^{-azwj} Paused us^{-asws} as green shadows in front of Him^{-azwj} when there was neither a sky, nor earth, nor place, nor night, nor day, nor sun, nor moon. Our^{-asws} Noor was separated from the Noor of our^{-asws} Lord^{-azwj} like rays of the sun from the sun. We^{-asws} glorified Allah^{-azwj} and extolled His^{-azwj} Holiness, and we^{-asws} praised Him^{-azwj} and worshipped Him^{-azwj} as is the right of worshipping Him^{-azwj}.

ثُمَّ بَدَأَ لِلَّهِ أَنْ يَخْلُقَ الْمَكَانَ فَخَلَقَهُ وَ كَتَبَ عَلَى الْمَكَانِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ وَصِيَّهُ بِهِ أَيَّدْتُهُ وَ نَصَرْتُهُ

Then there was a Change of Decision for Allah^{-azwj} that He^{-azwj} Creates the place. So He^{-azwj} Created it and Wrote upon the place: "There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, Ali^{-asws} is Emir of the Momineen and his^{-saww} successor^{-asws}. By him^{-asws} I^{-azwj} shall Aid him^{-saww} and Help him^{-saww}".

ثُمَّ خَلَقَ اللَّهُ الْعَرْشَ فَكَتَبَ عَلَى سُورِدَاتِ الْعَرْشِ مِثْلَ ذَلِكَ ثُمَّ خَلَقَ اللَّهُ السَّمَاوَاتِ فَكَتَبَ عَلَى أَطْرَافِهَا مِثْلَ ذَلِكَ ثُمَّ خَلَقَ الْجَنَّةَ وَ النَّارَ فَكَتَبَ عَلَيْهِمَا مِثْلَ ذَلِكَ ثُمَّ خَلَقَ الْمَلَائِكَةَ فَأَسْكَنَهُمُ السَّمَاءَ ثُمَّ خَلَقَ الْهَوَاءَ فَكَتَبَ عَلَيْهِ مِثْلَ ذَلِكَ ثُمَّ خَلَقَ الْجِئْنَ فَأَسْكَنَهُمُ الْهَوَاءَ ثُمَّ خَلَقَ الْأَرْضَ فَكَتَبَ عَلَى أَطْرَافِهَا مِثْلَ ذَلِكَ

Then Allah^{-azwj} Created the Throne. He^{-azwj} Wrote upon pavilions of the Throne, similar to that. Then Allah^{-azwj} Created the skies. He^{-azwj} Wrote upon its outskirts, similar to that. Then He^{-azwj} Created the Paradise and the Fire. He^{-azwj} Wrote upon these similar to that. Then He^{-azwj} Created the Angels and Settled them in the sky. Then He^{-azwj} Created the air, so He^{-azwj} Wrote upon it, similar to that. Then He^{-azwj} Created the Jinn and Settled them in the air. Then He^{-azwj} Created the earth, so He^{-azwj} Wrote upon its outskirts, similar to that.

فَبَدَّلَكَ يَا جَابِرُ قَامَتِ السَّمَاوَاتُ بِغَيْرِ عَمَدٍ وَ ثَبَتَتِ الْأَرْضُ ثُمَّ خَلَقَ اللَّهُ آدَمَ مِنْ أَدِيمِ الْأَرْضِ

So, by that, O Jabir, the skies stand without any pillars, and the earth is stable. Then He^{-azwj} Created Adam^{-as} from the surface of the earth'.

ثُمَّ سَأَلَ الْحَدِيثَ الطَّوِيلَ إِلَى قَوْلِهِ فَتَحْنُ أَوَّلَ خَلْقِ اللَّهِ وَ أَوَّلَ خَلْقِ عَبْدَ اللَّهِ وَ سَبَّحَهُ وَ نَحْنُ سَبَّابُ الْخَلْقِ وَ سَبَّابُ تَسْبِيحِهِمْ وَ عِبَادَتِهِمْ مِنَ الْمَلَائِكَةِ وَ الْأَدَمِيِّينَ تَمَامَ الْحَقِيرِ.

Then he^{-asws} continued the lengthy Hadeeth up to his^{-asws} words: 'Thus we^{-asws} are the first creation of Allah^{-azwj}, and the first creatures of Allah^{-azwj} to worship Allah^{-azwj}, and glorify

Him^{-azwj}, and we^{-asws} are the cause of the creatures, and cause of their glorifying (Allah^{-azwj}) and their worshipping, from the Angels and the human beings’ – complete Hadeeth¹¹⁸.

113 وَ بِإِسْنَادِهِ عَنِ الْمُفَظَّلِ أَنَّهُ سَأَلَ الصَّادِقَ عَ مَا كُنْتُمْ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَيْنِ

And by his chain from Al Mufazzal –

‘Al-Sadiq^{-asws} was asked, ‘What were you^{-asws} (Imams^{-asws}) before Allah^{-azwj} Created the skies and the earths?’

قَالَ كُنَّا أَنْوَارًا حَوْلَ الْعَرْشِ نُسَبِّحُ اللَّهَ وَ نُقَدِّسُهُ حَتَّى خَلَقَ اللَّهُ سُبْحَانَهُ الْمَلَائِكَةَ الْخَبِيرَ.

He^{-asws} said: ‘We^{-asws} were lights (Noors) around the Throne, glorifying Allah^{-azwj} and extolling His^{-azwj} Holiness, until Allah^{-azwj} the Glorious Created the Angels’ – the Hadeeth¹¹⁹.

114 وَ عَنْ أَحْمَدَ بْنِ حَنْبَلٍ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: كُنْتُ أَنَا وَ عَلِيٌّ نُورًا بَيْنَ يَدَيِ الرَّحْمَنِ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ بِأَرْبَعَةِ عَشَرَ أَلْفَ عَامٍ.

And from Ahmad Bin Hanbal

‘From Rasool-Allah^{-saww} having said: ‘I^{-saww} and Ali^{-asws} were Noors (lights) in front of the Beneficent fourteen thousand years before He^{-azwj} Created His^{-azwj} Throne’¹²⁰.

115 وَ بِإِسْنَادِهِ إِلَى الصَّدُوقِ وَ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ خَلَقَ نُورَ مُحَمَّدٍ ص قَبْلَ الْمَخْلُوقَاتِ بِأَرْبَعَةِ عَشَرَ أَلْفَ سَنَةٍ وَ خَلَقَ مَعَهُ اثْنَيْ عَشَرَ حِجَابًا.

And by his chain to Al Sadouq, and by his chain to Abdullah Bin Al Mubarak,

‘From Ja’far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Allah^{-azwj} Created the Noor of Muhammad^{-saww} before the created beings, by fourteen thousand years, and He^{-azwj} Created twelve veils with Him^{-azwj}’¹²¹.

116 وَ بِإِسْنَادِهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص أَوَّلَ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى مَا هُوَ

And by his chain from Jabir Bin Abdullah who said,

‘I said to Rasool-Allah^{-saww}, ‘The first thing Allah^{-azwj} the Exalted Created, what was it?’

فَقَالَ نُورُ نَبِيِّكَ يَا جَابِرُ خَلَقَهُ اللَّهُ ثُمَّ خَلَقَ مِنْهُ كُلَّ خَيْرٍ الْخَيْرِ بِطَوِيلِهِ.

¹¹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 112

¹¹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 113

¹²⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 114

¹²¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 115

He^{-saww} said: 'Noor of your Prophet^{-saww}, O Jabir! Allah^{-azwj} Created it, then Created from it every good' – the Hadeeth is long".¹²²

117 وَ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَوَّلُ مَا خَلَقَ اللَّهُ نُورِي فَفَتَقَ مِنْهُ نُورَ عَلَيٍّ ثُمَّ خَلَقَ الْعَرْشَ وَاللُّوحَ وَالشَّمْسَ وَضَوْءَ النَّهَارِ وَنُورَ الْأَبْصَارِ وَالْعَقْلَ وَالْمَعْرِفَةَ الْخَيْرَ.

And from Jabir who said,

'Rasool-Allah^{-saww} said: 'The first of what Allah^{-azwj} Created was my^{-saww} Noor. He^{-azwj} Split from it the Noor of Ali^{-asws}. Then He^{-azwj} Created the Throne, and the Tablet, and the sun, and brightness of the day, and light of the sights, and the intellect, and the recognition' – the Hadeeth".¹²³

118 كِتَابُ الْوَصِيَّةِ لِلْمَسْعُودِيِّ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: خُطِبَ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي تَوَحَّدَ بِصُنْعِ الْأَشْيَاءِ وَفَطَرَ أَجْنَاسَ الْبَرِيَّةِ عَلَى غَيْرِ أَصْلٍ وَلَا مِثَالٍ سَبَقَهُ فِي إِنْشَائِهَا وَلَا أَعَانَهُ مُعِينٌ عَلَى ابْتِدَائِهَا بَلْ ابْتَدَعَهَا بِلُطْفِ قُدْرَتِهِ

The book 'Al Wasiya' of Al Masoudy, by his chain,

'From Amir Al-Momineen^{-asws}, he (the narrator) said, 'He^{-asws} addressed. He^{-asws} said: 'The Praise is for Allah^{-azwj} Who was Alone in Making the things, and He^{-azwj} Originate the species of created beings without basing upon a (prior) original, nor any example having preceded it in its creation, nor with any supporter to assist Him^{-azwj} upon Initiating these. But He^{-azwj} Initiated these with the subtlety of His^{-azwj} Power.

فَامْتَنَلْتُ بِمَشِيئَتِهِ خَاصِعَةً ذَلِيلَةً مُسْتَحْدِثَةً لِأَمْرِ الْوَاحِدِ الْأَحَدِ الدَّائِمِ بِغَيْرِ حَدٍّ وَلَا أَمَدٍ وَلَا زَوَالٍ وَلَا نَفَادٍ وَكَذَلِكَ لَمْ يَزَلْ وَلَا يَزَالُ لَا تُعْيِرُهُ الْأَزْمَنَةُ وَلَا تُحِيطُ بِهِ الْأَمَكِنَةُ وَلَا تَبْلُغُ صِفَاتِهِ الْأَلْسِنَةُ وَلَا يَأْخُذُهُ نَوْمٌ وَلَا سِنَةٌ

It stood, by His^{-azwj} Desire, humble, submissive to His^{-azwj} Command, the One, the first, the permanent with neither a limit, nor a period, nor decline, nor depletion, and like that He^{-azwj} did not cease. The times do not alter Him^{-azwj}, nor do the place contain Him^{-azwj}, nor can the tongues reach His^{-azwj} description, nor does sleep seize Him^{-azwj}, nor slumber.

لَمْ تَرَهُ الْعَيُونُ فَتَحَبَّرَ عَنْهُ بِرُؤْيَاةٍ وَ لَمْ تَهْجُمْ عَلَيْهِ الْعُقُولُ فَتَوَهَّمْ كُنْهَ صِفَتِهِ وَ لَمْ تَدْرِ كَيْفَ هُوَ إِلَّا بِمَا أَخْبَرَ عَنْ نَفْسِهِ

The eyes do not see Him^{-azwj} so they could inform about Him^{-azwj} by seeing Him^{-azwj}, and the intellects do not grasp upon Him^{-azwj} so one could imagine the essence of His^{-azwj} description, and it is not known how He^{-azwj} is except with what He^{-azwj} has Informed with from Himself^{-azwj}.

لَيْسَ لِقَضَائِهِ مَرَدٌّ وَلَا لِقَوْلِهِ مَكْدَبٌ ابْتَدَعَ الْأَشْيَاءَ بِغَيْرِ تَفَكُّرٍ وَلَا مُعِينٍ وَلَا ظَهِيرٍ وَلَا وَزِيرٍ فَطَرَهَا بِقُدْرَتِهِ وَصَيَّرَهَا إِلَى مَشِيئَتِهِ فَصَاغَ أَشْبَاحَهَا وَبَرَأَ أَرْوَاحَهَا وَاسْتَنْبَطَ أَجْنَاسَهَا خَلْقًا مَبْرُوءًا مَذْرُوءًا فِي أَقْطَارِ السَّمَاوَاتِ وَالْأَرْضَيْنِ

¹²² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 116

¹²³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 117

There is no repeller for His^{-azwj} Decree, nor any belier of His^{-azwj} Words. He^{-azwj} Began the things without pondering, nor an assistance, nor a supporter, nor a minister. He^{-azwj} Brought it into being by His^{-azwj} Power and Made it to His^{-azwj} Desire. He^{-azwj} Created their shadows, and Formed their souls, and Extracted their species, creatures wandering in the outskirts of the skies and the earths.

لَمْ يَأْتِ بِشَيْءٍ عَلَى غَيْرِ مَا أَرَادَ أَنْ يَأْتِيَ عَلَيْهِ لِيُرِيَ عِبَادَهُ آيَاتِ جَلَالِهِ وَ آيَاتِهِ فَسُبْحَانَهُ لَا إِلَهَ إِلَّا هُوَ الْوَاحِدُ الْقَهَّارُ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ
تَسْلِيمًا

He^{-azwj} did not Come with anything upon other than what He^{-azwj} had wanted to Come for His^{-azwj} servants to see the signs of His^{-azwj} Majesty and His^{-azwj} Favours. So, Glorious is He^{-azwj}. There is no god except He^{-azwj}, the One, the Subduer, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and abundant greetings.

اللَّهُمَّ فَمَنْ جَهِلَ فَضْلَ مُحَمَّدٍ ص فَإِنِّي مُقِرٌّ بِأَنَّكَ لَا سَطَخْتَ أَرْضًا وَ لَا بَرَأْتَ خَلْقًا حَتَّى أَحْكَمْتَ خَلْقَهُ مِنْ نُورٍ سَبَقَتْ بِهِ السَّلَاطَةَ وَ أَنْشَأْتَ لَهُ آدَمَ جَزْمًا فَأَدْعَتْهُ [فَأَوْدَعَتْهُ] مِنْهُ قَرَارًا مَكِينًا وَ مُسْتَوْدَعًا مَأْمُونًا إِلَى آخِرِ الْخُطْبَةِ الطَّوِيلَةِ.

O Allah^{-azwj}! The one who feigns ignorance of the merits of Muhammad^{-saww}, so I^{-asws} hereby acknowledge that You^{-azwj} neither Spread out the earth, nor Formed a creature until You^{-azwj} had Judged its creation from a Noor which had preceded prior, and Created an eminent surface for it, and bade farewell to the stability, rest, and entrusted’ – up to the end of the long sermon”.¹²⁴

119 الْكَافِي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ:
الْمَشْيُئَةُ مُحَدَّثَةٌ.

(The book) ‘Al Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘The Desire (of Allah^{-azwj}) is an occurrence’”.¹²⁵

بيان إذا كانت المشيئة محدثة و جميع الأشياء موجودة بالمشيئة فهي أولى بالحدوث.

Explanation: When the Desire (of Allah^{-azwj}) was an occurrence, and entirety of the things existing were due to the Desire, so it would be foremost with being the occurrence.

120 الْمُتَهَجِّدُ، فِي دُعَاءِ يَوْمِ الْأَحَدِ أَنْتَ اللَّهُ الْحَيُّ الْأَوَّلُ الْكَائِنُ قَبْلَ جَمِيعِ الْأُمُورِ وَ الْمَكُونِ لَهَا يُقَدَّرُ تَكَوُنُ الْعَالَمِ بِمَصَادِرِهَا كَيْفَ تَكُونُ

(The book) ‘Al Mutahajjid’ –

¹²⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 118

¹²⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 119

'In a supplication of the day of Sunday: 'You^{-azwj} are Allah^{-azwj}, the living, the first, the existing before entirety of the matters, and the causer of it with Your^{-azwj} Power, and the Knower with it's implementation how it would be.

أَنْتَ الَّذِي سَمَّوْتَ بِعَرْشِكَ فِي الْهَوَاءِ لِعُلُوِّ مَكَانِكَ وَ سَدَدْتَ الْأَبْصَارَ عَنْهُ بِتِلْكَ نُورِكَ وَ اخْتَجَبْتَ عَنْهُمْ بِعَظِيمِ مُلْكِكَ وَ تَوَخَّدْتَ فَوْقَ عَرْشِكَ بِقَهْرِكَ وَ سُلْطَانِكَ

You^{-azwj} are the One^{-azwj} Named with Your^{-azwj} Throne being in the air due to the loftiness of Your^{-azwj} Position, and You^{-azwj} have Blocked the sights from it by the shine of Your^{-azwj} Noor and Veiled from them by the Magnificence of Your^{-azwj} kingdom, and You^{-azwj} are Alone above Your^{-azwj} Throne by Your^{-azwj} Subduing and Your^{-azwj} Authority.

ثُمَّ دَعَوْتَ السَّمَاوَاتِ إِلَى طَاعَةِ أَمْرِكَ فَأَجَبْنَ مُدْعِنَاتٍ إِلَى دَعْوَتِكَ وَ اسْتَقَرَّتْ عَلَى غَيْرِ عَمَدٍ مِنْ خِيَفَتِكَ وَ زَيَّنَتْهَا لِلنَّاطِرِينَ وَ أَسْكَنْتَهَا الْعِبَادَ الْمُسَبِّحِينَ

Then You^{-azwj} Called the skies to obey Your^{-azwj} Command. They responded compliant to your^{-azwj} Call and settled upon other than a pillar from Your^{-azwj} fear, and You^{-azwj} Adorned these for the beholders, and You^{-azwj} Settled it with the glorifying servants.

وَ فَتَقَّتْ الْأَرْضِينَ فَسَطَحَتْهَا لِمَنْ فِيهَا مِهَاداً وَ أَرَسَتْهَا بِالْجِبَالِ أَوْتَاداً فَرَسَخَ سَحْنُهَا فِي الثَّرَى وَ عَلَتْ دُرَاهَا فِي الْهَوَاءِ فَاسْتَقَرَّتْ عَلَى الرُّوَاسِي الشَّاحِحَاتِ وَ زَيَّنَتْهَا بِاللِّبَاقِ وَ حَقَّقَتْ عَنْهَا بِالْأَحْيَاءِ وَ الْأَمْوَاتِ إِلَى آخِرِ الدَّعَاءِ.

And You^{-azwj} Split the earths and Spread them for the ones in it as a cradle, and You^{-azwj} Stabilised them with the mountains as pegs, so their bases were instilled in the soil and its peaks were high in the air. You^{-azwj} Settled upon the lofty peaks and Adorned them with the vegetation and Lightened from these with the living and the dead' – up to the end of the supplication".¹²⁶

121 وَ فِي دُعَاءِ لَيْلَةِ الْإِنْتِنِ وَ عَلَوْتَ بِعَرْشِكَ عَلَى الْعَالَمِينَ وَ أَعْمَرْتَ سَمَاوَاتِكَ بِالْمَلَائِكَةِ الْمُقَرَّبِينَ وَ عَلَّمْتَ تَسْبِيحَكَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ انْقَادَتْ لَكَ الدُّنْيَا وَ الْآخِرَةُ بِأَرْوَاقِهَا وَ حَفِظْتَ السَّمَاوَاتِ وَ الْأَرْضَ بِمَقَالِيدِهِمَا وَ أَدْعَنْتَ لَكَ بِالطَّاعَةِ وَ مَنْ فَوْقَهَا وَ أَبْتَ حَمْلَ الْأَمَانَةِ مِنْ شَقَقِهَا وَ قَامَتْ بِكَلِمَاتِكَ فِي قَرَارِهَا وَ اسْتَقَامَ الْبَحْرَانِ مَكَائِهِمَا

And in a supplication of the night of Monday: 'And You^{-azwj} are Lofty with Your^{-azwj} Throne over the worlds, and You^{-azwj} Built Your^{-azwj} skies with the Angels of Proximity, and You^{-azwj} Taught the glorifications of the former ones and the latter ones, and the world and the Hereafter are submitting to You^{-azwj} with their buckling, and Your^{-azwj} Preserved the skies and the earth with their collars, and they complied to You^{-azwj} with the obedience and the ones above it, and the bearers of the entrustments refused out of their fear and stood with Your^{-azwj} Words in its settlement, and the two seas stood in their places.

وَ اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ كَمَا أَمَرَهُمَا وَ أَحْصَيْتَ كُلَّ شَيْءٍ مِنْهُمَا عَدَدًا وَ أَحْطَطَ بِحِمَا عِلْمًا خَالِقِ الْخَلْقِ وَ مُصْطَفِيَهُ وَ مُهَيِّمَهُ وَ مُنْشِئَهُ وَ بَارِئَهُ وَ ذَارِئَهُ

¹²⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 120

And the night and the day interchanges just as You^{-azwj} had Commanded them, and You^{-azwj} Enumerated all things from these in a number and Encompassed them in knowledge of the Creator of the creation, and it's Chooser, and it's Controller, and it's Grower, and it's Shaper, and it's Producer.

أَنْتَ كُنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ إِلَهًا وَاحِدًا وَكَانَ عَرْشُكَ عَلَى الْمَاءِ مِنْ قَبْلِ أَنْ تَكُونَ أَرْضٌ وَلَا سَمَاءٌ وَلَا شَيْءٌ بِمَا خَلَقْتَ فِيهِمَا بِعِزَّتِكَ

You were alone, there being no associate for You^{-azwj}, One God, and Your^{-azwj} Throne was upon the water from before the existence of the earth, nor the sky, nor anything from what You^{-azwj} have Created in them with Your^{-azwj} Might.

كُنْتَ تُدْعَى بِدِيْعًا مُبْتَدِعًا كَيْتُونًا كَاتِبًا مُكَوِّنًا كَمَا سَمَّيْتَ نَفْسَكَ ابْتِدَأْتَ الْخَلْقَ بِعِظَمَتِكَ وَ دَبَّرْتَ أُمُورَهُمْ يَعْلَمُكَ إِلَى آخِرِ الدُّعَاءِ.

You^{-azwj} were called an Innovator, Initiator, an existing Being, Causer of beings, just as You^{-azwj} had Named Yourself^{-azwj}. You^{-azwj} Began the creation by Your^{-azwj} Mighty and Managed their affairs with Your^{-azwj} Knowledge' – up to the end of the supplication".¹²⁷

122 وَ فِي دُعَاءِ لَيْلَةِ الثَّلَاثَةِ يَحْوُلُ حَوْلَ أَرْكَانِ عَرْشِكَ النُّورُ وَ الْوَقَارُ مِنْ قَبْلِ أَنْ تَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ كَانَ عَرْشُكَ عَلَى الْمَاءِ وَ كُرْسِيُّكَ يَتَوَقَّدُ نُورًا وَ سُرَادِقُكَ سُرَادِقُ النُّورِ وَ الْعِظَمَةُ وَ الْإِكْلِيلُ الْمُحِيطُ بِهِ هَيْكَلُ السُّلْطَانِ وَ الْعِزَّةُ وَ الْمِدْحَةُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمِ إِلَى آخِرِ الدُّعَاءِ.

And in a supplication of the night of Tuesday: 'The Noor and the dignity roamed around the corners of Your^{-azwj} Throne from before You^{-azwj} Created the skies and the earth, and Your^{-azwj} earth was upon the water, and Your^{-azwj} Chair was igniting (emitting) Noor, and Your^{-azwj} pavilions were pavilions of Noor, and the Magnificence and the Crown were surrounding by the altar of Authority, and the Mighty, and the Praise: 'There is no god except You^{-azwj}, Lord^{-azwj} of the Magnificent Throne!' – up to the end of the supplication".¹²⁸

123 وَ فِي دُعَاءِ لَيْلَةِ الْخَمِيسِ خَلَقْتَ خَلْقَكَ فَكُلُّ مَشِيئَتِكَ أَتَتْكَ بِلاَ لُغُوبٍ وَ كَانَ عَرْشُكَ عَلَى الْمَاءِ وَ الظُّلْمَةُ عَلَى الْهَوَاءِ وَ الْمَلَائِكَةُ يَحْمِلُونَ عَرْشَكَ عَرْشَ النُّورِ وَ الْكَرَامَةُ يُسَبِّحُونَ بِحَمْدِكَ إِلَى قَوْلِهِ كُنْتَ قَبْلَ جَمِيعِ خَلْقِكَ.

And in a supplication of the night of Thursday: 'You^{-azwj} Created Your^{-azwj} creation, so all of Your^{-azwj} Desires became without any hard work, and Your^{-azwj} Throne was upon the water, and the darkness was upon the air, and the Angels were carrying Your^{-azwj} Throne, the Throne of light and the prestige. They are glorifying with Your^{-azwj} Praise' – up to his words: 'Before entirety of Your^{-azwj} creation".¹²⁹

124 الْإِقْبَالُ، فِي دُعَاءِ لَيْلَةِ إِحْدَى وَ عَشْرِينَ مِنْ شَهْرِ رَمَضَانَ لَا إِلَهَ إِلَّا اللَّهُ مُدَبِّرُ الْأُمُورِ وَ مُصَرِّفُ الدُّهُورِ وَ خَالِقُ الْأَشْيَاءِ جَمِيعًا بِحِكْمَتِهِ دَالَّةٌ عَلَى أَرْزَاقِهِ وَ قَدَمِهِ الدُّعَاءِ.

(The book) 'Al Iqbal' –

¹²⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 121

¹²⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 122

¹²⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 123

‘In a supplication of the night of twenty-first from a month of Ramazan: ‘There is no god except Allah^{-azwj}, Manager of the affairs, and Changer of the times, and Creator of the things in their entirety by His^{-azwj} Wisdom pointed upon His^{-azwj} eternality and His^{-azwj} ancientness’ – the supplication”¹³⁰.

125 وَ فِي وَدَاعِ شَهْرِ رَمَضَانَ نَقْلًا مِنْ كُتُبِ الدَّعَوَاتِ الْحَمْدُ لِلَّهِ الَّذِي لَا يُدْرِكُ الْعُلَمَاءُ عِلْمُهُ

And in bidding farewell to a month of Ramazan, copied from the books of supplications: ‘The Praise is for Allah^{-azwj} Whose Knowledge the scholars cannot realise’.

إِلَى قَوْلِهِ خَلَقَ خَلْقَهُ مِنْ غَيْرِ أَصْلٍ وَ لَا مِثَالٍ بِلَا تَعَبٍ وَ لَا نَصَبٍ وَ لَا تَعْلِيمٍ وَ رَفَعَ السَّمَاوَاتِ الْمُؤْتَوَدَاتِ بِلَا أَصْحَابٍ وَ لَا أَعْوَانٍ وَ بَسَطَ الْأَرْضَ عَلَى الْمَاءِ بِغَيْرِ أَرْكَانٍ

Up to his words: ‘Creator of His^{-azwj} Creation from without there being an original, nor an example, without fatigue, nor toil, nor learning, and He^{-azwj} Raised the skies as blocks without any companions, nor supporters, and He^{-azwj} Spread the earth upon the water without any corners.

عَلِمَ بِغَيْرِ تَعْلِيمٍ وَ خَلَقَ بِلَا مِثَالٍ عِلْمُهُ بِخَلْقِهِ قَبْلَ أَنْ يُكَوِّنَهُمْ كَعِلْمِهِ بِهِمْ بَعْدَ تَكْوِينِهِ لَهُمْ

He^{-azwj} Knows without having been taught and Created without there being any prior example. His^{-azwj} Knowledge with its creation before He^{-azwj} Brought it into being is like His^{-azwj} Knowledge with them after having Brought it into being to them’.

إِلَى قَوْلِهِ الْحَمْدُ لِلَّهِ الَّذِي كَانَ إِذْ لَمْ تَكُنْ أَرْضٌ مَدْحِجَةً وَ لَا سَمَاءٌ مُبْنِيَّةً وَ لَا جِبَالٌ مُرْسِيَّةً وَ لَا شَمْسٌ تَجْرِي وَ لَا قَمَرٌ يَسْرِي وَ لَا لَيْلٌ يُدْجِي وَ لَا نَهَارٌ يُضْحِي إِلَى آخِرِ الدَّعَاءِ.

Up to his words, ‘The Praise is for Allah^{-azwj} Who existed when there did not happen to be any spread-out earth, nor any built sky, nor any Installed Mountain, nor any sun flowing (in orbit), nor any moon travelling, nor any darkened night, nor any day brightening’ – up to the end of the supplication”¹³¹.

126 وَ بِإِسْنَادِهِ عَنِ الثَّلَاثَةِ بِإِسْنَادِهِ إِلَى أَيَّامِنَ [إِيَّاسَ] بْنِ سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي دُعَاءِ يَوْمِ عَرَفَةَ أَنْتَ الْكَائِنُ قَبْلَ كُلِّ شَيْءٍ وَ الْمُكَوِّنُ لِكُلِّ شَيْءٍ

And by his chain, from Al Talukbary, by his chain to Ayamin Bin Salama, from his father,

‘From Abu Abdullah^{-asws} in a supplication on the day of Arafaat: ‘You^{-azwj} were existing before all things, and the Causer of all things’.

¹³⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 124

¹³¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 125

إِلَى قَوْلِهِ الْحَمْدُ لِلَّهِ الَّذِي كَانَ عَرْشُهُ عَلَى الْمَاءِ حِينَ لَا شَمْسٌ تَضِيءُ وَلَا قَمَرٌ يَسْري وَلَا بَحْرٌ يَجْري وَلَا رِيحٌ تَدْري وَلَا سَمَاءٌ مَبْنِيَّةٌ وَلَا أَرْضٌ مَدْحِيَّةٌ وَلَا لَيْلٌ يُجْبَى وَلَا نَهَارٌ يَكُونُ وَلَا عَيْنٌ تَنْبُغُ وَلَا صَوْتُ يُسْمَعُ وَلَا جَبَلٌ مُرْسَى وَلَا سَحَابٌ مُنْشَأٌ وَلَا إِنْسٌ مَبْرُوءٌ وَلَا جِنٌّ مَذْرُوءٌ وَلَا مَلَكٌ كَرِيمٌ وَلَا شَيْطَانٌ رَجِيمٌ وَلَا ظِلٌّ مَمْدُودٌ وَلَا شَيْءٌ مَعْدُودٌ.

Up to his words: ‘The Praise is for Allah^{-azwj} Who, His^{-azwj} Throne was upon the water when there was neither any illuminating sun, nor any flowing moon, nor any flowing sea, nor any blowing wind, nor any built up sky, nor any spread-out earth, nor any shielding night, nor day existing, nor any bursting spring, nor any sound being heart, nor any mountain installed, nor any cloud growing, nor any human formed, nor any Jinn scattered, nor any honourable Angel, nor any Pelted Satan^{-la}, nor any extended shade, nor anything counted’^{.132}

و فِي دُعَاءٍ آخَرَ لِيَوْمِ عَرَفَةَ وَ لَكَ الْحَمْدُ قَبْلَ أَنْ تَخْلُقَ شَيْئاً مِنْ خَلْقِكَ وَ عَلَى بَدْءِ مَا خَلَقْتَ إِلَى انْقِضَاءِ خَلْقِكَ.

And in another supplication for the day of Arafat – ‘And for You^{-azwj} is the Praise before You^{-azwj} Created anything from You^{-azwj} creation, and upon having Begun what You^{-azwj} Created up to the termination of Your^{-azwj} creation’^{.133}

128 وَ فِي دُعَاءٍ الْأَصْحَى بِرِوَايَةِ مُرْسَلَةٍ وَ أَنْتَ الْبَدِيعُ قَبْلَ كُلِّ شَيْءٍ.

And in a supplication of (day of) ‘Al-Azha’, by a report with an unbroken chain – ‘And You^{-azwj} are the Innovator of all things’^{.134}

129 اَلْبَلَدُ الْأَمِينُ، مِنْ أَدْعِيَةِ الْأَسْبُوعِ لِلْسَّجَادِ عِ الْحَمْدُ لِلَّهِ الْأَوَّلِ قَبْلَ الْأَشْيَاءِ وَ الْأَحْيَاءِ.

(The book) ‘Al Balad Al Ameen’ – From the supplications of the week of Al-Sajjad^{-asws}: ‘The Praise is for Allah^{-azwj}, the first before the things and the living beings’^{.135}

130 وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عِ الْحَمْدُ لِلَّهِ الَّذِي لَا مِنْ شَيْءٍ كَانَ وَ لَا مِنْ شَيْءٍ كَوَّنَ مَا كَانَ مُسْتَشْهَداً بِخُذُوثِ الْأَشْيَاءِ عَلَى أَرْزَائِهِ وَ بِقُطُورِهَا عَلَى قَدَمَتِهِ كَفَى بِإِثْقَانِ الصُّنْعِ لَهُ آيَةً وَ بِخُذُوثِ الْفَطْرِ عَلَيْهِ قَدَمَةً.

And from Amir Al-Momineen^{-asws}: ‘The Praise is for Allah^{-azwj} Who did not come into existence from a thing, nor is He^{-azwj} from a thing. He^{-azwj} Brought into being whatever exists. The occurrences of the things testify upon His^{-azwj} eternality, and their origination (testifies upon) His^{-azwj} ancientness. It suffices as a sign for Him^{-azwj} with the perfection (accuracy) of the Making and with the occurrences of the origination (as a sign) upon His^{-azwj} ancientness’^{.136}

131 وَ فِي دُعَاءٍ لَيْلَةِ السَّبْتِ الْأَوَّلِ الْكَائِنُ وَ لَمْ يَكُنْ شَيْءٌ مِنْ خَلْقِكَ أَوْ يُعَايِنُ شَيْءٌ مِنْ مُلْكِكَ

¹³² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 126

¹³³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 127

¹³⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 128

¹³⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 129

¹³⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 130

And in a supplication of the night of Saturday – ‘The first existence and there did not happen to be anything from Your^{-azwj} creation or assisted by anything from Your^{-azwj} kingdom’.

إِلَى قَوْلِهِ خَلَقْتَ السَّمَاوَاتِ وَالْأَرْضَ فِرَاشًا وَبِنَاءً فَسَوَّيْتَ السَّمَاءَ مَنَزِلًا رَضِيْتَهُ لِحُلَالِكَ وَقَارِكَ وَعَرْشِكَ وَ سُلْطَانِكَ ثُمَّ جَعَلْتَ فِيهَا كُرْسِيَّكَ وَعَرْشَكَ

Up to his words: ‘You^{-azwj} Created the skies and the earth as a bed and a construction. You^{-azwj} Evened out the sky as a dwelling, being pleased to Your^{-azwj} Majesty, and Your^{-azwj} Dignity, and Your^{-azwj} Might, and Your^{-azwj} Authority. Then You^{-azwj} Made to be in it, Your^{-azwj} Chair, and Your^{-azwj} Throne’.

إِلَى قَوْلِهِ وَأَنْتَ اللَّهُ الْحَيُّ قَبْلَ كُلِّ شَيْءٍ وَالْقَدِيمُ قَبْلَ كُلِّ قَدِيمٍ.

Up to his words: ‘And You^{-azwj} are Allah^{-azwj}, the living before all things, and the ancient before every ancient’.¹³⁷

132 المَهج، مَهج الدعوات وَ الْبَلَدُ، عَنِ الْكَاطِمِ ع كُنْتُ إِذْ لَمْ تَكُنْ شَيْءٌ وَ كَانَ عَرْشُكَ عَلَى الْمَاءِ إِذْ لَا سَمَاءَ مَبْنِيَّةٌ وَ لَا أَرْضَ مَدْحِيَّةٌ وَ لَا شَمْسٌ تُضِيءُ وَ لَا قَمَرٌ يَجْرِي وَ لَا كَوْكَبٌ ذَرِيٌّ وَ لَا نَجْمٌ يَسْرِي وَ لَا سَحَابَةٌ مُنْشَأَةٌ وَ لَا دِينَ [دُنْيَا] مَعْلُومَةٌ وَ لَا آخِرَةٌ مَفْهُومَةٌ وَ تَبْقَى وَ خَدَكَ كَمَا كُنْتَ وَ خَدَكَ عَلِمْتَ مَا كَانَ قَبْلَ أَنْ يَكُونَ.

(The books) ‘Mahj Al Dawaat’, and ‘Al Balad’ –

‘From Al-Kazim^{-asws}: ‘You^{-azwj} existed when there did not happen to be anything, and Your^{-azwj} Throne was upon the water where there was neither any built sky, nor spread out earth, nor any illuminating sun, nor any flowing moon, nor any planet rotating, nor any star shining, nor any cloud growing, nor any known world nor Hereafter being understood, You^{-azwj} shall remain just as You^{-azwj} have been, Alone. You^{-azwj} Knew what was to exist before it came into being’.¹³⁸

133 الْخِصَالُ، وَ مَعَانِي الْأَخْبَارِ، بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى سُفْيَانَ الثَّوْرِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ نُورَ مُحَمَّدٍ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ وَالْعَرْشَ وَالْكَرْسِيَّ وَاللُّوحَ وَالْقَلَمَ وَالْجَنَّةَ وَالنَّارَ وَ قَبْلَ أَنْ يَخْلُقَ آدَمَ وَ نُوحًا وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ مُوسَى وَ عِيسَى وَ دَاوُدَ وَ سُلَيْمَانَ وَ قَبْلَ أَنْ يَخْلُقَ الْأَنْبِيَاءَ كُلَّهُمْ بِأَرْبَعِمِائَةِ أَلْفِ سَنَةٍ وَ أَرْبَعٍ وَ عِشْرِينَ أَلْفَ سَنَةٍ إِلَى آخِرِ الْخَبَرِ.

(The books) ‘Al Khisaal’, and ‘Ma’any Al Akhbaar’ – By his chain connected to Sufyan Al Sowry,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Created Noor of Muhammad^{-saww} before He^{-azwj} Created the skies, and the earth, and the Throne, and the Chair, and the Tablet, and the Pen, and the Paradise, and the Fire, and before He^{-azwj} Created Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, Is’haq^{-as}, and Yaqoub^{-as}, and Musa^{-as}, and Isa^{-as}, and Dawood^{-as}, and Suleyman^{-as}, and before He^{-azwj} Created the Prophets^{-as}, all of them^{-as}, by four hundred and twenty-four thousand years’ – up to the end of the Hadeeth’.¹³⁹

¹³⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 131

¹³⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 132

¹³⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 133

134 الْعَلَلُ، لِلصَّدُوقِ بِإِسْنَادِهِ إِلَى مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ اللَّهَ خَلَقَنِي وَعَلِيًّا وَفَاطِمَةَ وَالحُسَيْنَ وَالحُسَيْنَ قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِسَبْعَةِ آلَافِ عَامٍ

(The book) 'Al Illal' of Al Sadouq, by his chain to Muaz Bin Jabal,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Created me^{-saww}, and Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, before He^{-azwj} Created the world by seven thousand years'.

قُلْتُ فَأَيْنَ كُنْتُمْ يَا رَسُولَ اللَّهِ

I said, 'So where were you^{-asws} all, O Rasool-Allah^{-saww}?'

قَالَ قُدَّامُ الْعَرْشِ نُسَبِّحُ اللَّهَ وَنُحَمِّدُهُ وَنُقَدِّسُهُ وَنُجَمِّدُهُ

He^{-saww} said: 'In front of the Throne, and we^{-asws} were Praising Him^{-azwj}, and extolling His^{-azwj} Holiness, and glorifying Him^{-azwj}'.

قُلْتُ عَلَى أَيِّ مِثَالٍ قَالَ أَشْبَاحُ نُورِ الْحَبَرِ.

I said, 'Upon which resemblance?' He^{-saww} said: 'Resembling Noor' – the Hadeeth".¹⁴⁰

135 تَفْسِيرُ فُرَاتِ بْنِ إِبْرَاهِيمَ، بِإِسْنَادِهِ عَنْ أَبِي ذَرٍّ رَه فِي حَدِيثٍ طَوِيلٍ فِي وَصْفِ الْمِعْرَاجِ سَاقَهُ إِلَى أَنَّ قَالَ قُلْتُ يَا مَلَائِكَةَ رَبِّي هَلْ تَعْرِفُونَا حَقَّ مَعْرِفَتِنَا

Tafseer Furaat Bin Ibrahim – By his chain,

'From Abu Zarr^{-ra} in a lengthy Hadeeth in description of the Mi'raj (ascension), up to he^{-saww} said: 'I^{-saww} said: 'O Angels of my^{-saww} Lord^{-azwj}! Do you recognise us^{-asws} as is the right of recognising us^{-asws}?'

فَقَالُوا يَا نَبِيَّ اللَّهِ وَكَيْفَ لَا نَعْرِفُكُمْ وَأَنْتُمْ أَوَّلُ مَا خَلَقَ اللَّهُ خَلَقَكُمْ أَشْبَاحَ نُورٍ مِنْ نُورِهِ وَجَعَلَ لَكُمْ مَقَاعِدَ فِي مَلَكُوتِ سُلْطَانِهِ وَعَرْشُهُ عَلَى الْمَاءِ قَبْلَ أَنْ تَكُونَ السَّمَاءُ مَبْنِيَّةً وَالأَرْضُ مَدْحِيَّةً

They said, 'O Prophet^{-saww} of Allah^{-azwj}! And how can we not recognise you^{-asws} all and you^{-asws} were the first of what Allah^{-azwj} Created? He^{-azwj} Created you^{-asws} as resemblances of Noor from His^{-azwj} Noor and Made seats for you^{-asws} in the kingdoms of His^{-azwj} Authority, and His^{-azwj} Throne was upon the water before the existence of the built-up sky and the spread-out earth.

ثُمَّ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ رَفَعَ الْعَرْشَ إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَوَى عَلَى عَرْشِهِ وَأَنْتُمْ أَمَامَ عَرْشِهِ تُسَبِّحُونَ وَتُقَدِّسُونَ وَتُكَبِّرُونَ ثُمَّ خَلَقَ الْمَلَائِكَةَ مِنْ بَدَنٍ مَا أَرَادَ مِنْ أَنْوَارٍ شَيْئًا الْحَبَرِ.

Then He^{-azwj} Created the skies and the earth(s) in six days, then Raised the Throne to the seventh sky. He^{-azwj} Evened upon His^{-azwj} Throne, and you^{-asws} all were in front of His^{-azwj} Throne, glorifying Him^{-azwj} and extolling His^{-azwj} Holiness and exclaiming His^{-azwj} Greatness.

¹⁴⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 134

Then He^{-azwj} Created the Angels from an innovation of what He^{-azwj} Wanted, from a variety of lights’ – the Hadeeth”.¹⁴¹

136 النهج، نهج البلاغة فمن خطبة له ع يذكر فيه ابتداء خلق السموات والأرض وخلق آدم ع الحمد لله الذي لا يتلغ مدحته القائلون ولا يحصي نعمه العادون ولا يؤذي حقه المجتهدون الذي لا يدركه بعد الهيم ولا يناله غوص الفتن

(The book) ‘Nahj Al-Balagah’ –

‘From a sermon of his^{-asws} mentioning in it beginning of the creation of the skies and the earth, and Creation of Adam^{-as}: ‘The Praise is for Allah^{-azwj} Who, the praises of the speakers cannot reach, nor can the counters count His^{-azwj} Favours, nor can the strugglers fulfill His^{-azwj} rights which remoteness of the attentions cannot realise, nor can the diving of the intellectuals attain Him^{-azwj}.

الذي ليس لصفته حد محدود ولا نعت موجود ولا وقت معدود ولا أجل ممدود فطر الخلائق بقدرته ونشر الرياح برحمته وتدد بالصخور ميدان أرضه

The One^{-azwj} Who, there isn’t any limit limiting His^{-azwj} description, nor does any epithet exist, nor any time counted, nor any term extended. He^{-azwj} Originated the creation by His^{-azwj} Power and Spread the winds by His^{-azwj} Mercy and Pegged the field of His^{-azwj} earth with the rocks.

أول الدين معرفته وكمال معرفته التصديق به وكمال التصديق به توحيدته وكمال توحيدته الإخلاص له وكمال الإخلاص له نفى الصفات عنه لشهادة كل صفة أنها غير الموصوف وشهادة كل موصوف أنه غير الصفة

The first religion is recognising Him^{-azwj}, and perfection of recognising Him^{-azwj} is ratifying Him^{-asws}, and perfection of the ratification with Him^{-azwj} is His^{-azwj} Oneness, and perfection of His^{-azwj} Oneness is the sincerity o Him^{-azwj}, and perfection of the sincerity to Him^{-azwj} is negating the descriptions from Him^{-azwj}, for every description testified that it is other than the described, and the testimony of every described one is that it is other than the description.

فمن وصف الله سبحانه فقد قرنه ومن قرنه فقد ثناه ومن ثناه فقد جزأه ومن جزأه فقد جهله

The one who described Allah^{-azwj} the Glorious, so he has paired Him^{-azwj}, and the one who pairs Him^{-azwj} so he has dualled Him^{-azwj}, and the one who dualled Him^{-azwj} has segmented Him^{-azwj}, and the one who has segmented Him^{-azwj} so he has ignored Him^{-azwj}.

ومن أشار إليه فقد حده ومن حده فقد عدّه ومن قال فيم فقد ضمنه ومن قال علام فقد أخلى منه

And the one who indicates to Him^{-azwj}, so he has limited Him^{-azwj}, and the one who limits Him^{-azwj}, so he has counted Him^{-azwj}, and the one who says, ‘In what’, so he has contained Him^{-azwj}, and the one who says, ‘Upon what’, has vacated from Him^{-azwj} (being in another place).

¹⁴¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 135

كَائِنْ لَا عَنْ حَدَثٍ مُوجُودٍ لَا عَنْ عَدَمٍ مَعَ كُلِّ شَيْءٍ لَا بِمُقَارَنَةٍ وَ غَيْرِ كُلِّ شَيْءٍ لَا بِمُزَايَلَةٍ فَاعِلٍ لَا بِمَعْنَى الْحَرَكَاتِ وَالْأَلَةِ بِصِيرٍ إِذْ لَا مَنْظُورَ إِلَيْهِ مِنْ خَلْفِهِ مُتَوَحِّدٍ إِذْ لَا سَكَنٌ يَسْتَأْنِسُ بِهِ وَ لَا يَسْتَوْحِشُ لِقَفْلِهِ

He^{-azwj} is a Being not existing from an occurrence, nor from non-existence. He^{-azwj} is with all things, not with (physical) attachment, and is other than all things, not by (physical) separation. He^{-azwj} is a doer, not by the meaning of movement, and He^{-azwj} is a Seeing God when there is no beholder from the creation to (look at) Him^{-azwj}. He^{-azwj} is alone where there is no dweller for Him^{-azwj} to be comforted with, nor lonely at missing him.

أَنْشَأَ الْخُلُقَ إِثْنَاءً وَ ابْتَدَأَهُ ابْتِدَاءً بَلَا رَوِيَّةٍ أَجَاهَهَا وَ لَا تَجَرِيَّةٍ اسْتَفَادَهَا وَ لَا حَرَكَةٍ أَخَذَتْهَا وَ لَا هَمَامَةٍ نَفْسٍ اضْطَرَبَ فِيهَا أَحَالَ الْأَشْيَاءَ لِأَوْقَاتِهَا وَ لَا مَمَّ بَيْنَ مُحْتَلِفَاتِهَا وَ عَزَزَ غَرَائِزَهَا وَ أَلَزَمَهَا أَشْبَاحَهَا عَالِمًا بِمَا قَبْلَ ابْتِدَائِهَا وَ مُحِيطًا بِحُدُودِهَا وَ انْتِهَائِهَا عَارِفًا بِقُرَائِنِهَا وَ أَخْنَائِهَا

He^{-azwj} Grew the creation with a growing, and Initiated with an initiation without reflecting it's terms nor any experience to benefit (from), nor any occurrence of movement, nor self-ambition in which the states of the things would be restless to their timings, and He^{-azwj} Compiled its variations and Determined their properties, and Necessitated their features, being a Knower of these before Initiating them, and Encompassing their limitations and their confines, Recognising their propensities and their intricacies.

ثُمَّ أَنْشَأَ سُبْحَانَهُ فَتَقَّ الْأَجْوَاءَ وَ شَقَّ الْأَرْجَاءَ وَ سَكَّنَكَ الْهُوَاءَ فَأَجْرَى فِيهَا مَاءً مُتَلَاطِمًا تَيَّازُهُ مُتَرَكَمًا زَحَاوُهُ حَمَلَهُ عَلَى مَثْنِ الرِّيحِ الْغَاصِقَةِ وَ الرَّعْرِعِ الْقَاصِفَةِ فَأَمَرَهَا بِرَدِّهِ وَ سَلَطَهَا عَلَى شِدِّهِ وَ قَرَّبَهَا عَلَى حَدِّهِ الْهُوَاءَ مِنْ تَحْتِهَا فَنَبِيقُ وَ الْمَاءَ مِنْ فَوْقِهَا دَفِيقُ

Then the Glorious Created the openings of the atmospheres and split the firmaments and strata of the winds, He^{-azwj} Flowed in it the tumultuous water accumulating it's sludge, carried by a stormy wind and violent destabilisation. He^{-azwj} Commanded these with returning it and Caused it to overcome upon its intensity, and Paired the air upon it's limit furiously from beneath it, and the water was gushing from above it.

ثُمَّ أَنْشَأَ سُبْحَانَهُ رِيحًا اعْتَقَمَ مَهَبُهَا وَ أَدَامَ مُرَبُّهَا وَ أَعْصَفَ جَعْرَها وَ أَبْعَدَ مُنْشَأَهَا فَأَمَرَهَا بِتَصْفِيكِ الْمَاءِ الرَّخَّارِ وَ إِثَارَةِ مَوْجِ الْبَحَارِ فَمَحَضَتْهُ تَحْضُ السِّقَاءِ وَ عَصَفَتْ بِهِ عَصْفَهَا بِالْفَضَاءِ تَرْدُ أَوَّلِهِ عَلَى آخِرِهِ وَ سَاجِيَهُ عَلَى مَائِرِهِ حَتَّى عَبَّ عُبَائُهُ وَ رَمَى بِالزَّبَدِ زَكَامُهُ فَرَفَعَهُ فِي هَوَاءٍ مُنْفَتِقٍ وَ جَوٍّ مُنْفَتِقٍ

Then the Glorious Created a wind, Stopped it's movement, and Perpetuated it's position, and stormy was its flowing, and distant was its spread. He^{-azwj} Commanded it to Raise its blue waters and intensify the waves of the oceans. So, it churned the churning of curd and Pushed it fiercely into the firmament, Returning its front to its back, and the stationary to its flowing part until its level was raised. He^{-azwj} Threw scum into its heaps and Raised it up into a torn and extensive atmosphere.

فَسَوَّى مِنْهُ سَبْعَ سَمَاوَاتٍ جَعَلَ سَفْلَاهُنَّ مَوْجًا مَكْفُوفًا وَ عَلَيَاهُنَّ سَفْهًا مَحْفُوظًا وَ سَمَكَ مَرْفُوعًا بِغَيْرِ عَمَدٍ يَدْعُمُهَا وَ لَا دِسَارٍ يَنْتَظِمُهَا ثُمَّ زَيَّنَّهَا بِرَبْنَةِ الْكَوَاكِبِ وَ ضِيَاءِ النُّوَابِ فَأَجْرَى فِيهَا سِرَاجًا مُسْتَطِيرًا وَ قَمَرًا مُنِيرًا فِي فَلَكٍ دَائِرٍ وَ سَقْفٍ سَائِرٍ وَ رَقِيمٍ مَائِرٍ

He^{-azwj} Evened out seven skies from it, Makings their lower ones as blind waves and their upper ones as protective ceilings, and a raised edifice without any pillar to support them nor any nails to systemise them. Then He^{-azwj} Adorned them with an adornment of the stars and

the illumination of the meteors. He^{-azwj} Flowed therein a shining lamp and a radiant moon in a rotating orbit and moving ceiling and circling planets.

ثُمَّ فَتَقَ مَا بَيْنَ السَّمَاوَاتِ الْعُلَى فَمَلَأَهُنَّ أَطْوَاراً مِنْ مَلَائِكَتِهِ مِنْهُمْ سُجُودٌ لَا يَرْكَعُونَ وَ رُكُوعٌ لَا يَنْتَصِبُونَ وَ صَافُونَ لَا يَتَزَايِلُونَ وَ مُسَبِّحُونَ لَا يَسْأَمُونَ لَا يَغْشَاهُمْ نَوْمُ الْعُيُونِ وَ لَا سَهْوُ الْعُقُولِ وَ لَا فَتْرَةُ الْأَبْدَانِ وَ لَا غَفْلَةُ النَّسِيَانِ

Then He^{-azwj} Split what is between the upper skies and Filled these with classes of His^{-azwj} Angels. From them are ones in performing Sajdah, not performing ruk'u; and ones performing ruk'u nor standing up; and ones in rows not moving; and one glorifying, not getting tired, not being overcome by the sleep of the eyes, nor errors of the minds, nor sluggishness of the bodies, nor heedlessness of the forgetfulness.

وَ مِنْهُمْ أَمْنَاءٌ عَلَى وَحْيِهِ وَ أَلْسِنَةٌ إِلَى رُسُلِهِ وَ مُحْتَلِفُونَ بِقَضَائِهِ وَ أَمْرُهُ مِنْهُمْ الْحِفْظَةُ لِعِبَادِهِ وَ السَّدَنَةُ لِأَبْوَابِ جَنَاتِهِ

And from them are trustees upon His^{-azwj} revelation and the tongues to His^{-azwj} Rasool^{-saww}, and they come and go with His^{-azwj} Decrees and His^{-azwj} Commands; and from them are the protectors of His^{-azwj} servants and guards of the gates of His^{-azwj} Gardens.

وَ مِنْهُمْ الْقَائِمَةُ فِي الْأَرْضِينَ السُّفْلَى أَقْدَامُهُمْ وَ الْمَارِقَةُ مِنَ السَّمَاءِ الْعُلْيَا أَعْنَاقُهُمْ وَ الْخَارِجَةُ مِنَ الْأَفْطَارِ أَرْكَائُهُمْ وَ الْمُنَاسِبَةُ لِقَوَائِمِ الْعَرْشِ أَكْتَافُهُمْ نَاصِيَةٌ دُونَهُمْ أَبْصَارُهُمْ مُتَلَفِعُونَ تَحْتَهُ بِأَخْبِيتِهِمْ

And from them are ones whose feet are fixed in the lowest of the earths, and their necks are protruding from the upper-most sky, and their limbs are outside from the outskirts and their shoulders are appropriate for the columns of the Throne, lowering their sights below them, spreading out their wings under it.

مَضْرُوبَةٌ بَيْنَهُمْ وَ بَيْنَ مَنْ دُونَهُمْ حُجُبُ الْعِزَّةِ وَ أَسْتَارُ الْقُدْرَةِ لَا يَتَوَهَّمُونَ رَهْمٌ بِالتَّصْوِيرِ وَ لَا يُجْزُونَ عَلَيْهِ صِفَاتِ الْمَصْنُوعِينَ وَ لَا يَحْدُونَهُ بِالْأَمَّاكِنِ وَ لَا يُشِيرُونَ إِلَيْهِ بِالنَّظَائِرِ.

There are struck between them and the ones besides them, veils of Honour and screens of Power. They are not imagining their Lord^{-azwj} with the imaging, nor are they flowing upon Him^{-azwj} descriptions of the made (created beings), nor are they limiting Him^{-azwj} with the places nor are they indicating to Him^{-azwj} with the sceneries".¹⁴²

16- كَمَا مَرَّ فِي الْحَدِيثِ مَنْ عَبَدَ الْإِسْمَ دُونَ الْمَعْنَى فَقَدْ كَفَرَ وَ مَنْ عَبَدَ الْإِسْمَ وَ الْمَعْنَى فَقَدْ أَشْرَكَ وَ مَنْ عَبَدَ الْمَعْنَى بِإِبْقَاعِ الْأَسْمَاءِ عَلَيْهِ بِصِفَاتِهِ الَّتِي وَصَفَ بِهَا نَفْسَهُ فَقَدْ عَقَدَ عَلَيْهِ قَلْبُهُ وَ نَطَقَ بِهِ لِسَانُهُ فِي سِرِّ أَمْرِهِ وَ عَلَانِيَتِهِ فَأُولَئِكَ أَصْحَابُ أَمِيرِ الْمُؤْمِنِينَ حَقًّا.

Just as has passed in the Hadeeth: 'One who worships the Name (of Allah^{-azwj}) besides the meaning, so he has disbelieved, and the one who worships the Name and the meaning, so he has associated, and the one who worships the meaning with the occurrence of the Names upon Him^{-azwj} with its descriptions which He^{-azwj} has Described Himself^{-azwj} with, so he ties his

heart upon it and his tongue speaks with it regarding the secrets of His^{-azwj} Commands and His^{-azwj} Announcements, for they are the companions of Amir Al-Momineen^{-asws} truly".¹⁴³

وَرُوي أَنَّ زُرَّارَةَ وَهَيْشاماً اختلفا فِي الهَوَاءِ أَ هُوَ مَخْلُوقٌ أَمْ لَا فَرَفَعَ بَعْضُ مَوَالِي جَعْفَرِ بْنِ مُحَمَّدٍ عِ الْإِثْمِ ذَلِكَ فَقَالَ لَهُ إِنِّي مُتَحَيِّرٌ وَ أَرَى أَصْحَابَنَا يَخْتَلِفُونَ فِيهِ فَقَالَ ع لَيْسَ هَذَا بِخِلَافٍ يُؤَدِّي إِلَى الْكُفْرِ وَ الضَّلَالِ.

And it is reported that Zurara and Hisham differed regarding the air, whether it is a created being or not. One of the friends of Ja'far^{-asws} Bin Muhammad^{-asws} raised that (issue) to him^{-asws}. He said to him^{-asws}, 'I am confused, and I see our companions differing regarding it'. He^{-asws} said: 'This differing isn't what leads to the Kufr and the straying'.¹⁴⁴

الباقر ع وَ هُوَ قَوْلُهُ فَمَخْرَجَ مِنْ ذَلِكَ الْمَوْجِ وَ الزَّبَدِ دُخَانَ سَاطِعٍ مِنْ وَسْطِهِ مِنْ غَيْرِ نَارٍ فَخَلَقَ مِنْهُ السَّمَاءَ.

Al-Baqir^{-asws}, and it is his^{-asws} word: 'So there emerged from that wave and foam, smoke (vapour) spreading from its midst from without there being any fire. He^{-azwj} Created the sky from that'.¹⁴⁵

137 النهج، نَجْمُ الْبَلَاغَةِ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع لِلْحَسَنِ ع قَالَ وَ لَكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ وَ لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ وَ لَا يُزُولُ أَبَدًا وَ لَمْ يَزَلْ أَوَّلًا قَبْلَ الْأَشْيَاءِ بَلَا أَوَّلِيَّةٍ وَ آخِرًا بَعْدَ الْأَشْيَاءِ بَلَا خَلَايَةٍ.

(The book) 'Nahj Al Balagah' –

'In a bequest of Amir Al-Momineen^{-asws} to Al-Hassan^{-asws}. He^{-asws} said: 'But He^{-azwj} is One God^{-azwj} just as He^{-azwj} had Described Himself^{-azwj}, and neither does anyone opposes Him^{-azwj} in His^{-azwj} Kingdom nor does He^{-azwj} decline, ever, and He^{-azwj} has not ceased to be the first before the things without there being first-ness and will be last after the things without end-point'.¹⁴⁶

138 تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ، نَقْلًا مِنْ كِتَابِ الْوَاحِدَةِ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْبَجَلِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمَزَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحَدٌ وَاحِدٌ تَقَرَّرَ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ بِذَلِكَ النُّورِ مُحَمَّدًا ص وَ خَلَقَنِي وَ ذُرِّيَّتِي

(The book) 'Taweel Al Ayaat Al Zaahira' – Copying from the book 'Al Waahida', from Al-Hassan Bin Abdullah Al Kufi, from Ja'far Bin Muhammad Al Bajaly, from Ahmad Bin Humeyd, from Abu Hamza Al Sumali,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Blessed and Exalted was First, One, Individual in His^{-azwj} Oneness. Then He^{-azwj} Spoke with a Word, so it became light (Noor). Then He^{-azwj} Created Muhammad^{-saww} with that Noor and Created me^{-asws} and my^{-asws} offspring.

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ نُورًا فَاسْكَنْهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ اسْكَنْهُ فِي أَبْدَانِنَا فَتَخَرَّجَ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بَنَّا اخْتَجَبَ عَنْ خَلْقِهِ

¹⁴³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 136 b

¹⁴⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 136 c

¹⁴⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 136 4

¹⁴⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 137

Then He^{-azwj} Spoke with a Word, so it became a spirit. Allah^{-azwj} Settled it in that Noor and settled it (Noor) in our^{-asws} bodies. Thus, we^{-asws} are the Spirit of Allah^{-azwj}, and His^{-azwj} Word, and by us^{-asws} He^{-azwj} is Veiled from His^{-azwj} creatures.

فَمَا زِلْنَا فِي ظِلَّةٍ خَضْرَاءَ حَيْثُ لَا شَمْسٌ وَلَا قَمَرٌ وَلَا لَيْلٌ وَلَا نَهَارٌ وَلَا عَيْنٌ تَطْرُقُ نَعْبُدُهُ وَنُقَدِّسُهُ وَنُحْمَدُهُ وَنُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ الْخَبِيرَ.

We^{-asws} did not cease to be in green shade where there was neither any sun, nor moon, nor night, nor day, nor a blinking eye. We^{-asws} worshipped Him^{-azwj} and extolled His^{-azwj} Holiness, and we^{-asws} praised Him^{-azwj} and glorified Him^{-azwj} before He^{-azwj} created the creation' – the Hadeeth".¹⁴⁷

139 مِصْبَاحُ الْأَنْوَارِ، بِإِسْنَادِهِ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ خَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ قَبْلَ أَنْ يَخْلُقَ آدَمَ حِينَ لَا سَمَاءَ مَبْنِيَّةٌ وَ لَا أَرْضَ مَدْحِيَّةٌ وَ لَا ظُلُمَةٌ وَ لَا نُورٌ وَ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا نَارٌ

(The book) 'Misbah Al Anwaar' – By his chain from Anas,

'From the Prophet^{-saww} having said: 'Allah^{-azwj} Created me^{-saww} and Created Ali^{-asws}, and (Syeda) Fatima^{-asws} and Al-Hassan^{-asws} and Al-Husayn^{-asws}, before He^{-azwj} Created Adam^{-as}, when there was neither any built sky, nor spread out earth, nor darkness, nor light, nor sun, nor moon, nor fire'.

فَقَالَ الْعَبَّاسُ فَكَيْفَ كَانَ بَدْءُ خَلْقِكُمْ يَا رَسُولَ اللَّهِ

Al-Abbas said, 'So how was the beginning of all your^{-asws} creations, O Rasool-Allah^{-saww}?'

فَقَالَ يَا عَمِّ لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَنَا تَكَلَّمَ بِكَلِمَةٍ فَخَلَقَ مِنْهَا نُورًا ثُمَّ تَكَلَّمَ بِكَلِمَةٍ أُخْرَى فَخَلَقَ مِنْهَا رُوحًا ثُمَّ خَلَطَ النُّورَ بِالرُّوحِ فَخَلَقَنِي وَ خَلَقَ عَلِيًّا وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ

He^{-saww} said: 'O uncle! When Allah^{-azwj} Wanted to Create us^{-asws}, He^{-azwj} Spoke with a Word. He^{-azwj} Created light (Noor) from it. Then He^{-azwj} Spoke with another Word. So He^{-azwj} Created a Spirit from it. Then He^{-azwj} Mingled the Noor with the Spirit, so He^{-azwj} Created me^{-saww}, and Created Ali^{-asws}, and Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

فَكُنَّا نُسَبِّحُهُ حِينَ لَا تَسْبِيحٌ وَ نُقَدِّسُهُ حِينَ لَا تَقْدِيسٌ

We^{-asws} were glorifying Him^{-azwj} when there was no glorification, and we^{-asws} were extolling His^{-azwj} Holiness when there was no extollations of Holiness.

فَلَمَّا أَرَادَ اللَّهُ تَعَالَى أَنْ يُنْشِئَ خَلْقَهُ فَتَقَى نُورِي فَخَلَقَ مِنْهُ الْعَرْشَ فَالْعَرْشُ مِنْ نُورِي وَ نُورِي مِنْ نُورِ اللَّهِ وَ نُورِي أَفْضَلُ مِنَ الْعَرْشِ

When Allah^{-azwj} the Exalted Wanted to Create His^{-azwj} creation, He^{-azwj} Split my^{-saww} Noor. He^{-azwj} Created the Throne from it. So the Throne is from my^{-saww} Noor, and my^{-saww} is from the Noor of Allah^{-azwj}, and my^{-saww} Noor is superior to the Throne.

ثُمَّ فَتَقَ نُورَ أَخِي عَلِيٍّ فَخَلَقَ مِنْهُ الْمَلَائِكَةَ فَالْمَلَائِكَةُ مِنْ نُورِ عَلِيٍّ وَ نُورُ عَلِيٍّ مِنْ نُورِ اللَّهِ وَ عَلِيٌّ أَفْضَلُ مِنَ الْمَلَائِكَةِ

Then He^{-azwj} Split the Noor of my^{-saww} brother^{-asws} Ali^{-asws}. He^{-azwj} Created the Angels from it. So the Angels are from the Noor of Ali^{-asws}, and Noor of Ali^{-asws} is from the Noor of Allah^{-azwj}, and Ali^{-asws} is superior to the Angels.

ثُمَّ فَتَقَ نُورَ ابْنَتِي فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَ الْأَرْضَ فَالسَّمَاوَاتِ وَ الْأَرْضُ مِنْ نُورِ ابْنَتِي فَاطِمَةَ وَ نُورُ ابْنَتِي فَاطِمَةَ مِنْ نُورِ اللَّهِ وَ ابْنَتِي فَاطِمَةُ أَفْضَلُ مِنَ السَّمَاوَاتِ وَ الْأَرْضِ

Then He^{-azwj} Split of my^{-saww} daughter^{-asws}. He^{-azwj} Created the skies and the earth from it. So the skies and the earth are from the Noor of my^{-saww} daughter Fatima^{-asws}, and Noor of my^{-saww} daughter^{-asws} Fatima^{-asws} is from Noor of Allah^{-azwj}, and my^{-saww} daughter^{-asws} Fatima^{-asws} is superior to the skies and the earth.

ثُمَّ فَتَقَ نُورَ وَلَدِي الْحُسَيْنِ وَ خَلَقَ مِنْهُ الشَّمْسُ وَ الْقَمَرَ فَالشَّمْسُ وَ الْقَمَرُ مِنْ نُورِ وَلَدِي الْحُسَيْنِ وَ نُورُ الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَ الْحُسَيْنُ أَفْضَلُ مِنَ الشَّمْسِ وَ الْقَمَرِ

Then He^{-azwj} Split the Noor of my^{-saww} son Al-Hassan^{-asws} and Created from it the sun and the moon. So the sun and the moon are from the Noor of my^{-saww} son^{-asws} Al-Hassan^{-asws}, and Noor of Al-Hassan^{-asws} is from Noor of Allah^{-azwj}, and Al-Hassan^{-asws} is superior to the sun and the moon.

ثُمَّ فَتَقَ نُورَ وَلَدِي الْحُسَيْنِ فَخَلَقَ مِنْهُ الْجَنَّةَ وَ الْخُورَ الْعَيْنَ فَالْجَنَّةَ وَ الْخُورَ الْعَيْنُ مِنْ نُورِ وَلَدِي الْحُسَيْنِ وَ نُورُ وَلَدِي الْحُسَيْنِ مِنْ نُورِ اللَّهِ وَ وَلَدِي الْحُسَيْنِ أَفْضَلُ مِنَ نُورِ الْجَنَّةِ وَ الْخُورِ الْعَيْنِ الْخَبَرِ.

Then He^{-azwj} Split the Noor of my^{-saww} son^{-asws} Al-Husayn^{-asws}. He^{-azwj} Created the Paradise and the Maiden Houries. So the Paradise and the Maiden Houries are from Noor of my^{-saww} son^{-asws} Al-Husayn^{-asws}, and Noor of my^{-saww} son^{-asws} Al-Husayn^{-asws} is from Noor of Allah^{-azwj}, and my^{-saww} son^{-asws} Al-Husayn^{-asws} is superior to the Noor of the Paradise and the Maiden Houries' – the Hadeeth".¹⁴⁸

140 الكافي، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ حُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ إِنِّي خَلَقْتُكَ وَ عَلِيًّا نُورًا يَعْني رُوحًا بَلَا بَدَنٍ قَبْلَ أَنْ أَخْلُقَ سَمَاوَاتِي وَ أَرْضِي وَ عَرْشِي وَ بَحْرِي

(The book) 'Al Kafi' – From Ahmad Bin Idrees, from Husayn Bin Ubeydullah, from Muhammad Bin Isa, and Muhammad Bin Abdullah, from Ali Bin Hadeed, from Muzahim,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Said: "O Muhammad^{-saww}! I^{-azwj} Created you^{-saww} and Ali^{-asws} as a Noor (light), meaning a soul without a body, before I^{-azwj} Created My^{-azwj} skies, and My^{-azwj} earth, and My^{-azwj} Throne, and My^{-azwj} Ocean.

فَلَمْ تَزَلْ تُهْلِلُنِي وَ تُمَجِّدُنِي ثُمَّ جَعَلْتَ رُوحِيكُمَا فَجَعَلْتُهُمَا وَاحِدَةً فَكَانَتْ مُجَدِّدِي وَ تُقَدِّسُنِي وَ تُهْلِلُنِي

You^{-asws} did not cease to extoll My^{-azwj} Oneness and glorifying Me^{-azwj}. Then I^{-azwj} Gathered both your^{-asws} souls and Made them as one. So you^{-asws} were glorifying Me^{-azwj} and extolling My^{-azwj} Holiness and My^{-azwj} Oneness.

ثُمَّ قَسَمْتُهَا ثِنْتَيْنِ وَ قَسَمْتُ الثَّيْتَيْنِ ثِنْتَيْنِ فَصَارَتْ أَرْبَعَةً مُحَمَّدٌ وَاحِدٌ وَ عَلِيٌّ وَاحِدٌ وَ الْحَسَنُ وَ الْحُسَيْنُ ثِنْتَانِ

Then I^{-azwj} Divided you^{-asws} two and Divided the two into two, so it became four – Muhammad^{-saww} being one, and Ali^{-asws} one, and Al-Hassan^{-asws} and Al-Husayn^{-asws} two”.

ثُمَّ خَلَقَ اللَّهُ فَاطِمَةَ مِنْ نُورٍ ابْتَدَأَهَا رُوحاً بِلاَ بَدَنِ ثُمَّ مَسَحَنَا بِيَمِينِهِ فَأَفْضَى نُورَهُ فِينَا.

Then Allah^{-azwj} Created Fatima^{-asws} from a Noor He^{-azwj} had Initiated as a soul without a body. Then He^{-azwj} Wiped us with His^{-azwj} Right Hand, so His^{-azwj} Noor flooded into us^{-asws}.¹⁴⁹

بيان و إطلاق المسح و اليمين هنا على الاستعارة إذ مرید اللطف بغيره بمسحه بيمينه.

Explanation: *And linking the Wiping and the Right Hand over here is based upon the metaphor when the intended is the kindness with someone else, so he wipes him with his right hand.*

141 الكافي، عن الحسين بن محمد عن المفضل عن عبد الله بن إدريس عن محمد بن سنان قال: كُنْتُ عِنْدَ أَبِي جَعْفَرٍ الثَّانِي عَ فَأَجْرَيْتُ اخْتِلَافَ الشَّيْعَةِ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ مُتَفَرِّداً يُوَحِّدُنِي ثُمَّ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ فَاطِمَةَ فَمَكَّنُوا أَلْفَ دَهْرٍ

(The book) ‘Al Kafi’ – From Al-Husayn Bin Muhammad, from Al Moalla, from Abdullah Bin Idrees, from Muhammad Bin Sinan who said,

‘I was in the presence of Abu Ja’far^{-asws} the 2nd and the (discussion of) differing of the Shias flowed. He^{-asws} said: ‘O Muhammad! Allah^{-azwj} Blessed and Exalted did not cease to be Individual with His^{-azwj} Oneness. Then He^{-azwj} Created Muhammad^{-saww}, and Ali^{-asws} and Fatima^{-asws}. They^{-asws} remained for a thousand eons.

ثُمَّ خَلَقَ جَمِيعَ الْأَشْيَاءِ فَأَشْهَدَهُمْ خَلْقَهَا وَ أَجْرَى طَاعَتَهُمْ عَلَيْهَا وَ قَوَّضَ أُمُورَهَا إِلَيْهِمْ فَهُمْ يُحْلُونَ مَا يَشَاءُونَ وَ يُحَرِّمُونَ مَا يَشَاءُونَ وَ لَنْ يَشَاءُوا إِلَّا أَنْ يَشَاءَ اللَّهُ تَبَارَكَ وَ تَعَالَى

Then He^{-azwj} Created entirety of the things and Made them^{-asws} witness their creation and Flowed obedience to them^{-asws} upon these, and Delegated their affairs to them^{-asws}. So they^{-asws} are permitting whatever they^{-asws} so desire and are prohibiting whatever they^{-asws} so desire, and they^{-asws} will never desire except if Allah^{-azwj} Blessed and Exalted so Desires’.

ثُمَّ قَالَ يَا مُحَمَّدُ هَذِهِ الدِّينَانَةُ الَّتِي مَنْ تَقَدَّمَ مَرَقَ وَ مَنْ تَخَلَّفَ عَنْهَا حُيِقَ وَ مَنْ لَزِمَهَا حَقَّقَ لِحُذِّهَا إِلَيْكَ يَا مُحَمَّدُ.

Then he^{-asws} said: ‘O Muhammad! This religion is which, one who goes ahead of it deviates (people of heresy), and one who stays behind from it is obliterated, and one who sticks with it would catch up. Take it to you, O Muhammad!’¹⁵⁰

¹⁴⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 140

¹⁵⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 141

142 وَ مِنْهُ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيٍّ بْنِ حَمَّادٍ عَنِ الْمُفَضَّلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ كَيْفَ كُنْتُمْ حَيْثُ كُنْتُمْ فِي الْأُظْلَةِ

And from it, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Ali Bin Ibrahim, from Ali Bin Hammad, from Al Mufazzal who said,

‘I said to Abu Abdullah^{-asws}, ‘How were you^{-asws} all when you^{-asws} were in the shades?’

فَقَالَ يَا مُفَضَّلُ كُنَّا عِنْدَ رَبِّنَا لَيْسَ عِنْدَهُ أَحَدٌ غَيْرُنَا فِي ظِلِّهِ خَضِرَاءُ تُسَبِّحُهُ وَ تُقَدِّسُهُ وَ تُحَمِّدُهُ وَ لَا مِنْ مَلَكٍ مُقَرَّبٍ وَ لَا ذِي رُوحٍ غَيْرُنَا حَتَّى بَدَا لَهُ فِي خَلْقِ الْأَشْيَاءِ فَخَلَقَ مَا شَاءَ كَيْفَ شَاءَ مِنَ الْمَلَائِكَةِ وَ غَيْرِهِمْ ثُمَّ أَتَى ذَلِكَ إِلَيْنَا.

He^{-asws} said: ‘O Mufazzal! We^{-asws} were in the Presence of our^{-asws} Lord^{-azwj}. There wasn’t anyone in His^{-azwj} Presence apart from us^{-asws} in the green shade. We^{-asws} glorified Him^{-azwj} and extolled His^{-azwj} Holiness and His^{-azwj} Oneness and praised Him^{-azwj}, and there was neither any Angel of Proximity, nor anyone with a soul apart from us^{-asws}, until there was a change of Decision for Him^{-azwj} in creation the things. So He^{-azwj} Created whatever He^{-azwj} so Desired, however He^{-azwj} so Desired, from the Angels and others. Then the knowledge of that ended to us^{-asws}’¹⁵¹.

143 الْكَافِي، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الصَّغِيرِ عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ الْجَعْفَرِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ كَانَ إِذْ لَا كَانَ فَخَلَقَ الْكَانَ وَ الْمَكَانَ وَ خَلَقَ نُورَ الْأَنْوَارِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ أَجْرَى فِيهِ مِنْ نُورِهِ الَّذِي نُورَتْ مِنْهُ الْأَنْوَارُ وَ هُوَ النُّورُ الَّذِي خَلَقَ مِنْهُ مُحَمَّدًا وَ عَلِيًّا

(The book) ‘Al Kafi’ – From Ahmad Bin Idrees, from Al-Husayn Bin Abdullah Al Sagheer, from Muhammad Bin Ibrahim Al Ja’fari, from Ahmad Bin Ali bin Muhammad Bin Abdullah Bin Umar,

‘Son of Ali Bin Abu Talib^{-asws}, from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Existed when there was no other existence. He^{-azwj} Created the existence (beings), and the space, and Created the Light of the light from which the lights are illuminated and Made to flow into it from His^{-azwj} Own Noor from which the lights lit up, and it is the Light from which were created Muhammad^{-saww} and Ali^{-asws}.

فَلَمْ يَزَلَا نُورَيْنِ أَوَّلَيْنِ إِذْ لَا شَيْءَ كَوَّنَ قَبْلَهُمَا فَلَمْ يَزَلَا يَجْرِيَانِ طَاهِرَيْنِ مُطَهَّرَيْنِ فِي الْأَصْلَابِ الطَّاهِرَةِ حَتَّى افْتَرَقَا فِي أَطْهَرِ طَاهِرَيْنِ فِي عَبْدِ اللَّهِ وَ أَبِي طَالِبٍ.

They^{-asws} did not cease to be two former Noors (lights) when there was nothing existing before the two of them^{-asws}. Thus, they both^{-asws} did not cease to flow as clean, having been Cleaned, into the clean lineages, until they both^{-asws} separated in the cleanest of the two clean (linages), in Abdullah^{-as} and Abu Talib^{-asws}’¹⁵².

144 الْكَافِي، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا جَابِرُ إِنَّ اللَّهَ أَوَّلَ مَا خَلَقَ خَلَقَ مُحَمَّدًا وَ عِزَّتُهُ الْهُدَاةَ الْمُهْتَدِينَ فَكَانُوا أَشْبَاحَ نُورٍ بَيْنَ يَدَيِ اللَّهِ

¹⁵¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 142

¹⁵² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 143

(The book) 'Al Kafi' – From Ahmad Bin Idrees, from Al-Husayn Bin Abdullah, from Muhammad Bin Abdullah, from Muhammad Bin Sinan, from Al Mufazzal, from Jabir Bin Yazeed who said,

'Abu Ja'far^{-asws} said to me: 'O Jabir! Allah^{-azwj}, the first of what He^{-azwj} Created, Created Muhammad^{-saww} and his^{-as} offspring, the guides, the Guided ones. They^{-asws} were resemblances of Noor in front of Allah^{-azwj}'.

فُلْتُ وَمَا الْأَشْبَاحُ

I said, 'And what are the resemblances?'

قَالَ ظِلُّ النُّورِ أَبَدَانٌ نَوْرَانِيَّةٌ بِلَا أَرْوَاحٍ وَكَانَ مُؤَيَّدًا بِنُورٍ وَاحِدٍ وَهِيَ رُوحُ الْقُدُسِ فِيهِ كَانَ يَعْبُدُ اللَّهَ وَعِثْرَتُهُ وَلِذَلِكَ خَلَقَهُمْ حُلَمَاءَ عُلَمَاءَ بَرَّةً أَصْفِيَاءَ يَعْبُدُونَ اللَّهَ بِالصَّلَاةِ وَالصَّوْمِ وَالسُّجُودِ وَالتَّسْبِيحِ وَالتَّهْلِيلِ وَيُصَلُّونَ الصَّلَوَاتِ وَيُحْجُونَ وَيُصُومُونَ.

He^{-asws} said: 'A shadow of the Noor. Bodies of light without souls, and they^{-asws} were supported with one Noor, and it is the Holy Spirit. So, by it, he^{-saww} and his^{-saww} offspring were worshipping Allah^{-azwj}, and for that He^{-azwj} had Created them^{-asws} as forbearing scholar, righteous elites worshipping Allah^{-azwj} with the Salat, and the fasting, and the Sajdah, and the glorification, and extollations of Oneness, and they^{-asws} are sending the Salawaat and performing Hajj and are fasting'¹⁵³.

145 وَقَالَ أَبُو الْحَسَنِ الْبَكْرِيُّ أَسْتَاذُ الشَّهِيدِ الثَّانِي رَه فِي كِتَابِ الْأَنْوَارِ رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ أَنَّهُ قَالَ: كَانَ اللَّهُ وَ لَا شَيْءَ مَعَهُ فَأَوَّلُ مَا خَلَقَ نُورٌ خَبِيئِهِ مُحَمَّدٌ ص قَبْلَ خَلْقِ الْمَاءِ وَالْعَرْشِ وَالْكَرْسِيِّ وَالسَّمَاوَاتِ وَالْأَرْضِ وَاللَّحِيقِ وَالْقَلَمِ وَالْجَنَّةِ وَالنَّارِ وَالْمَلَائِكَةِ وَ آدَمَ وَ حَوَاءَ بِأَرْبَعَةِ وَ عَشْرِينَ وَ أَرْبَعِمِائَةِ أَلْفِ عَامٍ

And Abu Al-Hassan Al Bakry, teacher of the second martyr, in the book 'Al Anwaar', reported,

'From Amir Al-Momineen^{-asws} having said: 'Allah^{-azwj} existed and there was nothing with Him^{-azwj}. The first of what He^{-azwj} Created was Noor of His^{-azwj} beloved Muhammad^{-saww}, before He^{-azwj} Created the water, and the Throne, and the Chair, and the skies, and the earth, and the Tablet, and the Pen, and the Paradise, and the Fire, and the Angels, and Adam^{-as}, and Hawwa^{-as}, by four hundred and twenty-four thousand years.

فَلَمَّا خَلَقَ اللَّهُ تَعَالَى نُورَ نَبِيِّنَا مُحَمَّدٍ ص بَقِيَ أَلْفَ عَامٍ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ وَاقِفًا يُسَبِّحُهُ وَ يُحَمِّدُهُ وَ الْحَمْدُ تَبَارَكَ وَ تَعَالَى يَنْظُرُ إِلَيْهِ وَ يَقُولُ يَا عَبْدِي أَنْتَ الْمُرَادُ وَ الْمُرِيدُ وَ أَنْتَ خَيْرِي مِنْ خَلْقِي وَ عِزِّي وَ جَلَالِي لَوْلَاكَ مَا خَلَقْتُ الْأَفْلاكَ مَنْ أَحَبَّكَ أَحْبَبْتُهُ وَ مَنْ أَبْغَضَكَ أَبْغَضْتُهُ

When Allah^{-azwj} the Exalted had Created Noor of our Prophet^{-saww} Muhammad^{-saww}, he^{-saww} remain for a thousand years in front of Allah^{-azwj} Mighty and Majestic, standing glorifying Him^{-azwj}, and praising Him^{-azwj}, while the Truth, Blessed and Exalted, was Looking at him^{-saww} and Saying: "O My^{-azwj} servant! You^{-azwj} are the Intended and the purpose, and You^{-saww} are My^{-azwj} Choice from My^{-azwj} creatures. By My^{-azwj} Might and My^{-azwj} Majesty! Had it not been for You^{-azwj}, I^{-azwj} would not have Created the celestial bodies! One who loves you^{-saww}, I^{-azwj} shall Love him, and one who hates you^{-saww}, I^{-azwj} shall Hate him!"

فَتَلَأَلَا نُورُهُ وَارْتَفَعَ شُعَاعُهُ فَخَلَقَ اللَّهُ مِنْهُ اثْنَيْ عَشَرَ حِجَابًا أَوْلَاهَا حِجَابُ الْقُدْرَةِ ثُمَّ حِجَابُ الْعُظْمَةِ ثُمَّ حِجَابُ الْعِزَّةِ ثُمَّ حِجَابُ الْهَيْبَةِ ثُمَّ حِجَابُ الْجَبَرُوتِ
ثُمَّ حِجَابُ الرَّحْمَةِ ثُمَّ حِجَابُ النَّبُوَّةِ ثُمَّ حِجَابُ الْكِبَرِيَاءِ ثُمَّ حِجَابُ الْمَنَزِلَةِ ثُمَّ حِجَابُ الرَّفْعَةِ ثُمَّ حِجَابُ السَّعَادَةِ ثُمَّ حِجَابُ الشَّفَاعَةِ

His^{-saww} Noor sparked, and its rays rose high. Allah^{-azwj} Created twelve veils from it. The first of it is the veil of Power, then the veil of Magnificence, then the veil of Honour, then the veil of Awe, then the veil of Omnipotence, then the veil of Mercy, then the veil of Prophet-hood, then the veil of Greatness, then the veil of Status, then the veil of Loftiness, then the veil of Excellency, then the veil of Intercession.

ثُمَّ إِنَّ اللَّهَ تَعَالَى أَمَرَ نُورَ رَسُولِ اللَّهِ ص أَنْ يَدْخُلَ فِي حِجَابِ الْقُدْرَةِ فَدَخَلَ وَهُوَ يَقُولُ سُبْحَانَ الْعَلِيِّ الْأَعْلَى وَ بَقِيَ عَلَى ذَلِكَ اثْنَيْ عَشَرَ أَلْفَ عَامٍ

Allah^{-azwj} the Exalted Commanded the Noor of Rasool-Allah^{-azwj} to enter into the veil of Power. He^{-saww} entered and he^{-saww} was saying: 'Glory be to the most exalted!', and he^{-saww} remained upon that for twelve thousand years (periods).

ثُمَّ أَمَرَهُ أَنْ يَدْخُلَ فِي حِجَابِ الْعُظْمَةِ فَدَخَلَ وَهُوَ يَقُولُ سُبْحَانَ عَالِمِ السِّرِّ وَ أَخْفَى أَحَدَ عَشَرَ أَلْفَ عَامٍ

Then He^{-azwj} Commanded him^{-saww} to enter into the veil of Magnificence. He^{-saww} entered and he^{-saww} was saying: 'Glory be to the Knower of secrets!', and he^{-saww} hid for eleven thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْعِزَّةِ وَهُوَ يَقُولُ سُبْحَانَ الْمَلِكِ الْمَنَّانِ عَشْرَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Honour, and he^{-saww} was saying: 'Glory be to the King, the Benefactor!', for ten thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْهَيْبَةِ وَهُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ غَنِيٌّ لَا يَفْتَقِرُ تِسْعَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Awe, and he^{-saww} was saying: 'Glory be to the One^{-azwj} Who is rich, not impoverished!', for nine thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْجَبَرُوتِ وَهُوَ يَقُولُ سُبْحَانَ الْكَرِيمِ الْأَكْرَمِ ثَمَانِيَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Omnipotence, and he^{-saww} was saying: 'Glory be to the most Benevolent!', for eight thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الرَّحْمَةِ وَهُوَ يَقُولُ سُبْحَانَ رَبِّ الْعَرْشِ الْعَظِيمِ سَبْعَةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Mercy, and he^{-saww} was saying: 'Glory be to the Lord^{-azwj} of the Magnificent Throne!', for seven thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ النَّبُوَّةِ وَهُوَ يَقُولُ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ سِتَّةَ أَلْفِ عَامٍ

Then he^{-saww} entered into the veil of Prophet-hood, and he^{-saww} was saying: 'Glorious is your Lord^{-azwj}, the Lord^{-azwj} of Honour, from what they are describing!', for six thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْكِبَرِيَاءِ وَ هُوَ يَقُولُ سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ خَمْسَةَ آلَافٍ عَامٍ

Then he^{-saww} entered into the veil of Greatness, and he^{-saww} was saying: 'Glory be to the most Magnificent!', for five thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الْمَنْزِلَةِ وَ هُوَ يَقُولُ سُبْحَانَ الْعَلِيمِ الْكَرِيمِ أَرْبَعَةَ آلَافٍ عَامٍ

Then he^{-saww} entered into the veil of Status, and he^{-saww} was saying: 'Glory be to the All-Knowing, the Benevolent!', for four thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الرَّفْعَةِ وَ هُوَ يَقُولُ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ ثَلَاثَةَ آلَافٍ عَامٍ

Then he^{-saww} entered into the veil of Loftiness, and he^{-saww} was saying: 'Glory be to the One^{-azwj} with the Kingdom and the Sovereignty!', for three thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ السَّعَادَةِ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ يُرِيهِ الْأَشْيَاءَ وَ لَا يَزُولُ أَلْفِي عَامٍ

Then he^{-saww} entered into the veil of Excellency, and he^{-saww} was saying: 'Glory be to the One^{-azwj} Who Moves the things and He^{-azwj} does not move!', for two thousand years.

ثُمَّ دَخَلَ فِي حِجَابِ الشَّفَاعَةِ وَ هُوَ يَقُولُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ سُبْحَانَ اللَّهِ الْعَظِيمِ أَلْفَ عَامٍ

The he^{-saww} entered into the veil of Intercession, and he^{-saww} was saying: 'Glory be to Allah^{-azwj}, and with His^{-azwj} Praise! Glory be to Allah^{-azwj} the Magnificent!', for a thousand years'.

قَالَ الْإِمَامُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع ثُمَّ إِنَّ اللَّهَ تَعَالَى خَلَقَ مِنْ نُورِ مُحَمَّدٍ ص عِشْرِينَ بَحْرًا مِنْ نُورٍ فِي كُلِّ بَحْرٍ عِلْمٌ لَا يَعْلَمُهَا إِلَّا اللَّهُ تَعَالَى

The Imam^{-asws} Ali Bin Abu Talib^{-asws} said: 'Then Allah^{-azwj} the Exalted Created from the Noor of Muhammad^{-saww}, twenty seas of light. In every sea were such knowledge(s), no one knows these except Allah^{-azwj} the Exalted.

ثُمَّ قَالَ لِنُورِ مُحَمَّدٍ ص انْزِلْ فِي بَحْرِ الْعِزِّ فَتَنَزَّلَ ثُمَّ فِي بَحْرِ الصَّبْرِ ثُمَّ فِي بَحْرِ الْحُشُوعِ ثُمَّ فِي بَحْرِ التَّوَّاضُعِ ثُمَّ فِي بَحْرِ الرِّضَا ثُمَّ فِي بَحْرِ الْوَفَاءِ ثُمَّ فِي بَحْرِ الْحِلْمِ ثُمَّ فِي بَحْرِ التَّقَى ثُمَّ فِي بَحْرِ الْحُسْنِيَةِ ثُمَّ فِي بَحْرِ الْإِنَابَةِ ثُمَّ فِي بَحْرِ الْعَمَلِ ثُمَّ فِي بَحْرِ الْمَزِيدِ ثُمَّ فِي بَحْرِ الْهَدَى ثُمَّ فِي بَحْرِ الصِّيَانَةِ ثُمَّ فِي بَحْرِ الْحَبَاءِ حَتَّى تَقْلَبَ فِي عِشْرِينَ بَحْرًا

Then He^{-azwj} Said to the Noor of Muhammad^{-saww}: "Descend into the sea of honour!" He^{-saww} descended. Then into the sea of patience, then into the sea of humbleness, then into the sea of reverence, then into the sea of pleasure, then into the sea of loyalty, then into the sea of forbearance, then into the sea of piety, then into the sea of fear, then into the sea of deputization, then into the sea of work, then into the sea of increase, then into the sea of guidance, then into the sea of making, then into the sea of modesty, until he^{-saww} had transferred into twenty seas.

فَلَمَّا خَرَجَ مِنْ آخِرِ الْأَبْحَارِ قَالَ اللَّهُ تَعَالَى يَا حَبِيبِي وَ يَا سَيِّدَ رُسُلِي وَ يَا أَوَّلَ مَخْلُوقَاتِي وَ يَا آخِرَ رُسُلِي أَنْتَ الشَّفِيعُ يَوْمَ الْمَحْشَرِ فَخَرَّ النُّورُ سَاجِدًا

When he^{-saww} emerged from the last sea, Allah^{-azwj} the Exalted Said: ‘O My^{-azwj} Beloved! And O Chief of the My^{-azwj} Messengers^{-as}! And O first of My^{-azwj} Created beings! And O last of My^{-azwj} Messengers^{-as}! You^{-saww} shall be the interceder on the Day of Gathering!’ The Noor fell into Sajdah.

ثُمَّ قَالَ فَقَطَّرَتْ مِنْهُ قَطْرَاتُ كَانَ عَدَدُهَا مِائَةً أَلْفٍ وَ أَرْبَعَةً وَ عِشْرِينَ أَلْفَ قَطْرَةٍ فَخَلَقَ اللَّهُ تَعَالَى مِنْ كُلِّ قَطْرَةٍ مِنْ نُورِهِ نَبِيًّا مِنَ الْأَنْبِيَاءِ

Then he^{-saww} said (stood up), and there dropped away from him^{-saww} drops, their number was one hundred and twenty-four thousand drops. Allah^{-azwj} the Exalted Created from every drop of his^{-saww} Noor, a Prophet^{-as} from the Prophets^{-as}.

فَلَمَّا تَكَامَلَتِ الْأَنْوَارُ صَارَتْ تَطُوفُ حَوْلَ نُورِ مُحَمَّدٍ صَ كَمَا تَطُوفُ الْحُجَّاجُ حَوْلَ بَيْتِ اللَّهِ الْحَرَامِ وَ هُمْ يُسَبِّحُونَ اللَّهَ وَ يُحَمِّدُونَهُ وَ يَقُولُونَ سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَجْهَلُ سُبْحَانَ مَنْ هُوَ عَلِيمٌ لَا يَعْجَلُ سُبْحَانَ مَنْ هُوَ عَزِيزٌ لَا يَفْتَنُّهُ

When the lights (Noors) were integrated, they became circling around the Noor of Muhammad^{-saww} just as the pilgrims tend to circle around the Sacred House of Allah^{-azwj}, and they^{-as} were glorifying Allah^{-azwj}, and praising Him^{-azwj}, and saying: ‘Glory be to the One^{-azwj} Who is All-Knowing, not ignorant! Glory be to the One^{-azwj} Who is Forbearing, not hasty! Glory be to the One^{-azwj} Who is rich, not impoverished!’

فَنَادَاهُمْ اللَّهُ تَعَالَى تَعْرِفُونَ مَنْ أَنَا فَسَبِّحْ نُورَ مُحَمَّدٍ صَ قَبْلَ الْأَنْوَارِ وَ نَادَى أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ رَبُّ الْأَرْزَابِ وَ مَلِكُ الْمُلُوكِ

Allah^{-azwj} the Exalted Called out to them: “Are you^{-as} knowing who I^{-azwj} am?” The Noor of Muhammad^{-saww} preceded before the (other) Noors, and he^{-saww} called out: ‘You^{-azwj} are Allah^{-azwj} Who, there is no god except You^{-azwj} Alone. There is no associate for You^{-azwj}, Lord^{-azwj} of the lords, and King of the kings!’”

فَإِذَا بِالْبَدَاءِ مِنْ قَبْلِ الْحَقِّ أَنْتَ صَفِيِّي وَ أَنْتَ حَبِيبِي وَ أَنْتَ خَيْرُ خَلْقِي أَثْنُكَ خَيْرُ أَمَةٍ أُخْرِجَتْ لِلنَّاسِ

There was a Call from the Direction of the Truth (Allah^{-azwj}): “You^{-saww} are My^{-azwj} elite, and You^{-azwj} are My^{-azwj} Beloved, and you^{-saww} are best of My^{-azwj} creatures! You^{-saww} community is best of the communities Extracted for the people!”

ثُمَّ خَلَقَ مِنْ نُورِ مُحَمَّدٍ صَ جَوْهَرَةً وَ قَسَمَهَا قِسْمَيْنِ فَنَظَرَ إِلَى الْقِسْمِ الْأَوَّلِ بِعَيْنِ الْهَيْبَةِ فَصَارَ مَاءٌ عَذْبًا وَ نَظَرَ إِلَى الْقِسْمِ الثَّانِي بِعَيْنِ الشَّفَقَةِ فَخَلَقَ مِنْهُ الْعَرْشَ فَاسْتَوَى عَلَى وَجْهِ الْمَاءِ

Then He^{-azwj} Created from the Noor of Muhammad^{-saww}, a substance, and Divided it into two segments. He^{-azwj} Looked at the first segment with the Eye of Awe, so it became sweet water; and He^{-azwj} Looked at the second segment with the Eye of Compassion, and He^{-azwj} Created the Throne from it and Evened it upon the surface of the water.

فَخَلَقَ الْكُرْسِيُّ مِنْ نُورِ الْعَرْشِ وَ خَلَقَ مِنْ نُورِ الْكُرْسِيِّ اللَّوْحَ وَ خَلَقَ مِنْ نُورِ اللَّوْحِ الْقَلَمَ وَ قَالَ لَهُ اكْتُبْ تَوْحِيدِي فَبَقِيَ الْقَلَمُ أَلْفَ عَامٍ سَكْرَانٍ مِنْ كَلَامِ اللَّهِ تَعَالَى فَلَمَّا أَفَاقَ قَالَ اكْتُبْ قَالَ يَا رَبِّ وَ مَا أَكْتُبُ قَالَ اكْتُبْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

He^{-azwj} Created the Chair from the Noor of the Throne, and Created from the Noor of the Chair, the Tablet, and Created from the Noor of the Tablet, the Pen, and Said to it: "Write My^{-azwj} Tawheed!" The Pen remained for a thousand years intoxicated (unconscious) from the Speech of Allah^{-azwj} the Exalted. When it woke up, He^{-azwj} Said: 'O Lord^{-azwj}! And what shall I write?' He^{-azwj} Said: "Write: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!'"

فَلَمَّا سَمِعَ الْقَلَمُ اسْمَ مُحَمَّدٍ صَخَّرَ سَاجِدًا وَقَالَ سُبْحَانَ الْوَاحِدِ الْقَهَّارِ سُبْحَانَ الْعَظِيمِ الْأَعْظَمِ ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَكَتَبَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ثُمَّ قَالَ يَا رَبِّ وَمَنْ مُحَمَّدٌ الَّذِي قَرَنْتَ اسْمَهُ بِاسْمِكَ وَذَكَرَهُ بِذِكْرِكَ

When the Pen heard the name of Muhammad^{-saww}, it fell down in Sajdah and said: 'Glory be to the One^{-azwj}, the Subduer! Glory be to the Most Magnificent!' Then it raised its head from the Sajdah and wrote: 'There is no god except Allah^{-azwj}, Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}'. Then it said: 'O Lord^{-azwj}! And who is Muhammad^{-saww} whom You^{-azwj} have Paired his^{-saww} name with Your^{-azwj} Name, and his^{-saww} mention with Your^{-azwj} Mention?'

قَالَ اللَّهُ تَعَالَى لَهُ يَا قَلَمُ فَلَوْلَاهُ مَا خَلَقْتُكَ وَلَا خَلَقْتُ خَلْقِي إِلَّا لِأَجْلِهِ فَهُوَ بَشِيرٌ وَنَذِيرٌ وَ سِرَاجٌ مُنِيرٌ وَ شَفِيعٌ وَ حَبِيبٌ

Allah^{-azwj} the Exalted Said to it: 'O Pen! Had it not been for him^{-saww}, I^{-azwj} would not have Created My^{-azwj} creation. (It was) only for his^{-saww} reason. He^{-saww} is a giver of glad tidings, and a warner, and a radiant lamp, and an interceder, and beloved!'

فَعِنْدَ ذَلِكَ انْشَقَّ الْقَلَمُ مِنْ خَلَاوَةٍ ذَكَرَ مُحَمَّدٌ ثُمَّ قَالَ الْقَلَمُ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ فَقَالَ اللَّهُ تَعَالَى وَ عَلَيْكَ السَّلَامُ مِنِّي وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَلِأَجْلِ هَذَا صَارَ السَّلَامُ سُنَّةً وَ الرَّكُوعُ فَرِيضَةً

During that, the Pen cracked from the sweetness of the mention of Muhammad^{-saww}. Then the Pen said: 'The greetings be to you^{-saww}, O Rasool-Allah^{-saww}!' Allah^{-azwj} the Exalted Said: "And to you be the Greetings from Me^{-azwj}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!" It was for this reason that the greetings became a Sunnah and the response, an obligation.

ثُمَّ قَالَ اللَّهُ تَعَالَى أَكْتُبْ قَضَائِي وَ قَدَرِي وَ مَا أَنَا خَالِفُهُ إِلَى يَوْمِ الْقِيَامَةِ

Then Allah^{-azwj} the Exalted Said: "Write My^{-azwj} Decrees and My^{-azwj} Determinations, and what I^{-azwj} am to create up to the Day of Qiyamah!"

ثُمَّ خَلَقَ اللَّهُ مَلَائِكَتَهُ يُصَلُّونَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ يَسْتَغْفِرُونَ لِأُمَّتِهِ إِلَى يَوْمِ الْقِيَامَةِ

Then Allah^{-azwj} Created Angels sending Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and they will be seeking Forgiveness for his^{-saww} community up to the Day of Qiyamah.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى مِنْ نُورِ مُحَمَّدٍ ص الْجَنَّةَ وَ زَيَّنَهَا بِأَرْبَعَةِ أَشْيَاءَ التَّعْظِيمِ وَ الْجَلَالَةِ وَ السَّخَاءِ وَ الْأَمَانَةِ وَ جَعَلَهَا لِأَوْلِيَائِهِ وَ أَهْلِ طَاعَتِهِ

Then Allah^{-azwj} the Exalted Created from the Noor of Muhammad^{-saww}, the Paradise, and Adorned it with four things – the reverence and the majesty, and the generosity, and the entrustment, and Made these as His^{-azwj} friends and people of His^{-azwj} obedience.

ثُمَّ نَظَرَ إِلَى بَاقِي الْجَوْهَرَةِ بِعَيْنِ الْهَيْبَةِ فَذَابَتْ فَخَلَقَ مِنْ دُخَانِهَا السَّمَاوَاتِ وَمِنْ زَبَدِهَا الْأَرْضِينَ فَلَمَّا خَلَقَ اللَّهُ تَبَارَكَ وَتَعَالَى الْأَرْضَ صَارَتْ تَمُوجُ بِأَهْلِهَا كَالسَّيْفِينَةِ فَخَلَقَ اللَّهُ الْجِبَالَ فَأَرَسَهَا بِهَا

Then He^{-azwj} Looked at the remainder of the substance with the Eye of Awe. It melted. He^{-azwj} Created the skies from it's smoke, and the earths from its foam. When Allah^{-azwj} Blessed and Exalted Created the earth, it became turbulent with its inhabitants like the ship (in the ocean). So Allah^{-azwj} Created the mountain and Settled it down with it.

ثُمَّ خَلَقَ مَلَكًا مِنْ أَغْظَمَ مَا يَكُونُ فِي الْقُوَّةِ فَدَخَلَ تَحْتَ الْأَرْضِ ثُمَّ لَمْ يَكُنْ لِقَدَمَيْ الْمَلِكِ قَرَارٌ فَخَلَقَ اللَّهُ صَخْرَةً عَظِيمَةً وَجَعَلَهَا تَحْتَ قَدَمَيْ الْمَلِكِ

Then He^{-azwj} Created and Angel with as great a strength can be. It entered beneath the earth. Then the feet of the Angel were not settled, so Allah^{-azwj} Created a mighty rock and Made it to be beneath the feet of the Angel.

ثُمَّ لَمْ يَكُنْ لِلصَّخْرَةِ قَرَارٌ فَخَلَقَ لَهَا ثَوْرًا عَظِيمًا لَمْ يَقْدِرْ أَحَدٌ يَنْظُرُ إِلَيْهِ لِعَظَمِ خَلْقِهِ وَبَرَقَ عُيُونُهُ حَتَّى لَوْ وُضِعَتْ الْبِحَارُ كُلُّهَا فِي إِحْدَى مَنْجَرِيهِ مَا كَانَتْ إِلَّا كَحَبْزَةِ لَبَنٍ مُلْقَاةٍ فِي أَرْضٍ فَلَاةٍ فَدَخَلَ الثَّوْرُ تَحْتَ الصَّخْرَةِ وَحَمَلَهَا عَلَى ظَهْرِهِ وَفُرُونِهِ وَاسْمُ ذَلِكَ الثَّوْرِ لَهَوْتَا

Then there did not happen to be any settlement for the rock, so Allah^{-azwj} Created a mighty bull for it. No one is able upon looking at it due to the mightiness of its creation, and it's eyes flashed to the extent that if the oceans, all of them were to be in one of its nostrils, it would not be except like a mustard seed having thrown in the wilderness of the earth. So the bull entered beneath the rock and carried it upon it's back and it's horns, and the name of that bull is 'Lahouta'.

ثُمَّ لَمْ يَكُنْ لِذَلِكَ الثَّوْرِ قَرَارٌ فَخَلَقَ اللَّهُ لَهُ حُوتًا عَظِيمًا وَاسْمُ ذَلِكَ الْحُوتِ بِهَمُوتٍ فَدَخَلَ الْحُوتُ تَحْتَ قَدَمَيْ الثَّوْرِ فَاسْتَقَرَّ الثَّوْرُ عَلَى ظَهْرِ الْحُوتِ

Then there did not happen to be any settlement for that bull, so Allah^{-azwj} Created large whale for it, and the name of that whale is 'Bahmout'. The whale entered beneath the feet of the bull. So the bull settled upon the back of the whale.

فَالْأَرْضُ كُلُّهَا عَلَى كَاهِلِ الْمَلِكِ وَالْمَلِكُ عَلَى الصَّخْرَةِ وَالصَّخْرَةُ عَلَى الثَّوْرِ وَالثَّوْرُ عَلَى الْحُوتِ وَالْحُوتُ عَلَى الْمَاءِ وَالْمَاءُ عَلَى الْهَوَاءِ وَالْهَوَاءُ عَلَى الظُّلْمَةِ ثُمَّ انْقَطَعَ عِلْمُ الْخَلَائِقِ عَمَّا تَحْتَ الظُّلْمَةِ

So the earth, all of it, is upon the shoulders of an Angel, and the Angel is upon the rock, and the rock is upon the bull, and the bull is upon the whale, and the whale is upon the air, and the air is upon the darkness. Then the knowledge of the creatures is cut off from what is beneath the darkness.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى الْعَرْشَ مِنْ ضِيَاءَيْنِ أَحَدُهُمَا الْفَضْلُ وَالثَّانِي الْعَدْلُ ثُمَّ أَمَرَ الضِّيَاءَيْنِ فَانْتَفَسَا بِنَفْسَيْنِ فَخَلَقَ مِنْهُمَا أَرْبَعَةَ أَشْيَاءَ الْعَقْلَ وَالْحِلْمَ وَالْعِلْمَ وَالسَّخَاءَ

Then Allah^{-azwj} the Exalted Created the Throne from two illuminations, one of them is the grace and the second is the justice. Then He^{-azwj} Commanded the two illuminations, so they divided into two halves. He^{-azwj} Created four things from them – the intellect, and the forbearance, and the knowledge, and the generosity.

ثُمَّ خَلَقَ مِنَ الْعَقْلِ الْخَوْفَ وَ خَلَقَ مِنَ الْعِلْمِ الرِّضَا وَ مِنَ الْحِلْمِ الْمَوَدَّةَ وَ مِنَ السَّخَاءِ الْمَحَبَّةَ ثُمَّ عَجَنَ هَذِهِ الْأَشْيَاءَ فِي طِينَةِ مُحَمَّدٍ ص ثُمَّ خَلَقَ مِنْ بَعْدِهِمْ أَرْوَاحَ الْمُؤْمِنِينَ مِنْ أُمَّةٍ مُحَمَّدٍ ص

Then He^{-azwj} Created from the intellect, the fear, and Created from the knowledge, the pleasure, and from the forbearance, the cordiality, and from the generosity, the love. Then He^{-azwj} Kneaded these things in the clay (essence) of Muhammad^{-saww}. Then He^{-azwj} Created from after them, the souls of the Momineen from the community of Muhammad^{-saww}.

ثُمَّ خَلَقَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ وَ اللَّيْلَ وَ النَّهَارَ وَ الضِّيَاءَ وَ الظُّلَامَ وَ سَائِرَ الْمَلَائِكَةِ مِنْ نُورِ مُحَمَّدٍ ص

Then He^{-azwj} Created the sun, and the moon, and the stars, and the night, and the day, and the light, and the darkness, and rest of the Angels from the Noor of Muhammad^{-saww}.

فَلَمَّا تَكَامَلَتِ الْأَنْوَارُ سَكَنَ نُورُ مُحَمَّدٍ ص تَحْتَ الْعَرْشِ ثَلَاثَةً وَ سَبْعِينَ أَلْفَ عَامٍ ثُمَّ انْتَقَلَ نُورُهُ إِلَى الْجَنَّةِ فَبَقِيَ سَبْعِينَ أَلْفَ عَامٍ ثُمَّ انْتَقَلَ إِلَى سِدْرَةِ الْمُنْتَهَى فَبَقِيَ سَبْعِينَ أَلْفَ عَامٍ

When the lights (Noors) were integrated, the Noor of Muhammad^{-saww} settled beneath the Throne for seventy-three thousand years. Then his^{-saww} Noor transferred to the Paradise and remained for seventy thousand years. Then it transferred to the Al-Sidrat Al-Muntaha and remained for seventy thousand years.

ثُمَّ انْتَقَلَ نُورُهُ إِلَى السَّمَاءِ السَّابِعَةِ ثُمَّ إِلَى السَّمَاءِ السَّادِسَةِ ثُمَّ إِلَى السَّمَاءِ الْخَامِسَةِ ثُمَّ إِلَى السَّمَاءِ الرَّابِعَةِ ثُمَّ إِلَى السَّمَاءِ الثَّالِثَةِ ثُمَّ إِلَى السَّمَاءِ الثَّانِيَةِ ثُمَّ إِلَى السَّمَاءِ الدُّنْيَا فَبَقِيَ نُورُهُ فِي السَّمَاءِ الدُّنْيَا إِلَى أَنْ أَرَادَ اللَّهُ أَنْ يَخْلُقَ آدَمَ ع إِلَى آخِرِ مَا مَرَّ فِي الْمُجَلِّدِ السَّادِسِ.

Then his^{-saww} Noor transferred to the seventh sky, then to the sixth sky, then to the fifth sky, then to the fourth sky, then to the third sky, then to the second sky, then to the sky of the world. His^{-saww} Noor remained in the sky of the world until Allah^{-azwj} Wanted to Create Adam^{-as} – up to the end of what has passed in sixth volume”¹⁵⁴.

146 كِتَابُ أَبِي سَعِيدٍ عَبَادِ الْعُصْفَرِيِّ، عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِي حَمَزَةَ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ أَحَدَ عَشَرَ مِنْ وَلَدِهِ مِنْ نُورٍ عَظَمَتِهِ فَأَقَامَهُمْ أَشْبَاحًا فِي ضِيَاءِ نُورِهِ يَعْبُدُونَهُ قَبْلَ خَلْقِ الْخَلْقِ يُسَبِّحُونَ اللَّهَ وَ يُعَدِّسُونَهُ وَ هُمْ الْأَئِمَّةُ مِنْ وَلَدِ رَسُولِ اللَّهِ ص.

The book of Abu Saeed Abbad Al Usfary, from Amro Bin Abu Al Miqdam, from Abu Hamza who said,

‘I heard Ali Bin Al-Husayn^{-asws} saying: ‘Allah^{-azwj} Created Muhammad^{-asws}, and Ali^{-asws}, and eleven from his^{-asws} children, from the Noor of His^{-azwj} Magnificence. He^{-azwj} Made them^{-asws} stand as resemblances in the illumination of His^{-azwj} noor, worshipping Him^{-azwj} before He^{-azwj} Created the creation. They^{-asws} were worshipping Allah^{-azwj}, and extolling His^{-azwj} Holiness, and they^{-asws} are the Imams^{-asws} from the sons^{-asws} of Rasool-Allah^{-saww}’¹⁵⁵.

¹⁵⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 145

¹⁵⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 146

147 وَ مِنْهُ، عَنْ عَمْرِو عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَلَقَ اللَّهُ أَرْضَ كَرْبَلَاءَ قَبْلَ أَنْ يَخْلُقَ أَرْضَ الْكَعْبَةِ بِأَرْبَعَةِ وَ عِشْرِينَ أَلْفَ عَامٍ وَ قَدَّسَهَا وَ بَارَكَ عَلَيْهَا فَمَا زَالَتْ قَبْلَ خَلْقِ اللَّهِ الْخَلْقَ مُقَدَّسَةً مُبَارَكَةً وَ لَا تَزَالُ كَذَلِكَ حَتَّى يَجْعَلَهَا اللَّهُ أَفْضَلَ أَرْضٍ فِي الْجَنَّةِ وَ أَفْضَلَ مَنْزِلٍ وَ مَسْكَنِ يُسْكِنُ اللَّهُ فِيهِ أَوْلِيَاءَهُ فِي الْجَنَّةِ.

And from him, from Amro, from his father,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Created the land of Karbala before He^{-azwj} Created the land of Kabah, by twenty-four thousand years, and Sanctified it and Blessed upon it. So it did not cease to be sanctimonious, Blessed, before Allah^{-azwj} Created the creatures, and it will not cease to be like that until Allah^{-azwj} Makes it to be the most superior of the lands in the Paradise, and the most superior of the houses, and dwellings. Allah^{-azwj} would Settle His^{-azwj} friends in it in the Paradise’’.¹⁵⁶

148 الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ الْعَجَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ كَانَ مَوْضِعَ الْبَيْتِ حَيْثُ كَانَ الْمَاءُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَالَ كَانَتْ مَهَاءَ بَيْضَاءَ يَغْنِي دُرَّةً.

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Muhammad Bin Imran Al Ijaly who said,

‘I said to Abu Abdullah^{-asws}, ‘Which thing was the place of the House (Kabah) when there was water, in the Words of Allah^{-azwj} Mighty and Majestic: **and His Throne was upon the water, [11:7]?**’ He^{-asws} said: ‘It was white crystal’- meaning a gem’’.¹⁵⁷

149 الْكَافِي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ صَالِحِ اللَّفَّافِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ دَخَا الْأَرْضَ مِنْ تَحْتِ الْكَعْبَةِ إِلَى مِئَى ثُمَّ دَخَا مِنْ مِئَى إِلَى عَرَفَاتٍ ثُمَّ دَخَا مِنْ عَرَفَاتٍ إِلَى مِئَى فَلَا أَرْضَ مِنْ عَرَفَاتٍ وَ عَرَفَاتٍ مِنْ مِئَى وَ مِئَى مِنَ الْكَعْبَةِ.

(The book) ‘Al Kafi’ – From Ali Bin Muhamamd, from Sahl Bin Ziyad, from Mansour Bin Al Abbas, from Salih Al Faify,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Called the land from beneath the Kabah to Mine, then Inserted it from Mina to Arafaat, then Inserted it from Arafaat to Mina. Therefore, the land is from Arafaat, and Arafaat is from Mina, and Mina is from Kabah’’.¹⁵⁸

150 الْكَافِي، عَنْ عَدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي زُرَّارَةَ التَّمِيمِيِّ عَنْ أَبِي حَسَّانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَمَّا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَخْلُقَ الْأَرْضَ أَمَرَ الرِّيحَ فَضَرَبْنَ وَجْهَ الْمَاءِ حَتَّى صَارَ مَوْجاً ثُمَّ أَرْبَدَ فَصَارَ زَبَدًا وَاجِدًا فَجَمَعَهُ فِي مَوْضِعِ الْبَيْتِ ثُمَّ جَعَلَهُ جَبَلًا مِنْ زَبَدٍ ثُمَّ دَخَا الْأَرْضَ مِنْ تَحْتِهِ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا.

(Al Kafi) – From a number of his companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Abu Zurara Al Tameemi, from Abu Hassan,

‘From Abu Ja’far^{-asws} having said: ‘When Allah^{-azwj} Mighty and Majestic Wanted to Create the earth, He^{-azwj} Commanded the winds to strike the surface of the water until it became waves.

¹⁵⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 147

¹⁵⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 148

¹⁵⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 149

Then it foamed, so it became one foam. He^{-azwj} Collected it in the place of the House (Kabah), then He^{-azwj} Made it as a mountain of foam. Then He^{-azwj} Spread the land from beneath it, and it is the Words of Allah^{-azwj} Mighty and Majestic: ***Surely, the first House Placed for the people is the one at Bakka, Blessed, [3:96]***.¹⁵⁹

151 الدُّرُّ الْمَنْشُورُ، لِلْسُّيُوطِيِّ بِإِسْنَادٍ عَنْ مُجَاهِدٍ قَالَ: خَلَقَ اللَّهُ الْأَرْضَ قَبْلَ السَّمَاءِ فَلَمَّا خَلَقَ الْأَرْضَ نَارَ مِنْهَا دُخَانٌ فَذَلِكَ قَوْلُهُ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ يَفْقَهُنَّ فَوْقَ بَعْضٍ وَ سَبْعَ أَرْضِينَ بَعْضُهُنَّ تَحْتَ بَعْضٍ.

(The book) 'Al Durr Al Mansour' of the Sheykh Al Suyuti, by chains from Mujahid who said,

'Allah^{-azwj} Created the earth before the sky. When He^{-azwj} had Created the earth, smoke came out from it. So that is His^{-azwj} Word: ***then He Directed towards the sky, so He Created these as seven skies, [2:29]***. He^{-azwj} is Saying that He^{-azwj} Created the seven skies, on top of each other, and seven earths, beneath each other".¹⁶⁰ (Not a Hadeeth)

152 وَمِنْهُ، أَيْضاً بِعِدَّةِ طُرُقٍ عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ مَسْعُودٍ وَ نَاسٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِي قَوْلِهِ تَعَالَى هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعاً ثُمَّ اسْتَوَى إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ

And from him as well, by a number of ways, from Ibn Abbas, and Ibn Masoud, and some people from the companions of Rasool-Allah^{-saww} regarding Words of the Exalted: ***He is the (One) Who Created for you the entirety of what is in the earth, then He Directed towards the sky, so He Created these as seven skies [2:29]***.

قَالَ إِنَّ اللَّهَ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ لَمْ يَخْلُقْ شَيْئاً قَبْلَ الْمَاءِ فَلَمَّا أَرَادَ أَنْ يَخْلُقَ الْخَلْقَ أَخْرَجَ مِنَ الْمَاءِ دُخَاناً فَارْتَفَعَ فَوْقَ الْمَاءِ فَسَمَّى عَلَيْهِ فِسْمَاءَ سَمَاءٍ

He said, 'Allah^{-azwj}, His^{-azwj} Throne upon the water, and He^{-azwj} did not Create anything before the water. When He^{-azwj} Wanted to Create the creation, He^{-azwj} Extracted smoke from the water, and it arose above the water. He^{-azwj} Named upon it. He^{-azwj} Named it as 'Sama'a' (sky).

ثُمَّ أَتَيْسَ الْمَاءَ فَجَعَلَهُ أَرْضاً وَاحِدَةً ثُمَّ فَتَقَهَا فَجَعَلَهَا سَبْعَ أَرْضِينَ فِي يَوْمَيْنِ فِي الْأَحَدِ وَ الْإِثْنَيْنِ فَجَعَلَ الْأَرْضَ عَلَى الْحُوتِ وَ هُوَ الَّذِي ذَكَرَهُ فِي قَوْلِهِ ن وَ الْقَلَمِ

Then the water dried up, so He^{-azwj} Made it as one land (earth). Then He^{-azwj} Split it and Made it as seven earths in two days – the Sunday and the Monday. He^{-azwj} Made the earth to be upon the whale, and it is which He^{-azwj} has Mentioned it in His^{-azwj} Words: ***Noon and the Pen, [68:1]***.

وَ الْحُوتِ فِي الْمَاءِ عَلَى صَفَاةٍ وَ الصَّفَاةَ عَلَى مَلَكٍ وَ الْمَلَكُ عَلَى صَخْرَةٍ وَ الصَّخْرَةَ عَلَى الرِّيحِ وَ هِيَ الصَّخْرَةُ الَّتِي ذَكَرَهَا لُقْمَانُ لَيْسَتْ فِي السَّمَاءِ وَ لَا فِي الْأَرْضِ فَتَحَرَّكَ الْحُوتُ فَاضْطَرَبَ فَتَرْتَلَبَ الْأَرْضُ

And the whale is in the water upon a rock, and the rock is upon an Angel, and the Angel is upon a rock, and the rock is upon the wind, and it is the rock which Luqman^{-as} had mentioned

¹⁵⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 150

¹⁶⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 151

it in the sky, and not in the earth. The whale moves, so when it becomes restless and there is earthquake in the earth.

فَأَرْسَىٰ عَلَيْهَا الْجِبَالَ فُكِّرَتْ فَذَلِكَ قَوْلُهُ وَ جَعَلَ لَهَا رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَ خَلَقَ الْجِبَالَ فِيهَا وَ أَفْوَاتَ أَهْلِهَا وَ شَجَرَهَا وَ مَا يَنْبَغِي لَهَا فِي يَوْمَيْنِ فِي
الْأَلْثَاءِ وَ الْأَرْبَعَاءِ وَ ذَلِكَ قَوْلُهُ أ إِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ إِلَى قَوْلِهِ وَ بَارَكَ فِيهَا

Then He^{-azwj} Installed the mountain upon it, so it settled. That is His^{-azwj} Word: **And He Cast firm mountains in the earth lest it shakes with you, [16:15]**, and Created the mountains in it, and timings of its people, and its trees, and whatever in befitting for it during two days – the Tuesday and the Wednesday, and that is His^{-azwj} Word: **Say: ‘You are disbelieving in the One Who Created the earth in two periods, [41:9]** – up to His^{-azwj} Words: **and He Blessed therein, [41:10]**.

يَقُولُ أَتَيْتَ فِيهَا شَجَرَهَا وَ قَدَّرَ فِيهَا أَقْوَامَهَا وَ أَهْلَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً لِلسَّائِلِينَ يَقُولُ مَنْ سَأَلَ فَهَكَذَا الْأَمْرُ

He^{-azwj} is Saying: “I^{-azwj} Grew it’s trees in it and **Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10]**”. He^{-azwj} is Saying: “The one who asks, so like this is the matter!”

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ فَكَانَ ذَلِكَ الدُّخَانُ مِنْ تَنْفُسِ الْمَاءِ حِينَ تَنْفَسُ فَجَعَلَهَا سَمَاءً وَاحِدَةً ثُمَّ فَتَقَهَا فَجَعَلَهَا سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ فِي
الْحُمَيْسِ وَ الْجُمُعَةِ لِأَنَّهُ جَمَعَ فِيهِ خَلْقَ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا

Then He Directed Himself to the sky and it was a smoke, [41:11]. That smoke was from the exhalation of the water when it exhaled. He^{-azwj} Made it as one sky, then Split it, and Made it as seven skies in two days **So He Ordained them to be seven skies in two periods, [41:12]**, during the Thursday and the Friday, because He^{-azwj} Gathered during it the creatures of the skies and the earth, **and Revealed in every sky, its regulation. [41:12]**.

قَالَ خَلَقَ فِي كُلِّ سَمَاءٍ خَلْقَهَا مِنَ الْمَلَائِكَةِ وَ الْخَلْقِ الَّذِي فِيهَا مِنَ الْبَحَارِ وَ الْجِبَالِ الْبَرِّ مَا لَا يُعْلَمُ ثُمَّ زَيَّنَ السَّمَاءَ الدُّنْيَا بِالْكَوَاكِبِ فَجَعَلَهَا زِينَةً وَ حِفْظًا
مِنَ الشَّيَاطِينِ فَلَمَّا فَرَّغَ مِنْ خَلْقِ مَا أَحَبَّ اسْتَوَىٰ عَلَى الْعَرْشِ.

He said, ‘He^{-azwj} Created in every sky it’s creatures from the Angels and the creatures which are in it from the sea, and the cold mountain what is no known. Then He^{-azwj} Adorned the sky of the world with the stars and Made these as an adornment and a Protection from the Satans^{-la}. When He^{-azwj} was Free from Creating what He^{-azwj} Loved to, He^{-azwj} **Established upon the Throne [20:5]**’.¹⁶¹ (This is not a Hadeeth)

153 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَىٰ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ يَعْنِي صَعِدَ أَمْرُهُ إِلَى السَّمَاءِ فَسَوَّاهُنَّ يَعْنِي خَلَقَ سَبْعَ سَمَاوَاتٍ قَالَ أَجْرَى النَّارَ عَلَى الْمَاءِ
فَبَخَّرَ الْبَحْرَ فَصَعِدَ فِي الْهَوَاءِ فَجَعَلَ السَّمَاوَاتِ مِنْهُ.

From Ibn Abbas regarding Words of the Exalted: Then He^{-azwj} **Established upon the Throne [20:5]**, meaning He^{-azwj} Ascended His^{-azwj} Command to the sky, **so He Evened these** – meaning the creation - **as seven skies [2:29]**. He said, ‘He^{-azwj} Flowed the fire upon the water, so the

¹⁶¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 152

oceans emitted vapour and it ascended into the air. He^{-azwj} Made the skies from it”.¹⁶² (This is not a Hadeeth)

154 وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: لَمَّا أَرَادَ اللَّهُ أَنْ يَخْلُقَ الْأَشْيَاءَ إِذْ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ إِذْ لَا أَرْضَ وَ لَا سَمَاءَ خَلَقَ الرِّيحَ فَسَلَطَهَا عَلَى الْمَاءِ حَتَّى اضْطَرَبَتْ أَمْوَاجُهُ وَ أَثَارَ رُكَامُهُ فَأَخْرَجَ مِنَ الْمَاءِ دُخَانًا وَ طِينًا وَ زَبَدًا فَأَمَرَ الدُّخَانَ فَعَلَا وَ سَمًا وَ نَمًا فَخَلَقَ مِنْهُ السَّمَاوَاتِ وَ خَلَقَ مِنَ الطِّينِ الْأَرْضِينَ وَ خَلَقَ مِنَ الزَّبَدِ الْجِبَالَ.

And from Abdullah Bin Amro who said,

‘When Allah^{-azwj} Wanted to Create the things when **His Throne was upon the water, [11:7]**, and where there was neither any earth nor sky, He^{-azwj} Created the wind. He^{-azwj} Caused it to overcome upon the water until its waves were restless and its rubble was raised. He^{-azwj} Extracted smoke (vapour) from the water, and clay and foam. He^{-azwj} Commanded the smoke, so it rose and formed and grew. He^{-azwj} Created the skies from it, and Created the earths from the clay, and Created the mountains from the foam”.¹⁶³ (This is not a Hadeeth)

155 وَ عَنْ أَبِي هُرَيْرَةَ قَالَ أَخَذَ النَّبِيُّ ص يَدِي فَقَالَ خَلَقَ اللَّهُ الثُّرَيَّةَ يَوْمَ السَّبْتِ وَ خَلَقَ فِيهَا الْجِبَالَ يَوْمَ الْأَحَدِ وَ خَلَقَ الشَّجَرَ يَوْمَ الْإِثْنَيْنِ وَ خَلَقَ الْمَكْرُوهَ يَوْمَ الثَّلَاثَاءِ وَ خَلَقَ النُّورَ يَوْمَ الْأَرْبَعَاءِ وَ بَثَّ فِيهَا الدَّوَابَّ يَوْمَ الْخَمِيسِ وَ خَلَقَ آدَمَ يَوْمَ الْجُمُعَةِ بَعْدَ الْعَصْرِ.

And from Abu Hureyra (a well-known fabricator) who said,

‘The Prophet^{-saww} held my hand and said: ‘Allah^{-azwj} Created the soil on the day of Saturday and Created the mountains in it on the day of Sunday, and Created the trees on the Day of Monday, and Created the abhorrences on the day of Tuesday, and Created the Noor on the day of Wednesday, and Send the animals in it on the day of Thursday and Created Adam^{-as} on the day of Friday after Al-Asr”.¹⁶⁴

156 وَ عَنِ النَّبِيِّ ص قَالَ: دُحِيتِ الْأَرْضُ مِنْ مَكَّةَ وَ كَانَتْ الْمَلَائِكَةُ تَطُوفُ بِالْبَيْتِ وَ هِيَ أَوَّلُ مَنْ طَافَ بِهِ وَ هِيَ الْأَرْضُ الَّتِي قَالَ اللَّهُ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً.

And from the Prophet^{-saww} having said: ‘The earth was spread out from Makkah, and the Angels were circling the House (Kabah), and they are the first ones to have performed Tawaaf (circled) with it, and it is the earth which Allah^{-azwj} Said: **‘I am going to Make a Caliph in the earth. [2:30]’**.¹⁶⁵

157 وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَضَعَ الْبَيْتَ عَلَى الْمَاءِ عَلَى أَرْبَعَةِ أَزْكَانٍ قَبْلَ أَنْ يَخْلُقَ الدُّنْيَا بِالْفَلْغِ عَامٌ ثُمَّ دُحِيتِ الْأَرْضُ مِنْ تَحْتِ الْبَيْتِ.

And from Ibn Abbas who said,

¹⁶² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 153

¹⁶³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 154

¹⁶⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 155

¹⁶⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 156

‘The House (Kabah) was Placed upon the water upon four corners, before He^{-azwj} had Created the world, by two thousand years. Then He^{-azwj} Spread out the earth from beneath the Kabah’’.¹⁶⁶ (This is not a Hadeeth)

158 وَ عَنْ مُجَاهِدٍ قَالَ: خَلَقَ اللَّهُ مَوْضِعَ الْبَيْتِ الْحَرَامِ مِنْ قَبْلِ أَنْ يَخْلُقَ شَيْئاً مِنَ الْأَرْضِ بِالْقِي سَنَةٍ وَ أَرْكَائِهِ فِي الْأَرْضِ السَّابِعَةِ.

From Mujahid who said,

‘Allah^{-azwj} Created the place of the Sacred House from before He^{-azwj} had Created anything from the earth, by two thousand years, and it’s corners were in the seven earths’’.¹⁶⁷ (This is not a Hadeeth)

159 وَ عَنْ كَعْبِ الْأَخْبَارِ قَالَ: كَانَتْ الْكَعْبَةُ عُنَاءً عَلَى الْمَاءِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ بِأَرْبَعِينَ سَنَةً وَ مِنْهَا دُحِيتِ الْأَرْضُ.

And from Ka’ab Al Ahbaar who said,

‘The Kabah was a scum upon the water before Allah^{-azwj} had Created the skies and the earth, by forty years, and from it He^{-azwj} Spread out the earth’’.¹⁶⁸ (This is not a Hadeeth)

160 وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا كَانَ الْعَرْشُ عَلَى الْمَاءِ قَبْلَ أَنْ يَخْلُقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ بَعَثَ اللَّهُ رِيحاً هَفَافَةً فَصَفَفَتِ الرِّيحُ الْمَاءَ فَأُبْرَزَتْ عَنْ حَشْفَةٍ فِي مَوْضِعِ الْبَيْتِ كَأَنَّهَا قُبَّةٌ فَدَحَا اللَّهُ الْأَرْضَ مِنْ تَحْتِهَا فَمَادَتْ ثُمَّ مَادَتْ فَأَوْتَدَهَا اللَّهُ بِالْحِجَالِ فَكَانَ أَوَّلَ جَبَلٍ وُضِعَ فِيهَا أَبُو قُبَيْسٍ فَلِذَلِكَ سُمِّيَتْ أُمُّ الْقُرَى.

And from Ibn Abbas who said,

‘When the Throne was upon the water before Allah^{-azwj} had Created the skies and the earth, Allah^{-azwj} Sent a light wind. The wind clapped (hit) the water, so there protruded from the pellets in the place of the Kabah, as if it was a dome. Allah^{-azwj} Spread out the earth from beneath it. Then it extended, and Allah^{-azwj} Pegged it with the mountains. The first mountain to be Placed in it was mount Qubeys, therefore for that (reason) it (Makkah) is named as the ‘Mother town’’.¹⁶⁹ (This is not a Hadeeth)

161 وَ عَنْ مُجَاهِدٍ قَالَ: بَدَأَ اللَّهُ بِخَلْقِ الْعَرْشِ وَ الْمَاءِ وَ الْهَوَاءِ وَ خَلَقَتِ الْأَرْضُ مِنَ الْمَاءِ وَ كَانَ بَدْءُ الْخَلْقِ يَوْمَ الْأَحَدِ وَ جَمَعَ الْخَلْقَ يَوْمَ الْجُمُعَةِ وَ تَهَوَّدَتِ الْيَهُودُ يَوْمَ السَّبْتِ وَ يَوْمٌ مِنَ السَّبْتِ أَلَامَ كَالْفِ سَنَةٍ بِمَا تَعُدُّونَ.

And from Mujahid who said,

‘Allah^{-azwj} Began by Creating the Throne, and the water, and the air, and Created the earth from the water, and the beginning of the creation was on the day of Sunday, and He^{-azwj} Gathered the creatures on the day of Friday, and the Jews were Judaised on the day of

¹⁶⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 157

¹⁶⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 158

¹⁶⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 159

¹⁶⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 160

Saturday, and a day from the year are days lie a thousand years from what you are counting”.¹⁷⁰

162 وَ عَنْ عِكْرِمَةَ قَالَ: إِنَّ اللَّهَ بَدَأَ خَلْقَ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَوْمَ الْأَحَدِ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَوْمَ الْجُمُعَةِ فِي ثَلَاثِ سَاعَاتٍ فَخَلَقَ فِي سَاعَةٍ مِنْهَا الشَّمْسُ كَمَا يَرْغَبُ النَّاسُ إِلَى رَبِّهِمْ فِي الدُّعَاءِ وَالْمَسْأَلَةِ.

From Ikrima (Bin Abu Jahl^{la}) who said,

‘Allah^{-azwj} Began the creation of the skies and the earth and whatever is between the two, on the day of Sunday, then **Established upon the Throne [20:5]** on the day of Friday in three hours. He^{-azwj} Created the suns during an hour so that the people would turn to their Lord^{-azwj} in the supplication and the asking”.¹⁷¹ (This is not a Hadeeth)

163 وَ كَتَبَ يَزِيدُ بْنُ مُسْلِمٍ إِلَى جَابِرِ بْنِ يَزِيدَ يَسْأَلُهُ عَنْ بَدْءِ الْخَلْقِ قَالَ الْعَرْشُ وَالْمَاءُ وَالْقَلَمُ وَاللَّهُ أَعْلَمُ.

And Yazeed Bin Muslim wrote to Jabir Bin Yazeed asking him about the beginning of the creation. He said, ‘The Throne, and the water, and the Pen. And Allah^{-azwj} is more Knowing”.¹⁷² (This is not a Hadeeth)

164 وَ عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ عَنِ النَّبِيِّ ص قَالَ: كَانَ اللَّهُ قَبْلَ كُلِّ شَيْءٍ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ وَ كَتَبَ فِي اللَّوْحِ الْمُحْفُوظِ ذِكْرَ كُلِّ شَيْءٍ الْخَيْرِ.

And from Imran Bin Al-Husayn,

‘From the Prophet^{-saww} having said: ‘Allah^{-azwj} existed before all things, **and His Throne was upon the water, [11:7]**, and He^{-azwj} Wrote in the Guarded Tablet the mention of all things’ – the Hadeeth”.¹⁷³

165 وَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ قَدَّرَ مَقَادِيرَ الْخَلَائِقِ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضِينَ بِخَمْسِينَ أَلْفَ سَنَةٍ وَ عَرْشُهُ عَلَى الْمَاءِ.

And from Abdullah Bin Amro Bin Al Aas (well-known hypocrite) who said,

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Determines the measurements of the creation, before He^{-azwj} Created the skies and the earths, by fifty thousand years, **and His Throne was upon the water, [11:7]**”.¹⁷⁴

166 وَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ قَوْلِهِ تَعَالَى وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ عَلَى أَيْ شَيْءٍ كَانَ الْمَاءُ قَالَ عَلَى مَثَرِ الرِّيحِ.

¹⁷⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 161

¹⁷¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 162

¹⁷² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 163

¹⁷³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 164

¹⁷⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 165

From Ibn Abbas who was asked about Words of the Exalted: **and His Throne was upon the water, [11:7]**, ‘Which thing was the water upon?’ He said, ‘Upon the strong wind’.¹⁷⁵ (This is not a Hadeeth)

167 وَ عَنْ مُجَاهِدٍ فِي قَوْلِهِ وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ قَبْلَ أَنْ يَخْلُقَ شَيْئاً.

And from Mujahid regarding His^{-azwj} Words: **and His Throne was upon the water, [11:7]**, ‘Before He^{-azwj} had Created anything’.¹⁷⁶ (This is not a Hadeeth)

168 وَ عَنْ الرَّبِيعِ بْنِ أَنَسٍ قَالَ: كَانَ عَرْشُهُ عَلَى الْمَاءِ فَلَمَّا خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ قَسَمَ ذَلِكَ الْمَاءَ قِسْمَيْنِ فَجَعَلَ نِصْفًا تَحْتَ الْعَرْشِ وَ هُوَ الْبَحْرُ الْمَسْجُورُ فَلَا تَفْطُرُ مِنْهُ قَطْرَةٌ حَتَّى يُنْفَخَ فِي الصُّورِ فَيَنْزِلَ.

And from Al Rabie Bin Anas who said,

‘And His Throne was upon the water, [11:7]. When He^{-azwj} Created the skies and the earth, He^{-azwj} Divided that water into two segments. He^{-azwj} Made half of it beneath the Throne, and it is the overflowing ocean. So not drop will drop from it until the Trumpet is blown into, so it would descend’.¹⁷⁷

169 وَ عَنْ عِكْرِمَةَ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنِ اللَّيْلِ كَانَ قَبْلَ أَمِ النَّهَارِ قَالَ اللَّيْلُ ثُمَّ قَرَأَ أَنَّ السَّمَاوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا فَهَلْ نَعْلَمُونَ كَانَ بَيْنَهُمَا إِلَّا ظُلْمَةٌ.

And from Ikrimah (Bin Abu Jahl^{-la}) who said,

‘Ibn Abbas was asked about the night, ‘Was it before or the day?’ He said, ‘Then night’. Then he recited, **that the skies and the earth were joined up, and We Separated them? [21:30]**. Do you know there was nothing between the two except darkness?’¹⁷⁸ (This is not a Hadeeth)

170 وَ عَنْ النَّبِيِّ ص فِي قَوْلِهِ وَ جَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ قَالَ كُلُّ شَيْءٍ خُلِقَ مِنَ الْمَاءِ.

And from the Prophet^{-saww} regarding His^{-azwj} Words: **And We Made from the water, all living things, [21:30]**. He^{-saww} said: ‘Allah^{-azwj} things have been Created from the water’.¹⁷⁹

171 وَ عَنْ وَهْبٍ قَالَ قَالَ عَزِيزُ رَبِّ أَمَرَتِ الْمَاءَ فَجَمَدَ فِي وَسْطِ الْهَوَاءِ فَجَعَلَتْ مِنْهُ سَبْعًا وَ سَمَّيْنَهُ السَّمَاوَاتِ ثُمَّ أَمَرَتِ الْمَاءَ يَنْفَتِقَ عَنِ الثَّرَابِ وَ أَمَرَتِ الثَّرَابَ أَنْ يَتَمَيَّزَ مِنَ الْمَاءِ فَكَانَ كَذَلِكَ فَسَمَّيْتُ جَمِيعَ ذَلِكَ الْأَرْضِينَ وَ جَمِيعَ الْمَاءِ الْبَحَارَ

And from Wahab who said, ‘Uzeyr said,

‘Lord^{-azwj}, You^{-azwj} Commanded the water, so it froze in the middle of the air. He^{-azwj} Made seven from it and Named it as ‘skies’. Then You^{-azwj} Commanded the water to split from the

¹⁷⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 166

¹⁷⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 167

¹⁷⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 168

¹⁷⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 169

¹⁷⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 170

soil and Commanded the soil to distinguish from the water. So it happened like that. You^{-azwj} Named entirety of that as the 'earths', and entirety of the water as 'oceans'.

ثُمَّ خَلَقْتَ مِنَ الْمَاءِ أَعْمَى أَعْيُنٍ بَصَرُهُ وَ مِنْهَا أَصَمَّ آذَانٍ أَسْمَعُهُ وَ مِنْهَا مَيِّتٌ أَنْفُسٍ أَحْيَيْتَهُ خَلَقْتَ ذَلِكَ بِكَلِمَةٍ وَاحِدَةٍ مِنْهَا مَا عَيْشُهُ الْمَاءُ وَ مِنْهَا مَا لَا صَبْرَ لَهُ عَلَى الْمَاءِ خَلَقَ خُلُقًا مُخْتَلِفًا فِي الْأَجْسَامِ وَ الْأَلْوَانِ جَنَسَتَهُ أَجْنَاسًا وَ زَوَّجْتَهُ أَزْوَاجًا وَ خَلَقْتَ أَصْنَافًا وَ الْأَهْمَتَهُ الَّذِي خَلَقْتَهُ

Then You^{-azwj} Created from the water, the blind eye You^{-azwj} Made it see, and the deaf ear You^{-azwj} Made it hear, and from it was a dead soul You^{-azwj} Revived it. You^{-azwj} Created that with one Word. From these is what lives in the water, and from these is what has not patience for it upon water. Creatures who are different in the bodies, and the colours. You^{-azwj} Made them into species and Paired them as pairs, and You^{-azwj} Created types and Inspired him^{-saww} of that which You^{-azwj} had Created.

ثُمَّ خَلَقْتَ مِنَ التُّرَابِ وَ الْمَاءِ دَوَابَّ الْأَرْضِ وَ مَا شِئْتَهَا وَ سَبَاعَهَا فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَ مِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ وَ مِنْهُمْ الْعَظِيمُ وَ الصَّغِيرُ

Then You^{-azwj} Created from the soul and the water, animals of the earth, and it's walking ones, and its predators, **So from them is one who walks upon its belly, and from them is one who walks upon two legs, and from them is one who walks upon four. [24:45]**, and from them are the large and the small.

ثُمَّ زَرَعْتَ فِي أَرْضِكَ كُلَّ نَبَاتٍ فِيهَا بِكَلِمَةٍ وَاحِدَةٍ وَ تُرَابٍ وَاحِدٍ وَ تُسْقَى بِمَاءٍ وَاحِدٍ فَجَاءَ عَلَى مَشِئَتِكَ مُخْتَلِفًا أَكُلُهُ وَ لَوْنُهُ وَ رِيحُهُ وَ طَعْمُهُ مِنْهُ الْخُلُوفُ وَ مِنْهُ الْحَامِضُ وَ الْمُرُّ وَ الطَّيِّبُ رِيحُهُ وَ الْمُنْبِيُّ وَ الْقَبِيحُ وَ الْحَسَنُ

Then You^{-azwj} Cultivated in Your^{-azwj} earth, every vegetation in it with one Word, and one soil, and You^{-azwj} Irrigated with one water. So it became upon Your^{-azwj} Desire, its food, and its colour, and its smell, and its taste. From it is the sweet and from it is the sour, and the bitter, and the pleasant aroma and the stinky, and the ugly and the beautiful'.

وَ قَالَ عَزَّيْرُ يَا رَبِّ إِنَّمَا نَحْنُ خَلْقُكَ وَ عَمَلُ يَدِكَ خَلَقْتَ أَجْسَادَنَا فِي أَرْحَامِ أُمَّهَاتِنَا وَ صَوَّرْتَنَا كَيْفَ تَشَاءُ بِقُدْرَتِكَ جَعَلْتَ لَنَا أَرْكَانًا وَ جَعَلْتَ فِيهَا عِظَامًا وَ شَقَقْتَ لَنَا أَسْمَاعًا وَ أَبْصَارًا ثُمَّ جَعَلْتَ لَهَا فِي تِلْكَ الظُّلْمَةِ نُورًا وَ فِي ذَلِكَ الطَّبِيقِ سَعَةً وَ فِي ذَلِكَ الْغَمِّ رُوحًا

And Uzeyr said, 'O Lord^{-azwj}! But we are Your^{-azwj} creatures, and the work of Your^{-azwj} Hands. You^{-azwj} Created our bodies in the wombs of our mothers and Shaped us however You^{-azwj} so Desired by Your^{-azwj} Power. You^{-azwj} Made for elements for us and Made bones in these and Derived names for us, and sights. Then You^{-azwj} Made for it in that darkness, a light, and in that narrowness, a capacity, and in that sorrow, a soul.

ثُمَّ هَيَّأْتَ لَهَا مِنْ فَضْلِكَ رِزْقًا يُقَوِّيه عَلَى مَشِئَتِكَ ثُمَّ وَعَظَّمْتَ بِكِتَابِكَ وَ حِكْمَتِكَ ثُمَّ فَضَيْتَ عَلَيْهِ الْمَوْتَ لَا مُحَالَةَ ثُمَّ أَنْتَ تُعِيدُهُ كَمَا بَدَأْتَهُ

Then You^{-azwj} Prepared sustenance for us from Your^{-azwj} Grace Strengthening him upon Your^{-azwj} Desire. Then You^{-azwj} Advised him with Your^{-azwj} Book and Your^{-azwj} Wisdom. Then You^{-azwj} Decreed the death upon him, inevitably. Then You^{-azwj} shall be Returning him just as You^{-azwj} had Begun him'.

قَالَ عَزَّيْرُ اللَّهِ هُمْ بِكَلِمَتِكَ خَلَقْتَ جَمِيعَ خَلْقِكَ فَأَتَى عَلَى مَشِيئِكَ لَمْ تَأْنِ فِي ذَلِكَ مُؤَنَّةٌ وَلَمْ تَنْصَبْ فِيهِ نَصَبًا كَانَ عَرْشُكَ عَلَى الْمَاءِ وَالظُّلْمَةُ عَلَى الْهَوَاءِ وَالْمَلَائِكَةُ يَحْمِلُونَ عَرْشَكَ وَيُسَبِّحُونَ بِحَمْدِكَ وَالْخَلْقُ مُطِيعٌ لَكَ خَاشِعٌ مِنْ خَوْفِكَ

Uzeyr said, 'O Allah^{-azwj}! By Your^{-azwj} Word, You^{-azwj} Created entirety of Your^{-azwj} creatures, so they came to be upon Your^{-azwj} Desire. You^{-azwj} were not assisted during that by an assistant, and You^{-azwj} did not Install in it any installation. Your^{-azwj} Throne was upon the water, and the darkness was upon the air, and the Angels were carrying Your^{-azwj} Throne and were glorifying Your^{-azwj} Praise, and the creation was obedient to You^{-azwj}, fearing from Your^{-azwj} fear.

لَا يُرَى فِيهِ نُورٌ إِلَّا نُورُكَ وَلَا يُسْمَعُ فِيهِ صَوْتُ إِلَّا سَمْعُكَ [صَوْتُكَ] ثُمَّ فَتَحَتْ خِزَانَةَ النُّورِ وَطَرِيقَ الظُّلْمَةِ فَكَانَا لَيْلًا وَنَهَارًا يَخْتَلِفَانِ بِأَمْرِكَ.

No Noor was seen in it except Your^{-azwj} Noor, nor was any sound heard in it except Your^{-azwj} Voice. Then You^{-azwj} Opened the treasure of the Noor and the path of darkness. So they became night and day, inter-changing by Your^{-azwj} Command".¹⁸⁰ (This is not a Hadith)

172 وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ الْيَهُودَ أَتَتْ النَّبِيَّ ص فَسَأَلَتْهُ عَنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ فَقَالَ خَلَقَ اللَّهُ الْأَرْضَ يَوْمَ الْأَحَدِ وَالْإِثْنَيْنِ وَ خَلَقَ الْجِبَالَ وَ مَا فِيهِنَّ مِنْ مَنَافِعَ يَوْمَ الثَّلَاثَةِ وَ خَلَقَ يَوْمَ الْأَرْبَعَاءِ الشَّجَرَ وَالْمَاءَ وَالْمَدَائِنَ وَالْعُمُرَانَ وَ الْحُرَابَ فَهَذِهِ أَرْبَعَةٌ

And from Ibn Abbas,

'The (a) Jew came to the Prophet^{-saww}. He asked him^{-saww} about the creation of the skies and the earth. He^{-saww} said: 'Allah^{-azwj} Created the earth on the day of Sunday and the Monday and Created the mountains and whatever is in these from the benefits, on the day of Tuesday, and Created the trees on the day of Wednesday, and the water and the plains, and the constructions and the ruins. So these are four.

فَقَالَ تَعَالَى فُلْنَ أ إِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ إِلَى قَوْلِهِ فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٌ لِلْسَّائِلِينَ وَ خَلَقَ يَوْمَ الْخَمِيسِ السَّمَاءَ وَ خَلَقَ يَوْمَ الْجُمُعَةِ النُّجُومَ وَالشَّمْسَ وَالْقَمَرَ وَالْمَلَائِكَةَ إِلَى ثَلَاثِ سَاعَاتٍ بَقِيَتْ مِنْهُ

The Exalted Said: 'Say, ***You are disbelieving in the One Who Created the earth in two periods, [41:9] – up to His^{-azwj} Words: in four periods, complete for the seekers [41:10].*** And on the day of Thursday He^{-azwj} Created the sky, and on the day of Friday He^{-azwj} Created the stars, and the sun, and the moon, and the Angels up to three hours remaining from it.

فَخَلَقَ فِي أَوَّلِ سَاعَةٍ مِنْ هَذِهِ الثَّلَاثِ الْأَجَالَ حِينَ يَمُوتُ مَنْ مَاتَ وَ فِي الثَّانِيَةِ أَلْقَى الْأَقْفَ عَلَى كُلِّ شَيْءٍ مِمَّا يُنْتَفَعُ بِهِ وَ فِي الثَّالِثَةِ خَلَقَ آدَمَ وَ أَسْكَنَهُ الْجَنَّةَ وَ أَمَرَ إِبْلِيسَ بِالسُّجُودِ لَهُ وَ أَخْرَجَهُ مِنْهَا فِي آخِرِ سَاعَةٍ

He^{-azwj} Created in the first hour from these three, the terms of when the dying one would be dying; and in the second He^{-azwj} Cast the afflictions upon all things from what one could benefit with; and in the third, He^{-azwj} Created Adam^{-as} and Settled him in the Paradise and Commanded Iblees^{-la} with the Sajdah, and Expelled him^{-la} from it in the last hour'.

قَالَتِ الْيَهُودُ ثُمَّ مَاذَا يَا مُحَمَّدُ

The Jew said, 'Then what, O Muhammad^{-saww}'

قَالَ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

He^{-saww} said: 'Then He^{-azwj} **Established upon the Throne [20:5]**'.

قَالُوا قَدْ أَصَبْتَ لَوْ أَتَمَمْتَ قَالُوا ثُمَّ اسْتَزَاحَ

They said, 'You^{-saww} are correct! If only you^{-saww} could complete'. They said, 'Then He^{-azwj} Rested'.

فَغَضِبَ النَّبِيُّ صَ غَضَبًا شَدِيدًا فَتَنَزَلَ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسَّنَا مِنْ لُثُوبٍ فَاصْبِرْ عَلَى مَا يَقُولُونَ.

The Prophet^{-saww} was angered with severe anger. It was revealed: **And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38] Therefore be patient upon what they are saying, [50:39]**".¹⁸¹

173 وَ عَنْ ابْنِ جَرِيرٍ فِي قَوْلِهِ وَ بَارَكَ فِيهَا قَالَ كُلُّ شَيْءٍ فِيهِ مَنَفَعَةٌ لِابْنِ آدَمَ فَهُوَ مُبَارَكٌ.

And from Ibn Jareeh regarding His^{-azwj} Words: **and He Blessed therein, [41:10]**. He said, 'All thing in it beneficial to the son of Adam^{-as}, so it is Blessed'.¹⁸² (This is not a Hadeeth)

174 وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ قَدَّرَ فِيهَا أَقْوَامًا قَالَ شَقَّ الْأَنْهَارَ وَ عَرَسَ الْأَشْجَارَ وَ وَضَعَ الْجِبَالَ وَ أَجْرَى الْبِحَارَ وَ جَعَلَ فِي هَذِهِ مَا لَيْسَ فِي هَذِهِ وَ فِي هَذِهِ مَا لَيْسَ فِي هَذِهِ.

And from Ibn Abbas regarding His^{-azwj} Words: **and Measured out its livelihoods (to be) in it [41:10]**. He said, 'Cleft the rivers, and Planted the trees, and Placed the mountains, and Flowed the oceans, and Made in this what isn't in this, and in this what isn't in this'.¹⁸³ (This is not a Hadeeth)

175 وَ عَنْ عِكْرَمَةَ فِي قَوْلِهِ تَعَالَى وَ قَدَّرَ فِيهَا أَقْوَامًا قَالَ قَدَّرَ فِي كُلِّ أَرْضٍ شَيْئًا لَا يَصْلُحُ فِي غَيْرِهَا.

And from Ikrimah (Bin Abu Jahl^{-la}) regarding Words of the Exalted: **and Measured out its livelihoods (to be) in it [41:10]**. He said, 'Measured things in all lands which is not correct in others'.¹⁸⁴ (This is not a Hadeeth)

176 وَ عَنْ ابْنِ جُبَيْرٍ قَالَ: مَعَاشَهَا.

And from Ibn Jubeyr who said, 'It's livelihood'.¹⁸⁵ (This is not a Hadeeth)

¹⁸¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 172

¹⁸² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 173

¹⁸³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 174

¹⁸⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 175

¹⁸⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 176

177 وَعَنِ الْحَسَنِ قَالَ: أَرْزَأَقَهَا.

From Al-Hassan who said, 'It's sustenance'.¹⁸⁶ (This is not a Hadeeth)

178 وَعَنِ ابْنِ عَبَّاسٍ قَالَ: خَلَقَ اللَّهُ السَّمَاوَاتِ مِنْ دُخَانٍ ثُمَّ ابْتَدَأَ خَلْقَ الْأَرْضِ يَوْمَ الْأَحَدِ وَ يَوْمَ الْاِثْنَيْنِ وَ ذَلِكَ قَوْلُهُ أ إِنَّكُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ

And from Ibn Abbas who said,

'Allah-azwj Created the skies from smoke (vapour), then He-azwj Began creation on the earth on the day of Sunday and the day of Monday, and that is His-azwj Word: **'You are disbelieving in the One Who Created the earth in two periods, [41:9].**

ثُمَّ قَدَّرَ فِيهَا أَفْقَاهَا فِي يَوْمِ الثَّلَاثَاءِ وَ يَوْمِ الْأَرْبَعَاءِ فَذَلِكَ قَوْلُهُ وَ قَدَّرَ فِيهَا أَفْقَاهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءٍ لِلسَّائِلِينَ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ

Then He-azwj Determines it's livelihoods in it during the day of Tuesday and the day of Wednesday. That is His-azwj Word: **and Measured out its livelihoods (to be) in it in four periods, complete for the seekers [41:10] Then He Directed Himself to the sky and it was a smoke, [41:11].**

فَسَمَكَهَا وَ زَيَّنَّهَا بِالنُّجُومِ وَ الشَّمْسِ وَ الْقَمَرِ وَ أَجْرَاهُمَا فِي فَلَكِهِمَا وَ خَلَقَ فِيهَا مَا شَاءَ مِنْ خَلْقِهِ وَ مَلَائِكَتِهِ فِي يَوْمِ الْخَمِيسِ وَ يَوْمِ الْجُمُعَةِ وَ خَلَقَ الْجَنَّةَ فِي يَوْمِ الْجُمُعَةِ وَ خَلَقَ آدَمَ يَوْمَ الْجُمُعَةِ

He-azwj Made a sky out of it and Adorned it with the stars, and the sun, and the moon, and Flowed them in their own orbits, and Created in these whatever He-azwj so Desired from His-azwj creatures and His-azwj Angels during the day of Thursday, and the day of Friday, and Created the Paradise during the day of Friday, and Created Adam-as on the day of Friday.

فَذَلِكَ قَوْلُ اللَّهِ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَ سَبَّحْتُ كُلُّ شَيْءٍ يَوْمَ السَّبْتِ فَعَظَّمَتِ الْيَهُودُ يَوْمَ السَّبْتِ لِأَنَّهُ سَبَّحَتْ فِيهِ كُلُّ شَيْءٍ وَ عَظَّمَتِ النَّصَارَى يَوْمَ الْأَحَدِ لِأَنَّهُ ابْتَدَأَ فِيهِ خَلْقَ كُلِّ شَيْءٍ وَ عَظَّمَتِ الْمُسْلِمُونَ يَوْمَ الْجُمُعَةِ لِأَنَّ اللَّهَ فَرَعَ فِيهِ مِنْ خَلْقِهِ

So that is the Word of Allah-azwj: **'Created the skies and the earth in six days, [7:54],** and the dormancy of all things is the day of Saturday. So the Jews revered the day of Saturday because things were dormant in it; and the Christians revered the day of Sunday because the creation of all things was Begun in it, and the Muslims revere the day of Friday because Allah-azwj was Free during it from Creating it.

وَ خَلَقَ فِي الْجَنَّةِ رَحْمَتَهُ وَ خَلَقَ فِيهِ آدَمَ وَ فِيهِ هَبَطَ مِنَ الْجَنَّةِ إِلَى الْأَرْضِ وَ فِيهِ قُبِلَتْ فِي الْأَرْضِ تَوْبَتُهُ وَ هُوَ أَعْظَمُهَا.

And He-azwj Created His-azwj Mercy in the Paradise, and Created Adam-as in it, and Sent him-as down from the Paradise to the earth, and during it, his-as repentance was Accepted in the earth, and it (Friday) is their mightiest".¹⁸⁷ (This is not a Hadeeth)

¹⁸⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 177

¹⁸⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 178

179 وَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: إِنَّ اللَّهَ ابْتَدَأَ الْخَلْقَ وَ خَلَقَ الْأَرْضَيْنِ يَوْمَ الْأَحَدِ وَ الْإِثْنَيْنِ وَ خَلَقَ الْأَقْوَاطَ وَ الرُّوَاسِيَّ فِي يَوْمِ الثَّلَاثَاءِ وَ الْأَرْبَعَاءِ وَ خَلَقَ السَّمَاوَاتِ فِي الْخَمِيسِ وَ الْجُمُعَةِ إِلَى صَلَاةِ الْعَصْرِ وَ خَلَقَ فِيهَا آدَمَ فِي تِلْكَ السَّاعَةِ الَّتِي لَا يُؤْفِقُهَا عَبْدٌ فِي صَلَاةٍ يَدْعُو رَبَّهُ إِلَّا اسْتَجَابَ لَهُ فَهِيَ مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغِيبَ الشَّمْسُ.

And from Abdullah Bin Salam who said,

‘Allah^{-azwj} Began the creation and Created the earths on the days of Sunday and Monday and Created the livelihoods and the mountains during the days of Tuesday and Wednesday and Created the skies during the Thursday and the Friday up to the Salat Al-Asr, and Created during it Adam^{-as} during those hours which no servant would supplicate in it to his Lord^{-azwj} except he would be Answered. It is what is between the Salat Al-Asr up to the setting of the sun”.¹⁸⁸ (This is not a Hadeeth)

180 وَ عَنْ عِكْرِمَةَ أَنَّ الْيَهُودَ قَالُوا لِلنَّبِيِّ ص مَا يَوْمَ الْأَحَدِ قَالَ فِيهِ خَلَقَ اللَّهُ الْأَرْضَ وَ كَبَسَهَا

And from Ikrimah (Bin Abu Jahl^{-la}) –

‘The Jews said to the Prophet^{-saww}, ‘What is the day of Sunday?’ He^{-saww} said: ‘During it Allah^{-azwj} Created the earth and Compressed it’.

قَالُوا الْإِثْنَيْنِ قَالَ خَلَقَ فِيهِ وَ فِي الثَّلَاثَاءِ الْجِبَالَ وَ الْمَاءَ وَ كَذَا وَ كَذَا وَ مَا شَاءَ اللَّهُ

They said, ‘The Monday?’ He^{-saww} said: ‘There were Created during it and during the Tuesday, the mountains, and the water, and such and such, and whatever Allah^{-azwj} so Desired’.

قَالُوا فَيَوْمَ الْأَرْبَعَاءِ قَالَ الْأَقْوَاطُ

They said, ‘The day of Wednesday?’ He^{-asws} said: ‘The livelihoods’.

قَالُوا فَيَوْمَ الْخَمِيسِ قَالَ فِيهِ خَلَقَ اللَّهُ السَّمَاوَاتِ

They said, ‘The day of Thursday’. He^{-saww} said: ‘During it Allah^{-azwj} Created the skies’.

قَالُوا يَوْمَ الْجُمُعَةِ قَالَ خَلَقَ فِي سَاعَتَيْنِ الْمَلَائِكَةَ وَ فِي سَاعَتَيْنِ الْجَنَّةَ وَ النَّارَ وَ فِي سَاعَتَيْنِ الشَّمْسَ وَ الْقَمَرَ وَ الْكَوَاكِبَ وَ فِي سَاعَتَيْنِ اللَّيْلَ وَ النَّهَارَ

They said, ‘The day of Friday?’ He^{-saww} said: ‘He^{-azwj} Created the Angels in two hours, and in two hours, the Paradise and the Fire, and in two hours, the sun and the moon and the stars, and in two hours the night and the day’.

قَالُوا السَّبْتُ وَ ذَكَرُوا الرَّاحَةَ فَقَالَ سُبْحَانَ اللَّهِ فَأَنْزَلَ اللَّهُ وَ لَقَدْ خَلَقْنَا السَّمَاوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَ مَا مَسْنَا مِنْ لُغُوبٍ.

¹⁸⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 179

They said, 'The Saturday?' And they mentioned the rest. He^{-saww} Said: 'Glorious is Allah^{-azwj}!' So Allah^{-azwj} Revealed: ***And We have Created the skies and the earth and what is between the two in six days and there did not touch Us not any fatigue [50:38]***'.¹⁸⁹

181 وَ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ص قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَعَ مِنْ خَلْقِهِ فِي سِتَّةِ أَيَّامٍ أَوَّلُهُنَّ يَوْمُ الْأَحَدِ وَالْإِثْنَيْنِ وَالثَّلَاثَةِ وَالْأَرْبَعَاءِ وَالْخَمِيسِ وَالْجُمُعَةِ.

And from Ibn Umar (Bin Al Khattab),

From the Prophet^{-saww} having said: 'Allah^{-azwj} the Exalted was free from His^{-azwj} creation in six days. The first of these is the day of Sunday, and the Monday, and the Tuesday, and the Wednesday, and the Thursday, and the Friday'.¹⁹⁰

182 وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى فَقَالَ لَهَا وَ لِلْأَرْضِ أَتَيْنَا طَوْعاً أَوْ كَرْهاً قَالَ قَالَ لِلسَّمَاءِ أَخْرِجِي شَمْسَكَ وَ قَمَرَكَ وَ نُجُومَكَ وَ لِلْأَرْضِ شَقِيقِي أَهْمَارِكَ وَ أَخْرِجِي ثَمَارَكَ فَقَالَتَا أَتَيْنَا طَائِعِينَ.

And Ibn Abbas,

'Regarding Words of the Exalted: ***He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: "We come willingly" [41:11]***. He said, 'He^{-azwj} Said to the sky: "Bring out your sun and your moon, and your stars!" And to the earth: "Cleave asunder your rivers and bring out your fruits!" They both said, 'We shall come (bring these) willingly'.¹⁹¹ (This is not a Hadeeth)

183 وَ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلًا قَالَ لَهُ آيَتَانِ فِي كِتَابِ اللَّهِ تُخَالِفُ إِحْدَاهُمَا الْأُخْرَى فَقَالَ إِنَّمَا أَتَيْتُ مِنْ قِبَلِ رَبِّكَ أَقْرَأَ قَالَ قُلْ أَ إِنَّا لَنَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ حَتَّى بَلَغَ ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَ قَوْلُهُ وَ الْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا

And from Ibn Abbas,

'A man said to him, 'There are two Verses in the Book of Allah^{-azwj}, one of them is opposing the other'. He said, 'But rather you are coming from the direction of your opinion. Recite!' He said, '***You are disbelieving in the One Who Created the earth in two periods, [41:9]***' – until he reached, ***Established upon the Throne [20:5]***. 'And His^{-azwj} Words: ***And the earth, He Expanded it after that [79:30]***'.

قَالَ خَلَقَ اللَّهُ الْأَرْضَ قَبْلَ أَنْ يَخْلُقَ السَّمَاءَ ثُمَّ خَلَقَ السَّمَاءَ ثُمَّ دَحَا الْأَرْضَ بَعْدَ مَا خَلَقَ السَّمَاءَ وَ إِنَّمَا قَوْلُهُ دَحَاهَا بَسْطُهَا.

He said, 'Allah^{-azwj} Created the earth before He^{-azwj} Create the sky. Then He^{-azwj} Crated the sky, then Expanded the earth after having Created the sky. And rather His^{-azwj} Word: '***Expanded it***' is (means) spreading it'.¹⁹²

¹⁸⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 180

¹⁹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 181

¹⁹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 182

¹⁹² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 183

184 مُرُوجُ الذَّهَبِ، لِلْمُسْعُودِيِّ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ حِينَ شَاءَ تَقْدِيرِ الْخَلِيقَةِ وَ دَرَةِ الْبَرِيَّةِ وَ إِدَاعِ الْمُبْدَعَاتِ نَصَبَ الْخَلْقَ فِي صُورٍ كَالْهَبَاءِ قَبْلَ دَحْوِ الْأَرْضِ وَ رَفَعِ السَّمَاءِ وَ هُوَ فِي انْفِرَادٍ مَلَكُوتِهِ وَ تَوْحِيدٍ جَبَرُوتِهِ فَأَتَاخَ نُورًا مِنْ نُورِهِ

(The book) 'Murouj Al Zahab' of Al Maoudy,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} from Amir Al-Momineen^{-asws} having said: 'When Allah^{-azwj} Desired the determination of the creation and Multiply the created beings, and to begin the innovations, He^{-azwj} Installed the creation in the image of bodies before Spreading the earth and Raising the sky, and He^{-azwj} was Individual in His^{-azwj} Kingdom and Alone in His^{-azwj} Omnipotence, He^{-azwj} Pre-destined a Noor from His^{-azwj} Noor.

فَلَمَعَ وَ قَبَسًا مِنْ ضِيَائِهِ فَسَطَعَ ثُمَّ اجْتَمَعَ النُّورُ فِي وَسْطِ تِلْكَ الصُّورِ الْحَقِيقَةِ فَوَافَقَ ذَلِكَ صُورَةَ نَبِيِّنَا مُحَمَّدٍ ص

He^{-azwj} Shone a glimpse of it's illumination, and it spread. Then He^{-azwj} Gathered the Noor in the middle of the hidden images. That was in accordance with the image of our Prophet Muhammad^{-saww}.

فَقَالَ اللَّهُ عَزَّ مِنْ قَائِلٍ أَنْتَ الْمُخْتَارُ الْمُنتَحَبُ وَ عِنْدَكَ اسْتَوْدِعُ نُورِي وَ كُنُوزَ هِدَايَتِي وَ مِنْ أَجْلِكَ أَسْطَحُ الْبَطْحَاءِ وَ أَرْفَعُ السَّمَاءَ وَ أُمْزِجُ الْمَاءَ وَ أَجْعَلُ الْقَوَابِ وَ الْعَذَابَ وَ الْجَنَّةَ وَ النَّارَ وَ أَنْصِبُ أَهْلَ بَيْتِكَ بِالْهُدَايَةِ وَ أُوْتِيهِمْ مِنْ مَكُونٍ عِلْمِي مَا لَا يَخْفَى عَلَيْهِمْ دَقِيقٌ وَ لَا يَغِيبُهُمْ خَفِيٌّ وَ أَجْعَلُهُمْ حُجَّةً عَلَى بَرِيَّتِي وَ الْمُتَّبِعِينَ عَلَى عِلْمِي وَ وَحْدَانِيَّتِي

Allah^{-azwj} Mighty Said: "You^{-saww} are the Chosen, the Selected, and in your^{-saww} possession is My^{-azwj} Noor, and treasure of My^{-azwj} Guidance, and for your^{-saww} reason I^{-azwj} Flattened the ground and Raised the sky, and Combined the waters, and Made the Reward and the Punishment, and the Paradise and the Fire, and have Nominated People^{-asws} of your^{-saww} Household with the guidance, and will Give them^{-asws} from the hidden matters of My^{-azwj} Knowledge what it's delicate would not be hidden unto them^{-asws} nor will My^{-azwj} hidden matters be hidden from them, and I^{-azwj} shall Make them^{-asws} Divine Authorities upon My^{-azwj} created beings and stimulants upon My^{-azwj} Knowledge and My^{-azwj} Oneness!"

ثُمَّ أَخَذَ اللَّهُ سُحْبَانَهُ الشَّهَادَةَ لِلرُّبُوبِيَّةِ وَ الْإِخْلَاصَ لِلْوَحْدَانِيَّةِ فَبَعْدَ أَخْذِ مَا أَخَذَ مِنْ ذَلِكَ شَاءَ بِصَوَائِرِ الْخَلْقِ اتِّخَابَ مُحَمَّدٍ وَ أَرَاهُمْ أَنَّ الْهُدَايَةَ مَعَهُ وَ النُّورَ لَهُ وَ الْإِمَامَةَ فِي أَهْلِهِ تَقْدِيمًا لِسُنَّةِ الْعَدْلِ وَ لِيَكُونَ الْإِعْذَارُ مُتَقَدِّمًا

Then Allah^{-azwj} the Glorious Took the testimony for the Lordship, and the sincerity for the Oneness. So, after having Taken what He^{-azwj} had Taken from that, He^{-azwj} Desired to Choose Muhammad^{-saww} in the sights of the creatures and Show them the guidance being with him^{-saww}, and the Noor being for Him^{-azwj}, and the Imamate being in his^{-saww} family^{-asws}, in advancement for the way of justice, and for it would be excuses in advance.

ثُمَّ أَخْفَى اللَّهُ الْخَلِيقَةَ فِي غَيْبِهِ وَ عَنَيْتِهَا فِي مَكُونٍ عِلْمِهِ ثُمَّ نَصَبَ الْعَوَالِمَ وَ بَسَطَ الزَّمَانَ وَ مَزَجَ الْمَاءَ وَ أَثَارَ الزَّيْدَ وَ أَهَاجَ الدُّخَانَ فَطَفَأَ عَرْشُهُ عَلَى الْمَاءِ وَ سَطَحَ الْأَرْضَ عَلَى ظَهْرِ الْمَاءِ

Then Allah^{-azwj} Hid the caliph in His^{-azwj} Unseen and Caused it to disappear in the hidden of His^{-azwj} Knowledge. Then He^{-azwj} Installed the worlds and Extended the times, and Caused the

seas to meet, and the foam to form, and the smoke (vapour) to be emitted. His^{-azwj} Throne floated upon the water, and the earth spread out upon the surface of the water.

ثُمَّ اسْتَجَابُوا إِلَى الطَّاعَةِ فَأَدْعَيْنَا بِالْإِسْتِجَابَةِ ثُمَّ أَنْشَأَ الْمَلَائِكَةُ مِنْ أَنْوَارِ نُبُوَّةٍ قَدْ ابْتَدَعَهَا وَ أَنْوَارِ اخْتَرَعَهَا وَ قَرَنَ بِتَوْحِيدِهِ نُبُوَّةَ نَبِيِّهِ مُحَمَّدٍ ص فَشَهِرَتْ نُبُوَّتُهُ فِي السَّمَاءِ قَبْلَ بَعَثِهِ فِي الْأَرْضِ

Then He^{-azwj} Called them both to the obedience. They responded with the answering. Then He^{-azwj} Created the Angels from the lights (Noors) of Prophet-hood having Initiated these, and the lights of his^{-azwj} Invention, and He^{-azwj} Paired His^{-azwj} Oneness with the Prophet-hood of His^{-azwj} Prophet^{-saww} Muhammad^{-saww}. Thus, his^{-saww} Prophet-hood became famous in the sky before His^{-azwj} Sending in the earth.

فَلَمَّا خَلَقَ اللَّهُ آدَمَ أَبَانَ لَهُ فَضْلَهُ لِلْمَلَائِكَةِ وَ أَرَاهُمْ مَا خَصَّهُ بِهِ مِنْ سَابِقِ الْعِلْمِ مِنْ حَيْثُ عَرَفَهُمْ عِنْدَ اسْتِنْبَائِهِ إِيَّاهُ أَسْمَاءَ الْأَشْيَاءِ

When Allah^{-azwj} Created Adam^{-as}, He^{-azwj} Manifested for him^{-as} his^{-as} merits to the Angels and Showed them what he^{-as} had been specialised with from the preceding knowledge, from where they could recognise him^{-as} during His^{-azwj} Revealing to him^{-as} the names of things.

فَجَعَلَ اللَّهُ آدَمَ مَجْرَاباً وَ كَعْبَةً وَ قِبْلَةً أَسْجَدَ إِلَيْهَا الْأَنْوَارُ وَ الرُّوحَانِيَّيْنَ وَ الْأَبْرَارَ ثُمَّ نَبَّهَ آدَمَ عَلَى مُسْتَوْدَعِهِ وَ كَشَفَ لَهُ خَطَرَ مَا ائْتَمَنَهُ عَلَى أَنْ سَمَّاهُ إِمَاماً عِنْدَ الْمَلَائِكَةِ

So, Allah^{-azwj} Made Adam^{-as} as a prayer niche and a Kabah and a direction, the lights (Noors) and the spiritualists, and the righteous can be performing Sajdah to. Then He^{-azwj} Informed Adam^{-as} upon His^{-azwj} entrustments and Uncovered for him^{-as} the dangers of what He^{-azwj} had Entrusted him^{-as} upon that He^{-azwj} Named him^{-as} as an Imam in the presence of the Angels.

فَكَانَ حَظُّ آدَمَ مِنَ الْخَبَرِ إِنْبَاءَهُ وَ نُطْقُهُ بِمُسْتَوْدَعِ نُورِنَا وَ لَمْ يَزَلِ اللَّهُ تَعَالَى يُخَبِّرُ النَّوْرَ تَحْتَ الرِّثْمَانِ إِلَى أَنْ فَصَلَ مُحَمَّدًا ص فِي طَاهِرِ الْقُنُوتِ

It was from a share of Adam^{-as} from the news He^{-azwj} had been Informed of and Spoken to, the deposit of our^{-asws} Noor (inside him^{-as}), and Allah^{-azwj} the Exalted did not cease to Conceal the Noor beneath the times until Muhammad^{-saww} was separated in pure channels.

فَدَعَا النَّاسَ ظَاهِراً وَ بَاطِناً وَ نَدَبَهُمْ سِرّاً وَ إِعْلَاناً وَ اسْتَدْعَى التَّنْبِيَةَ عَلَى الْعَهْدِ الَّذِي قَدَّمَهُ إِلَى الذَّرِّ قَبْلَ النَّسْلِ وَ مِنْ وَاقِفِهِ قَبَسَ مِنْ مِصْبَاحِ النُّورِ الْمُتَقَدِّمِ اهْتَدَى إِلَى سِرِّهِ وَ اسْتَبَانَ وَاضِحَ أَمْرِهِ وَ مَنْ أَلْبَسَتْهُ الْعُقْلَةُ اسْتَحَقَّ السَّخَطَةَ لَمْ يَهْتَدِ إِلَى ذَلِكَ

He^{-saww} invited the people apparently and secretly, and he^{-saww} called them secretly and openly and summoned the warning upon the Covenant which had preceded to the (realm of the) particles before the lineages, and one who realised it and attained from the lamp of the advanced light was guided to his^{-saww} secrets and was clarified the clearness of his^{-saww} matter, and the one who was clothed the heedlessness deserving the Wrath, was not guided to that.

ثُمَّ انْتَقَلَ النُّورُ إِلَى غَرَائِبِنَا وَ لَمَعَ مَعَ أَتَمِّينَا فَتَخَرُّ أَنْوَارُ السَّمَاءِ وَ أَنْوَارُ الْأَرْضِ فِينَا النِّجَاحُ وَ مِنَّا مَكْنُونُ الْعِلْمِ وَ إِلَيْنَا مَصِيرُ الْأُمُورِ وَ بِنَا تَقْطَعُ الْحُجُجُ وَ مِنَّا خَاتَمُ الْأَيِّمَةِ وَ مُنْقِذُ الْأُتَمَةِ وَ غَايَةُ النُّورِ وَ مَصْدَرُ الْأُمُورِ

Then the Noor was transferred to our^{-asws} instincts and shone with (in) our^{-asws} Imams^{-asws}. Thus, we^{-asws} are Noors (lights) of the sky, and Noors (lights) of the earths. In us^{-asws} is the salvation, and from us^{-asws} is the hidden knowledge, and to us^{-asws} is the destination of the affairs, by us^{-asws} the arguments are cut off, and from us^{-asws} is last of the Imams^{-asws}, and saviour of the community, and the peak of Noor (light), and implementer of the affairs.

فَنَحْنُ أَفْضَلُ الْمَخْلُوقِينَ وَ أَكْمَلُ الْمُجُودِينَ وَ حُجَجُ رَبِّ الْعَالَمِينَ فَلْتَهِنَا الْبَغْهَةُ مَنْ تَمَسَّكَ بِوَلَايَتِنَا وَ قَبَضَ عُزَّتَنَا.

So we^{-asws} are the superior beings, and the most perfect of the existing beings, and Divine Authorities of the worlds. He would be happy with the bounties, the one who adheres with our^{-asws} Wilayah, and he grabs our^{-asws} handhold”.¹⁹³

185 الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الدُّنْيَا فِي سِتَّةِ أَثَامٍ ثُمَّ احْتَزَلَهَا عَنْ أَثَامِ السَّنَةِ ثَلَاثُمِائَةٍ وَ أَرْبَعٍ وَ خَمْسُونَ يَوْمًا شَعْبَانُ لَا يَتِمُّ أَبَدًا وَ رَمَضَانُ لَا يَنْقُصُ وَ اللَّهُ أَبَدًا وَ لَا تَكُونُ قَرِيضَةً نَاقِصَةً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ لَتُكْمِلُوا الْعِدَّةَ

(The book) ‘Al Kafi’ – From a number of our companions, from Sahl Bin Ziyad, from Muhammad Bin Ismail, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Created the world in six days. Then He^{-azwj} Shortened it from the days of the year. So the year is of three hundred and fifty-four days. (The month of) Shaban will not be complete (30 days) ever, and (month of) Ramazan will not be deficient (from 30 days), by Allah^{-azwj}, ever, and an Obligation cannot be deficient. Allah^{-azwj} Mighty and Majestic Says: *in order for you to complete the number, [2:185].*

وَ سُؤَالَ تِسْعَةٍ وَ عِشْرُونَ يَوْمًا وَ دُو الْفَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاَعَدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً وَ أَتَمَمْنَاهَا بِعِشْرِ فَتَمَّ مِيقَاتُ رَبِّهِ أَرْبَعِينَ لَيْلَةً وَ دُو الْحِجَّةِ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ الْمُحَرَّمُ ثَلَاثُونَ يَوْمًا ثُمَّ الشُّهُورُ بَعْدَ ذَلِكَ شَهْرٌ تَامٌ وَ شَهْرٌ نَاقِصٌ الْخَبَرُ.

And Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to the Words of Allah^{-azwj} Mighty and Majestic: ***And We Appointed thirty nights for Musa and Completed it with ten (more), so the complete time with his Lord was of forty nights. [7:142],*** and Zul Hijaj is of twenty-nine days, and Al-Muharram is of thirty days. Then the (other) months after that are complete months and deficient months’ – the Hadeeth”.¹⁹⁴

186 الْفَقِيه، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: قُلْتُ لَهُ إِنَّ النَّاسَ يَزُورُونَ أَنَّ رَسُولَ اللَّهِ ص مَا صَامَ مِنْ شَهْرِ رَمَضَانَ تِسْعَةً وَ عِشْرِينَ يَوْمًا أَكْثَرَ مِمَّا صَامَ ثَلَاثِينَ

(The book) ‘Al Faqeeh’ – By his chain from Muhammad Bin Yaqoub Bin Shueyb, from his father,

‘From Al-Sadiq^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘The people are reporting that Rasool-Allah^{-saww} had not fasted from a month of Ramazan, twenty-nine days, any more, than he^{-saww} had fasted thirty!’

¹⁹³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 184

¹⁹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 185

قَالَ كَذَبُوا مَا صَامَ رَسُولُ اللَّهِ ص إِلَّا تَامًا وَلَا تُكُونُ الْفَرَائِضُ نَاقِصَةً إِنَّ اللَّهَ خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا وَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَحَجَرَهَا مِنْ ثَلَاثِمِائَةٍ وَ سِتِّينَ يَوْمًا فَالْسَّنَةُ ثَلَاثِمِائَةٍ وَ أَرْبَعَةٌ وَ خَمْسُونَ يَوْمًا

He^{-asws} said: 'They are lying! Rasool-Allah^{-saww} did not fast except complete (30 days), and the Obligations cannot happen to be deficient. Allah^{-azwj} Created the year as three hundred and sixty days and Created the skies and the earth in six days, so He^{-azwj} Reduced it from three hundred and sixty days. Therefore, the year is of three hundred and fifty-four days.

وَ شَهْرُ رَمَضَانَ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَتُكْمِلُوا الْعِدَّةَ وَ الْكَامِلُ تَامٌ وَ شَوَّالٌ تِسْعَةٌ وَ عِشْرُونَ يَوْمًا وَ ذُو الْقَعْدَةِ ثَلَاثُونَ يَوْمًا لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ وَاعِدْنَا مُوسَى ثَلَاثِينَ لَيْلَةً

And month of Ramazan is of thirty days due to the Words of Allah^{-azwj} Mighty and Majestic: **in order for you to complete the number, [2:185]**, and the perfect is a complete. And Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to the Words of Allah^{-azwj} Mighty and Majestic: **And We Appointed thirty nights for Musa [7:142]**.

فَالشَّهْرُ هَكَذَا ثُمَّ هَكَذَا أَيُّ شَهْرٍ تَامٌ وَ شَهْرٍ نَاقِصٌ وَ شَهْرُ رَمَضَانَ لَا يَنْقُصُ أَبَدًا وَ شَعْبَانُ لَا يَتِمُّ أَبَدًا.

The months are like this, then like this, i.e. complete months and deficient months, and a month of Ramazan cannot be deficient, ever, and Shaban cannot be complete, ever!"¹⁹⁵

Miscellaneous Ahadeeth used in the exposition by Al-Majlisi –

وَرَدَ فِي حَدِيثِ الرِّضَا ع أَنَّهُ كَانَتْ الشَّمْسُ عِنْدَ كَيْتُونِهَا فِي وَسْطِ السَّمَاءِ.

And it as, been referred in a Hadeeth of Al-Reza^{-asws}: 'The sun, at it's coming into being was in the middle of the sky'.¹⁹⁶

منها مَا رَوَى عَنْ رَسُولِ اللَّهِ ص فِي فَضْلِ الْجِهَادِ وَ تَوَابِعِهِ أَنَّ رِبَاطَ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ عِبَادَةِ الرَّجُلِ فِي أَهْلِيهِ سَنَةً ثَلَاثِمِائَةً وَ سِتِّينَ يَوْمًا كُلَّ يَوْمٍ أَلْفَ سَنَةٍ.

From these is what is reported from Rasool-Allah^{-saww} regarding the merits of the Jihad and it's procedure: 'Standing firm for a day in the Way of Allah^{-azwj} is better than the worship by a man among his family for a year of three hundred and sixty days, each day being of a thousand years'.¹⁹⁷

عَنِ النَّبِيِّ ص حَيْثُ قَالَ: وَ أَمَّا صَلَاةُ الْمَغْرِبِ فَهِيَ السَّاعَةُ الَّتِي تَابَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا عَلَى آدَمَ وَ كَانَ بَيْنَ مَا أَكَلَ مِنَ الشَّجَرَةِ وَ بَيْنَ مَا تَابَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ثَلَاثِمِائَةً سَنَةً مِنْ أَيَّامِ الدُّنْيَا وَ فِي أَيَّامِ الْآخِرَةِ يَوْمٌ كَأَلْفِ سَنَةٍ مَا بَيْنَ الْعَصْرِ إِلَى الْعِشَاءِ.

From the Prophet^{-saww} when he^{-saww} said: 'And as for the Salat Al-Maghrib, it is the time which Allah^{-azwj} Mighty and Majestic Turned (with Mercy) to Adam^{-as} during it, and there was a duration between him^{-as} having eaten from the tree and what Allah^{-azwj} Mighty and Majestic

¹⁹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 186

¹⁹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 186 b

¹⁹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 186 c

Turned to him^{-as}, three hundred years from the days of the world, and in the days of the Hereafter, a day is like a thousand years what is between Al-Asr to Al-Isha".¹⁹⁸

187 جَمَعَ الْبَيَّانُ، نَقْلًا مِنْ تَفْسِيرِ الْعَيَّاشِيِّ بِإِسْنَادِهِ عَنِ الْأَشْعَثِ بْنِ حَاتِمٍ قَالَ: كُنْتُ بِخُرَاسَانَ حَيْثُ اجْتَمَعَ الرِّضَا ع وَ الْفَضْلُ بْنُ سَهْلٍ وَ الْمَأْمُونُ فِي الْإِيوَانِ الْحِيرِيِّ يَمْرُؤَ فَوُضِعَتِ الْمَائِدَةُ فَقَالَ الرِّضَا ع إِنَّ رَجُلًا مِنْ بَنِي إِسْرَائِيلَ سَأَلَنِي بِالْمَدِينَةِ فَقَالَ النَّهَارُ خُلِقَ قَبْلَ أَمِ اللَّيْلِ فَمَا عِنْدَكُمْ

(The book) 'Majma Al Bayan', copying from Tafseer Al Ayyashi by his chain from Al Ash'as Bin Hatim who said,

'I was at Khurasan when Al-Reza^{-asws} gathered with Al-Fazl Bin Sahl and Al-Mamoun in Ilwan Al-Heyra at Merv. The meal was placed. Al-Reza^{-asws} said: 'A man from the children of Israel asked me^{-asws} at Al-Medina. He said, 'Was the day Created before or the night? What is with you^{-asws}'.

قَالَ فَأَدَّارُوا الْكَلَامَ وَ لَمْ يَكُنْ عَنْدهُمْ فِي ذَلِكَ شَيْءٌ

He^{-asws} said: 'I^{-asws} rotated the talk and there did not happen to be anything with them regarding that'.

فَقَالَ الْفَضْلُ لِلرِّضَا ع أَخْبِرْنَا بِمَا أَصْلَحَكَ اللَّهُ

'Al-Fazl said to Al-Reza^{-asws}, 'Inform us with it, may Allah^{-azwj} Keep you^{-asws} well!'

قَالَ نَعَمْ مِنَ الْقُرْآنِ أَمْ مِنَ الْحِسَابِ

He^{-asws} said: 'Yes, from the Quran or from the calculation?'

قَالَ لَهُ الْفَضْلُ مِنْ جِهَةِ الْحِسَابِ

Al-Fazl said to him^{-asws}, 'From an aspect of the calculation'.

فَقَالَ قَدْ عَلِمْتُ يَا فَضْلُ أَنَّ طَالِعَ الدُّنْيَا السَّرْطَانَ وَ الْكَوَاكِبُ فِي مَوَاضِعَ شَرْفَهَا فَرُحِلُ فِي الْمِيزَانِ وَ الْمُشْتَرِي فِي السَّرْطَانِ وَ الشَّمْسُ فِي الْحَمَلِ وَ الْقَمَرُ فِي الثَّوْرِ وَ ذَلِكَ يَدُلُّ عَلَى كَيْفِيَّةِ الشَّمْسِ فِي الْحَمَلِ مِنَ الْعَاشِرِ مِنَ الطَّالِعِ فِي وَسْطِ السَّمَاءِ فَالنَّهَارُ خُلِقَ قَبْلَ اللَّيْلِ

He^{-asws} said: 'You have known, O Fazl, that the world of cancer emerged, and the stars were in honourable places. Saturn was in Libra, and the Jupiter was in the Cancer, and the sun was in Aries, and the moon was in the Taurus, and that evidence's upon the existence of the sun being in Aries from the tenth from the emergence in the middle of the sky. Thus, the day was Created before the night.

وَ أَمَّا فِي الْقُرْآنِ فَهُوَ فِي قَوْلِهِ تَعَالَى لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ أَيْ قَدْ سَبَقَهُ النَّهَارُ.

¹⁹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 186 d

And as for what is in the Quran, so it is the Word of the Exalted: ***The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, [36:40],*** i.e., the day had preceded it”.¹⁹⁹

188 كِتَابُ الْمُخْتَصَرِ، لِلْحَسَنِ بْنِ سُلَيْمَانَ مِمَّا رَوَاهُ مِنْ كِتَابِ الْخُطْبِ لِعَبْدِ الْعَزِيزِ بْنِ يَحْيَى الْجَلُودِيِّ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ سَلُونِي فَإِنِّي لَا أَسْأَلُ عَنْ شَيْءٍ دُونَ الْعَرْشِ إِلَّا أَجَبْتُ فِيهِ لَا يَثْبُتُهَا بَعْدِي إِلَّا جَاهِلٌ مُدَّعٍ أَوْ كَذَّابٌ مُفْتَرٍ

The book ‘Al Mukhtasar’ of Al Hassan Bin Suleyman, from what is reported from the book ‘Al Khutab’ of Abdul Aziz Bin Yahya Al Jaloudy who said,

‘Amir Al-Momineen^{-asws} addressed. He^{-asws} said: ‘Ask me^{-asws}, for I^{-asws} will not be asked about anything below the Throne except I^{-asws} shall answer regarding it. No one will say it after me^{-asws} an ignorant claimant or a fabricating liar!’

فَقَامَ رَجُلٌ مِنْ جَانِبِ مَسْجِدِهِ فِي عُنُقِهِ كِتَابٌ كَأَنَّهُ مُصْحَفٌ وَهُوَ رَجُلٌ آدَمُ صَرَبٌ طَوَالٌ جَعْدُ الشَّعْرِ كَأَنَّهُ مِنْ مَهَوْدَةِ الْعَرَبِ فَقَالَ رَافِعًا صَوْتَهُ لِعَلِيٍّ أَيُّهَا الْمُدَّعِي مَا لَا يَعْلَمُ وَالْمُقَلِّدُ مَا لَا يَفْهَمُ أَنَا السَّائِلُ فَأَجِبْ

A man stood up from a side of his^{-asws} Masjid. In his neck was a book, as if it was a Quran, and he was a man of tall stature, curly hair, as if he was from the Jewish Arabs. He said raising his voice to Ali^{-asws}, ‘O you claimant of what he does not know and the one collared with what he does not understand! I am the questioner, so answer!’

فَوَثَبَ بِهِ أَصْحَابُ عَلِيٍّ وَشِيعَتُهُ مِنْ كُلِّ نَاحِيَةٍ فَهَمُّوا بِهِ فَتَهَرَّمُوا عَلَيَّ ع فَقَالَ لَهُمْ دَعُوهُ وَ لَا تَعْبَلُوهُ فَإِنَّ الطَّبِشَ لَا تَقُومُ بِهِ حُجَجُ اللَّهِ وَ لَا بِهِ تَطْهَرُ بَرَاهِينُ اللَّهِ

The companions of Ali^{-asws} and his^{-asws} Shias leapt to him from every side. They thought of killing him. Ali^{-asws} stopped them. He^{-asws} said: ‘Leave him and do not be hasty with him, for the recklessness, the argument of Allah^{-azwj} cannot be established by it, nor can the proofs be revealed by it!’

ثُمَّ اتَّقَفْتُ إِلَى الرَّجُلِ وَقَالَ لَهُ سَلْ بِكُلِّ لِسَانِكَ وَ مَا فِي جَوَانِحِكَ فَإِنِّي أُجِيبُكَ إِنَّ اللَّهَ تَعَالَى لَا تَعْتَلِجُ عَلَيْهِ الشُّكُوكُ وَ لَا يَهَيِّجُهُ وَسَنٌ

Then he^{-asws} turned to the man and said to him: ‘Ask will all your tongue and whatever is in your sides, for I^{-asws} shall answer you! Allah^{-azwj} the Exalted, neither will the doubts be related to Him^{-azwj} not will the dishonestness overcome Him^{-azwj}’.

فَقَالَ الرَّجُلُ كَمْ بَيْنَ الْمَعْرَبِ وَ الْمَشْرِقِ قَالَ عَلِيٌّ ع مَسَافَةُ الْهَوَاءِ قَالَ وَ مَا مَسَافَةُ الْهَوَاءِ قَالَ عَلِيٌّ ع دَوْرَانُ الْفَلَكَ قَالَ الرَّجُلُ وَ مَا قَدْرُ دَوْرَانِ الْفَلَكَ قَالَ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ قَالَ الرَّجُلُ صَدَقْتَ

The man said, ‘How much is there between the west and the east?’ Ali^{-asws} said: ‘The distance of the air’. He said, ‘And what is distance of the air?’ Ali^{-asws} said: ‘Rotation of the orbit’. The man said, ‘And what is the measurement of the rotation of the orbit?’ He^{-asws} said: ‘Travel distance of a day for the sun’. The man said, ‘You^{-asws} speak the truth’.

¹⁹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 187

قَالَ فَمَتَى الْقِيَامَةُ قَالَ عَلَى قَدَرِ قُصُورِ الْمَنِيَّةِ وَ بُلُوغِ الْأَجَلِ قَالَ الرَّجُلُ صَدَقْتَ

He said, 'So when will be (Day of) Qiyamah?' He^{-asws} said: 'Upon a measurement of presence of the sperm and reaching the death'.

فَكَمْ عُمُرُ الدُّنْيَا قَالَ عَلِيُّ يُقَالُ سَبْعَةُ آلَافٍ ثُمَّ لَا تَحْدِيدَ

The man said, 'You^{-asws} speak the truth. So how much is the age of the world?' Ali^{-asws} said: 'It is said seven thousand, then there is no specification'.

قَالَ الرَّجُلُ صَدَقْتَ فَأَيْنَ بَكَّةُ مِنْ مَكَّةُ قَالَ عَلِيُّ مَكَّةُ مِنْ أَكْثَافِ الْحَرَمِ وَ بَكَّةُ مَوْضِعُ الْبَيْتِ قَالَ فَلِمَ سُمِّيَتْ مَكَّةُ مَكَّةُ قَالَ لِأَنَّ اللَّهَ مَلَكُ الْأَرْضِ مِنْ تَحْتِهَا قَالَ فَلِمَ سُمِّيَتْ بَكَّةُ قَالَ لِأَنَّهَا بَكَتْ رِقَابَ الْجُبَّارِينَ وَ عُيُونَ الْمُنْذَرِينَ

The man said, 'You^{-asws} speak the truth. So where is Bakkah from Makkah?' Ali^{-asws} said: 'Makkah is from the surrounding of the Sanctuary and Bakkah is place of the House (Kaaba)'. He said, 'So why was Makkah named as 'Makkah'? He^{-asws} said: 'Because Allah^{-azwj} 'Maka' spread the earth from beneath it'. He said, 'So why has Bakkah named as such?' He^{-asws} said: 'Because is cried (Bakka) from the necks of the tyrants and eyes of the sinners'.

قَالَ صَدَقْتَ وَ أَيْنَ كَانَ اللَّهُ قَبْلَ أَنْ يَخْلُقَ عَرْشَهُ

He said, 'You^{-asws} speak the truth! And where was Allah^{-azwj} before He^{-azwj} Created His^{-azwj} Throne?'

قَالَ عَلِيُّ سُبْحَانَ مَنْ لَا تُدْرِكُ كُنْهَ صِفَتِهِ حَمَلَةُ الْعَرْشِ عَلَى قُرْبِ زُرْعَاتِهِمْ مِنْ كَرَامَتِهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ مِنْ أَنْوَارِ سُبُحَاتِ جَلَالِهِ وَ يَحَاكَ لَا يُقَالُ أَتَى وَ لَا تَمَّ وَ لَا فِيمَ وَ لَا لَمْ وَ لَا أَتَى وَ لَا حَيْثُ وَ لَا كَيْفَ

Ali^{-asws} said: 'Glorious is the One^{-azwj} whose essence cannot be realised by Him^{-azwj} being described by the bearers of the Throne are upon a nearness of their group from the chairs of His^{-azwj} Prestige, nor can the Angels of Proximity from the lights (Noors) of the praises of His^{-azwj} Majesty. Woe be to you! It cannot be said 'where', not 'then', nor 'in what', nor 'why', nor 'how come', nor 'when', nor 'how'.

قَالَ الرَّجُلُ صَدَقْتَ فَكَمْ مِقْدَارُ مَا لَبَثَ اللَّهُ عَرْشَهُ عَلَى الْمَاءِ مِنْ قَبْلِ أَنْ يَخْلُقَ الْأَرْضَ وَ السَّمَاءَ

The man said, 'You^{-asws} speak the truth! How much is the measurement of what Allah^{-azwj} Caused His^{-azwj} Throne to remain upon the water, from before He^{-azwj} had Created the earth and the sky?'

قَالَ أَ تَحْسِبُ أَنْ تَحْسِبَ قَالَ نَعَمْ قَالَ لَعَلَّكَ لَا تَحْسِبُ قَالَ بَلَى إِنِّي لِأَحْسِبُ أَنْ أَحْسِبَ

He^{-asws} said: 'Are you good at calculating?' He said, 'Yes'. He^{-asws} said: 'Perhaps you are not good'. He said, 'Yes, I am good at calculating'.

قَالَ عَلِيٌّ أَمْ أَتَيْتَ لَوْ كَانَ صُبَّ خَزْدَلٍ فِي الْأَرْضِ حَتَّى سَدَّ الْهَوَاءَ وَ مَا بَيْنَ الْأَرْضِ وَالسَّمَاءِ ثُمَّ أُذِنَ لِمِثْلِكَ عَلَى ضَعْفِكَ أَنْ تَنْفُلَهُ حَبَّةً حَبَّةً مِنْ مِقْدَارِ الْمَشْرِقِ إِلَى الْمَغْرِبِ ثُمَّ مَدَّ فِي عُمْرِكَ وَ أُعْطِيتَ الْقُوَّةَ عَلَى ذَلِكَ حَتَّى تَنْفُلَهُ وَ أَحْصَيْتَهُ لَكَآنَ ذَلِكَ أَيْسَرَ مِنْ إِحْصَاءِ عَدَدِ أَعْوَامٍ مَا لَبِثَ عَرْشُهُ عَلَى الْمَاءِ مِنْ قَبْلِ أَنْ يَخْلُقَ الْأَرْضَ وَالسَّمَاءَ

Ali^{-asws} said: 'What is your view, if mustard seeds were to be poured in the earth until it blocks the air and whatever is between the earth and the sky, then it is allowed for someone like you, being upon your weakness, to transfer seed by seed from a measurement of the east to the west, then there is an extension in your age and you are given the strength upon that until you do transfer it and count it, that would be easier than counting the number of years of what His^{-azwj} Throne had remained upon the water from before He^{-azwj} Created the earth and the sky.

وَ إِنَّمَا وَصَفْتُ لَكَ بَعْضَ عَشْرٍ عَشِيرِ الْعَشِيرِ مِنْ جُزْءِ مِائَةِ أَلْفِ جُزْءٍ وَ اسْتَغْفِرُ اللَّهَ مِنَ الْقَلِيلِ فِي التَّحْدِيدِ

And rather, I^{-asws} have described to you with a part of a tenth of a tenth of a tenth from a part of one hundred thousandth part, and I^{-asws} seek Forgiveness of Allah^{-azwj} from having reduced in the specifications'.

قَالَ فَحَرَّكَ الرَّجُلُ رَأْسَهُ وَ شَهِدَ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

He (the narrator) said, 'The man moved (shook) his head and testified, 'There is no god except Allah^{-azwj} and Muhammad^{-saww} is His^{-azwj} Rasool^{-saww}'.²⁰⁰

²⁰⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 1

Miscellaneous Ahadeeth utilised by Al-Majlisi in his explanations:

رُوي عَنْ سَيِّدِ الْمُرْسَلِينَ ص إِذَا ظَهَرَتِ الْبِدْعُ فِي أُمَّتِي فَلْيُظْهِرِ الْعَالِمُ عِلْمَهُ وَ إِلَّا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

It is reported from chief of the Messengers^{-saww}: ‘When the innovations appear in my^{-saww} community, so let the scholar reveal his knowledge or else upon him is the Cure of Allah^{-azwj}, and the Angels, and the people altogether’^{.201}

و يُؤَيِّدُهُ مَا رُوي فِي الْكَافِي وَ غَيْرِهِ فِي حَدِيثِ الْفُرَجَةِ عَنْ الصَّادِقِ ع حَيْثُ قَالَ لِلزُّنْدِيقِ ثُمَّ يَلْزُمُكَ إِنْ ادَّعَيْتَ اثْنَيْنِ فُرَجَةً مَا بَيْنَهُمَا حَتَّى يَكُونَا اثْنَيْنِ فَصَارَتِ الْفُرَجَةُ ثَالِثًا بَيْنَهُمَا قَدِيمًا مَعَهُمَا فَيَلْزُمُكَ ثَلَاثَةٌ الْحَبِيرَ.

And it is supported by what is reported in (the book) ‘Al-Kafi’ and others in a Hadeeth ‘the gap’ when he^{-asws} said to the atheist, ‘Then it would necessitate you to be claiming two (gods), there being a gap what is between the two until they become two. So the gap (itself) would be a third (entity) between the two, being ancient with the two. Therefore it would necessitate you three’ – the Hadeeth’^{.202}

و يدل عليه مَا رُوي عَنْ الرِّضَا ع أَنَّهُ دَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا الدَّلِيلُ عَلَى حُدُوثِ الْعَالَمِ قَالَ إِنَّكَ لَمْ تَكُنْ ثُمَّ كُنْتَ وَ قَدْ عَلِمْتَ أَنَّكَ لَمْ تَكُنْ نَفْسَكَ وَ لَا كُنْتَ مَنْ هُوَ مِثْلَكَ.

And it is evidenced upon by what is reported from Al-Reza^{-asws} when a man entered to see him^{-asws}. He said, ‘O son^{-asws} of Rasool-Allah^{-saww}! What is the evidence upon occurrence of the world?’ He^{-asws} said: ‘You did not exist, then existed, and you have known that you did not create yourself nor were you created the one who is like you’^{.203}

وَ قَدْ رُوي فِي الْإِحْتِجَاجِ فِي حَدِيثِ الزُّنْدِيقِ الَّذِي سَأَلَ الصَّادِقَ ع عَنْ مَسَائِلَ أَنَّهُ قَالَ فَيَتَلَشَّى الرُّوحُ بَعْدَ خُرُوجِهِ عَنْ قَالِبِهِ أَمْ هُوَ بَاقٍ

And it has been reported in (the book) ‘Al-Ihtijaj’ in a Hadeeth of the atheist who had asked Al-Sadiq^{-asws} about issues. He said, ‘Does the soul fade away after it’s exit from its mould, or does it remain?’

قَالَ ع بَلْ بَاقٍ إِلَى وَقْتٍ يُنْفَخُ فِي الصُّورِ فَعِنْدَ ذَلِكَ تَبْطُلُ الْأَشْيَاءُ وَ تَفْقَى فَلَا جِسَّ يَبْقَى وَ لَا خُسُوسٌ ثُمَّ أُعِيدَتْ الْأَشْيَاءُ كَمَا بَدَأَهَا يُدَبِّرُهَا وَ ذَلِكَ أَرْبَعُمِائَةٍ سَنَةٍ يَبْتُ فِيهَا الْخَلْقُ وَ ذَلِكَ بَيْنَ التَّفَحُّتَيْنِ.

He^{-asws} said: ‘But it remains up to the time the Trumpet would be blown into. During that the things would be invalidated and be annihilated. There will neither remain a hiss nor any feeling (being felt). Then the things would be returned just as they had begun, He^{-azwj} would Manage these, and that would be four hundred years in which the creation would be established, and that would be between the two blowing(s) (of the Trumpet)’^{.204}

²⁰¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 2

²⁰² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 3

²⁰³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 4

²⁰⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 5

مَا رَوَاهُ الصَّدُوقُ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُوصَفُ بِزَمَانٍ وَ لَا مَكَانٍ وَ لَا حَرَكَةٍ وَ لَا انْتِقَالٍ وَ لَا سُكُونٍ بَلْ هُوَ خَالِقُ الزَّمَانِ وَ الْمَكَانِ وَ الْحَرَكَةِ وَ السُّكُونِ تَعَالَى عَمَّا يَقُولُ الظَّالِمُونَ غُلُوًّا كَبِيرًا.

What is reported by Al-Sadouq from Al-Sadiq^{asws} having said: ‘Allah^{-azwj} Blessed and Exalted cannot be described by time, nor place, nor movement, nor transfer, nor stillness. But He^{-azwj} the Creator of the times, and the place, and the movement, and the stillness. Exalted is He^{-azwj} from what the unjust ones are saying, Lofty, Great!’²⁰⁵

وَ مَا رَوَاهُ عَنْ أَبِي إِبْرَاهِيمَ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمْ يَزَلْ بِلَا زَمَانٍ وَ لَا مَكَانٍ وَ هُوَ الْآنَ كَمَا كَانَ الْخَبَرِ.

And what is reported from Abu Ibrahim^{asws} having said: ‘Allah^{-azwj} Blessed and Exalted did not cease to be without time, nor place, and He^{-azwj} is now just as He^{-azwj} has been’ – the Hadeeth’’.²⁰⁶

وَ فِي خَبَرٍ آخَرَ عَنْهُ إِنَّ اللَّهَ لَا يُوصَفُ بِمَكَانٍ وَ لَا يَجْرِي عَلَيْهِ زَمَانٌ.

And in another Hadeeth from him^{asws}: ‘Allah^{-azwj} Cannot be describe by a place, not do the times flow upon Him^{-azwj}’’.²⁰⁷

وَ فِي الْكَافِي وَ غَيْرِهِ فِي أَخْبَارٍ كَثِيرَةٍ وَ اللَّهُ لَا يُوصَفُ بِمُخْلَفِهِ.

And in (the book) ‘Al-Kafi’ and others in many Ahadeeth: ‘And Allah^{-azwj} cannot be described by His^{-azwj} created beings’’.²⁰⁸

وَ رُويَ عَنْ سَيِّدِ الشُّهَدَاءِ ع فِي بَعْضِ حُطْبِهِ لَيْسَ عَنِ الدَّمْرِ قَدَمُهُ.

And it is reported from chief of the Martyrs^{asws} in one of his^{asws} sermons: ‘His^{-azwj} ancientness isn’t from the times’’.²⁰⁹

قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع الَّذِي لَيْسَ لَهُ وَقْتُ مَحْدُودٍ وَ لَا أَجَلٌ مَمْدُودٌ وَ لَا نَعَتْ مَحْدُودٌ.

Words of Amir Al-Momineen^{asws}: ‘The One^{-azwj} there isn’t for Him^{-azwj} any limitation of time, nor an extension of term, nor limitation of attributes’’.²¹⁰

وَ فِي النَّهْجِ لَمْ يَسْبِقْ لَهُ حَالٌ حَالًا فَيَكُونُ أَوَّلًا قَبْلَ أَنْ يَكُونَ آخِرًا وَ يَكُونُ ظَاهِرًا قَبْلَ أَنْ يَكُونَ بَاطِنًا.

And in (the book) ‘Al-Nahaj’: ‘No state by state has preceded for Him^{-azwj} so He^{-azwj} would be first before becoming last, and He^{-azwj} would be apparent before becoming hidden’’.²¹¹

²⁰⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 6

²⁰⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 7

²⁰⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 8

²⁰⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 9

²⁰⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 10

²¹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 11

²¹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 12

و قد مرَّ قَوْلُهُ ع لَا تَصْحَبُهُ الْأَوْقَاتُ وَ قَوْلُهُ ع مَا اخْتَلَفَ عَلَيْهِ دَهْرٌ فَيَخْتَلِفُ مِنْهُ الْحَالُ وَ قَوْلُهُ ع لَيْسَ لِصِفَتِهِ حَدٌّ مَحْدُودٌ وَ لَا نَعَتْ مُوجُودٌ وَ لَا وَقْتُ مَعْدُودٌ وَ لَا أَجَلٌ مَمْدُودٌ.

And it has passed, his^{asws} words: ‘The timings do not accompany Him^{azwj}’. And his^{asws} words: ‘The times do not interchange upon Him^{azwj} so the situation from Him^{azwj} would change’. And his^{asws} words: ‘There is no limitation limiting His^{azwj} description, nor any existing attribute, nor any counted time, nor any extended term’.²¹²

وَ فِي التَّوْحِيدِ عَنِ الْكَاطِمِ ع أَنَّ اللَّهَ لَا يُوصَفُ بِزَمَانٍ وَ لَا مَكَانٍ.

And in (the book) ‘Al-Tawheed’ from Al-Kazim^{asws}: ‘Allah^{azwj} can neither be described by time nor place’.²¹³

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع لَمْ يَخْتَلِفْ عَلَيْهِ حُفْبُ اللَّيَالِي وَ الْأَيَّامِ.

And Amir Al-Momineen^{asws}: ‘The eras of the nights and the days do not interchange upon Him^{azwj}’.²¹⁴

وَ عَنْهُ ع لَا يَزَالُ وَحْدَانِيًّا أَزَلِيًّا قَبْلَ بَدْءِ الدُّهُورِ وَ بَعْدَ صَرْفِ الْأُمُورِ.

And from him^{asws}: ‘He^{azwj} did not cease to be One, eternal, before the beginning of the times, and after the turning of the affairs’.²¹⁵

وَ قَدْ مَرَّ أَيْضاً قَوْلُهُ ع إِنَّهُ يَعُودُ بَعْدَ فَنَاءِ الدُّنْيَا وَحْدَهُ لَا شَيْءَ مَعَهُ كَمَا كَانَ قَبْلَ إِبْدَائِهَا كَذَلِكَ يَكُونُ بَعْدَ فَنَائِهَا بِلاَ وَقْتٍ وَ لَا مَكَانٍ وَ لَا حِينٍ وَ لَا زَمَانٍ.

And it has passed as well, his^{asws} words: ‘He^{azwj} would return to be Alone after the annihilation of the world, there not being anything with Him^{azwj} just as He^{azwj} used to be before having Initiated these, like that He^{azwj} will be after it’s annihilation, without a time, nor place, nor moment, nor eras’.²¹⁶

وَ قَدْ مَرَّ أَيْضاً فِي حَدِيثٍ ذَعْلَبٍ لَا تَضُمُّهُ الْأَوْقَاتُ إِلَى قَوْلِهِ مُحَرَّرَةً بِتَوْفِيقِهَا أَنَّ لَا وَقْتٌ لِمُوقِفَتِهَا وَ فِي حُطْبَةٍ أُخْرَى سَبَقَ الْأَوْقَاتُ كَوْنُهُ وَ الْإِبْدَاءُ أَزَلُهُ إِلَى قَوْلِهِ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْزَاهُ وَ فِي حُطْبَةٍ أُخْرَى لَا يُقَالُ لَهُ مَتَى وَ لَا يُضْرَبُ لَهُ أَمَدٌ بِحَقٍّ.

And it has passed as well in a Hadeeth of Zi’lab, ‘The timings do not contain Him^{azwj}’ – up to his^{asws} words: ‘Informed of their timings, that there is no time for their timings’. And in another sermon: ‘His^{azwj} existence and beginning of His^{azwj} eternity preceded the timings’ – up to his^{asws} words: ‘How can it flow upon Him^{azwj} what He^{azwj} is the Causer of its flow’.

²¹² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 13

²¹³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 14

²¹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 15

²¹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 13

²¹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 14

And in another sermon: ‘It cannot be said for Him^{-azwj}, ‘When’, nor can ‘Until’ be struck for Him^{-azwj}’.²¹⁷

وَقَدْ مَرَّ فِي حُطْبَةِ الرِّضَا ع لَا تَصْحَبُهُ الْأَوْقَاتُ إِلَى قَوْلِهِ فَفَرَّقَ بَيْنَ قَبْلٍ وَ بَعْدٍ لِيَعْلَمَ أَنَّ لَا قَبْلَ لَهُ وَ لَا بَعْدَ إِلَى قَوْلِهِ مُخَيَّرَةً بِتَوْفِيقِهَا أَنَّ لَا وَقْتُ لِمَوْفِقِهَا إِلَى قَوْلِهِ وَ لَا تَوْفِيقُهُ مَتَى وَ لَا تَشْمَلُهُ حِينَ وَ لَا تُفَارِقُهُ مَعَ إِلَى قَوْلِهِ فَكُلُّ مَا فِي الْخَلْقِ لَا يُوجَدُ فِي خَالِقِهِ وَ كُلُّ مَا يُمْكِنُ فِيهِ يَمْتَنِعُ مِنْ صَانِعِهِ وَ لَا يَجْرِي عَلَيْهِ الْحَرَكَةُ وَ السُّكُونُ وَ كَيْفَ يَجْرِي عَلَيْهِ مَا هُوَ أَجْرَاهُ وَ يَغُودُ فِيهِ مَا هُوَ ابْتَدَأَهُ.

And it has passed in a sermon of Al-Reza^{-asws}: ‘The timings do not accompany Him^{-azwj}’ – up to his^{-asws} words: ‘So He^{-azwj} Differentiated by it between ‘before’ and ‘after’ for it to be known that there is no ‘before’ for Him^{-azwj}, nor any ‘after’ – up to his^{-asws} words: ‘Informed of its timing that there is no time for its timings’ – up to his^{-asws} words: ‘(The concept of) ‘when’ cannot time Him^{-azwj}, nor can ‘where’ contain Him^{-azwj}, nor can ‘with’ pair Him^{-azwj}’ – up to his^{-asws} words: ‘So all what is in the creation cannot be found in its Creator, and all what is possible in it is prevented from its Maker, and the movement and the stillness do not flow upon Him^{-azwj}, and how can it flow upon Him^{-azwj} what He^{-azwj} is it’s flower, and He^{-azwj} shall Repeat in it what He^{-azwj} had Begun it’’.²¹⁸

وَ عَنِ الْبَاقِرِ ع لَمْ يَكُنْ لَهُ سَمَانٌ.

And from Al-Baqir^{-asws}: ‘(The concept of) ‘was’ cannot be for Him^{-azwj}’.²¹⁹

مَا رَوَاهُ الْكُلَيْنِيُّ وَ الصَّدُوقُ فِي الْكَافِي وَ الْمَجَالِسُ بِإِسْنَادِهَا عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ فِي حُطْبَةِ الْوَسِيلَةِ إِنَّ قِيلَ كَانَ فَعَلَى تَأْوِيلٍ أَزَلِيَّةِ الْوُجُودِ وَ إِنَّ قِيلَ لَمْ يَزَلْ فَعَلَى تَأْوِيلٍ نَفْيِ الْعَدَمِ.

And what is reported by Al-Kulayni and Al-Sadouq, in (the books) ‘Al-Kafi’ and ‘Al-Majaalis’, by their chains from Amir Al-Momineen^{-asws} having said in the sermon ‘Al-Waseela’: ‘If it is said, ‘was’, so it would be based upon interpretation eternal existence, and if it is said, ‘He^{-azwj} did not cease to be’, it would be based upon interpretation of negation of non-existence’’.²²⁰

وَ فِي الْكَافِي فِي حُطْبَةِ لَهُ ع أَزَلَهُ تَهْيَةً لِمَجَاوِلِ الْأَفْكَارِ وَ دَوَامُهُ رَدْعٌ لِطَائِحَاتِ الْعُقُولِ قَدْ حَسَرَ كُنْهَهُ نَوَافِدَ الْأَبْصَارِ وَ قَمَعَ وُجُودَهُ جَوَائِلِ الْأَوْهَامِ.

And in (the book) ‘Al-Kafi’ in a sermon of his^{-asws}: ‘His^{azwj} eternity is an endpoint for the aims of thought, and His^{azwj}, and His^{azwj} Permanence is a deterrent to the enthusiasms of the intellects. His^{azwj} Being has blinded the windows of the sights, and His^{azwj} Existence has suppressed the wanderings of the imaginations’’.²²¹

وَ قَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ بَعْدَ عَدِّ أَجْسَامِ الْعَالَمِ وَ لَا وَزَاءَ ذَلِكَ سَعَةً وَ لَا ضَيْقٌ وَ لَا شَيْءٌ يُتَوَقَّعُ.

²¹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 15

²¹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 16

²¹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 17

²²⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 18

²²¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 19

And it has been reported from Al-Sadiq^{-asws} having said after counting bodies of the world: ‘And there is no capacity behind that, nor any narrowness, nor anything imaginable’.²²²

فِي بَعْضِ الْأَخْبَارِ الْعَامَّةِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا خَلَقَ اللَّهُ رُوحِي.

In one of the Ahadeeth of the general Muslims, from the Prophet^{-saww}: ‘The first of what Allah^{-azwj} Created, was my^{-saww} Noor’.²²³

وَرَوَى الْكَلْبِيُّ وَغَيْرُهُ بِأَسَانِيدِهِمُ الْكَثِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ خَلَقَ الْعَقْلَ وَهُوَ أَوَّلُ خَلْقٍ مِنَ الرُّوحَانِيِّينَ عَنِ الْعَرْشِ مِنْ نُورِهِ الْحَقِيرِ.

And it is reported by Al-Kulayni and others with their many chains, from Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Created the intellect, and it is the first creation from the spiritual ones, from the right of the Throne, from His^{-azwj} Noor’ – the Hadeeth’.²²⁴

وَقَالَ ابْنُ الْأَثِيرِ فِي الْكَامِلِ صَحَّ فِي الْحَقِيرِ عَنْ رَسُولِ اللَّهِ ص فِيمَا رَوَاهُ عَنْهُ عِبَادَةُ بَنِي الصَّامِتِ أَنَّهُ سَمِعَهُ يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ فَجَرَى فِي تِلْكَ السَّاعَةِ بِمَا هُوَ كَاتِبٌ.

And Ibn Al-Aseer said in (the book) ‘Al-Kamil’ – It is correct in the Hadeeth from Rasool-Allah^{-saww} among what is reported from him^{-saww} by Ibada Bin Al-Samit having heard him^{-saww} saying, ‘The first of what Allah^{-azwj} Created was the Pen. He^{-azwj} Said to it: “Write!” It flowed in that time with whatever was going to transpire’.²²⁵

²²² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 20

²²³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 21

²²⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 22

²²⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 188 / 23

باب 2 العوالم و من كان في الأرض قبل خلق آدم ع و من يكون فيها بعد انقضاء القيامة و أحوال جابلقا و جابرسا

CHAPTER 2 – THE WORLDS AND THE ONES WHO WERE IN THE EARTH BEFORE CREATION OF ADAM-as AND THE ONES WHO WOULD BE IN IT AFTER THE TERMINATION OF (DAY OF) QIYAMAH, AND SITUATIONS OF JABALQA AND JABARSA

The Verses:

الآيات الفاتحة رَبِّ الْعَالَمِينَ

(Surah Al Fatiha) - **Lord of the Worlds [1:2]**.

الأعرافَ وَ مِنْ قَوْمِ مُوسَى أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْدِلُونَ

(Surah Al A'raaf) - **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**.

و قال تعالى وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْدِلُونَ

And the Exalted Said: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**.

تفسير جمع العالمين يومئذ إلى تعدد العوالم كما سيأتي و إن أول بأن الجمعية باعتبار ما تحته من الأجناس المختلفة

Interpretation – The plural ‘Worlds’ gestures to a number of worlds just as I (Majlisi) shall be coming with, and that the first is that the plural consider the various species which are under it.

وَ مِنْ قَوْمِ مُوسَى أُمَّةً قال الطبرسي ره أي جماعة يَهْدُونَ بِالْحَقِّ أي يدعون إلى الحق و يرشدون إليه وَ بِهِ يَْعْدِلُونَ أي و بالحق يحكمون و يعدلون في حكمهم و اختلف في هذه الأمة من هم على أقوال.

And from the people of Musa there is a community – Al-Tabarsi said, ‘I.e., a group - **is guiding with the Truth** – i.e., they are calling to the truth and are guiding to it - **and by it they are dispensing justice [7:159]** – i.e., and with the truth they are judging, and they are dispensing justice in their judgments. And there is a differing in this community about who they are based upon (various) words.

أحدھا أهم قوم من وراء الصين بينهم و بين الصين واد جار من الرمل لم يغيروا و لم يبدلوا عن ابن عباس و السدي و الربيع و الضحاك و عطاء و هو المروي عن أبي جعفر ع.

One of these is, they are a people from behind China. Between them and China there is a valley of sand. They are not changing and are not replacing – From Ibn Abbas, and Al-Sudy, and Al-Rabie, and Al-Zahhak, and Ata'a, and it is reported from Abu Ja'far^{-asws}.

قالوا و ليس لأحد منهم مال دون صاحبه يحطرون بالليل و يضحون بالنهار و يزرعون لا يصل إليهم منا أحد و لا منهم إلينا و هم على الحق.

They said, 'And it isn't for anyone of them has any wealth besides his companion. They are being rained upon at night and are bright at daytime, and they are farming. Not one of us can arrive to them, nor can any one of them arrive to us, and they are upon the truth'.

قال ابن جريح بلغني أن بني إسرائيل لما قتلوا أنبياءهم وكفروا وكانوا اثني عشر سبطاً تبرا سبطاً منهم مما صنعوا واعتذروا و سألوا الله أن يفرق بينهم و بينهم ففتح الله لهم نفقا من الأرض فساروا فيه سنة و نصف سنة حتى خرجوا من وراء الصين فهم هناك حنفاء مسلمين يستقبلون قبلتنا.

Ibn Jareeh said, 'It has reached me that the children of Israel, when they had killed their Prophets^{-as} and disbelieved, and they were twelve tribes, one tribe from them disavowed from what they had done and they apologised, and they asked Allah^{-azwj} to Separate between them and them. So Allah^{-azwj} Opened a tunnel from the earth and they travelled in it for a year and a half until they exit from behind China. So they, over there, are upright Muslims, facing towards our Qiblah'.

و قيل إن جبرئيل انطلق بالنبى ليلة المعراج إليهم فقرأ عليهم من القرآن عشر سور نزلت بمكة فآمنوا به و صدقوه و أمرهم أن يقيموا مكانهم و يتركوا السبت و أمرهم بالصلاة و الزكاة و لم يكن نزلت فريضة غيرها ففعلوا.

And it is said, 'Jibraeel^{-as} went with the Prophet^{-saww} on the night of the Ascension. He^{-saww} recited to them twelve Chapters which had been Revealed from the Quran at Makkah. They believed in him^{-saww} and ratified him^{-saww}, and he^{-saww} instructed them to be staying in their places and leave the Sabbath, and he^{-saww} instructed them with the Salat, and the Zakat, and no other Obligation had been Revealed other than these two, so they did so'.

قال ابن عباس و ذلك قوله وَ قُلْنَا مَنْ بَعْدِهِ لَبَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفاً يعني عيسى ابن مريم يخرجون معه

Ibn Abbas said, 'And that is His^{-azwj} Word: **And We Said to the Children of Israel from after it: "Settle in the land. So when the Promise of the Hereafter comes (true), We will Come with you all as a group" [17:104]** – meaning Isa^{-as} Bin Maryam^{-as}. They would be emerging with him^{-as}'.

و روى أصحابنا أنهم يخرجون مع قائم آل محمد ص.

And it is reported by our companions, they would be emerging with Qaim^{-ajfj} of Progeny^{-asws} of Muhammad^{-saww}.

و روي أن ذا القرنين رآهم فقال لو أمرت بالمقام لسرني أن أقيم بين أظهركم.

And it is reported that Zulqarnain^{-ra} saw them. He^{-ra} said: 'Had I^{-ra} been Commanded with the staying, it would have cheered me^{-ra} to be staying in your midst'.

و ثانيها أنهم قوم من بني إسرائيل تمسكوا بالحق و بشرية موسى ع في وقت ضلالة القوم و قتلهم أنبياءهم و كان ذلك قبل نسخ شريعتهم بشرية عيسى ع فيكون تقدير الآية و من قوم موسى أمة كانوا يهدون بالحق عن الجبائي.

And it's second is, they are a people from the children of Israel, holding on to the truth and the Law of Musa^{as} during the time of the straying of the people and their killing their Prophet^{as}, and that was before the abrogation of their Law with the Law of Isa^{as}, so they would be the determination of the Verse, and from the people of Musa^{as} there is a community who were guiding with the truth – from Al-Jabaie.

و ثالثها أنهم الذين آمنوا بالنبي ص مثل عبد الله بن سلام و ابن سوريا و غيرها

And it's third is, those who had believed in the Prophet^{saww}, like Abdullah Bin Salam and Ibn Sowriya, and others.²²⁶

و في حديث أبي حمزة الثمالي و الحكم بن ظهير أن موسى لما أخذ الألواح قال رب إني أجد في الألواح أمة هي خير أمة أخرجت للناس يأمرون بالمعروف و ينهون عن المنكر فاجعلهم أمتي

And in a Hadeeth of Abu Hamza Al-Sumali and Al-Hakam Bin Zaheer, 'When Musa^{as} held the Tablets, he^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets, a community which is **the best of the communities raised up for the people; [3:110]**. They would be instructing with the good and forbidding from the evil. So Make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدَ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

قَالَ رَبِّ إني أجد في الألواح أمة هم الآخرون في الخلق السابقون في دخول الجنة فاجعلهم أمتي

He^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets a community, they are last in the creation and first in entering the Paradise. Make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدَ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

قَالَ رَبِّ إني أجد في الألواح أنه كتبهم في صدورهم يقرءونها فاجعلهم أمتي

He^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets, it would be written in their chests, so Make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدَ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

²²⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 T 1 / 1

قَالَ رَبِّ إِنِّي أَجِدُ فِي الْأَلْوَحِ أُمَّةً إِذَا هُمْ أَحَدُهُمْ بِحَسَنَةٍ ثُمَّ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةٌ وَإِنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرُ أَمْثَالِهَا وَإِنْ هُمْ بِسَيِّئَةٍ لَمْ يَعْمَلْهَا لَمْ تُكْتَبْ عَلَيْهِ وَإِنْ عَمِلَهَا كُتِبَتْ عَلَيْهِ سَيِّئَةٌ وَاحِدَةٌ فَاجْعَلْهُمْ أُمَّةً

He^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets a community, when one of them thinks of doing a good deed then he does not do it, a good deed would be written for him, and if he does it, ten the likes of it would be written for him, and if he were to think of an evil deed and does not do it, it would not be written against him, and if he does it, one evil deed would be written against him. Make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدٌ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

قَالَ رَبِّ إِنِّي أَجِدُ فِي الْأَلْوَحِ أُمَّةً يُؤْمِنُونَ بِالْكِتَابِ الْأَوَّلِ وَالْكِتَابِ الْآخِرِ وَيُقَاتِلُونَ الْأَعْدَاءَ الْكَذَّابَ فَاجْعَلْهُمْ أُمَّةً

He^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets a community believing in the first Book and the last Book, and they would be battling the lying one-eyed, so make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدٌ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

قَالَ رَبِّ إِنِّي أَجِدُ فِي الْأَلْوَحِ أُمَّةً هُمْ الشَّافِعُونَ وَهُمْ الْمَشْفُوعُونَ لَهُمْ فَاجْعَلْهُمْ أُمَّةً

He^{as} said: 'Lord^{azwj}! I^{as} find in the Tablets, a community, they would be interceding, and they would be interceded for, Make them to be my^{as} community!'

قَالَ تِلْكَ أُمَّةٌ أَحَدٌ

He^{azwj} Said: "That is the community of Ahmad^{saww}!"

قَالَ مُوسَى ع رَبِّ اجْعَلْنِي مِنْ أُمَّةٍ أَحَدٍ.

Musa^{as} said: 'Lord^{azwj}! Make me^{as} to be from the community of Ahmad^{saww}!'

قال أبو حمزة فأعطي موسى آيتين لم يعطوها يعني أمة أحمد قال الله يا موسى إني اصطفيتك على الناس برسالاتي وبكلامي قال وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قال فرضي موسى كل الرضا.

Abu Hamza said, 'Musa^{as} was Given two signs which they would not be Given, meaning community of Ahmad^{saww}. Allah^{azwj} Said: **"O Musa! I hereby Choose you over the people with My Messages and with My Speech, [7:144].** He^{azwj} Said: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159].** He said, 'Musa^{as} was pleased with every pleasure'.

و فِي حَدِيثٍ غَيْرِ أَبِي حَمَزَةَ قَالَ: إِنَّ النَّبِيَّ ص لَمَّا قَرَأَ وَ بَعَثَ خَلْقَنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعْدِلُونَ قَالَ هَذِهِ لَكُمْ وَ قَدْ أُعْطِيَ قَوْمُ مُوسَى مِثْلَهَا انْتَهَى.

And in a Hadeeth of other than Abu Hamza, he said, ‘When the Prophet^{-saww} recited: **And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]**, he^{-saww} said: ‘This is for you (Muslims), and the people of Musa^{-as} had been Given similar to it’.

و أما الآية الثانية فالمشهور أنها لهذه الأمة و دلت الأخبار الكثيرة على أن المراد بهم الأئمة و شيعتهم كما مر في كتاب الإمامة

And as for the second Verse, it is well known that this is for this community (Muslims), and many Ahadeeth have pointed upon that the intent with them are the Imams^{-asws} and their^{-asws} Shias, just as has passed in the Book of Imamate.

و قَالَ الطَّرِيسِيُّ رَه قَالَ الرَّبِيعُ بْنُ أَنَسٍ قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ فَقَالَ إِنَّ مِنْ أُمَّتِي قَوْمًا عَلَى الْحَقِّ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ.

And Tabarsi said, ‘Al-Rabie Bin Anas said, ‘The Prophet^{-saww} recited this Verse. He^{-saww} said: ‘From my^{-saww} community there is a group who would be upon the truth until Isa^{-as} Ibn Maryam^{-as} descends’’.²²⁷

و رَوَى الْعَبَّاسِيُّ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ لَتَفْتَرِقَنَّ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ فِرْقَةً كُلُّهَا فِي النَّارِ إِلَّا فِرْقَةً وَاحِدَةً وَ يَمُنُّ خَلْقُنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ فَهَذِهِ الَّتِي تَنْجُو.

And it is reported by Al-Ayyashi by his chain, from Amir Al-Momineen^{-asws} having said: ‘By the One^{-azwj} in Whose Hand is my^{-asws} soul! This community shall divide into seventy-three sects. All of them would be in the Fire except one sect, **And from the ones We Created there is a community Guiding with the Truth and by it they are dispensing justice [7:181]**. So this is which will attain salvation’’.²²⁸

و رَوَى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَكْثَرًا قَالَا نَحْنُ هُمْ ائْتَهَى.

And it is reported from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}, they^{-asws} both said: ‘We^{-asws} are they’ – end’’.²²⁹

و أَقُولُ قَالَ الرَّازِيُّ فِي تَفْسِيرِهِ رَوَى أَنَّ بَنِي آدَمَ عَشْرُ الْجِنِّ وَ الْجِنُّ وَ بَنُو آدَمَ عَشْرُ حَيَوَانَاتِ الْبَرِّ وَ هَؤُلَاءِ كُلُّهُمْ عَشْرُ الطُّيُورِ وَ هَؤُلَاءِ كُلُّهُمْ عَشْرُ حَيَوَانَاتِ الْبَحْرِ وَ هَؤُلَاءِ كُلُّهُمْ عَشْرُ مَلَائِكَةِ الْأَرْضِ الْمُؤَكَّلِينَ بِهَا وَ كُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةِ السَّمَاءِ الدُّنْيَا وَ كُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةِ السَّمَاءِ الثَّانِيَةِ وَ عَلَى هَذَا التَّرْتِيبِ إِلَى السَّمَاءِ السَّابِعَةِ

And I (Majlisi) am saying, ‘Al-Razi said in his Tafseer, ‘It is reported that the sons of Adam^{-as} are a tenth of the Jinn, and the Jinn and the sons of Adam^{-as} are a tenth of the animals of the land, and all of them are a tenth of the birds, and all of them are a tenth of the creatures of the sea, and all of they are a tenth of the Angels of the earth allocated with it, and all of them are a tenth of the Angels of the sky of the world, and all of them are a tenth of the Angels of the second sky – and based upon this order, up to the seventh sky.

²²⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 T 1 / 2

²²⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 T 1 / 3

²²⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 T 1 / 4

ثُمَّ الْكُلُّ فِي مُقَابَلَةِ مَلَائِكَةِ الْكُرْسِيِّ نَزْرٌ قَلِيلٌ ثَمَّ كُلُّ هَؤُلَاءِ عَشْرُ مَلَائِكَةٍ سَرَادِقٍ وَاحِدٍ مِنْ سَرَادِقَاتِ الْعَرْشِ الَّتِي عَدَدُهَا سِتْمِائَةُ أَلْفٍ طُولُ كُلِّ سَرَادِقٍ وَ عَرْضُهُ وَ سَمَكُهُ إِذَا قُوْبِلَتْ بِهِ السَّمَاوَاتُ وَ الْأَرْضُونَ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا فَإِنَّهَا كُلُّهَا تَكُونُ شَيْئاً يَسِيراً وَ قَدْراً صَغِيراً

Then all in comparison to the Angels of the Chair, are insignificantly few. Then, all of them are a tenth of the Angels of one pavilion from the pavilions of the Throne, the number of which are six hundred thousand. Then length of each pavilion and its width, and it's expanse when compared with the skies and the earth and whatever is in these and whatever is between these, so all of them would be a small thing and of a small measurement.

وَ مَا مِنْ مِقْدَارٍ مَوْضِعِ قَدَمٍ إِلَّا وَ فِيهِ مَلَكٌ سَاجِدٌ أَوْ رَاكِعٌ أَوْ قَائِمٌ هُمْ رَجُلٌ بِالتَّسْبِيحِ وَ التَّقْدِيسِ ثَمَّ كُلُّ هَؤُلَاءِ فِي مُقَابَلَةِ الْمَلَائِكَةِ الَّذِينَ يَحُومُونَ حَوْلَ الْعَرْشِ كَالْقَطَرَةِ فِي الْبَحْرِ وَ لَا يَعْرِفُ عَدَدَهُمْ إِلَّا اللَّهُ

And there is no measurement of a place of a foot, except and in it there is an Angel performing Sajdah or ruk'u or standing. For them, there is a buzz with the glorifications and the extollations of Holiness. Then all of them in comparison to the Angels, the ones who are hovering around the Throne are like the drop in the ocean, and their number is not known except by Allah^{-azwj}.

ثُمَّ مَعَ هَؤُلَاءِ مَلَائِكَةُ اللَّوْحِ الَّذِينَ هُمْ أَشْيَاعُ إِسْرَافِيلَ ع وَ الْمَلَائِكَةُ الَّذِينَ هُمْ جُنُودُ جِبْرِئِيلَ ع وَ هُمْ كُلُّهُمْ سَامِعُونَ مُطِيعُونَ لَا يَقْفُزُونَ مُشْتَعِلُونَ بِعِبَادَتِهِ سُبْحَانَهُ رَطَابُ الْأَلْسِنَةِ بِذِكْرِهِ وَ تَغْطِيهِمْ يَتَسَابِقُونَ فِي ذَلِكَ مِنْذُ خَلَقَهُمْ

Then with these Angels there is the Tablet, they who are the escorts of Israfeel^{-as}, and the Angels, those who are the armies of Jibraeel^{-as}, and they, all of them are listeners, obedient, not taking a break, busy with worshipping Him^{-azwj}, praising Him^{-azwj}, wetting the tongues with His^{-azwj} Mention, and they are revering Him^{-azwj}, preceding in that since He^{-azwj} had Created them.

لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ آثَاءَ اللَّيْلِ وَ النَّهَارِ وَ لَا يَسْأَمُونَ لَا تُحْصَى أَجْنَاسُهُمْ وَ لَا مُدَّةُ أَعْمَارِهِمْ وَ لَا كَيْفِيَّةُ عِبَادَاتِهِمْ وَ هَذَا تَحْقِيقُ حَقِيقَةِ مَلَكُوتِهِ جَلَّ جَلَالُهُ عَلَى مَا قَالَ وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ.

They are not being arrogant from worshipping Him^{-azwj} throughout the night and the day, and they are neither getting weary nor can their species (types) be counted, not can their ages be extended, nor the quality state of their worship. And this is a research of the reality of His^{-azwj} Kingdom, Majestic is His^{-azwj} Majesty, based upon what He^{-azwj} Said: **And none know the armies of your Lord except Him, and it is not, except a Zikr for the humans [74:31]**"²³⁰

1- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ لَقَدْ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِي الْأَرْضِ مِنْذُ خَلَقَهَا سَبْعَةَ عَالَمِينَ لَيْسَ هُمْ مِنْ وَلَدِ آدَمَ خَلَقَهُمْ مِنْ أَدِيمِ الْأَرْضِ فَأَسْكَنَهُمْ فِيهَا وَاحِداً بَعْدَ وَاحِدٍ مَعَ عَالَمِهِ

(The book) 'Al Khisaal' – From Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Abdullah Bin Hilal, from Al A'ala, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Allah^{azwj} Mighty and Majestic Created in the earth, since He^{azwj} had Created it, seven worlds. They aren't from the sons of Adam^{as}. He^{azwj} Created them from the surface of the earth and Settled them in it one after one along with his world.

ثُمَّ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ آدَمَ أَبَا الْبَشَرِ وَ خَلَقَ ذُرِّيَّتَهُ مِنْهُ وَ لَا وَ اللَّهُ مَا خَلَقَ الْجَنَّةَ مِنْ أَزْوَاجِ الْمُؤْمِنِينَ مِنْذُ خَلَقَهَا وَ لَا خَلَقَ النَّارَ مِنْ أَزْوَاجِ الْكُفَّارِ وَ الْعَصَاةِ مِنْذُ خَلَقَهَا عَزَّ وَ جَلَّ

Then Allah^{azwj} Mighty and Majestic Created Adam^{as}, father^{as} of the (these) mortals, and He^{azwj} Created his^{as} offspring from him^{as}, and no, by Allah^{azwj}, neither has His^{azwj} Paradise been vacant from the souls of the Momineen since He^{azwj} Created it nor has His^{azwj} Fire been vacant from the souls of the Kafirs and the disobedience ones since the Mighty and Majestic Created it.

لَعَلَّكُمْ تَرَوْنَ أَنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ صَيَّرَ اللَّهُ أَهْلَ الْجَنَّةِ مَعَ أَزْوَاجِهِمْ فِي الْجَنَّةِ وَ صَيَّرَ أَهْلَ النَّارِ مَعَ أَزْوَاجِهِمْ فِي النَّارِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعْبُدُ فِي بِلَادِهِ وَ لَا يَخْلُقُ خَلْقًا يَعْبُدُونَهُ وَ يُؤْخَذُونَ

Perhaps you are viewing that when it will be the Day of Qiyamah, and Allah^{azwj} Makes the bodies of the inhabitants of the Paradise to be with their souls in the Paradise, and Makes the bodies of the inhabitants of the Fire to be with their souls in the Fire, Allah^{azwj} Blessed and Exalted would not be worshipped in His^{azwj} country, and He^{azwj} has not Created creatures who are worshipping Him^{azwj} and professing His^{azwj} Oneness?

بَلَى وَ اللَّهُ لَيَخْلُقَنَّ اللَّهُ خَلْقًا مِنْ غَيْرِ فُحُولَةٍ وَ لَا إِنَاثٍ يَعْبُدُونَهُ وَ يُؤْخَذُونَ وَ يُعْظَمُونَ وَ يَخْلُقُ لَهُمْ أَرْضًا تَحْمِلُهُمْ وَ سَمَاءً تُظِلُّهُمْ

But, by Allah^{azwj}! Allah^{azwj} has Created creatures from without stallions, nor females. They are worshipping Him^{azwj} and professing His^{azwj} Oneness, and revering Him^{azwj}, and He^{azwj} has Created an earth for them to carry them, and a sky to shade them.

أَلَيْسَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَ السَّمَاوَاتِ وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ.

Isn't Allah^{azwj} Mighty and Majestic Saying: **On the Day the earth would be changed to another earth, and (so will) the skies, [14:48]**? And Allah^{azwj} Mighty and Majestic Said: **Were We Fatigued with the first creation? But they are in doubt of a new creation [50:15]**"²³¹

2- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ بْنِ أَبِي عُثْمَانَ قَالَ حَدَّثَنَا الْعَبَادِيُّ بْنُ عَبْدِ الْخَالِقِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ اثْنَيْ عَشَرَ أَلْفَ عَالَمٍ كُلُّ عَالَمٍ مِنْهُمْ أَكْبَرُ مِنْ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ مَا يَرَى عَالَمٌ مِنْهُمْ أَنَّ لِلَّهِ عَزَّ وَ جَلَّ عَالَمًا غَيْرَهُمْ وَ إِنِّي الْحُجَّةُ عَلَيْهِمْ.

(The book) 'Al Khisaal – From his father, from Sa'ad Bin Abdullah, from Al Hassan Bin Abdul Samad, from Al Hassan Bin Abu Usman who said, 'It is narrated to us by Al Ibady Bin Abdul Khaliq, from the one who narrated it,

'From Abu Abdullah^{asws} having said: 'From Allah^{azwj} Mighty and Majestic, there are twenty thousand world. Each world from them is larger than seven skies and seven earths, No world

²³¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 1

from them has been seen. For Allah^{-azwj} Mighty and Majestic there are worlds other than these, and I^{-asws} am a Divine Authority upon them (all)”.²³²

3- التَّوْحِيدُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَفَعَيْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ

(The books) ‘Al Tawheed’ and ‘Al Khisaal’ – From his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Amro Bin Shmr, from Jabir Bin Yazeed who said,

‘I asked Abu Ja’far^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***Were We Fatigued with the first creation? But they are in doubt of a new creation [50:15].***

فَقَالَ يَا جَابِرُ تَأْوِيلُ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِذَا أَفْنَى هَذَا الْخَلْقَ وَ هَذَا الْعَالَمَ وَ سَكَنَ أَهْلَ الْجَنَّةِ الْجَنَّةَ وَ أَهْلَ النَّارِ النَّارَ جَدَّدَ اللَّهُ عَزَّ وَ جَلَّ عَالَمًا غَيْرَ هَذَا الْعَالَمِ وَ جَدَّدَ عَالَمًا مِنْ غَيْرِ فُحُولَةٍ وَ لَا إِنَاثٍ

He^{-asws} said: ‘O Jabir! The interpretation of that is that when Allah^{-azwj} Mighty and Majestic Annihilates this creation and this world, and Settles the people of Paradise into the Paradise, and the people of the Fire into the Fire, Allah^{-azwj} Mighty and Majestic would Renew a world other than this world, and Renew a world from other than stallions (males) nor females.

يَعْبُدُونَهُ وَ يُؤَخِّدُونَهُ وَ يَخْلُقُ لَهُمْ أَرْضًا غَيْرَ هَذِهِ الْأَرْضِ تَحْمِلُهُمْ وَ سَمَاءً غَيْرَ هَذِهِ السَّمَاءِ تُظِلُّهُمْ

They would worship Him^{-azwj} and profess His^{-azwj} Oneness, and He^{-azwj} will Create an earth for them other than this earth to carry them, and a sky other than this sky to shade them.

لَعَلَّكَ تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ إِنَّمَا خَلَقَ هَذَا الْعَالَمَ الْوَاحِدَ أَوْ تَرَى أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَخْلُقْ بَشَرًا غَيْرَكُمْ

Perhaps you are of the view that Allah^{-azwj} Mighty and Majestic has rather Created this one world? Or do you view that Allah^{-azwj} Mighty and Majestic has not Created any mortals other than you all (human beings)?

بَلَى وَ اللَّهُ لَقَدْ خَلَقَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَلْفَ أَلْفِ عَالَمٍ وَ أَلْفَ أَلْفِ آدَمَ وَ أَنْتَ فِي آخِرِ تِلْكَ الْعَوَالِمِ وَ أُولَئِكَ الْأَدَمِيَّةِ.

But by Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted had Created thousands and thousands of worlds, and thousands and thousands of Adams^{-as}, and you are in the last of those worlds, and those were Adamites (children of their Adam^{-as})”.²³³

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مُحَمَّدٍ عَنْ بُكْرِ بْنِ سَهْلٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ جَرِيرٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ رَبِّ الْعَالَمِينَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ ثَلَاثِمِائَةَ عَالَمٍ وَ بَضْعَةَ عَشَرَ عَالَمًا خَلَفَ قَافٍ وَ خَلَفَ الْبَحَارِ السَّبْعَةَ لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ قَطُّ وَ لَمْ يَعْرِفُوا آدَمَ وَ لَا وَلَدَهُ كُلُّ عَالَمٍ مِنْهُمْ يَزِيدُ مِنْ ثَلَاثِمِائَةٍ وَ ثَلَاثَةِ عَشَرَ مِثْلَ آدَمَ وَ مَا وَلَدَ فَذَلِكَ قَوْلُهُ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ.

Tafseef of Ali Bin Ibrahim – From Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman Bin Ibn Khareej, from Ata’a,

²³² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 2

²³³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 3

'From Ibn Abbas regarding His^{-azwj} Words: (Surah Al Fatiha) - **Lord of the Worlds [1:2]**. He said, 'Allah^{-azwj} Mighty and Majestic Created three hundred and some ten worlds behind **Qaf! [50:1]**, and behind the seven oceans. They do not disobey Allah^{-azwj} for the blink of an eye at all, and they do not know Adam^{-as} nor his^{-as} children. Each world from them has more than three hundred and thirteen the likes of Adam^{-as} and what he^{-as} begot. So that is His^{-azwj} Word: **except if Allah so Desires, Lord of the worlds [81:29]**'.²³⁴ (This is not a Hadith)

5- قِصَصُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ مَعًا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ مَخْبُوبٍ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع هَلْ كَانَ فِي الْأَرْضِ خَلْقٌ مِنْ خَلْقِ اللَّهِ تَعَالَى يَعْْبُدُونَ اللَّهَ قَبْلَ آدَمَ وَ ذُرِّيَّتِهِ

(The book) 'Qisas' of Al Rawandy – By his chain to Al-Sadouq, from his father, and Muhammad Bin Al Hassan Bin Al Waleed, both together from Sa'ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Al Hassan Bin Mahboub, from Amro Bin Abu Al Miqdam, from Jaber,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} was asked, 'Were there creatures from the creatures of Allah^{-azwj} the Exalted worshipping Allah^{-azwj} before Adam^{-as} and his^{-as} offspring?'

فَقَالَ نَعَمْ قَدْ كَانَ فِي السَّمَاوَاتِ وَ الْأَرْضِ خَلْقٌ مِنْ خَلْقِ اللَّهِ يُقَدِّسُونَ اللَّهَ وَ يُسَبِّحُونَهُ وَ يُعَظِّمُونَهُ بِاللَّيْلِ وَ النَّهَارِ لَا يَفْتُرُونَ

He^{-asws} said: 'Yes! There were in the skies and the earth, creatures from the creatures of Allah^{-azwj}, extolling the Holiness of Allah^{-azwj}, and glorifying Him^{-azwj} and revering Him^{-azwj} by the night and day, not taking a break.

فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا خَلَقَ الْأَرْضَ خَلَقَهَا قَبْلَ السَّمَاوَاتِ ثُمَّ خَلَقَ الْمَلَائِكَةَ رُوحَانِيَّاتٍ لَهُمْ أَجْنِحَةٌ يَطِيرُونَ بِهَا حَيْثُ يَشَاءُ اللَّهُ فَأَسْكَنَهُمْ فِيمَا بَيْنَ أَطْبَاقِ السَّمَاوَاتِ يُقَدِّسُونَهُ اللَّيْلَ وَ النَّهَارَ وَ اصْطَفَى مِنْهُمْ إِسْرَافِيلَ وَ مِيكَائِيلَ وَ جِبْرِائِيلَ

When Allah^{-azwj} Mighty and Majestic Created the earths, He^{-azwj} Created these before the skies. Then He^{-azwj} Created the spiritual Angels. For them are wings they are flying with wherever Allah^{-azwj} so Desires. He^{-azwj} Settled them in between the layers of the skies, extolling His^{-azwj} Holiness night and day, and He^{-azwj} Chose Israfeel^{-as} and Mikaeel^{-as} and Jibraeel^{-as} from them.

ثُمَّ خَلَقَ عَزَّ وَ جَلَّ فِي الْأَرْضِ الْجِنَّ رُوحَانِيَّاتٍ لَهُمْ أَجْنِحَةٌ فَخَلَقَهُمْ دُونَ خَلْقِ الْمَلَائِكَةِ وَ حَفِظَهُمْ أَنْ يَبْلُغُوا مَبْلَغَ الْمَلَائِكَةِ فِي الطَّيْرِ وَ غَيْرِ ذَلِكَ فَأَسْكَنَهُمْ فِيمَا بَيْنَ أَطْبَاقِ الْأَرْضِ السَّبْعِ وَ فَوْقَهُنَّ يُقَدِّسُونَ اللَّهَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ

Then He^{-azwj} Mighty and Majestic Created in the earth, the spiritual Jinn having wings for them. He^{-azwj} Created them below the creation of Angels and Protected them from reaching the extent of the Angels in the flying, and other than that. He^{-azwj} Settled them in between the layers of the seven earths and above these. They are extolling the Holiness of Allah^{-azwj} night and day and not taking a break.

²³⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 4

ثُمَّ خَلَقَ خَلْقًا دُونَهُمْ لَهُمْ أَبْدَانٌ وَأَرْوَاحٌ بَعِيرٌ أَجْنَحَةٌ يَأْكُلُونَ وَ يَشْرَبُونَ نَسْنَأَسْ أَشْبَاهُ خَلْقِهِمْ وَ لَيْسُوا بِإِنْسٍ وَ أَسْكَنْهُمْ أَوْسَاطَ الْأَرْضِ عَلَى ظَهْرِ الْأَرْضِ
مَعَ الْجِنِّ يُقَدِّسُونَ اللَّهَ اللَّيْلَ وَ النَّهَارَ لَا يَفْغُرُونَ

Then He^{-azwj} Created creatures below them. For them are souls without wings. They are eating and drinking, humanoids (apes), resembling in their physiques, and they aren't human beings, and He^{-azwj} Settled them in the middle earth upon the surface of the earth with the Jinn. They are extolling the Holiness of Allah^{-azwj} night and day, not taking a break'.

قَالَ وَ كَانَ الْجِنُّ تَطِيرُ فِي السَّمَاءِ فَتَلْقَى الْمَلَائِكَةَ فِي السَّمَاوَاتِ فَيُسَلِّمُونَ عَلَيْهِمْ وَ يَزُورُهُمْ وَ يَسْتَرْيَحُونَ إِلَيْهِمْ وَ يَتَعَلَّمُونَ مِنْهُمْ الْخَبَرَ

He^{-asws} said: 'And the Jinn used to fly in the sky. They would meet the Angels in the skies and greet unto them, and visit them, and they were resting to them, and learning the news from them.

ثُمَّ إِنَّ طَائِفَةً مِنَ الْجِنِّ وَ النَّسْنَأَسِ الَّذِينَ خَلَقَهُمُ اللَّهُ وَ أَسْكَنْهُمْ أَوْسَاطَ الْأَرْضِ مَعَ الْجِنِّ تَمَرَّدُوا وَ عَتَوْا عَنْ أَمْرِ اللَّهِ فَمَرَحُوا وَ بَغَوْا فِي الْأَرْضِ بِعَيْرِ الْحَقِّ وَ عَلَا بَعْضُهُمْ عَلَى بَعْضٍ فِي الْعُتُوِّ عَلَى اللَّهِ تَعَالَى حَتَّى سَفَكُوا الدَّمَاءَ فِيمَا بَيْنَهُمْ وَ أَظْهَرُوا الْفُسَادَ وَ جَحَدُوا رُبُوبِيَّةَ اللَّهِ تَعَالَى

Then a party from the Jinn and the Nasnaas, those Allah^{-azwj} had Created them and Settled them in the middle earth along with the Jinn, rebelled and transgressed from the Commands of Allah^{-azwj}. They mutinied and rebelled in the earth without right, and some of them raised themselves above the others in the insolence against Allah^{-azwj} the Exalted, until they shed the blood in what is between them and the revealed the corruption (mischief), and they rejected the Lordship of Allah^{-azwj} the Exalted'.

قَالَ وَ أَقَامَتِ الطَّائِفَةُ الْمُطِيعُونَ مِنَ الْجِنِّ عَلَى رِضْوَانِ اللَّهِ وَ طَاعَتِهِ وَ بَاتُوا الطَّائِفَتَيْنِ مِنَ الْجِنِّ وَ النَّسْنَأَسِ الَّذِينَ عَتَوْا عَنْ أَمْرِ اللَّهِ تَعَالَى

He^{-asws} said: 'And the party of the obedient ones from the Jinn stayed upon the Pleasure of Allah^{-azwj} and His^{-azwj} obedience, and they disassociated from the Jinn and the Nasnaas, those who had been insolent from the Commands of Allah^{-azwj} the Exalted'.

قَالَ فَحَطَّ اللَّهُ أَجْنَحَةَ الطَّائِفَةِ مِنَ الْجِنِّ الَّذِينَ عَتَوْا عَنْ أَمْرِ اللَّهِ وَ تَمَرَّدُوا فَكَانُوا لَا يَقْدِرُونَ عَلَى الطَّيَرَانِ إِلَى السَّمَاءِ وَ إِلَى مُلَاقَاةِ الْمَلَائِكَةِ لَمَّا ارْتَكَبُوا مِنَ الذُّنُوبِ وَ الْمَعَاصِي

He^{-asws} said: 'Allah^{-azwj} Dropped off the wings of the party from the Jinn, those who were insolent from the Commands of Allah^{-azwj} and had mutinied, so they were no longer able upon flying to the sky and to meet the Angels, when they had perpetrated from the sins and the (acts of) disobedience'.

قَالَ وَ كَانَتِ الطَّائِفَةُ الْمُطِيعَةُ لِأَمْرِ اللَّهِ مِنَ الْجِنِّ تَطِيرُ إِلَى السَّمَاءِ اللَّيْلَ وَ النَّهَارَ عَلَى مَا كَانَتْ عَلَيْهِ وَ كَانَ إِبْلِيسُ وَ اسْمُهُ الْخَارِثُ يُظْهِرُ لِلْمَلَائِكَةِ أَنَّهُ مِنَ الطَّائِفَةِ الْمُطِيعَةِ

He^{-asws} said: 'And the party of the ones from the Jinn obedient to the Commands of Allah^{-azwj}, were flying to the sky night and day, due to what they had been upon, and Iblees^{-la}, and his^{-la}

name is 'Al-Haris', was manifesting to the Angels that he^{la} was from the party of the obedient ones.

ثُمَّ خَلَقَ اللَّهُ تَعَالَى خَلْقًا عَلَى خِلَافِ خَلْقِ الْمَلَائِكَةِ وَ عَلَى خِلَافِ خَلْقِ الْجِنِّ وَ عَلَى خِلَافِ خَلْقِ النَّسْنَسِ يَدْبُونَ كَمَا يَدْبُ الْهُوَامُ فِي الْأَرْضِ يَأْكُلُونَ وَ يَشْرَبُونَ كَمَا تَأْكُلُ الْأَنْعَامُ مِنْ مَرَاعِي الْأَرْضِ كُلُّهُمْ ذَكَرٌ لَيْسَ فِيهِمْ إِنَاثٌ لَمْ يَجْعَلِ اللَّهُ فِيهِمْ شَهْوَةَ النِّسَاءِ وَ لَا حُبَّ الْأَوْلَادِ وَ لَا الْحِرْصَ وَ لَا طَوْلَ الْأَمَلِ وَ لَا لَذَّةَ عَيْشٍ لَا يُلْبِسُهُمُ اللَّيْلُ وَ لَا يَغْشَاهُمُ النَّهَارُ وَ لَيْسُوا بِبَهَائِمٍ وَ لَا هَوَامٍّ لِيَأْسُهُمْ وَرَقُّ الشَّجَرِ وَ شَرْبُهُم مِّنَ الْعُيُونِ الْغُزَارِ وَ الْأَذْوِيَةِ الْكِبَارِ

Then Allah^{-azwj} the Exalted Created creatures different to the creation of the Angels, and different to the creation of the Jinn, and different to the creation of the Nasnaas (apes), walking around just like the animals crawling around just as the vermin crawl around in the earth, eating and drinking just as the animals eat from the pastures of the earth. All of them were males, there was not female among them. Allah^{-azwj} did not Make the desire for the women in them, nor any love for the children, nor greed, nor long hopes, nor pleasure of living, nor did the night clothe them, nor did the day overwhelm them, and they weren't beasts nor vermin. Their clothing was leaves of the trees, and their drinks was from the profuse springs, and the great valleys.

ثُمَّ أَرَادَ اللَّهُ أَنْ يُفَرِّقَهُمْ فَبَجَلَ فِرْقَةً خَلْفَ مَطْلِعِ الشَّمْسِ مِنْ وَرَاءِ الْبَحْرِ فَكَوْنُ لَهُمْ مَدِينَةٌ أَنْشَأَهَا تُسَمَّى جَابَرْسَا طُولُهَا اثْنَا عَشَرَ أَلْفَ فَرْسَخٍ فِي اثْنِي عَشَرَ أَلْفَ فَرْسَخٍ وَ كَوْنُ عَلَيْهَا سُورًا مِنْ حَدِيدٍ يَقْطَعُ الْأَرْضَ إِلَى السَّمَاءِ ثُمَّ أَسْكَنَهُمْ فِيهَا

Then Allah^{-azwj} Wanted to Separate them into two sects. He^{-azwj} Made one sect to be behind emergence of the sun, from behind the sea, and He^{-azwj} Brought into being a city for them named as Jabarsa. It's length (area) is of twelve thousand Farsakhs by twelve thousand Farsakhs and Brought into being an iron bridge upon it cutting through the earth up to the sky. Then He^{-azwj} Settled them in it.

وَ أَسْكَنَ الْفِرْقَةَ الْأُخْرَى خَلْفَ مَغْرِبِ الشَّمْسِ مِنْ وَرَاءِ الْبَحْرِ وَ كَوْنُ لَهُمْ مَدِينَةٌ أَنْشَأَهَا تُسَمَّى جَابَلْقَا طُولُهَا اثْنَا عَشَرَ أَلْفَ فَرْسَخٍ فِي اثْنِي عَشَرَ أَلْفَ فَرْسَخٍ وَ كَوْنُ لَهُمْ سُورًا مِنْ حَدِيدٍ يَقْطَعُ إِلَى السَّمَاءِ فَأَسْكَنَ الْفِرْقَةَ الْأُخْرَى فِيهَا

And He^{-azwj} Settled the other sect behind the setting of the sun, from behind the sea, and Brought into being a city for them, Creating it, named as Jabalqa. It's length (area) is of twelve thousand Farsakh by twelve thousand Farsakhs and Brought into being for them an iron bridge cutting through to the sky. He^{-azwj} Settled the other sect in it.

لَا يَعْلَمُ أَهْلُ جَابَرْسَا بِمَوْضِعِ أَهْلِ جَابَلْقَا بِمَوْضِعِ أَهْلِ جَابَرْسَا وَ لَا يَعْلَمُ بِهْمُ أَهْلُ أَوْسَاطِ الْأَرْضِ مِنَ الْجِنِّ وَ النَّسْنَسِ

The people of Jabarsa do not know of the place of the people of Jabalqa, nor do the people of Jabalqa know the place of the people of Jabarsa, and the people of the middle earth, from the Jinn and the Nasnaas (apes) do not know them.

فَكَانَتِ الشَّمْسُ تَطْلُعُ عَلَى أَهْلِ أَوْسَاطِ الْأَرْضِ مِنَ الْجِنِّ وَ النَّسْنَسِ فَيَنْتَفِعُونَ بِحَرْبِهَا وَ يَسْتَضِيئُونَ بِنُورِهَا ثُمَّ تَغْرُبُ فِي عَيْنِ حِمَّةٍ فَلَا يَعْلَمُ بِهَا أَهْلُ جَابَلْقَا إِذَا غَرَبَتْ وَ لَا يَعْلَمُ بِهَا أَهْلُ جَابَرْسَا إِذَا طَلَعَتْ لِأَنَّهَا تَطْلُعُ مِنْ دُونِ جَابَرْسَا وَ تَغْرُبُ مِنْ دُونِ جَابَلْقَا

The sun rises upon the people of the middle earths, from the Jinn and the Nasnaas. So they benefit with its oceans and are illuminated with its rays, then it sets in a muddy volcanic spring. So the people of Jablaqa do not know when it has set, nor do the people of Jabara know when it has emerged, because it rises from below Jabarsa and sets from below Jabalqa’.

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَكَيْفَ يُبْصِرُونَ وَ يَحْيَوْنَ وَ كَيْفَ يَأْكُلُونَ وَ يَشْرَبُونَ وَ لَيْسَ تَطْلُعُ الشَّمْسُ عَلَيْهِمْ

It was said, ‘So how are they seeing and living, and how are they eating and drinking, and the sun isn’t emerging upon them?’

فَقَالَ إِنَّهُمْ يَسْتَضِيئُونَ بِنُورِ اللَّهِ فَهُمْ فِي أَشَدِّ ضَوْءٍ مِنْ نُورِ الشَّمْسِ وَ لَا يَرَوْنَ أَنَّ اللَّهَ تَعَالَى خَلَقَ شَمْساً وَ لَا قَمَراً وَ لَا جُجُوماً وَ لَا كَوَاكِبَ وَ لَا يَعْرِفُونَ شَيْئاً غَيْرَهُ

He^{-asws} said: ‘They are illuminated by the Noor (Light) of Allah^{-azwj}, so they are in more intense illumination than the light of the sun, and they are not seeing that Allah^{-azwj} the Exalted has Created a sun, nor a moon, nor start, nor planets, nor are they understanding anything other than it’.

فَقِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ فَأَيْنَ إِبْلِيسُ عَنْهُمْ

It was said, ‘O Amir Al-Momineen^{-asws}! So where is Iblees^{-la} from them?’

قَالَ لَا يَعْرِفُونَ إِبْلِيسَ وَ لَا سَمِعُوا بِذِكْرِهِ لَا يَعْرِفُونَ إِلَّا اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ لَمْ يَكُنْ سَبَّ أَحَدٌ مِنْهُمْ قَطُّ خَطِيئَةً وَ لَمْ يَقْتَرِفْ إِنَّمَا لَا يَسْتَقُومُونَ وَ لَا يَهْرُمُونَ وَ لَا يَمُوتُونَ إِلَى يَوْمِ الْقِيَامَةِ يَعْبُدُونَ اللَّهَ لَا يَقْتَرُونَ اللَّيْلَ وَ النَّهَارَ عِنْدَهُمْ سَوَاءً

He^{-asws} said: ‘They are not knowing Iblees^{-la} nor have they heard his^{-la} mention, nor are they knowing except that Allah^{-azwj} is One, there is no associate for Him^{-azwj}. Not one of them has committed any sin at all, nor are they acknowledging any sin. They are neither becoming sick nor getting old, nor will they be dying up to the Day of Qiyamah. They are worshipping Allah^{-azwj}, not taking a break. The night and day in their presence is the same’.

وَ قَالَ إِنَّ اللَّهَ أَحَبُّ أَنْ يَخْلُقَ خَلْقاً وَ ذَلِكَ بَعْدَ مَا مَضَى لِلْجِنِّ وَ النَّسَنَاسِ سَبْعَةُ آلَافِ سَنَةٍ فَلَمَّا كَانَ مِنْ خَلْقِ اللَّهِ أَنْ يَخْلُقَ آدَمَ لِلَّذِي أَرَادَ مِنَ التَّدْبِيرِ وَ التَّقْدِيرِ فِيمَا هُوَ مَكُونُهُ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ كَشَطَ عَنْ أَطْبَاقِ السَّمَاوَاتِ

And he^{-asws} said: ‘Allah^{-azwj} Loved to Create a (type of) creature, and that is after seven thousand years had passed for the Jinn and the Nasnaas. When it was from the creation of Allah^{-azwj} that He^{-azwj} Creates Adam^{-as} for which He^{-azwj} Wanted from the Management and the Pre-determination among what He^{-azwj} Brought into being in the skies and the earth, Scraped off from the layers of the skies.

ثُمَّ قَالَ لِلْمَلَائِكَةِ انْظُرُوا إِلَى أَهْلِ الْأَرْضِ مِنْ خَلْقِي مِنَ الْجِنِّ وَ النَّسَنَاسِ هَلْ تَرْضَوْنَ أَعْمَالَهُمْ وَ طَاعَتَهُمْ لِي

Then He^{-azwj} Said to the Angels: “Look at the people of the earth, from My^{-azwj} creatures from the Jinn and the Nasnaas. Are you pleased with their deeds and their obedience to Me^{-azwj}?”

فَاطْلَعَتْ وَ رَأَوْا مَا يَعْمَلُونَ فِيهَا مِنَ الْمَعَاصِي وَ سَفْكِ الدِّمَاءِ وَ الْفُسَادِ فِي الْأَرْضِ يَعْزِرُ الْحَقُّ أَعْظَمُوا ذَلِكَ وَ عَضِبُوا لِلَّهِ وَ أَسِفُوا عَلَى أَهْلِ الْأَرْضِ وَ لَمْ يَمْلِكُوا عَضِبَهُمْ

When they noticed and saw what acts of disobedience, they were doing in it and shedding the blood and the corruption in the earth without right, they considered that grievous and were angered for the Sake of Allah^{-azwj} and felt sorry upon the people of the earth and they could not control their anger.

وَ قَالُوا يَا رَبَّنَا أَنْتَ الْعَزِيزُ الْجَبَّارُ الْقَاهِرُ الْعَظِيمُ الشَّانِ وَ هَؤُلَاءِ كُلُّهُمْ خَلْقُكَ الضَّعِيفُ الدَّلِيلُ فِي أَرْضِكَ كُلُّهُمْ يَتَقَلَّبُونَ فِي قَبْضَتِكَ وَ يَعْيشُونَ بِرِزْقِكَ وَ يَتَمَتَّعُونَ بِعَافِيَتِكَ وَ هُمْ يَعْصُونَكَ بِمِثْلِ هَذِهِ الذُّنُوبِ الْعِظَامِ لَا تَعْصِبُ وَ لَا تَنْتَقِمُ مِنْهُمْ لِنَفْسِكَ بِمَا تَسْمَعُ مِنْهُمْ وَ تَرَى وَ قَدْ عَظُمَ ذَلِكَ عَلَيْنَا وَ أَكْبَرَتْهُ فِيكَ

And they said, ‘O our Lord^{-azwj}! You^{-azwj} are the Mighty, and Omnipotent, the Magnificent of the Glory, and they, all of them are Your^{-azwj} weak creatures, the disgraced in Your^{-azwj} earth. All of them are turning in Your^{-azwj} Grip and are living by Your^{-azwj} sustenance, and they are enjoying with Your^{-azwj} Given good health, and they are disobeying You^{-azwj} with the likes of these major sins and You^{-azwj} are not getting Angered nor are You^{-azwj} Avenging for Yourself^{-azwj} with what You^{-azwj} are Hearing from them and Seeing, and that has been grievous upon us and we are considering it too big for Your^{-azwj} Sake”.

قَالَ فَلَمَّا سَمِعَ اللَّهُ تَعَالَى مَقَالَ الْمَلَائِكَةِ قَالَ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَيَكُونُ حُجَّتِي عَلَى خَلْقِي فِي أَرْضِي

He^{-asws} said: ‘When Allah^{-azwj} the Exalted Heard the talk of the Angels, He^{-azwj} Said: **“I am going to Make a Caliph in the earth. [2:30]**, so he^{-as} would be My^{-azwj} Divine Authority in My^{-azwj} earth!”

فَقَالَتِ الْمَلَائِكَةُ سُبْحَانَكَ رَبَّنَا أَمْ جَعَلْنَا فِيهَا مَنْ يَفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَ نُقَدِّسُ لَكَ

The Angels said: ‘You^{-azwj} are Glorious, our Lord^{-azwj}! ***Are You going to Make in it one who will make mischief therein and shed the blood, and we Glorify with Your Praise and we extol Your Holiness? [2:30]***’.

فَقَالَ اللَّهُ تَعَالَى يَا مَلَايِكَتِي إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ إِنِّي أَخْلُقُ خَلْقًا بِيَدِي وَ أَجْعَلُ مِنْ دُونِهِ أَنْبِيَاءَ وَ مُرْسَلِينَ وَ عِبَادًا صَالِحِينَ وَ أَيْمَةً مُهْتَدِينَ وَ أَجْعَلُهُمْ خُلَفَائِي عَلَى خَلْقِي فِي أَرْضِي يَنْهَوْنَهُمْ عَنْ مَعْصِيَتِي وَ يُنْذِرُونَهُمْ مِنْ عَذَابِي وَ يَهْدُونَهُمْ إِلَى طَاعَتِي وَ يَسْلُكُونَ بِهِمْ طَرِيقَ سَبِيلِي

Allah^{-azwj} the Exalted Said: **“O My^{-azwj} Angels! I Know what you do not know [2:30]**. I^{-azwj} shall Create a creature with My^{-azwj} Hands and Make Prophets^{-as} to be from his^{-as} offspring and Messengers^{-as}, and righteous servants, and guiding Imams^{-asws}, and Make them^{-asws} as My^{-azwj} Caliphs upon My^{-azwj} creatures in My^{-azwj} earth, forbidding them from disobeying Me^{-azwj} and warning them of My^{-azwj} Punishment, and guiding them to obey Me^{-azwj}, and travelling with them the path of My^{-azwj} way.

أَجْعَلُهُمْ حُجَّةً لِي عَذْرًا أَوْ تُذْرًا وَأَنْفِي الشَّيَاطِينَ مِنْ أَرْضِي وَأُطَهِّرَهَا مِنْهُمْ فَأَسْكِنُهُمْ فِي الْهَوَاءِ وَأَقْطَارِ الْأَرْضِ وَ فِي الْفَيَافِي فَلَا يَرَاهُمْ خَلْقِي وَلَا يَرَوْنَ
شَخْصَهُمْ وَلَا يُجَالِسُونَهُمْ وَلَا يُحَالِطُونَهُمْ وَلَا يُؤَاكِلُونَهُمْ وَلَا يُشَارِبُونَهُمْ

I^{-azwj} shall Make them Divine Authorities of Mine^{-azwj}, excusing or warning, and I^{-azwj} shall Expel Satan^{-la} from My^{-azwj} earth and Purify it from them. I^{-azwj} shall Settle them in the earth and outskirts of the earth and in the wilderness, so My^{-azwj} creatures will not see them, nor will they see their persons, nor sit with them, nor mingle with them, nor eat with them, nor drink with them.

وَأُنْفِرُ مَرَدَّةَ الْحَيِّ الْعَصَاةِ مِنْ نَسْلِ بَرِّيَّتِي وَ خَلْقِي وَ خَيْرَتِي فَلَا يُجَاوِرُونَ خَلْقِي وَ أَجْعَلُ بَيْنَ خَلْقِي وَ بَيْنَ الْجَانِّ حِجَابًا

And I^{-azwj} shall Make the rebellious Jinn, the disobedient ones, to flee from the offspring of My^{-azwj} created beings and My^{-azwj} creatures and My^{-azwj} Chosen ones, so they will not be in the vicinity of My^{-azwj} creatures, and I^{-azwj} shall Make a veil to be between My^{-azwj} creatures and the Jaan (Jinn).

فَلَا يَرَى خَلْقِي شَخْصَ الْحَيِّ وَلَا يُجَالِسُونَهُمْ وَلَا يُشَارِبُونَهُمْ وَلَا يَتَهَجَّمُونَ تَهْجُمَهُمْ وَ مَنْ عَصَانِي مِنْ نَسْلِ خَلْقِي الَّذِي عَظَّمْتُهُ وَ اصْطَفَيْتُهُ لِعَيِّي
أَسْكِنُهُمْ مَسَاكِينَ الْعَصَاةِ وَ أَوْرِدُهُمْ مَوْرِدَهُمْ وَ لَا أَتَابِي

So My^{-azwj} creatures will neither see the person of the Jinn, nor sit with them, nor consult them, nor crowd in their crowds. And the ones from the lineage of My^{-azwj} creatures were to disobey Me^{-azwj}, the ones I^{-azwj} am Revering, and Chose to My^{-azwj} hidden matters, I^{-azwj} shall Settle them in the dwellings of the disobedience ones and Turn them to their turning, and I^{-azwj} will not Care!"

فَقَالَتِ الْمَلَائِكَةُ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

The Angels said: ***There is no knowledge for us except what You Taught us; surely You are the Knowing, the Wise [2:31].***

فَقَالَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ فَإِذَا سَوَّيْتُهُ وَ نَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ سَاجِدِينَ

He^{-azwj} Said to the Angels: ***"I will Create a person from clay of matured mud, altered [15:28] So when I Complete him and Blow into him from My Spirit, then fall down towards him in Sajdah" [15:29].***

قَالَ وَ كَانَ ذَلِكَ مِنَ اللَّهِ تَقْدِيمَةً لِلْمَلَائِكَةِ قَبْلَ أَنْ يَخْلُقَهُ اخْتِجَاجًا مِنْهُ عَلَيْهِمْ وَ مَا كَانَ اللَّهُ لِيُعَذِّبَ مَا يَفْعَلُ إِلَّا بَعْدَ الْحُجَّةِ عَذْرًا أَوْ تُذْرًا

He^{-asws} said: 'And that was an Introduction from Allah^{-azwj} to the Angels before He^{-azwj} had Created him^{-as}, as an Argument from Him^{-azwj} against them, and it was not for Allah^{-azwj} to Change what is with a people except after the Argument, excusing or warning.

فَأَمَرَ تَبَارَكَ وَ تَعَالَى مَلَكًا مِنَ الْمَلَائِكَةِ فَاعْتَرَفَ غُرْفَةً يَمِينِيهِ فَصَلَّصَلَهَا فِي كَفِّهِ فَجَمَدَتْ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ مِنْكَ أَخْلُقُ.

He^{-azwj} Blessed and Exalted Commanded an Angel from the Angels, so he scooped out a scoop with his right hand of matured mud in his palm. It froze, so Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} shall Create from you!"²³⁵

6- البَصَائِرُ، عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع يَرْفَعُ الْحَدِيثَ إِلَى الْحَسَنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ عَلَيْهِمَا سُورَانِ مِنْ حَدِيدٍ وَعَلَى كُلِّ مَدِينَةٍ أَلْفُ أَلْفِ مِصْرَاعٍ مِنْ ذَهَبٍ وَ فِيهَا سَبْعِينَ أَلْفَ لُغَةٍ يَتَكَلَّمُ كُلُّ لُغَةٍ بِخِلَافِ لُغَةِ صَاحِبِهِ وَ أَنَا أَعْرِفُ جَمِيعَ اللُّغَاتِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ مَا عَلَيْهِمَا حُجَّةٌ عَنِّي وَ الْحَسَنِ أَخِي.

(The book) 'Al Basaair' – From Yaqoub Bin Yazeed, from Ibn Abu Umeir, from his men,

'From Abu Abdullah^{-asws} raising the Hadeeth up to Al Hassan Bin Ali^{-asws} having said: 'For Allah^{-azwj} there are two cities. One of them in the east and the other in the west. Upon them are two walls of iron, and upon each city there are thousands and thousands of shutters of gold, and therein are seventy thousand, thousand languages being spoken. Each language is different to the language of its counterpart, and I^{-asws} know entirety of the languages, and what is in them, and what is between them, and there is no Divine Authority upon them apart from me^{-asws} and my^{-asws} brother^{-asws} Al-Husayn^{-asws}'.²³⁶

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ

And from him, from Muhammad Bin Al Musanna, from his father, from Usman Bin Zayd, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]**'.

قَالَ فُكِّنْتُ مُطْفَأًا إِلَى الْأَرْضِ فَرَفَعَ يَدَهُ إِلَى فَوْقِ ثُمَّ قَالَ لِي ارْأُفْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَتَطَرْتُ إِلَى السَّقْفِ فَدَ انْفَجَرَ حَتَّى خَلَصَ بَصَرِي إِلَى نُورٍ سَاطِعٍ حَارَ بَصَرِي دُونَهُ

He (the narrator) said, 'I had lowered my head to the ground. He^{-asws} raised his^{-asws} hand to above, then said to me: 'Raise your head!' I raised my head. I looked at the ceiling to have split up until my sight ended to a shining light which dazzled my sight below it'.

قَالَ ثُمَّ قَالَ لِي رَأَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَ الْأَرْضِ هَكَذَا

He (the narrator) said, 'Then he^{-asws} said to me: 'Ibrahim^{-as} saw the kingdoms of the skies and the earth like this'.

ثُمَّ قَالَ لِي أَطْرِقْ فَأَطَرْتُ ثُمَّ قَالَ لِي ارْأُفْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَإِذَا السَّقْفُ عَلَى حَالِهِ

²³⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 5

²³⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 6

Then he^{-asws} said to me: 'Lower your head!' Then he^{-asws} said to me: 'Raise your head!' I raised my head and there, the ceiling was upon its state.

قَالَ ثُمَّ أَخَذَ يَدَيَّ وَ قَامَ وَ أَخْرَجَنِي مِنَ الْبَيْتِ الَّذِي كُنْتُ فِيهِ وَ أَدْخَلَنِي بَيْتاً آخَرَ فَخَلَعَ ثِيَابَهُ الَّتِي كَانَتْ عَلَيْهِ وَ لَبَسَ ثِيَاباً غَيْرَهَا ثُمَّ قَالَ لِي غُضِّ بَصْرَكَ فَغَضَضْتُ بَصْرِي وَ قَالَ لِي لَا تَفْتَحْ عَيْنَكَ فَلَبِثْتُ سَاعَةً ثُمَّ قَالَ لِي أَ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا جَعَلْتُ فِدَاكَ

He (the narrator) said, 'Then he^{-asws} held my hand and stood and took me out from the room which I was in, and entered me into another room. He^{-asws} took off his robe which was upon him^{-asws} and put on another robe, then said to me: 'Close your eyes'. I closed my eyes, and he^{-asws} said to me: 'Do not open your eyes'. I waited for a while, then he^{-asws} said to me: 'Do you know where you are?' I said, 'No, may I be sacrificed for you^{-asws}!'

فَقَالَ لِي أَنْتَ فِي الظُّلْمَةِ الَّتِي سَلَكَهَا دُورُ الْقَرْنَيْنِ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَ تَأْذُنُ لِي أَنْ أَفْتَحَ عَيْنِي فَقَالَ لِي افْتَحْ فَإِنَّكَ لَا تَرَى شَيْئاً فَفَتَحْتُ عَيْنِي فَإِذَا أَنَا فِي ظُلْمَةٍ لَا أَبْصِرُ فِيهَا مَوْضِعَ قَدَمَيَّ

He^{-asws} said to me: 'You are in the darkness in which Zulqarnayn travelled'. I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Do you^{-asws} allow me to opening my eyes?' He^{-asws} said to me: 'Open, for you will not see anything'. I opened my eyes and there I was in darkness, not seeing in it the place of my feet'.

ثُمَّ صَارَ قَلِيلاً وَ وَقَفَ فَقَالَ لِي هَلْ تَدْرِي أَيْنَ أَنْتَ قُلْتُ لَا قَالَ أَنْتَ وَاقِفٌ عَلَى عَيْنِ الْحَيَاةِ الَّتِي شَرِبَ عَنْهَا الْخَضِرُ ع

Then he^{-asws} travelled a little and stopped. He^{-asws} said to me: 'Do you know where you are?' I said, 'No'. I said, 'No'. He^{-asws} said: 'You are paused at the spring of life which Al-Khizr had drunk from'.

وَ خَرَجْنَا مِنْ ذَلِكَ الْعَالَمِ إِلَى عَالَمٍ آخَرَ فَسَلَكْنَا فِيهِ فِرَاقَيْنَا كَهَيْئَةِ عَالَمَيْنَا فِي بَنَائِهِ وَ مَسَاكِينِهِ وَ أَهْلِهِ ثُمَّ خَرَجْنَا إِلَى عَالَمٍ ثَالِثٍ كَهَيْئَةِ الْأَوَّلِ وَ الثَّانِي حَتَّى وَرَدْنَا خَمْسَةَ عَوَالِمَ

And we came out from that world to another world and we travelled in it and we saw as if it is our world in its constructions and its dwelling and its people. Then we went out to a third world, as if it was like the first and the second, until we had passed into five worlds.

قَالَ ثُمَّ قَالَ هَذِهِ مَلَكُوتُ الْأَرْضِ وَ لَمْ يَرَهَا إِبْرَاهِيمُ وَ إِنَّمَا رَأَى مَلَكُوتَ السَّمَاوَاتِ وَ هِيَ اثْنَا عَشَرَ عَالِماً كُلُّ عَالَمٍ كَهَيْئَةِ مَا رَأَيْتَ كُلَّمَا مَضَى مِنَّا إِمَامٌ سَكَنَ أَحَدَ هَذِهِ الْعَوَالِمِ حَتَّى يَكُونَ آخِرُهُمُ الْقَائِمُ فِي عَالَمِنَا الَّذِي نَحْنُ سَاكِنُوهُ

He (the narrator) said, 'Then he^{-asws} said: 'These are the kingdoms of the earth, and Ibrahim^{-as} did not see these, and rather he^{-as} saw the kingdoms of the skies, and these are twelve worlds. Each world is like what you saw. Every time an Imam^{-asws} from us^{-asws} passes away, he^{-asws} settles into one of these worlds until the last of them^{-asws} happens to be Al-Qaim^{-ajfj} in our world which we are its dwellers'.

قَالَ ثُمَّ قَالَ غُضِّ بَصْرَكَ فَغَضَضْتُ بَصْرِي ثُمَّ أَخَذَ يَدَيَّ فَإِذَا نَحْنُ بِالْبَيْتِ الَّذِي خَرَجْنَا مِنْهُ فَنَزَعَ تِلْكَ الثِّيَابَ وَ لَبَسَ الثِّيَابَ الَّتِي كَانَتْ عَلَيْهِ وَ غَدْنَا إِلَى مَجْلِسِنَا

He (the narrator) said, 'Then he^{-asws} said: 'Close your eyes'. I closed my eyes. Then he^{-asws} grabbed my hand, and there we were in the room which we had come out from it. He^{-asws} removed that robe and wore the robe which used to be upon him^{-asws}, and we returned to our seats.

فَقُلْتُ جُعِلْتُ فِدَاكَ كَمْ مَضَى مِنَ النَّهَارِ قَالَ عِ ثَلَاثَ سَاعَاتٍ.

I said, 'May I be sacrificed for you^{-asws}! How much of the day has passed?' He^{-asws} said: 'Three hours'.²³⁷

8- أَبُصَائِرُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَرَكَضَ بِرِجْلِهِ الْأَرْضَ فَإِذَا بَحْرٌ فِيهِ سَفُنٌ مِنْ فِصَّةٍ فَرَكَبْتُ وَرَكِبْتُ مَعَهُ حَتَّى انْتَهَى إِلَى مَوْضِعٍ فِيهِ خِيَامٌ مِنْ فِصَّةٍ فَدَخَلَهَا ثُمَّ خَرَجَ

(The book) 'Al Basaair' – From Ahmad Bin Muhammad, from Ja'far Bin Muhammad Bin Malik Al Kufy, from Muhammad Bin Ammar, from Abu Baseer who said,

"I was in the presence of Abu Abdullah^{-asws}, and he^{-asws} kicked the ground with his^{-asws} leg, and there was an ocean in it having a ship of silver. He^{-asws} sailed and I sailed with him^{-asws} until he^{-asws} ended up to a place wherein were tents of silver. He^{-asws} entered these, then came out.

فَقَالَ رَأَيْتُ الْخِيَمَةَ الَّتِي دَخَلْتُهَا أَوَّلًا فَقُلْتُ نَعَمْ قَالَ تِلْكَ خِيَمَةُ رَسُولِ اللَّهِ صَ وَالْأُخْرَى خِيَمَةُ أَمِيرِ الْمُؤْمِنِينَ عَ وَالثَّالِثَةُ خِيَمَةُ فَاطِمَةَ وَالرَّابِعَةُ خِيَمَةُ خَدِيجَةَ وَالخَامِسَةُ خِيَمَةُ الْحُسَيْنِ وَالسَّادِسَةُ خِيَمَةُ الْحُسَيْنِ وَالسَّابِعَةُ خِيَمَةُ عَلِيِّ بْنِ الْحُسَيْنِ وَالثَّامِنَةُ خِيَمَةُ أَبِي وَالتَّاسِعَةُ خِيَمَتِي وَلَيْسَ أَحَدٌ مِنَّا يَمُوتُ إِلَّا وَ لَهُ خِيَمَةٌ يَسْكُنُ فِيهَا.

He^{-asws} said: 'Did you see the first tent which we entered?' I said, 'Yes' He^{-asws} said: 'That is a tent of Rasool-Allah^{saww}, and the other is a tent of Amir Al-Momineen^{-asws}, and the third is a tent of (Syeda) Fatima^{-asws}, and the fourth is a tent of (Syeda) Khadeeja^{-asws}, and the fifth is a tent of Al-Hassan^{-asws}, and the sixth is a tent of Al-Husayn^{-asws}, and the seventh is a tent of Ali^{-asws} Bin Al-Husayn^{-asws}, and the eighth is a tent of my^{-asws} father^{-asws}, and the ninth is a tent is my^{-asws} tent, and there isn't anyone from us^{-asws} passing away, except and for him^{-asws} is a tent to dwell in'.²³⁸

9- وَ مِنْهُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْحَجَّالِ عَنِ الْحُسَيْنِ بْنِ اللَّوْثِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ سَدِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَ يَا أَبَا الْفَضْلِ إِنِّي لَأَعْرِفُ رَجُلًا مِنَ الْمَدِينَةِ أَخَذَ قَبْلَ مَطْلَعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا إِلَى الْفَيْتَةِ الَّتِي قَالَ اللَّهُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدُلُونَ لِمُشَاجَرَةٍ كَانَتْ فِيهِمَا فَيُصْلِحُ بَيْنَهُمْ.

And from him, from Abdullah Bin Muhammad Al Hajjal, from Al Hassan Bin Al-Husayn Al Luluie, from Muhammad Bin Sinan, from Ibn Muskan, from Sadeyr who said,

'Abu Ja'far^{-asws} said: 'O Abu Al-Fazl! I^{-asws} know of a man from Al-Medina who taken before rising of the sun and (returned) before it's setting, to the party which Allah^{-azwj} Said: **And from the people of Musa there is a community guiding with the Truth and by it they were**

²³⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 7

²³⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 8

dispensing justice [7:159], for a dispute which was between them, and he^{-asws} reconciled between them”.²³⁹

10- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَمِّهِ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ قَالَ: دَخَلَ رَجُلٌ عَلَى عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ عَلِيٌّ بْنُ الْحُسَيْنِ مَنْ أَنْتَ قَالَ أَنَا مُنَجِّمٌ قَالَ فَأَنْتَ عَرَفْتُ

And from it, from Muhammad Bin Abdullah, from Ismail Bin Musa, from his father, from his grandfather, from his uncle Abdul Samad Bin Ali who said,

‘A man entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. Ali^{-asws} Bin Al-Husayn^{-asws} said to him: ‘Who are you?’ He said, ‘I am an astrologer’. He^{-asws} said, ‘So you are a fortune teller’.

قَالَ فَتَنَظَّرَ إِلَيْهِ ثُمَّ قَالَ هَلْ أَذْكَكَ عَلَى رَجُلٍ قَدِيمٍ مَدْ دَخَلْتَ عَلَيْنَا فِي أَرْبَعَةِ عَشَرَ عَالَمًا كُلُّ عَالَمٍ أَكْبَرُ مِنَ الدُّنْيَا ثَلَاثَ مَرَّاتٍ لَمْ يَتَحَرَّكَ مِنْ مَكَانِهِ قَالَ مَنْ هُوَ قَالَ أَنَا وَ إِن شِئْتَ أَنْبَأُكَ بِمَا أَكَلْتُ وَ ادَّخَرْتُ فِي بَيْتِكَ.

He (the narrator) said, ‘He^{-asws} looked at him, then said: ‘Shall I^{-asws} point you to a man who, since you entered, has passed by fourteen worlds, each world being larger than the world three times over, not even having moved from his place?’ He said, ‘Who is he?’ He^{-asws} said: ‘I^{-asws}, and if you like I^{-asws} can inform you with what you have eaten and what you have stashed away in your house’”.²⁴⁰

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ لِلَّهِ بَلَدَةً خَلْفَ الْمَغْرِبِ يُقَالُ لَهَا جَابَلْقَا وَ فِي جَابَلْقَا سَبْعُونَ أَلْفَ أُمَّةٍ لَيْسَ مِنْهَا أُمَّةٌ إِلَّا مِثْلُ هَذِهِ الْأُمَّةِ فَمَا عَصَوْا اللَّهَ طَرَفَةً عَنِ فَمَا يَعْمَلُونَ عَمَلًا وَ لَا يَقُولُونَ قَوْلًا إِلَّا الدُّعَاءَ عَلَى الْأَوَّلَيْنِ وَ الْبِرَاءَةَ مِنْهُمَا وَ الْوَلَايَةَ لِأَهْلِ بَيْتِ رَسُولِ اللَّهِ ص.

And from him, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from one of his men,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from Ali Bin Al-Husayn^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘For Allah^{azwj} there is a city behind the west called Jabalqa, and in Jabalqa there are seventy thousand communities. There isn’t any community from it except it is similar to this community. They do not disobey Allah^{azwj} for the blink of an eye. They do not do any deed nor say any word except the supplication against the two former ones (Abu Bakr and Umar), and the disownment from both of them, and the Wilayah for People^{-asws} of the Household of Rasool-Allah^{saww}’”.²⁴¹

12- وَ مِنْهُ، عَنْ يَعْقُوبَ بْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْجَرِيرِيِّ عَنْ أَبِي عَمْرَانَ الْأَزْمَعِيِّ عَنِ الْحُسَيْنِ بْنِ الْجَارُودِ عَنْ خَدْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَرَاءِ أَرْضِكُمْ هَذِهِ أَرْضًا بَيْضَاءَ ضَوْؤُهَا مِنْهَا فِيهَا خَلْقٌ يَعْبُدُونَ اللَّهَ لَا يُشْرِكُونَ بِهِ شَيْئًا يَبْرَأُونَ مِنْ فَلَانٍ وَ فَلَانٍ.

And from him, from Yaquob Bin Is’haq Bin Ibrahi Al-Jareery, from Abu Imran Al-Armany, from Al-Husayn Bin Al-Jaroud, from the one who narrated it,

²³⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 9

²⁴⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 10

²⁴¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 11

'From Abu Abdullah^{-asws} having said: 'Behind this land of yours is a land having white illumination from it. Therein are people worshipping Allah^{azwj}, not associating anything with Him^{azwj}, disavowing from so and so, and so and so (Abu Bakr and Umar)'.²⁴²

13- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحِيمِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنْ وَرَاءِ عَيْنِ شَمْسِكُمْ هَذِهِ أَرْبَعِينَ عَيْنَ شَمْسٍ فِيهَا خَلْقٌ كَثِيرٌ وَإِنَّ مِنْ وَرَاءِ قَمَرِكُمْ أَرْبَعِينَ قَمَرًا فِيهَا خَلْقٌ كَثِيرٌ لَا يَدْرُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ أَمْ لَمْ يَخْلُقْهُ أَهْمُوا إِلَهُمَا لَعْنَةُ فَلَانٍ وَ فُلَانٍ.

And from him, from Ahmad Bin Musa, from Al-Husayn Bin Musa Al Khashab, from Ali Bin Hassan, from Abdul Raheem Bin Kaseer,

'From Abu Abdullah^{-asws} having said: 'Behind the eye of this sun of yours there are forty eyes of the sun wherein are a lot of creatures, and from behind your moon that are forty moons wherein are a lot of creatures, not knowing whether Allah^{azwj} Created Adam^{-as} or did not Create him^{-as}. They are Inspired with Inspiration to curse so and so, and so and so (Abu Bakr and Umar)'.²⁴³

14- وَ مِنْهُ، عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ سُلَيْمَانَ بْنِ سَمَاعَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ يَرْفَعُهُ إِلَى الْحُسَيْنِ وَ أَبِي الْجَارُودِ وَ ذَكَرَاهُ عَنْ أَبِي سَعِيدٍ الْهَمْدَانِيِّ قَالَ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع إِنَّ لِلَّهِ مَدِينَةً فِي الْمَشْرِقِ وَ مَدِينَةً فِي الْمَغْرِبِ عَلَى كُلِّ وَاحِدٍ سُورٌ مِنْ حَدِيدٍ فِي كُلِّ سُورٍ سَبْعُونَ أَلْفَ مِصْرَاعٍ يَدْخُلُ مِنْ كُلِّ مِصْرَاعٍ سَبْعُونَ أَلْفَ لُغَةٍ آدَمِيٍّ لَيْسَ مِنْهَا لُغَةٌ إِلَّا مُخَالَفٌ الْأُخْرَى وَ مَا مِنْهَا لُغَةٌ إِلَّا وَ قَدْ عَلِمْنَاهَا وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا ابْنُ نَبِيِّ غَيْرِي وَ غَيْرِ أَخِي وَ أَنَا الْحُجَّةُ عَلَيْهِمْ.

And from him, from Salama Bin Al Khattab, from Suleyman Bin Sama'at, and Abdullah Bin Muhammad, from Abdullah Bin Al Qasim, from Sama'at raising it to Al Hassan, and Abu Al Jaroud, and it is mentioned from Abu Saeed Al Hamdany who said,

'Al-Hassan^{-asws} Bin Ali^{-asws} said: 'For Allah^{azwj} there is a city in the east and a city in the west. Upon each one is an iron bridge; in each bridge are seventy thousand shutters. Seventy thousand languages enter from each shutter, there isn't any language from it except it is different from the other, and there is no language in it except and we^{-asws} know it. And there is no son^{-asws} of a Prophet^{saww} in these two (cities) and between them, apart from me^{-asws} and my^{-asws} brother^{-asws}, and I^{-asws} am the Divine Authority of Allah^{azwj} upon them'.²⁴⁴

15- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرِّيَّاتِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ أَبِي الْحُسَيْنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ لِلَّهِ خَلْفَ هَذَا الْبِطَاقِ زَبْرَجْدَةً خَضْرَاءَ فَمِنْ خَضِرَتِهَا اخْضَرَّتِ السَّمَاءُ

And from him, from Ahmad Bin Al-Husayn, from Ali Bin Al Zayyat, from Ubedullah Bin Abdullah Al Dihqan,

'From Abu Al Hassan^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'For Allah^{azwj}, behind this range is green emerald. From its greenery the sky became green'.

قَالَ قُلْتُ وَ مَا الْبِطَاقُ قَالَ الْحِجَابُ وَ لِلَّهِ وَرَاءَ ذَلِكَ سَبْعُونَ أَلْفَ عَالَمٍ أَكْثَرُ مِنْ عَدَدِ الْإِنْسِ وَ الْجِنِّ وَ كُلُّهُمْ يَلْعَنُ فُلَانًا وَ فُلَانًا.

²⁴² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 12

²⁴³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 13

²⁴⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 14

He (the narrator) said, 'I said, 'And what is the 'range'? He^{-asws} said: 'The veil, and for Allah^{-azwj} behind that there are seventy thousand veils, with more than the number of the humans and the Jinn, and all of them are cursing so and so and so and so (Abu Bakr and Umar)'".²⁴⁵

16- جَامِعُ الْأَخْبَارِ، قَالَ رَسُولُ اللَّهِ ﷺ إِنَّ مُوسَى سَأَلَ رَبَّهُ عَزَّ وَ جَلَّ أَنْ يُعَرِّفَهُ بَدْءَ الدُّنْيَا مُنْذُ كَمْ خُلِقَتْ فَأَوْحَى اللَّهُ تَعَالَى إِلَى مُوسَى تَسْأَلُنِي عَنْ عَوَاضِ عِلْمِي فَقَالَ يَا رَبِّ أَجِبْ أَنْ أَعْلَمَ ذَلِكَ

(The book) 'Jamie Al-Akhbar' –

'Rasool-Allah^{-saww} said: 'Musa^{-as} asked his^{-as} Lord^{-azwj} Mighty and Majestic to let him^{-as} know the beginning of the world, 'Since how long has it been Created?' Allah^{-azwj} Revealed to Musa^{-as}: "You^{-as} are asking Me^{-azwj} about the obscure of My^{-azwj} Knowledge!" He^{-as} said: 'O Lord^{-azwj}! I^{-as} would love to know that!'

فَقَالَ يَا مُوسَى خُلِقَتِ الدُّنْيَا مُنْذُ مِائَةِ أَلْفِ أَلْفِ عَامٍ عَشْرَ مَرَّاتٍ وَ كَانَتْ خَرَاباً خَمْسِينَ أَلْفَ عَامٍ ثُمَّ بَدَأَتْ فِي عِمَارَتِهَا فَعَمَرْتُهَا خَمْسِينَ أَلْفَ عَامٍ

He^{-azwj} Said: "I^{-azwj} Created the world one hundred thousand, thousand years ago ten times, and it was a ruing for fifty thousand years. Then I^{-azwj} Began in Building it, so I^{-azwj} Built it for fifty thousand years.

ثُمَّ خَلَقْتُ فِيهَا خَلْقاً عَلَى مِثَالِ الْبَقَرِ يَأْكُلُونَ رِزْقِي وَ يُعْبُدُونَ غَيْرِي خَمْسِينَ أَلْفَ عَامٍ ثُمَّ أَمَتُهُمْ كُلَّهُمْ فِي سَاعَةٍ وَاحِدَةٍ

Then I^{-azwj} Created creatures in it upon an example of the cow, eating My^{-azwj} sustenance and they worshipped other than Me^{-azwj} for fifty thousand years. Then I^{-azwj} Killed them off, all of them in one time.

ثُمَّ خَرَّبْتُ الدُّنْيَا خَمْسِينَ أَلْفَ عَامٍ ثُمَّ بَدَأْتُ فِي عِمَارَتِهَا فَمَكَّنْتُ عَامِرَةً خَمْسِينَ أَلْفَ عَامٍ ثُمَّ خَلَقْتُ فِيهَا بَحْراً فَمَكَّنْتُ الْبَحْرُ خَمْسِينَ أَلْفَ عَامٍ لَا شَيْءَ نَجَّاجاً مِنَ الدُّنْيَا يَشْرَبُ

Then the world was a ruin for fifty thousand years. Then I^{-azwj} Began in Building it. It remained built up for fifty thousand years. Then I^{-azwj} Created an ocean therein. The ocean remained for fifty thousand years, not a thing from the world drank it.

ثُمَّ خَلَقْتُ دَابَّةً وَ سَلَطْتُهَا عَلَى ذَلِكَ الْبَحْرِ فَشَرِبَتْهُ بِنَفْسٍ وَاحِدَةٍ ثُمَّ خَلَقْتُ خَلْقاً أَصْغَرَ مِنَ الزُّبُورِ وَ أَكْبَرَ مِنَ الْبَقَى فَسَلَطْتُ ذَلِكَ الْخَلْقَ عَلَى هَذِهِ الدَّابَّةِ فَلَدَغَهَا وَ قَتَلَهَا

Then I^{-azwj} Created an animal and Caused it to overcome upon that ocean. It drank it in one breath. Then I^{-azwj} Created a creature smaller than the wasp and larger than the bug. I^{-azwj} Caused that creature upon this animal. It stung it and killed it.

فَمَكَّنْتُ الدُّنْيَا خَرَاباً خَمْسِينَ أَلْفَ عَامٍ [عَامٍ] ثُمَّ بَدَأْتُ فِي عِمَارَتِهَا فَمَكَّنْتُ خَمْسِينَ أَلْفَ سَنَةٍ ثُمَّ جَعَلْتُ الدُّنْيَا كُلَّهَا آجَامَ الْقُصَبِ وَ خَلَقْتُ السَّلَاحِفَ وَ سَلَطْتُهَا عَلَيْهَا فَأَكَلَتْهَا حَتَّى لَمْ يَبْقَ شَيْءٌ ثُمَّ أَهْلَكْتُهَا فِي سَاعَةٍ وَاحِدَةٍ

The world remained a ruin for fifty thousand years. Then I^{-azwj} Began in building it. It remained for fifty thousand years. Then I^{-azwj} Made the world, all of it as bush reeds, and I^{-azwj} Created the tortoise and Caused it to overcome upon it. It devoured it until there did not remain anything. Then I^{-azwj} Destroyed it in one time.

فَمَكَّنْتُ الدُّنْيَا خَرَاباً خَمْسِينَ أَلْفَ عَامٍ ثُمَّ بَدَأْتُ فِي عِمَارَتِهَا فَمَكَّنْتُ عَامِرَةً خَمْسِينَ أَلْفَ عَامٍ ثُمَّ خَلَقْتُ ثَلَاثِينَ آدَمَ ثَلَاثِينَ أَلْفَ سَنَةٍ مِنْ آدَمَ إِلَى آدَمَ
أَلْفَ سَنَةٍ فَأَفْنَيْتُهُمْ كُلَّهُمْ بِقَضَائِي وَ قَدْرِي

The world remain as ruin for fifty thousand years. Then I^{-azwj} Began in Building it. It remained built up for fifty thousand years. Then I^{-azwj} Created thirty Adams^{-as} – an Adam^{-as} of thirty thousand years, from an Adam^{-as} to an Adam^{-as} being a thousand years. I^{-azwj} Annihilated them, all of them by My^{-azwj} Decree and My^{-azwj} Power.

ثُمَّ خَلَقْتُ فِيهَا خَمْسِينَ أَلْفَ أَلْفِ مَدِينَةٍ مِنَ الْفِضَّةِ الْبَيْضَاءِ وَ خَلَقْتُ فِي كُلِّ مَدِينَةٍ مِائَةَ أَلْفِ أَلْفِ قَصْرِ مِنَ الذَّهَبِ الْأَحْمَرِ فَمَلَأْتُ الْمُدُنَ خَزَدَلًا عِنْدَ
الْهَوَاءِ يَوْمَعِذِ الدِّمِ مِنَ الشَّهْدِ وَأَخْلَى مِنَ الْعَسَلِ وَأَبْيَضَ مِنَ التَّلَجِ

Then I^{-azwj} Created in it fifty thousand, thousand cities of white silver, and I^{-azwj} Created in every city, a thousand, thousand castles of red gold. I^{-azwj} Filled up the cities with seeds during the air on that that, being more pleasurable than the nectar and sweeter than the honey, and white than the snow.

ثُمَّ خَلَقْتُ طَيْرًا وَاحِدًا أَعْمَى وَ جَعَلْتُ طَعَامَهُ فِي كُلِّ أَلْفِ سَنَةٍ حَبَّةً مِنَ الْحَرْدَلِ أَكَلَهَا حَتَّى فَنِيَتْ ثُمَّ خَرَّبْتُهَا فَمَكَّنْتُ خَرَاباً خَمْسِينَ أَلْفَ عَامٍ

Then I^{-azwj} Created one blind bird and Made its food to be one seed of mustard in every thousand years. It ate until I^{-azwj} Annihilated it. Then I^{-azwj} Ruined it (earth), so it remained a ruin for fifty thousand years.

ثُمَّ بَدَأْتُ فِي عِمَارَتِهَا فَمَكَّنْتُ عَامِرَةً خَمْسِينَ أَلْفَ عَامٍ ثُمَّ خَلَقْتُ أَبَاكَ آدَمَ عَ يَدَيَّ يَوْمَ الْجُمُعَةِ وَقَتَ الظُّهْرِ وَ لَمْ أَخْلُقْ مِنَ الطِّينِ غَيْرُهُ وَ أَخْرَجْتُ مِنْ
صُلْبِهِ النَّبِيَّ مُحَمَّدًا.

Then I^{-azwj} Began in Building it. It remained built up for fifty thousand years. Then I^{-azwj} Created your^{-saww} father^{-as} Adam^{-as} with My^{-azwj} Hands on the day of Friday, at the time of Al Zohr (midday) and I^{-azwj} did not Create from clay, other than him^{-as}, and I^{-azwj} Extracted from his^{-as} lineage, the Prophet^{-saww} Muhammad^{-saww}!'''²⁴⁶

بيان هذه من روايات المخالفين أوردتها صاحب الجامع فأوردتها و لم أعتمد عليها.

Explanation: This is from the reports of the adversaries (non-Shias). The author of 'Al Jamie' has referred to it, so I (Majlisi) have referred to it, and I am not relying upon it.

17- كِتَابُ مُنْتَخَبِ الْبَصَائِرِ، وَ كِتَابُ الْمُخْتَصَرِ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى وَ مُحَمَّدَ بْنِ عِيسَى الْيَقُطِيبِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مُحَمَّدَ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ مِيرَاثِ الْعِلْمِ مَا مَبْلَغُهُ أَمْ جَوَامِعُ مَا هُوَ مِنْ هَذَا الْعِلْمِ أَمْ تَفْسِيرُ كُلِّ شَيْءٍ مِنْ هَذِهِ الْأُمُورِ الَّتِي نَتَكَلَّمُ فِيهَا

(The book) 'Muntakhab Al Basaair', and the book 'Al Mukhtasar', from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Muhammad Bin Isa Al Yaqteeny, from Al-Husayn Bin Saeed, from Fazalat, from Al Qasim Bin Bureyd, from Muhammad Bin Muslim who said,

'I asked him^{-asws} about the inheritance of knowledge, 'What is its extent? Is it the summary of knowledge or interpretation of all things regarding these matter regarding which the people are speaking of?'

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَدِينَتَيْنِ مَدِينَةً بِالْمَشْرِقِ وَ مَدِينَةً بِالْمَغْرِبِ فِيهِمَا قَوْمٌ لَا يَعْرِفُونَ إِلَّا اللَّهَ وَ لَا يَعْلَمُونَ إِلَّا الْخَلْقَ إِلَّا اللَّهَ

He^{-asws} said: 'From Allah^{-azwj} Mighty and Majestic there are two cities, a city in the east and a city in the west. In these two there are a people who are neither knowing Iblees^{-la} nor are they knowing the creation of Iblees^{-la}.

نَلْقَاهُمْ فِي كُلِّ حِينٍ فَيَسْأَلُونَا عَمَّا يَخْتِاجُونَ إِلَيْهِ وَ يَسْأَلُونَا عَنِ الدُّعَاءِ فَنُعَلِّمُهُمْ وَ يَسْأَلُونَا عَنْ قَائِمِنَا مَتَى يَظْهَرُ وَ فِيهِمْ عِبَادَةٌ وَ اجْتِهَادٌ شَدِيدٌ وَ لِمَدِينَتِهِمْ أَبْوَابٌ مَا بَيْنَ الْمِصْرَاعِ إِلَى الْمِصْرَاعِ مِائَةٌ فَرَسَاخٍ

We^{-asws} meet them all the time, and they ask us^{-asws} about whatever they are needy to, and they ask us^{-asws} about the supplication, so we^{-asws} teach them, and they ask us^{-asws} about our^{-asws} Qaim^{-ajfj}, when he^{-ajfj} shall appear, and in them is worship and intense struggle, and there are gates for their city, what the shutten to the shutten there (is a distance of) one hundred Farsakh.

لَهُمْ تَقْدِيرٌ وَ تَمْجِيدٌ وَ دُعَاءٌ وَ اجْتِهَادٌ شَدِيدٌ لَوْ رَأَيْتُمُوهُمْ لَأَحْتَقَرْتُمْ عَمَلَكُمْ بِصَلَّى الرَّجُلِ مِنْهُمْ شَهْرًا لَا يَرْفَعُ رَأْسَهُ مِنْ سَجْدَتِهِ طَعَامُهُمُ التَّنْبِيخُ وَ لِبَاسُهُمُ الْوَرَقُ وَ وُجُوهُهُمْ مُشْرِقَةٌ بِالنُّورِ

For them is extollations of Holiness, and praising, and supplication, and severe struggle, if you were to see them, you would belittle your own deeds. The man from them tends to pray Salat for a month, not raising his head from his Sajdah. Their food is the glorification, and their clothing are the leaves, and their faces are shining with the Noor (light).

إِذَا رَأَوْا مَنَّا وَاحِدًا لَحْسُوهُ وَ اجْتَمَعُوا إِلَيْهِ وَ أَخَذُوا مِنْ أَثَرِهِ مِنَ الْأَرْضِ يَنْتَبِهُونَ بِهِ لَهُمْ دَوِيٌّ إِذَا صَلَّوْا كَأَشَدِّ مِنْ دَوِيِّ الرِّيحِ الْعَاصِفِ مِنْهُمْ جَمَاعَةٌ لَمْ يَضَعُوا السِّلَاحَ مُنْذُ كَانُوا قَائِمِينَ يَدْعُونَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُرِيَهُمْ إِيَّاهُ وَ عُمرُ أَحَدِهِمْ أَلْفُ سَنَةٍ

When they see one of us, they envy him and gather to him and take from his footsteps from the ground to be blessed by it. For them is a resounding sound when they pray Salat like the rumble of a stormy wind. From them there is a group who have not placed down the weapons since they have been waiting our^{-asws} Qaim^{-ajfj}, supplicating to Allah^{-azwj} Mighty and Majestic that they should see him^{-ajfj}, and the age of one of them is of a thousand years.

إِذَا رَأَيْتَهُمْ رَأَيْتَ الْحُشُوعَ وَ الْإِسْكَانَةَ وَ طَلَبَ مَا يُفَرِّقُهُمْ إِلَى اللَّهِ عَزَّ وَ جَلَّ إِذَا احْتَبَسْنَا عَنْهُمْ طُنُوءًا أَنَّ ذَلِكَ مِنْ سَخَطٍ يَتَعَاهَدُونَ أَوْفَاتِنَا الَّتِي نَأْتِيهِمْ فِيهَا لَا يَسْأَمُونَ وَ لَا يَفْزُونَ

If you were to see them, you would see the humbleness and the submissiveness, and seeking what would draw them closer to Allah^{-azwj} Mighty and Majestic. If we^{-asws} withhold from them, they think that it is out of anger. They take care of our^{-asws} timings which we^{-asws} come to them. They are neither getting tired nor taking a break.

يَتْلُونَ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ كَمَا عَلَّمَانَهُمْ وَ إِنَّ فِيهِمَا نُعَلِّمُهُمْ مَا لَوْ تَلَّى عَلَى النَّاسِ لَكَفَرُوا بِهِ وَ لَأَنْكَرُوهُ يَسْأَلُونَا عَنِ الشَّيْءِ إِذَا وَرَدَ عَلَيْهِمْ مِنَ الْقُرْآنِ لَا يَعْرِفُونَهُ فَإِذَا أَخْبَرْنَاهُمْ بِهِ انْشَرَحَتْ صُدُورُهُمْ لِمَا يَسْتَمِعُونَ مِنَّا وَ سَأَلُوا لَنَا طَوْلَ الْبَقَاءِ وَ أَنَّ لَا يَفْقِدُونَا وَ يَعْلَمُونَ أَنَّ الْمِنَّةَ مِنَ اللَّهِ عَلَيْهِمْ فِيمَا نُعَلِّمُهُمْ عَظِيمَةً

They are reciting the Book of Allah^{-azwj} Mighty and Majestic just as we^{-asws} teach them, and that among what we^{-asws} teach them is what if it were to be recited to the people, they would disbelieve in it and deny it. They ask us^{-asws} about the thing from the Quran when it is referred to them which they do not understand it, so when we^{-asws} inform them with it, it expands their chests due to what they are listening from us^{-asws}, and they ask us^{-asws} for the prolonged life, and even if they do not miss us^{-asws}, and they are knowing that the Conferment is from Allah^{-azwj} upon them in what we^{-asws} teach them, great.

وَ لَهُمْ خُرْجَةٌ مَعَ الْإِمَامِ إِذَا قَامَ يَسْبِقُونَ فِيهَا أَصْحَابَ السِّلَاحِ وَ يَدْعُونَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يَجْعَلَهُمْ مِمَّنْ يَنْتَصِرُ بِهِمْ لِدِينِهِ فِيهِمْ كُهُولٌ وَ شُبَّانٌ إِذَا رَأَى شَابٌّ مِنْهُمْ الْكَهْلَ جَلَسَ بَيْنَ يَدَيْهِ جُلُوسَةَ الْعَبْدِ لَا يَقُومُ حَتَّى يَأْمُرَهُ

And for them is an outcry with the Imam^{-asws} when he^{-ajfj} stands the armoured ones would be competing in it, and they are supplicating to Allah^{-azwj} Mighty and Majestic to Make them to be from the ones awaiting with them for his^{-ajfj} religion. Among them are middle-aged and youths. When a youth from them seek the middle-aged, he sits in front of him the sitting of the slave, not standing until he instructs him so.

لَهُمْ طَرِيقٌ هُمْ أَعْلَمُ بِهِ مِنَ الْخَلْقِ إِلَى حَيْثُ يُرِيدُ الْإِمَامُ عَ فَإِذَا أَمَرَهُمْ الْإِمَامُ بِأَمْرٍ قَامُوا عَلَيْهِ أَبَدًا حَتَّى يَكُونَ هُوَ الَّذِي يَأْمُرُهُمْ بِعَبْرِهِ

For them is a path they are more knowing with than the people, to where the Imam^{-asws} wants. So when the Imam^{-asws} instructs them with an instruction, they stand to it for ever until he^{-asws} happens to be the one who instructs them with something else.

لَوْ أَنَّهُمْ وَرَدُوا عَلَى مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ مِنَ الْخَلْقِ لَأَفْتَنُوهُمْ فِي سَاعَةٍ وَاحِدَةٍ لَا يَحْتَلُ فِيهِمْ الْحَدِيدُ لَهُمْ سُيُوفٌ مِنْ حَدِيدٍ غَيْرِ هَذَا الْحَدِيدِ لَوْ ضَرَبَ أَحَدُهُمْ بِسَيْفِهِ جَبَلًا لَقَدَّهُ حَتَّى يَفْصِلَهُ وَ يَغْزُو بِهِمُ الْإِمَامُ عَ الْهِنْدَ وَ الدَّيْلَمَ وَ الْكُرْدَ وَ الرُّومَ وَ بَرْبَرَ وَ فَارِسَ

If they arrive to what is between the east and the west from the people, they will annihilate them in one time, the iron not even getting disturbed among them. For them are swords of iron other than this iron, if one of them were to strike a mountain with his sword it would crumble until it is separated, and the Imam^{-ajfj} would raid with them, India, and Al-Daylam, and the Kurds, and Rome, and Berbers, and Persia.

وَبَيْنَ جَابَرْسَا إِلَى جَابَلْقَا وَهُمَا مَدِينَتَانِ وَاحِدَةٌ بِالْمَشْرِقِ وَوَاحِدَةٌ بِالْمَغْرِبِ لَا يَأْتُونَ عَلَى أَهْلِ دِينٍ إِلَّا دَعَوْهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ وَ إِلَى الْإِسْلَامِ وَ الْإِقْرَارِ بِمُحَمَّدٍ ص وَ التَّوْحِيدِ وَ وَلَا يَتَنَا أَهْلَ الْبَيْتِ

And between Jabarsa to Jabalqa, and these are two cities, one in the east and one in the west. They do not come to the people of religion except they call them to Allah^{-azwj} Mighty and Majestic and to Al Islam, and the acknowledgement with Muhammad^{-saww}, and the Tawheed, and our^{-asws} Wilayah, of People^{-asws} of the Household.

فَمَنْ أَجَابَ مِنْهُمْ وَ دَخَلَ فِي الْإِسْلَامِ تَرَكُوهُ وَ أَمَرُوا عَلَيْهِ أَمِيرًا مِنْهُمْ وَ مَنْ لَمْ يُجِبْ وَ لَمْ يَقَرَّ بِمُحَمَّدٍ ص وَ لَمْ يَقَرَّ بِالْإِسْلَامِ وَ لَمْ يُسَلِّمْ قَتَلُوهُ حَتَّى لَا يَبْقَى بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا دُونَ الْجَبَلِ أَحَدٌ إِلَّا آمَنَ.

So the one from them who answers and enters into Al Islam, they would leave him, and they would appoint a governor upon it from them, and the one who does not answer and does not acknowledge with Muhammad^{-saww}, and does not accept Al-Islam, and does not become a Muslim, they would kill him until there does not remain anyone between the east and the west and what is below the mountain, except he would have believed”.²⁴⁷

18- الْبَصَائِرُ، لِلصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ عَمَّارٍ عَنْ إِبْرَاهِيمَ بْنِ الْحُسَيْنِ عَنْ بِسْطَامٍ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ عَنْ عَمْرِو بْنِ زَيْدٍ عَنْ هِشَامِ الْجَوَالِيقِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ مَدِينَةً خَلْفَ الْبَحْرِ سَعَتُهَا مَسِيرَةُ أَرْبَعِينَ يَوْمًا لِلشَّمْسِ فِيهَا قَوْمٌ لَمْ يَعْصُوا اللَّهَ قَطُّ وَ لَا يَعْرِفُونَ إِبْلِيسَ إِلَى آخِرِ الْخَبَرِ.

(The book) ‘Al Basaa’ir’ of Al Saffar, from Ahmad Bin Muhammad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Ammar, from Ibrahim Bin Al-Husayn, from Bistam, from Abdullah Bin Bukeyr, from Umar Bin Yazeed, from Hisham Al Jawaleeqy,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj} there is a city behind the sea, it’s vastness is a travel distance of forty days of the sun wherein are a people who do not disobey Allah^{-azwj} at all, nor do they know Iblees^{-la} – up the end of the Hadeeth”’.²⁴⁸

بيان كان حديث محمد بن مسلم حديثان سقط من الراوي أو الناسخ آخر الأول و أول الثاني وَ آخِرُ الْأَوَّلِ مَا تَقَدَّمَ بِهَذَا السَّنَدِ فِي كِتَابِ الْإِمَامَةِ حَيْثُ قَالَ: مِنْ هَذِهِ الْأُمُورِ الَّتِي يَتَكَلَّمُ فِيهَا النَّاسُ مِنَ الطَّلَاقِ وَ الْفَرَائِضِ فَقَالَ إِنَّ عَلِيًّا ع كَتَبَ الْعِلْمَ كُلَّهُ الْقَضَاءَ وَ الْفَرَائِضَ فَلَوْ ظَهَرَ أَمْرُنَا فَلَمْ يَكُنْ شَيْءٌ إِلَّا وَ فِيهِ سُنَّةٌ مُضِيهَا.

Explanation: The Hadeeth of Muhammad Bin Muslim are two Ahadeeth. The reporter or the copier has dropped the end of the first or the beginning of the second, and the last of the first is what has preceded by this attribution in the book of Imamate when he said, ‘From these affairs is which the people are speaking regarding, from the divorce and the Obligations. He said, ‘Ali^{-asws} had written the knowledge, all of it, the decrees, and the Obligation. If our^{-asws} matter were to appear, there would not be anything except and in it would be a Sunnah we^{-asws} shall be implementing it”’.

²⁴⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 17

²⁴⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 18

19- مُنْتَخَبُ الْبَصَائِرِ، عَنْ سَعْدِ بْنِ الْحُسَيْنِ بْنِ عَبْدِ الصَّمَدِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْهَيْثَمِ خَالِدِ الْأَرْمَنِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ مَدِينَةً بِالْمَشْرِقِ اسْمُهَا جَابَلْقَا لَهَا اثْنَا عَشَرَ أَلْفَ بَابٍ مِنْ ذَهَبٍ بَيْنَ كُلِّ بَابٍ إِلَى صَاحِبِهِ مَسِيرَةُ فَرَسٍ عَلَى كُلِّ بَابٍ بُرْجٌ فِيهِ اثْنَا عَشَرَ أَلْفَ مُقَاتِلٍ يَهْلُبُونَ الْحَيْلَ وَ يَسْخَدُونَ السُّيُوفَ وَ السِّلَاحَ يَنْتَظِرُونَ قِيَامَ قَائِمِنَا

(The book) 'Muntakhab Al Basaair' – From Sa'ad, from Al-Husayn Bin Abdul Samad, from Al Hassan Bin Ali, from Ibn Abu Umeyr, from Abu Al Haysam Khalid Al Armany, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} Mighty and Majestic there is a city in the east, it's name is Jabalqa. There are twelve thousand doors of gold for it. Between each door to its counterpart is a travel distance of a Farsakh, upon each door there is a two in which are twelve thousand fighters. They are preparing the horses and sharpening the swords and the weapons awaiting rising of our^{-asws} Qaim^{-asws}.

وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ بِالْمَغْرِبِ مَدِينَةً يُقَالُ لَهَا جَابَرْسَا لَهَا اثْنَا عَشَرَ أَلْفَ بَابٍ مِنْ ذَهَبٍ بَيْنَ كُلِّ بَابٍ إِلَى صَاحِبِهِ مَسِيرَةُ فَرَسٍ عَلَى كُلِّ بَابٍ بُرْجٌ فِيهِ اثْنَا عَشَرَ أَلْفَ مُقَاتِلٍ يَهْلُبُونَ الْحَيْلَ وَ يَسْخَدُونَ السِّلَاحَ وَ السُّيُوفَ يَنْتَظِرُونَ قَائِمَنَا وَ أَنَا الْحُجَّةُ عَلَيْهِمْ.

And for Allah^{-azwj} Mighty and Majestic, there is a city in the west called Jabarsa having twelve thousand doors of gold. Between each door to its counterpart there is a travel distance of a Farsakh, upon each door there is a tower wherein are twelve thousand fighters preparing the horses and sharpening the weapons and the swords awaiting our^{-asws} Qaim^{-asws}, and I^{-asws} am the Divine Authority upon them".²⁴⁹

20- الْكَافِي، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ الْعَلَاءِ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْخَلْقِ فَقَالَ خَلَقَ اللَّهُ أَلْفًا وَ مِائَتَيْنِ فِي الْبَرِّ وَ أَلْفًا وَ مِائَتَيْنِ فِي الْبَحْرِ وَ أَجْنَسَ نَبِيَّ آدَمَ سَبْعُونَ جِنْسًا وَ النَّاسُ وَ لِدَ آدَمَ مَا خَلَا يَأْجُوجَ وَ مَا جُوجَ.

(The book) 'Al-Kafi' – From Al-Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Muhammad Bin Abdullah, from Al Abbas Bin Al A'ala, from Mujahid, from Ibn Abbas who said,

'Amir Al-Momineen^{-asws} was asked about the creatures. He^{-asws} said: 'Allah^{-azwj} Created one thousand and two hundred in the land, and one thousand two hundred in the sea, and species of the sons of Adam^{-as} in seventy species, and the people are children of Adam^{-saww} apart from Yajouj and Majouj".²⁵⁰

21- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوُشَاءِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي حَمَزَةَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع لَيْلَةً وَ أَنَا عِنْدَهُ وَ نَظَرْتُ إِلَى السَّمَاءِ فَقَالَ يَا أَبَا حَمَزَةَ هَذِهِ قُبَّةُ أَبِيْنَا آدَمَ ع وَ إِنَّ لِلَّهِ عَزَّ وَ جَلَّ سِوَاهَا تِسْعًا وَ ثَلَاثِينَ قُبَّةً فِيهَا خَلْقٌ مَا عَصُوا اللَّهَ طَرْفَةَ عَيْنٍ.

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Abdullah Bin Sinan, from Abu Hamza who said,

'Abu Ja'far^{-asws} said to me one night and I was in his presence and looked at the sky. He^{-asws} said: 'O Abu Hamza! This is a dome of our father^{-as} Adam^{-as}, and for Allah^{-azwj} Mighty and

²⁴⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 19

²⁵⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 20

Majestic, besides it, there are thirty-nine domes wherein are creatures who have not disobeyed Allah-azwj for the blink of an eye”.²⁵¹

22- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يَحْيَى الْوَاسِطِيِّ عَنْ عَجَلَانَ بْنِ صَالِحٍ قَالَ: دَخَلَ رَجُلٌ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ جُعِلْتُ فِدَاكَ هَذِهِ قُبَّةُ آدَمَ

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abu Yahya Al Wasity, from Ajlan Bin Salih who said,

‘A man entered to see Abu Abdullah-asws. He said to him-asws, ‘May I be sacrificed for you-asws! This is a dome of Adam-as?’

قَالَ نَعَمْ وَ لِلَّهِ قِيَابَ كَثِيرَةٌ أَلَا إِنَّ خَلْفَ مَغْرِبِكُمْ هَذَا تِسْعَةٌ وَ ثَلَاثُونَ مَغْرِباً أَرْضاً بَيْضَاءَ مَمْلُوءَةً خَلْقاً يَسْتَضِيئُونَ بِنُورِهِ لَمْ يَعْصُوا اللَّهَ عَزَّ وَ جَلَّ طَرَفَةً عَيْنٍ مَا يَذُرُونَ لَخَلْقِ آدَمَ أَمْ لَمْ يُخْلَقْ يَرَوْنَ مِنْ فُلَانٍ وَ فُلَانٍ.

He-asws said: ‘Yes, and for Allah-azwj there are many domes. Indeed! Behind this west of yours there are thirty-nine western white lands filled with creatures being illuminated with its light, not having disobeyed Allah-azwj Mighty and Majestic for the blink of an eye. They are not knowing Allah-azwj had Created Adam-as or not. They are disavowing from so and so, and so and so (Abu Bakr and Umar)”.²⁵²

23- الْخَرَائِجُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنْ زَكَرِيَّا الْمُؤَمِّنِ عَنْ حَسَّانَ الْجَمَّالِ عَنْ أَبِي دَاوُدَ السَّبْيَعِيِّ عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: يَا عَلِيُّ إِنَّ اللَّهَ أَشْهَدَكَ مَعِيَ سَبْعَةَ مَوَاطِنَ

(The book) ‘Al Kharaij’ – By his chain, from Muhammad Bin Isa Bin Ubeyd, from Zakariya Al Momin, from Hassan Al Jammal, from Abu Dawood Al Sabie, from Bureyda Al Aslamy,

‘From Rasool-Allah-saww having said: ‘O Ali-asws! Allah-azwj Kept you-asws a witness with me-saww in seven places’.

فَذَكَرَهَا حَتَّى الْمَوْطِنِ الثَّانِي فَقَالَ أَتَانِي جِبْرِئِيلُ فَأَسْرَى بِي إِلَى السَّمَاءِ فَقَالَ أَيْنَ أَخُوكَ

He-saww mentioned these until the second place. He-saww said: ‘Jibraeel-as came to me-saww and ascended with me-saww to the sky. He-as said: ‘Where is your-saww brother-asws?’

فَقُلْتُ أَوْدَعْتُهُ خَلْفِي فَقَالَ ادْعُ اللَّهَ أَنْ يَأْتِيكَ بِهِ فَدَعَوْتُ اللَّهَ فَإِذَا أَنْتَ مَعِيَ

I-saww said: ‘I-saww have left him-asws behind me-saww. He-as said: ‘Supplicate to Allah-azwj to Come with him-asws to you-saww’. I-saww supplicated to Allah-azwj, and behold, there you-asws were with me-saww.

وَ كُشِطَ لِي عَنِ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ حَتَّى رَأَيْتُ سُكَّاهَا وَ عُمَّارَهَا وَ مَوْضِعَ كُلِّ مَلَكٍ فِيهَا فَلَمْ أَرِ مِنْ ذَلِكَ شَيْئاً إِلَّا وَ قَدْ رَأَيْتُهُ.

²⁵¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 21

²⁵² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 22

And He^{-azwj} Scraped out from the seven skies for me^{-saww} and the seven earths until I^{-saww} saw their dwellings and their buildings and place of every Angel in it. I^{-saww} did not see anything from that except and you^{-asws} had seen it”.²⁵³

24- أَقُولُ رَوَى الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ عَنِ السُّمَالِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ مُحَمَّدًا وَ عَلِيًّا وَ الطَّيِّبِينَ مِنْ دُرِّيَّتِهِمَا مِنْ نُورِ عَظَمَتِهِ وَ أَقَامَهُمْ أَشْبَاحًا قَبْلَ الْمَخْلُوقَاتِ

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq Al Anwaar' from Al Sumali,

'From Ali Bin Al-Husayn^{-asws} having said: 'Allah^{-azwj} Created Muhammad^{-saww} and Ali^{-asws}, and the goodly ones from their^{-asws} offspring, from the Noor of His^{-azwj} Magnificence, and Made them^{-asws} stand as resemblances before (Creating) the created beings'.

ثُمَّ قَالَ أَ تَظُنُّ أَنَّ اللَّهَ لَمْ يَخْلُقْ سِوَاكُمْ بَلَى وَ اللَّهُ لَقَدْ خَلَقَ اللَّهُ أَلْفَ أَلْفِ آدَمٍ وَ أَلْفَ أَلْفِ عَالَمٍ وَ أَنْتَ وَ اللَّهُ فِي آخِرِ تِلْكَ الْعَوَالِمِ.

Then he^{-asws} said: 'Are you thinking that Allah^{-azwj} has not Created any creatures besides you (human beings)? By Allah^{-azwj}! Allah^{-azwj} had Created a thousand, thousand Adams, and a thousand, thousand worlds, and by Allah^{-azwj}, you are in the last of those worlds”.²⁵⁴

25- وَ رُوِيَ مِنْ كِتَابِ الْوَاحِدَةِ عَنِ الصَّادِقِ ع أَنَّ لِلَّهِ مَدِينَتَيْنِ إِحْدَاهُمَا بِالْمَغْرِبِ وَ الْأُخْرَى بِالْمَشْرِقِ يُقَالُ لُهُمَا جَابَلْقَا وَ جَابَرْسَا طُولُ كُلِّ مَدِينَةٍ مِنْهُمَا اثْنَا عَشَرَ أَلْفَ فَرْسَخٍ فِي كُلِّ فَرْسَخٍ بَابٌ يَدْخُلُونَ فِي كُلِّ يَوْمٍ مِنْ كُلِّ بَابٍ سَبْعُونَ أَلْفًا وَ يَخْرُجُ مِنْهَا مِثْلُ ذَلِكَ وَ لَا يَعُودُونَ إِلَى يَوْمِ الْقِيَامَةِ

And it is reported from the book 'Al Wahida',

'From Al-Sadiq^{-asws}: 'For Allah^{-azwj} there are two cities, one of them in the west and the other one in the east. They are called Jabalqa and Jabarsa. The length (area) of each city from these is of twelve thousand Farsakhs. In each Farsakh there is a door. In every door seventy thousand are entering during every day and exiting from it, similar to that, and they will not be repeating up to the Day of Qiyamah.

لَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ وَ لَا شَمْسَ وَ لَا قَمَرَ هُمْ وَ اللَّهُ أَطْوَعُ لَنَا مِنْكُمْ يَأْتُونَنَا بِالْفَاكِهَةِ فِي غَيْرِ أَوَانِهَا مُوَكَّلِينَ بِلَعْنَةِ فِرْعَوْنَ وَ هَامَانَ وَ قَارُونَ.

They are not knowing that Allah^{-azwj} had Created Adam^{-as}, nor Iblees^{-la}, nor a sun, nor a moon. By Allah^{-azwj}! They are more obedient to us^{-asws} than you are. They are coming to us^{-asws} with the fruits in out of their season. They have been allocated with cursing Pharaoh^{-la} (Abu Bakr), and Haman (Umar), and Qaroun (Usman)”.²⁵⁵

26- وَ رُوِيَ عَنِ ابْنِ عَبَّاسٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: إِنَّ مِنْ وَرَاءِ قَافٍ عَالَمًا لَا يَصِلُ إِلَيْهِ أَحَدٌ غَيْرِي وَ أَنَا الْمُحِيطُ بِمَا وَرَاءَهُ وَ عَلِمِي بِهِ كَعِلْمِي بِدُنْيَاكُمْ هَذِهِ وَ أَنَا الْحَفِيزُ الشَّهِيدُ عَلَيْهَا

And it is reported from Ibn Abbas,

²⁵³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 23

²⁵⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 24

²⁵⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 25

'From Amir Al-Momineen^{-asws} having said: 'From behind **Qaf! [50:1]**, there is a world not one can arrive to it apart from me^{-asws}, and I^{-asws} am aware of what is behind it, and my^{-asws} knowledge with it is like my^{-asws} knowledge with this worlds of yours, and I^{-asws} am the protector, the witness upon it.

وَلَوْ أَرَدْتُ أَنْ أَجُوبَ الدُّنْيَا بِأَسْرِهَا وَ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ فِي أَقَلِّ مِنْ طَوْفَةٍ عَيْنٍ لَفَعَلْتُ لِمَا عِنْدِي مِنَ الْإِسْمِ الْأَعْظَمِ وَ أَنَا الْآيَةُ الْعَظْمَى وَ الْمُعْجَزُ الْبَاهِرُ.

And if I^{-asws} wanted to respond to the world with all of them and the seven skies and the earths in less than the blink of an eye, I^{-asws} can do so due to what is in my^{-asws} possession of the Magnificent Name, and I^{-asws} am the Magnificent Sign, and the dazzling miracle".²⁵⁶

27- وَ رُويَ أَيْضاً قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع ذَاتَ يَوْمٍ أَوْ لَوْ أَجِدُ لَهُ حَمَلَةً

And it is reported as well, he (Ibn Abbas) said,

'Amir Al-Momineen^{-asws} said one day: 'Aah! If only I^{-asws} could find a bearer for it (knowledge)'.

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فِي عُنُقِهِ كِتَابٌ فَقَالَ رَافِعاً صَوْتَهُ أَيُّهَا الْمُدَّعِي مَا لَا يَعْلَمُ وَ الْمُتَقَلِّدُ مَا لَا يَفْقَهُمْ إِلَيَّ سَأَلْتُكَ فَأَجِبْ

He (the narrator) said, 'A man stood up to him^{-asws}, having a book in his neck. He said raising his voice, 'O you claimant of what he does not know, and the one collaring with what he does not understand! I shall ask you^{-asws}, so answer!'

قَالَ فَوَثَبَ إِلَيْهِ أَصْحَابُ عَلِيٍّ ع لِيَقْتُلُوهُ فَقَالَ لَهُمْ أَمِيرُ الْمُؤْمِنِينَ ع دَعُوهُ لِأَنَّ حُجَجَ اللَّهِ لَا تَقُومُ بِالطَّيْشِ وَ لَا بِالْبَاطِلِ تَظْهَرُ بِرَاهِنِ اللَّهِ ثُمَّ التَقَتِ إِلَى الرَّجُلِ وَ قَالَ سَلْ بِكُلِّ لِسَانِكَ فَإِنِّي مُجِيبٌ إِنْ شَاءَ اللَّهُ

He (the narrator) said, 'The companions of Ali^{-asws} leapt up to him in order to kill him. Amir Al-Momineen^{-asws} said to them, 'Leave him, for an Argument of Allah^{-azwj} cannot stand with the recklessness nor with the falsehood! Reveal the proofs of Allah^{-azwj}!' Then he^{-asws} turned to the man and said: 'Ask with all your tongue for I^{-asws} shall answer you, if Allah^{-azwj} so Desires!'

فَقَالَ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَقَالَ مَسَافَةُ الْهَوَاءِ قَالَ فَكَمْ مَسَافَةُ الْهَوَاءِ قَالَ دَوْرَانُ الْفَلَكَ فَقَالَ كَمْ دَوْرَانُ الْفَلَكَ قَالَ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ

He said, 'How much (distance) is there between the east and the west?' He^{-asws} said: 'A distance of the air'. He said, 'And how much is the distance of air?' He^{-asws} said: 'Rotation of the planet'. He said, 'How much is rotation of the planet?' He^{-asws} said: 'Travel distance of a day for the sun'.

قَالَ الرَّجُلُ صَدَقْتَ فَمَتَى الْقِيَامَةُ قَالَ عِنْدَ حُضُورِ الْمَنِيِّ وَ بُلُوغِ الْأَجَلِ

The man said, 'You^{-asws} speak the truth. So when will be the (Day of) Qiyamah?' He^{-asws} said: 'At the presence of the human seed and reaching the term (death)'.

قَالَ صَدَقْتَ فَكَمْ عُمُرُ الدُّنْيَا قَالَ يُقَالُ سَبْعَةُ آلَافٍ ثُمَّ لَا تَحْدِيدَ

He said, 'You^{-asws} speak the truth. So how much is the age of the world?' He^{-asws} said: 'It is said, seven thousand years, then there is no limit'.

قَالَ صَدَقْتَ فَأَيْنَ مَكَّةُ مِنْ بَكَّةَ قَالَ مَكَّةُ أَكْثَنُ الْخَرَمِ وَ بَكَّةُ مَكَانُ الْبَيْتِ

He said, 'You^{-asws} speak the truth. So where is Makkah from Bakkah?' He^{-asws} said: 'Makkah is surrounding the Sanctuary and Bakkah is place of the House'.

قَالَ وَلَمْ سُمِّيَتْ مَكَّةُ مَكَّةَ قَالَ لِأَنَّ اللَّهَ مَلَكُ الْأَرْضِ مِنْ تَحْتِهَا أَيْ دَحَاها

He said, 'And why has Makkah been named as 'Makkah'?' He^{-asws} said: 'Because Allah^{-azwj} 'Maka' the earth from beneath it, i.e. spread it out'.

قَالَ فَلِمَ سُمِّيَتْ بَكَّةَ قَالَ لِأَنَّهَا بَكَتْ عُيُونَ الْجَبَّارِينَ وَ الْمُذْنِبِينَ قَالَ صَدَقْتَ

He said, 'So why has Bakkah been named as such?' He^{-asws} said: 'Because it cried (Bakat) over the eyes of the tyrants and the sinners'. He said, 'You^{-asws} speak the truth!'

قَالَ وَ أَتَيْنَ كَانَ اللَّهُ قَبْلَ خَلْقِ عَرْشِهِ

He said, 'And where was Allah^{-azwj} before He^{-azwj} Created His^{-azwj} Throne?'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع سُبْحَانَ مَنْ لَا يُدْرِكُ كُنْهُ صِفَتِهِ حَمَلَهُ عَرْشُهُ عَلَى قُرْبِ زُرْمَاتِهِمْ مِنْ كَرَامَتِهِ وَ لَا الْمَلَائِكَةُ الْمُقَرَّبُونَ مِنْ أَنْوَارِ سُبْحَاتِ جَلَالِهِ وَنَحْكَ لَا يُقَالُ لَمْ وَ لَا كَيْفَ وَ لَا أَتَيْنَ وَ لَا مَتَى وَ لَا يَمَ وَ لَا مِمَ وَ لَا حَيْثُ وَ لَا أَتَى

Amir Al-Momineen^{-asws} said: 'Glorious is the One^{-azwj} Whose existence cannot be realised by Him^{-azwj} being described by bearers of His^{-azwj} Throne upon the nearness of their group from the chairs of His^{-azwj} Prestige, nor can the Angels of Proximity from the Noors (lights) swimming in His^{-azwj} Majesty. Woe be unto you! It cannot be said, 'why', nor 'how', nor 'where', nor 'when', nor 'with what', nor 'from what', nor 'from where', nor 'how come'?'

فَقَالَ الرَّجُلُ صَدَقْتَ فَكَمْ مَقْدَارُ مَا لَبَّثَ الْعَرْشُ عَلَى الْمَاءِ قَبْلَ خَلْقِ الْأَرْضِ وَ السَّمَاءِ فَقَالَ أَوْحَسُّ أَنْ تَحْسَبَ فَقَالَ نَعَمْ

The man said, 'You^{-asws} speak the truth. So, how much is the measurement of what the Throne had remain upon the water before He^{-azwj} had Created the earth and the sky?' He^{-asws} said: 'Are you good at calculating?' He said, 'Yes'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَفَرَأَيْتَ لَوْ صُبَّتْ فِي الْأَرْضِ خُرْدَلٌ حَتَّى سَدَّ الْهَوَاءَ وَ مَلَأَ مَا بَيْنَ الْأَرْضِ وَ السَّمَاءِ ثُمَّ أُدِنَ لَكَ عَلَى صَغْفِكَ أَنْ تَنْقُلَهُ حَبَّةً حَبَّةً مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ ثُمَّ مَدَّ لَكَ فِي الْعُمْرِ حَتَّى تَقْلُتَهُ وَ أَحْصَيْتَهُ لَكَ أَنْ ذَلِكَ أَيْسَرُ مِنْ إِحْصَاءِ مَا لَبَّثَ الْعَرْشُ عَلَى الْمَاءِ قَبْلَ خَلْقِ الْأَرْضِ وَ السَّمَاءِ

Amir Al-Momineen^{-asws} said: 'What is your view if mustard seeds were to be poured in the earth until the air is blocked and whatever is between the earth and the sky is filled up, then it is permitted for you, based upon your weakness, that you transfer it, seed by seed, from the east to the west, then there is an extension for you in the age until you do transfer it and

count it, that would be easier than counting what the Throne had remained upon the water before the creation of the earth and the sky.

وَ إِنَّمَا وَصَفْتُ لَكَ جُزْءاً مِنْ عَشْرِ عَشِيرٍ مَا لَبَثَ الْعَرْشُ عَلَى الْمَاءِ قَبْلَ خَلْقِ الْأَرْضِ وَالسَّمَاءِ وَ إِنَّمَا وَصَفْتُ لَكَ جُزْءاً مِنْ عَشْرِ عَشِيرٍ مِنْ جُزْءٍ مِنْ مِائَةِ أَلْفِ جُزْءٍ وَ أَسْتَغْفِرُ اللَّهَ مِنَ التَّقْلِيلِ فِي التَّخْدِيدِ

And rather I^{-asws} have only described to you a part from a tenth of a tenth of what the Throne had remained upon the water before creation of the earth and the sky, and rather I^{-asws} have only described for you a part of a tenth of a tenth from a part from one hundred thousand parts, and I^{-asws} seek Forgiveness of Allah^{-azwj} from having underestimated in the limitations’.

قَالَ فَحَزَكَ الرَّجُلُ رَأْسَهُ وَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

He (the narrator) said, ‘The man moved (shook) his head and said, ‘I testify that there is no god except Allah^{-azwj} and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}’.²⁵⁷

28- الْمُخْتَصَرُ، بِإِسْنَادِهِ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فَقَالَ سَلُونِي فَإِنِّي لَا أَسْأَلُ عَنْ شَيْءٍ دُونَ الْعَرْشِ إِلَّا أَجَبْتُ فِيهِ لَا يَقُولُهَا بَعْدِي إِلَّا جَاهِلٌ مُدَّعٍ أَوْ كَذَّابٌ مُفْتَرٍ فَقَامَ رَجُلٌ ثُمَّ ذَكَرَ نَحْوَهُ.

(The book) ‘Al Mukhtasar’ – By his chain, said,

‘Amir Al-Momineen^{-asws} preached a sermon. He^{-asws} said: ‘Ask me^{-asws}, for I^{-asws} will not be asked about anything below the Throne, except I^{-asws} shall answer regarding it. No one will say it after me^{-asws} except an ignorant claimant or a fabricating liar!’ So a man stood up’ – then he mentioned approximate to it’.²⁵⁸

29- وَ قَالَ الثُّرَيْسِيُّ رَوَى الرَّازِيُّ فِي كِتَابِهِ الْمُسَمَّى بِمَقَاتِيحِ الْعَيْبِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ رَأَيْتُ فِي السَّمَاءِ السَّابِعَةِ مَيَادِينَ كَمَيَادِينِ أَرْضِكُمْ هَذِهِ وَ رَأَيْتُ أَفْوَاجاً مِنَ الْمَلَائِكَةِ يَطِيرُونَ لَا يَقِفُ هَؤُلَاءِ هَؤُلَاءِ وَ لَا هَؤُلَاءِ هَؤُلَاءِ

And Al Bursy said, ‘It is reported by Al Razi in his book named as ‘Mafateeh Al Ghayb’ –

He said, ‘Rasool-Allah^{-saww} said: ‘On the night there was ascension with me^{-saww} to the sky, I saw in the seventh sky plains like the plains of this earth of yours, and I saw droves of Angels flying. Neither were these ones stopping for those, nor those for these’.

قَالَ فَقُلْتُ لِلْحَبَرِيِّ مَنْ هَؤُلَاءِ فَقَالَ لَا أَعْلَمُ فَقُلْتُ مَنْ أَتَيْنَ جَاءُوا فَقَالَ لَا أَعْلَمُ فَقُلْتُ وَ أَتَيْنَ يَخْضُونَ فَقَالَ لَا أَعْلَمُ فَقُلْتُ سَلُّهُمْ فَقَالَ لَا أَقْدِرُ وَ لَكِنْ سَلُّهُمْ أَنْتَ يَا حَبِيبَ اللَّهِ

He^{-saww} said: ‘I^{-saww} said to Jibraeel^{-as}: ‘Who are they?’ He^{-as} said: ‘I^{-as} don’t know’. I^{-saww} said: ‘Where are they coming from?’ He^{-as} said: ‘I^{-as} don’t know’. I^{-saww} said: ‘And where are they going?’ He^{-as} said: ‘I^{-as} don’t know’. I^{-saww} said: ‘Ask them!’ He^{-as} said: ‘I^{-as} am not able, but you^{-saww} ask them, O beloved of Allah^{-azwj}’.

²⁵⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 27

²⁵⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 28

قَالَ فَاعْتَرَضْتُ مَلَكاً مِنْهُمْ فَقُلْتُ لَهُ مَا اسْمُكَ فَقَالَ كَيْكَائِيلُ فَقُلْتُ مَنْ أَنْتَ أَتَيْتَ فَقَالَ لَا أَعْلَمُ فَقُلْتُ وَ أَنْتَ تَمْضِي فَقَالَ لَا أَعْلَمُ فَقُلْتُ وَ كَمْ لَكَ فِي السَّيْرِ

He^{-saww} said: 'I^{-saww} objected to an Angel from them. I^{-saww} said to him: 'What is your name?' He said: 'Kikaeel'. I^{-saww} said: 'Where are you coming from?' He said, 'I don't know'. I^{-saww} said: 'And where are you going?' He said, 'I don't know'. I^{-saww} said: 'And how much is for you in the travelling?'

فَقَالَ لَا أَعْلَمُ غَيْرَ أَنِّي يَا حَبِيبَ اللَّهِ أَعْلَمُ أَنَّ اللَّهَ سُبْحَانَهُ يَخْلُقُ فِي كُلِّ أَلْفِ سَنَةٍ كَوْكَباً وَ قَدْ رَأَيْتُ سِتَّةَ آلَافِ كَوْكَبٍ خُلِقْنَ وَ أَنَا فِي السَّيْرِ.

He said, 'I don't know, apart from that I, O beloved of Allah^{-azwj}, know that Allah^{-azwj} the Glorious Creates a planet during every thousand years, and I have seen six thousand planets being Created, and I am still in the journey"²⁵⁹

30- التُّجُومُ، قَالَ ذَكَرَ مُحَمَّدُ بْنُ عَلِيٍّ مُؤَلِّفُ كِتَابِ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ رُويَ أَنَّ رَجُلًا أَتَى عَلِيَّ بْنَ الْحُسَيْنِ ع وَ عِنْدَهُ أَصْحَابُهُ فَقَالَ لَهُ يَمُنُّ الرَّجُلُ قَالَ أَنَا مِنْجَمٌ قَائِفٌ عَرَفْتُ

(The book) 'Al Nujoum' – He said, 'It is mentioned by Muhammad Bin Ali, compiler of the book 'Al Anbiya Wa Al Awsiya' reporting,

'A man came to Ali^{-asws} Bin Al-Husayn^{-asws} and his^{-asws} companions were in his^{-asws} presence. He^{-asws} said to him: 'Who is the man from?' He said, 'I am an astrologer, a fortune-teller'.

فَنَظَرَ إِلَيْهِ ثُمَّ قَالَ هَلْ أَذْلُكَ عَلَى رَجُلٍ قَدْ مَرَّ مِنْذُ يَوْمٍ دَخَلْتَ عَلَيْنَا فِي أَرْبَعَةِ آلَافِ عَالَمٍ قَالَ مَنْ هُوَ

He^{-asws} looked at him, then said: 'Shall I^{-asws} point you to a man who, since the day you entered to see us, has passed in four thousand worlds?' He said, 'Who is he?'

قَالَ أَمَّا الرَّجُلُ فَلَا أَدْرُكُهُ وَ لَكِنْ إِنْ شِئْتَ أَخْبِرُكَ بِمَا أَكَلْتُ وَ ادَّخَرْتُ فِي بَيْتِكَ قَالَ نَبِّئْنِي قَالَ أَكَلْتُ فِي هَذَا الْيَوْمِ حَيْسًا فَأَمَّا فِي بَيْتِكَ فَعِشْرُونَ دِينَارًا مِنْهَا ثَلَاثَةُ دَنَائِيرَ وَارِنَةٌ

He^{-asws} said: 'As for the man, I^{-asws} will not mention him^{-asws}, but if you so desire, I can inform you with what you have eaten and have hoarded in your house'. He said, 'Inform me'. He^{-asws} said: 'In this day you have eaten 'Heys', and as for what is in your house, it is twenty Dinars, from these are three Dinars by weight'.

فَقَالَ لَهُ الرَّجُلُ أَشْهَدُ أَنَّكَ الْحُجَّةُ الْعَظْمَى وَ الْمَثَلُ الْأَعْلَى وَ كَلِمَةُ التَّقْوَى فَقَالَ لَهُ وَ أَنْتَ صِدِّيقُ امْتَحَنَ اللَّهُ قَلْبَكَ بِالْإِيمَانِ وَ أَثْبَتَ.

The man said to him^{-asws}, 'I testify that you^{-asws} are the mighty Divine Authority, and the lofty example, and the word of piety'. He^{-asws} said to him: 'And you are truthful. Allah^{-azwj} has Tested your heart for the Eman and Affirmed"²⁶⁰

²⁵⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 29

²⁶⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 30

31- أَقُولُ وَجَدْتُ فِي كِتَابٍ مِنْ كُتُبِ قُدَمَاءِ الْأَصْحَابِ فِي نَوَادِرِ الْمُعْجَزَاتِ بِإِسْنَادِهِ إِلَى الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ أَبِي الْمُعَاوَاةِ عَنْ وَكَيْعٍ عَنْ زَادَانَ عَنْ سَلْمَانَ قَالَ: كُنَّا مَعَ أَمِيرِ الْمُؤْمِنِينَ ع وَنَحْنُ نَذْكُرُ شَيْئاً مِنْ مُعْجَزَاتِ الْأَنْبِيَاءِ فَقُلْتُ لَهُ يَا سَيِّدِي أَحِبُّ أَنْ تُرَبِّي نَافَةَ مُؤَدَّ وَ شَيْئاً مِنْ مُعْجَزَاتِكَ

I (Majlisi) am saying, 'I found in a book from the ancient books of the companions regarding the miscellaneous miracles, by his chain to Al-Sadouq, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Zakariya, from Abu Al Muafa, from Wakie, from Zazan,

'From Salman^{-ra} having said: 'We^{-ra} were with Amir Al-Momineen^{-asws} and we^{-asws} mentioned something from the miracles of the Prophets^{-as}. I^{-ra} said to him^{-asws}, 'O my^{-ra} chief! I^{-ra} would love it if you^{-asws} could show me^{-ra} the she-camel of Samood, and something from your^{-asws} miracles'.

قَالَ أَفْعَلُ ثُمَّ وَتَبَ فَدَخَلَ مَنْزِلَهُ وَ خَرَجَ إِلَيَّ وَ تَحْتَهُ فَرَسٌ أَذْهَمٌ وَ عَلَيْهِ قَبَاءٌ أَبْيَضٌ وَ قَلَنْسُوَةٌ بَيْضَاءُ وَ نَادَى يَا قَنْبَرُ أَخْرِجْ إِلَيَّ ذَلِكَ الْفَرَسَ فَأَخْرَجَ فَرَساً أَعْرَ أَذْهَمَ فَقَالَ لِي ارْكَبْ يَا أَبَا عَبْدِ اللَّهِ

He^{-asws} said: 'I^{-asws} shall do so!' Then he^{-asws} leapt up and entered his^{-asws} house and (then) came out to me^{-ra}, and under him^{-asws} was a pitch-black horse, and upon it was a white dome, and a white cap, and he^{-asws} called out: 'O Qanbar! Bring the horse out to me^{-asws}!' He brought out an honourable black horse. He^{-asws} said to me^{-ra}: 'Ride, O Abu Abdullah^{-ra}!'

قَالَ سَلْمَانُ فَرَكِبْتُهُ فَإِذَا لَهُ جَنَاحَانِ مُلْتَصِقَانِ إِلَى جَنْبِهِ فَصَاحَ بِهِ الْإِمَامُ فَتَحَلَّقَ فِي الْهَوَاءِ وَ كُنْتُ أَسْمَعُ خَفِيقَ أَجْنِحَةِ الْمَلَائِكَةِ تَحْتَ الْعَرْشِ ثُمَّ خَطَرْنَا عَلَى سَاحِلِ بَحْرِ عَجَاجٍ مُعْطَمٍ الْأَمْوَاجَ فَنَظَرَ إِلَيْهِ الْإِمَامُ شَرّاً فَسَكَنَ الْبَحْرُ

Salman^{-ra} said: 'I^{-ra} rode it, and behold, there were two wings for it stuck to its sides. The Imam^{-asws} shouted at it, so it rose in the air, and I^{-ra} was listening to the flapping of the wings of the Angels under the horse. Then we^{-asws} approached a coast of the rugged sea of rippling waves. The Imam^{-asws} looked at it sternly, so the sea calmed.

فَقُلْتُ يَا سَيِّدِي سَكَنَ الْبَحْرُ مِنْ عَلَيَانِهِ مِنْ نَظَرِكَ إِلَيْهِ فَقَالَ يَا سَلْمَانُ حَسْبِيَ أَيْ أَمْرٌ فِيهِ بِأَمْرِ

I^{-ra} said, 'O my^{-ra} chief! The sea has calmed from its excitement from your^{-asws} looking at it!' He^{-asws} said: 'O Salman^{-ra}! It suffices me to order regarding it with an order'.

ثُمَّ قَبَضَ عَلَى يَدِي وَ سَارَ عَلَى وَجْهِ الْمَاءِ وَ الْفَرَسَانِ يَتَّبَعَانِي لَا يَقُودُهُمَا أَحَدٌ فَوَّ اللَّهُ مَا ابْتَلَتْ أَفْدَامُنَا وَ لَا خَوَافُ الْخَيْلِ فَعَبَرْنَا ذَلِكَ الْبَحْرَ وَ وَقَعْنَا إِلَى جَزِيرَةٍ كَثِيرَةِ الْأَشْجَارِ وَ الْأَنْهَارِ وَ الْأَطْيَارِ وَ الْأَنْهَارِ إِذَا شَجَرَةٌ عَظِيمَةٌ بِلَا ثَمَرٍ بَلْ وَرْدٍ وَ زَهْرٍ

Then he^{-asws} grabbed upon my^{-ra} hand and walked upon the surface of the water, and the two horses were following us, no one was leading them. By Allah^{-azwj}! Our^{-asws} feet neither got wet, nor were the hooves of the horses. We crossed over that sea and came to an island of many trees, and fruits, and birds, and rivers, and where was a large tree without any fruits, but it had roses and flowers.

فَهَزَّهَا بِقَضِيبٍ كَانَ فِي يَدِهِ فَانْشَقَّتْ وَ خَرَجَ مِنْهَا نَافَةٌ طُولُهَا ثَمَانُونَ ذِرَاعاً وَ عَرْضُهَا أَرْبَعُونَ ذِرَاعاً حَلَفَهَا فَصِيلٌ

He^{-asws} shook it with a stick which was in his^{-asws} hand, it split up and a she-camel emerged from it, it's length was of eight cubits, and it's width was forty cubits. Behind it were (it's) young ones'.

فَقَالَ لِي اِذْنُ مِنْهَا وَ اشْرَبْ مِنْ لَبَنِهَا فَدَنَوْتُ وَ شَرِبْتُ حَتَّى رَوَيْتُ وَ كَانَ اُعْدَبَ مِنَ الشَّهْدِ وَ اَلَيْتُ مِنَ الرُّبْدِ وَ قَدْ اُكْتَفَيْتُ

He^{-asws} said to me^{-ra}: 'Approach it and drink from it's milk'. I^{-ra} approached and drank until I^{-ra} was saturated, and it was sweeter than the nectar and softer than the butter, and I^{-ra} was satisfied.

قَالَ هَذَا حَسَنٌ قُلْتُ حَسَنٌ يَا سَيِّدِي قَالَ تُرِيدُ أَنْ أُرِيكَ أَحْسَنَ مِنْهَا فَقُلْتُ نَعَمْ يَا سَيِّدِي قَالَ يَا سَلْمَانَ نَادِ اخْرُجِي يَا حَسَنَاءُ

He^{-asws} said: 'Is this good?' I^{-ra} said: 'Good, O my^{-ra} chief!' He^{-asws} said: 'Do you^{-ra} want me^{-asws} to show you^{-ra} better than it?' I^{-ra} said: 'Yes, O my^{-ra} chief!' He^{-asws} said: 'O Salman^{-ra}! Call out, 'Emerge, O Hasana!'

فَنَادَيْتُ فَخَرَجَتْ نَاقَةٌ طَوَّلُهَا مِائَةٌ وَ عِشْرُونَ ذِرَاعاً وَ عَرْضُهَا سِتُّونَ ذِرَاعاً مِنَ الْبَاقُوتِ الْأَحْمَرِ وَ زِمَامُهَا مِنَ الْبَاقُوتِ الْأَصْفَرِ وَ جَنْبُهَا الْأَمْنُ مِنَ الذَّهَبِ وَ جَنْبُهَا الْأَيْسَرُ مِنَ الْفِضَّةِ وَ ضَرْعُهَا مِنَ اللُّؤْلُؤِ الرُّطْبِ فَقَالَ يَا سَلْمَانَ اشْرَبْ مِنْ لَبَنِهَا

I^{-ra} called out. There emerged a she-camel, it's length was one hundred twenty cubits, and it's width was of sixty cubits, being of red ruby, and it's reins were from yellow sapphire, and it's right side was of gold, and it's left side was of silver, and it's udders were of wet pearls. He^{-asws} said: 'O Salman^{-ra}! Drink from its milk!'

قَالَ سَلْمَانُ فَالْتَقَمْتُ الضَّرْعَ إِذَا هِيَ تَحْلُبُ عَسَلًا صَافِيًا مَخْضًا فَقُلْتُ يَا سَيِّدِي هَذِهِ لِمَنْ قَالَ هَذِهِ لَكَ وَ لِسَائِرِ الشَّيْعَةِ مِنْ أَوْلِيَائِي

Salman^{-ra} said: 'I^{-ra} swallowed the udder, and behold, it was milk of clear honey purely. I^{-ra} said: 'O my^{-asws} chief! Who is this for?' He^{-asws} said: 'This is for you^{-ra} and for rest of the Shias from my^{-asws} friends'.

ثُمَّ قَالَ لَهَا ائْجِعي فَرَجَعْتُ مِنَ الْوَقْتِ وَ سَارَ بِي فِي بَلَدِ الْجَزِيرَةِ حَتَّى وَرَدَ بِي إِلَى شَجَرَةٍ عَظِيمَةٍ وَ فِي أَصْلِهَا مَائِدَةٌ عَظِيمَةٌ عَلَيْهَا طَعَامٌ تَفُوحُ مِنْهُ رَائِحَةُ الْمِسْكِ وَ إِذَا بِطَائِرٍ فِي صُورَةِ النَّسْرِ الْعَظِيمِ

Then he^{-asws} said to it: 'Return!' It returned from the very times, and he^{-asws} travelled with me^{-ra} in that island until he^{-asws} arrived with me^{-ra} to a large tree, and in its base was a large table having food upon it. The aroma of musk was diffusing from it. And there was a bird in the image of the large eagle.

قَالَ فَوُتِبَ ذَلِكَ الطَّيْرُ فَسَلَّمَ عَلَيْهِ وَ رَجَعَ إِلَى مَوْضِعِهِ فَقُلْتُ يَا سَيِّدِي مَا هَذِهِ الْمَائِدَةُ قَالَ هَذِهِ مَائِدَةٌ مَنْصُوبَةٌ فِي هَذَا الْمَوْضِعِ لِلشَّيْعَةِ مِنْ مَوَالِيٍّ إِلَى يَوْمِ الْقِيَامَةِ فَقُلْتُ مَا هَذَا الطَّائِرُ فَقَالَ مَلَكٌ مُوَكَّلٌ بِمَا فَقُلْتُ وَحْدَهُ يَا سَيِّدِي فَقَالَ يَجْتَازُ بِهِ الْخَضِرُ فِي كُلِّ يَوْمٍ مَرَّةً

He^{-ra} said: 'That bird pounced and greeted unto him(a.s.) and returned to it's place. I^{-ra} said: 'O my^{-ra} chief! What is this table?' He^{-asws} said: 'This is a table installed in this place for the Shias from my^{-asws} friends up to the Day of Qiyamah'. I^{-ra} said: 'What is this bird?' He^{-asws} said: 'An Angel allocated with it'. I^{-ra} said: 'Alone, O my chief!' He^{-asws} said: 'Al-Khizr^{-as} passed by it once every day'.

ثُمَّ قَبَضَ عَلَى يَدِي فَسَارَ بِي إِلَى بَحْرٍ ثَانٍ فَعَبَرْنَا وَ إِذَا بِجَزِيرَةٍ عَظِيمَةٍ فِيهَا قَصْرٌ لَبَنَةٌ مِنَ الذَّهَبِ وَ لَبَنَةٌ مِنَ الْفُضَّةِ الْبَيْضَاءِ وَ شُرْفُهُ الْعَقِيقُ الْأَصْفَرُ وَ عَلَى كُلِّ رُكْنٍ مِنَ الْقَصْرِ سَبْعُونَ صِنْفًا مِنَ الْمَلَائِكَةِ فَجَلَسَ الْإِمَامُ عَلَى ذَلِكَ الرُّكْنِ وَ أَقْبَلَتِ الْمَلَائِكَةُ تَأْتِي وَ تُسَلِّمُ عَلَيْهِ ثُمَّ أَذِنَ لَهُمْ فَرَجَعُوا إِلَى مَوَاضِعِهِمْ

Then he^{-asws} grabbed upon my^{-ra} hand and travelled with me^{-ra} to a second sea. We^{-asws} crossed it, and there was a large island in it wherein were castles with bricks of gold, and bricks of white silver, and it's terraces was of yellow sapphire, and upon each corner of the caster were seventy types of Angels. The Imam^{-asws} sat down at that corner and the Angels kept coming and greeting unto him^{-asws}. Then he^{-asws} permitted for them so they returned to their places.

قَالَ سَلْمَانُ ثُمَّ دَخَلَ عَ إِلَى الْقَصْرِ فَإِذَا فِيهِ أَشْجَارٌ وَ أَطْيَارٌ وَ أَلْوَانُ النَّبَاتِ فَجَعَلَ الْإِمَامُ يَمْشِي فِيهِ حَتَّى وَصَلَ إِلَى آخِرِهِ فَوَقَفَ عَلَى بَرَكَةٍ كَانَتْ فِي الْبُسْتَانِ ثُمَّ صَعِدَ إِلَى سَطْحِهِ فَإِذَا كُرَاسِي مِنَ الذَّهَبِ الْأَحْمَرِ فَجَلَسَ عَلَيْهِ وَ أَشْرَفْنَا مِنْهُ

Salman^{-ra} said: 'Then he^{-asws} entered into the castle. In it were trees, and rivers, and birds, and a variety of plants. The Imam^{-asws} went on to walk in it until he^{-asws} ended to it's end. He^{-asws} paused by a pond which was in the orchard. Then he^{-asws} climbed to it's roof, and there were chairs of red gold. He^{-asws} sat upon it and we^{-asws} overlooked from it.

فَإِذَا بَحْرٌ أَسْوَدٌ يُعْطِطُ بِأَمْوَالِهِ كَالْجِبَالِ الرَّاسِيَاتِ فَنَظَرَ إِلَيْهِ شَرًّا فَسَكَنَ مِنْ غَلْيَانِهِ حَتَّى كَانَ كَالْمَذْيَبِ

There was a black sea surging with its waves as if these were tall mountains. He^{-asws} looked at it sternly and it settled from its turbulence until it was like the melted.

فَقُلْتُ يَا سَيِّدِي سَكَنَ الْبَحْرُ مِنْ غَلْيَانِهِ لَمَّا نَظَرْتَ إِلَيْهِ

I^{-ra} said: 'O my^{-ra} chief! The sea calmed from it's turbulence when you^{-asws} looked at it!'

قَالَ حَسْبَنِي أَيُّ أَمْرٍ فِيهِ بِأَمْرٍ أَ تَدْرِي يَا سَلْمَانُ أَيُّ بَحْرٍ هَذَا فَقُلْتُ لَا يَا سَيِّدِي

He^{-asws} said: 'It suffices me^{-asws} to order regarding it with an order. Do you^{-ra} know, O Salman^{-ra}, which sea this is?' I^{-ra} said: 'No, my^{-ra} chief!'

فَقَالَ هَذَا الْبَحْرُ الَّذِي غَرِقَ فِيهِ فِرْعَوْنُ وَ قَوْمُهُ إِنَّ الْمَدِينَةَ حُمِلَتْ عَلَى مَعَاقِلِ جَنَاحِ جِبْرِئِيلَ ثُمَّ رَمَى بِهَا فِي هَذَا الْبَحْرِ فَهَوِيَتْ لَا تَبْلُغُ قَرَارَهُ إِلَى يَوْمِ الْقِيَامَةِ

He^{-asws} said: 'This is the sea in which Pharoah^{-la} and his^{-la} people drowned. The city was carried upon the stronghold of the wings of Jibraeel^{-as}, then it was thrown with it in this sea. So it collapsed and will not reach it's bottom up to the Day of Qiyamah'.

فَقُلْتُ يَا سَيِّدِي هَلْ سِرْنَا فَرَسَخَيْنِ فَقَالَ يَا سَلْمَانُ لَقَدْ سِرْتُ خَمْسِينَ أَلْفَ فَرَسَخٍ وَ دُرْتُ حَوْلَ الدُّنْيَا عِشْرِينَ مَرَّةً فَقُلْتُ يَا سَيِّدِي فَكَيْفَ هَذَا

I said, 'O my^{-ra} chief! Have we^{-asws} travelled two Farsakhs?' He^{-asws} said: 'O Salman^{-ra}! You^{-ra} have travelled fifty thousand Farsakhs and have rotated around the world twenty times'. I^{-ra} said: 'O my^{-ra} chief! How can this be so?'

فَقَالَ يَا سَلْمَانُ إِذَا كَانَ ذُو الْقُرْنَيْنِ طَافَ شَرْقَهَا وَ غَرْبَهَا وَ بَلَغَ إِلَى سَدِّ يَأْجُوجَ وَ مَأْجُوجَ فَأَتَى يَتَعَدَّرُ عَلَيَّ وَ أَنَا أَحُو سَيِّدِ الْمُرْسَلِينَ وَ أَمِيرُ رَبِّ الْعَالَمِينَ وَ حُجَّتُهُ عَلَى خَلْقِهِ أَجْمَعِينَ

He^{-asws} said: 'O Salman^{-ra}! When Zulqarnain^{-as} had circles its east and its west and reached to the barrier of Yajouj and Majouj, so how can it be impossible for me^{-asws} and I^{-asws} a brother^{-asws} of chief of the Messengers^{-as} and trustee of Lord^{-azwj} of the worlds and His^{-azwj} Divine Authority upon His^{-azwj} creatures in their entirety?

يَا سَلْمَانُ أَمَا قَرَأْتَ قَوْلَ اللَّهِ تَعَالَى حَيْثُ قَالَ عَلِمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا إِلَّا مَنِ ارْتَضَى مِنْ رَسُولٍ فَفُلْتُ بَلَى يَا سَيِّدِي

O Salman^{-ra}! Have you^{-ra} recited the Words of Allah^{-azwj} the Exalted where He^{-azwj} Said: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool, for He would Make a guard to travel in front of him and from behind him [72:27]**. I^{-ra} said: 'Yes, O my^{-ra} chief!'

فَقَالَ يَا سَلْمَانُ أَنَا الْمُرْتَضَى مِنَ الرُّسُولِ الَّذِي أَظْهَرَهُ عَلَى غَيْبِهِ أَنَا الْعَالِمُ الرَّبَّانِيُّ أَنَا الَّذِي هَوَّنَ اللَّهُ عَلَيَّ الشَّدَائِدَ وَ طَوَى لِي الْبُعْدَ

He^{-asws} said: 'O Salman^{-ra}! I^{-asws} am the chosen one from the Rasool^{-saww} who He^{-azwj} Revealed His^{-azwj} hidden matters to. I^{-asws} am the Divinity! I^{-asws} am the one, Allah^{-azwj} has Eased the difficulties unto me^{-asws} and Folded the remote for me^{-asws}'.

قَالَ سَلْمَانُ فَسَمِعْتُ صَاحِحًا يَصِيحُ فِي السَّمَاءِ نَسْمَعُ الصَّوْتِ وَ لَا نَرَى الشَّخْصَ يَقُولُ صَدَقْتَ أَنتَ الصَّادِقُ الْمُصَدِّقُ

Salman^{-ra} said: 'I^{-ra} heard a scream being shouted in the sky. We^{-asws} heard the voice and did not see the person, saying: 'You^{-asws} speak the truth! You^{-asws} speak the truth! You^{-asws} are the truthful, the ratified!'

ثُمَّ وَثَبَ فَرَكِبَ الْفَرَسَ وَ رَكِبْتُ مَعَهُ وَ صَاحَ بِهِ فَتَحَلَّقَ فِي الْهَوَاءِ ثُمَّ حَضَرْنَا بِأَرْضِ الْكُوفَةِ هَذَا وَ مَا مَضَى مِنَ اللَّيْلِ ثَلَاثَ سَاعَاتٍ

Then he^{-asws} leapt up and rode the horse and I^{-ra} rode with him^{-asws}, and he^{-asws} shouted at it, and it rose in the air. Then we^{-asws} presented at this land of Al-Kufa, and (only) three hours from the night had passed by.

فَقَالَ يَا سَلْمَانُ الْوَيْلُ لَكُمْ الْوَيْلُ عَلَى مَنْ لَا يَعْرِفُنَا حَقَّ مَعْرِفَتِنَا وَ أَنْكَرَ وَلَا يَتَنَا يَا سَلْمَانُ إِنَّمَا أَفْضَلُ مُحَمَّدٌ أَمْ سُلَيْمَانُ بْنُ دَاوُدَ قُلْتُ بَلْ مُحَمَّدٌ

He^{-asws} said: 'O Salman^{-ra}! Then woe, then the woe be upon the one who does not recognise us^{-asws} as is the right of our^{-asws} recognition and denies our^{-asws} Wilayah. O Salman^{-ra}! Which of the two is superior, Muhammad^{-saww} or Suleyman^{-as}?' I^{-ra} said: 'But, Muhammad^{-saww} is'.

فَقَالَ يَا سَلْمَانُ فَهَذَا آصَفُ بْنُ بَرْخِيَا قَدَرُ أَنْ يَحْمِلَ عَرْشَ بَلْقَيْسَ مِنَ الْيَمَنِ إِلَى بَيْتِ الْمَقْدِسِ فِي طَرْفَةِ عَيْنٍ وَ عِنْدَهُ عِلْمُ الْكِتَابِ وَ لَا أَفْعَلُ ذَلِكَ وَ عِنْدِي عِلْمُ مِائَةِ أَلْفِ كِتَابٍ وَ أَرْبَعَةٌ وَ عَشْرِينَ أَلْفَ كِتَابٍ أَنْزَلَ مِنْهَا عَلَى شَيْبِ بْنِ آدَمَ خَمْسِينَ صَحِيفَةً وَ عَلَى إِدْرِيسَ ثَلَاثِينَ صَحِيفَةً وَ عَلَى إِبْرَاهِيمَ عَشْرِينَ صَحِيفَةً وَ التَّوْرَةَ وَ الْإِنْجِيلَ وَ الزَّبُورَ فَفُلْتُ صَدَقْتَ يَا سَيِّدِي

He^{-asws} said: 'O Salman^{-ra}! So this is Aasif Bin Barkhiya^{-as}, able upon carrying the Throne of Bilquees from Al Yemen to Bayt Al-Maqdis in the blink of an eye, and in his^{-as} possession was knowledge of (part of) the Book, and I^{-asws} cannot do that, and in my^{-asws} possession is the knowledge of one hundred and twenty-four thousand Books? From these, fifty Books were Revealed unto Shees Bin Adam^{-as}, and thirty Books upon Idrees^{-as}, and twenty Books upon

Ibrahim^{-as}, and the Torah, and the Evangel, and the Psalms'. I^{-ra} said: 'You^{-asws} speak the truth, O my^{-ra} chief!'

قَالَ الْإِمَامُ ع أَغْلَمَ يَا سَلْمَانَ أَنَّ الشَّائِكُ فِي أُمُورِنَا وَغُلُومِنَا كَالْمُفْتَرِي فِي مَعْرِفَتِنَا وَحُفُوفِنَا وَ قَدْ فَرَضَ اللَّهُ عَزَّ وَ جَلَّ وَلَا يَتَنَّا فِي كِتَابِهِ وَ بَيَّنَّ فِيهِ مَا أُوجِبَ الْعَمَلُ بِهِ وَ هُوَ غَيْرُ مَكْشُوفٍ.

The Imam^{-asws} said: 'Know, O Salman^{-ra}! The doubter in our^{-asws} matters and our^{-asws} knowledge(s) is like the one suspicious in our^{-asws} recognition and our^{-asws} rights, and Allah^{-azwj} Mighty and Majestic has Obligated our^{-asws} Wilayah in His^{-azwj} Book and Explained in it what the deeds are Obligated with, and it is without doubt'.²⁶¹

32- الْبَصَائِرُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَرَ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ يَا بَنِيَّ أَفِيكُمْ عُلَمَاءٌ قَالَ نَعَمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ

(The book) 'Al Basaair' – From Muhammad Bin Al-Husayn, from Ali Bin Sa'dan, from Abdullah Bin Al Qasim, from Umar Bin Aban Al Kalby, from Aban Bin Taghlib who said,

'I was in the presence of Abu Abdullah^{-asws} when a man from the scholars of the people of Al-Yemen entered. Abu Abdullah^{-asws} said: 'O Yemeni! Are there scholars among you?' He said, 'Yes'. He^{-asws} said: 'So, which thing has reached from the knowledge of your scholars?'

قَالَ إِنَّهُ لَيَسِيرُ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرَيْنِ يَزُجُرُ الطَّيْرُ وَ يَقْفُو الْأَنَارَ

He said, 'He tends to travels in one night a travel distance of two months of the flight of the bird and the effects would remain'.

فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَغْلَمَ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ

He^{-asws} said to him: 'A scholar^{-asws} of Al-Medina is more knowledgeable than your scholars'. He said, 'And which thing has reached from the knowledge of your scholars at Al-Medina?'

قَالَ إِنَّهُ لَيَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةِ كَالشَّمْسِ إِذَا أُمِرَتْ إِذَا الْيَوْمَ غَيْرَ مَأْمُورَةٍ وَ لَكِنْ إِذَا أُمِرَتْ تَقْطَعُ اثْنَيْ عَشَرَ شَمْساً وَ اثْنَيْ عَشَرَ قَمَراً وَ اثْنَيْ عَشَرَ مَشْرِقاً وَ اثْنَيْ عَشَرَ مَغْرِباً وَ اثْنَيْ عَشَرَ بَرّاً وَ اثْنَيْ عَشَرَ بَحْراً وَ اثْنَيْ عَشَرَ عَالِماً

He^{-asws} said: 'He^{-asws} travels in one morning the travel distance of a year, like the sun when Commanded. Today he^{-asws} is not Commanded, but when he^{-asws} is Commanded he^{-asws} would cut (the distance of) twelve suns, and twelve moons, and twelve East(s), and twelve West(s), and twelve lands, and twelve seas, and twelve worlds'.

قَالَ فَمَا بَقِيَ فِي يَدَيِ الْيَمَانِيِّ فَمَا دَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ ع.

He (the narrator) said, 'There did not remain in the hands of the Yemeni, and he did not know what he should be saying, and Abu Abdullah^{-asws} stopped'.²⁶²

33- البَصَائِرُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ سَلَمَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ بَقَّاحٍ عَنِ ابْنِ جَبَلَةَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع فَقَالَ لِي خَوْضٌ مَا بَيْنَ بُصْرَى إِلَى صَنْعَاءَ أَتُحِبُّ أَنْ تَرَاهُ قُلْتُ نَعَمْ

(The book) 'Al Basaair' – From Al-Husayn Bin Ahmad, from Salama, from Al Hassan Bin Ali bin Baqam, from Ibn Jabala, from Abdullah Bin Sinan who said,

"I asked Abu Abdullah^{-asws} about the Fountain. He^{-asws} said: 'It is a fountain (its dimensions are) what is between Busra to Sana'a. Would you like to see it?' I said to him^{-asws}, 'Yes'.

قَالَ فَأَخَذَ يَدِي وَ أَخْرَجَنِي إِلَى ظَهْرِ الْمَدِينَةِ ثُمَّ ضَرَبَ بِرِجْلِهِ فَظَلَّتْ إِلَى نَهْرٍ يَجْرِي مِنْ جَانِبِهِ هَذَا مَاءٌ أَبْيَضُ مِنَ الثَّلْجِ وَ مِنْ جَانِبِهِ هَذَا لَبَنٌ أَبْيَضُ مِنَ الثَّلْجِ وَ فِي وَسْطِهِ خَمْرٌ أَحْسَنُ مِنَ الْيَاقُوتِ فَمَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْ تِلْكَ الْخَمْرِ بَيْنَ اللَّبَنِ وَ الْمَاءِ

He (the narrator) said, 'He^{-asws} grabbed my hand and brought me out to the back of Al-Medina, then kicked with his^{-asws} leg, and I looked at a river flowing from this side of his^{-asws} - water which was whiter than snow, and from this side of his^{-asws} was milk whiter than the snow, and it is middle was wine more beautiful than ruby. I had not seen anything more beautiful than that wine, between the milk and the water.

فَقُلْتُ جُعِلْتُ فِدَاكَ مِنْ أَيْنَ يَخْرُجُ هَذَا وَ مِنْ أَيْنَ يَجْرَاهُ

I said, 'May I be sacrificed for you^{-asws}! Where does this come out from, and from where is its flow?'

فَقَالَ هَذِهِ الْعُيُونُ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ أَنَّهَا فِي الْجَنَّةِ عَيْنٌ مِنْ مَاءٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ خَمْرٍ يَجْرِي فِي هَذَا النَّهْرِ

He^{-asws} said: 'These are springs which Allah^{azwj} Mentioned in His^{azwj} Book that these are in the Paradise, a spring of water, and a spring of milk, and a spring of wine flowing in this river'.

وَ رَأَيْتُ خَافَتِهِ عَلَيْهَا شَجَرٌ فِيهِمْ جَوَارٍ مُعَلَّقَاتٍ بِرُءُوسِهِنَّ مَا رَأَيْتُ شَيْئاً أَحْسَنَ مِنْهُنَّ وَ بِأَيْدِيهِنَّ آيَةٌ مَا رَأَيْتُ أَحْسَنَ مِنْهَا لَيْسَتْ مِنْ آيَةِ الدُّنْيَا فَدَنَا مِنْ إِحْدَاهُنَّ فَأَوْمَأَ إِلَيْهَا لِتَسْقِيَهُ

And I saw trees in this banks wherein were girls suspended by their heads. I had not seen anything more beautiful than them, and in their hands were containers I had not seen more beautiful than these, not being from the utensils of the world. He^{-asws} approached one of them and gestured by his^{-asws} hand to quench him^{-asws}.

فَنَظَرْتُ إِلَيْهَا وَ قَدْ مَالَتْ لِتَعْرِفَ مِنَ النَّهْرِ فَمَالَتْ الشَّجَرَةَ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَشَرِبْتُ ثُمَّ نَاولَهَا وَ أَوْمَأَ إِلَيْهَا فَمَالَتْ لِتَعْرِفَ فَمَالَتْ الشَّجَرَةَ مَعَهَا فَاعْتَرَفْتُ ثُمَّ نَاولَتْهُ فَنَاولَنِي فَشَرِبْتُ فَمَا رَأَيْتُ شَرَاباً كَانَ أَلْيَنَ مِنْهُ وَ لَا أَلَذَّ وَ كَانَتْ رَاحَتُهُ رَاحَةَ الْمِسْكِ

I looked at her, and she had inclined in order to scoop from the river, and the tree inclined with her, and she scooped, then gave it, and he^{-asws} drank. Then he^{-asws} gave it and gestured

²⁶² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 32

to her. She inclined in order to scoop and the tree inclined with her, and she scooped, then gave it, and he^{-asws} gave it to me, so I drank. I had not seen any drink which was softer than it, nor more pleasurable, and its aroma was the aroma of musk.

وَنَظَرْتُ فِي الْكَأْسِ فَإِذَا فِيهِ ثَلَاثَةُ أَلْوَانٍ مِنَ الشَّرَابِ فَقُلْتُ لَهُ جُعِلَتْ فِدَاكَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ وَ مَا حُكْتُ أَرَى أَنَّ الْأَمْرَ هَكَذَا

And I looked into the cup and in it were three types of drink, so I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I have not seen a day like today at all, and I had not view that the matter could be like this!'

فَقَالَ هَذَا مِنْ أَقْلٍ مَا أَعَدَّ اللَّهُ لِشِبَعَيْنَا إِذَا تَوَفَّيَ صَارَتْ رُوحُهُ إِلَى هَذَا النَّهْرِ وَ رَعَتْ فِي رِيَاضِهِ وَ شَرِبَتْ مِنْ شَرَابِهِ وَ إِنْ عَدُونَا إِذَا تَوَفَّيَ صَارَتْ رُوحُهُ إِلَى وَادِي بَرْهَوْتِ فَأُخْلِذَتْ فِي عَذَابِهِ وَ أُطْعِمَتْ مِنْ زَقُومِهِ وَ سُقِيَتْ مِنْ حَمِيمِهِ فَاسْتَعِيدُوا بِاللَّهِ مِنْ ذَلِكَ الْوَادِي.

He^{-asws} said: 'This is from the least of what Allah^{azwj} has Prepared for our^{-asws} Shias. When the Momin dies his soul comes to this river, and is nurtured in its garden, and drinks from its drink; and our^{-asws} enemy, when he dies, his soul comes to the valley of Barhoot, and is eternally in His^{azwj} Punishment, and is fed from its Zaqoom (tree), and is quenched from its boiling water, therefore seek Refuge with Allah^{azwj} from that valley'.²⁶³

34- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي خَالِدٍ وَ أَبِي سَلَامٍ عَنْ سَوْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَمَا إِنَّ ذَا الْقَرْنَيْنِ قَدْ خُيِّرَ بَيْنَ السَّحَابَيْنِ فَاخْتَارَ الدَّلُولَ دُخِرَ لِصَاحِبِكُمُ الصَّعْبُ

And from him, from Ahmad Bin Muhammad, from Ibn Sinan, from Abu Khalid, and Abu sallam, from Sowrat,

'From Abu Ja'far^{-asws} having said: 'As for Zulqarnain^{-as}, he^{-as} was given a choice between the two clouds, so he^{-as} chose the humble (calm), keeping the difficult one (stormy) for your Master^{-asws}'.

قَالَ قُلْتُ وَ مَا الصَّعْبُ

He (the narrator) said, 'I said, 'And what is the difficult (cloud)?'

قَالَ مَا كَانَ مِنْ سَحَابٍ فِيهِ رَعْدٌ وَ صَاعِقَةٌ أَوْ يَرْقُ فَصَاحِبُكُمْ يَرْكَبُهُ أَمَا إِنَّهُ سَيَرْكَبُ السَّحَابَ وَ يَرْقَى فِي الْأَسْبَابِ أَسْبَابِ السَّمَاوَاتِ السَّيْعِ وَ الْأَرْضِينَ السَّيْعِ حَمْسَ عَوَامٍ وَ اثْنَتَانِ خَرَابَانِ.

He^{-asws} said: 'What would be from a cloud wherein is thunder and thunderbolts, and lightning. Your Master^{-asws} rode it. But he^{-asws} will be riding the cloud and ascending into the means, means of the seven skies and the seven earths, five built up (populated) and two desolate'.²⁶⁴

35- وَ مِنْهُ، 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 عَلِيًّا ع مَلَكَ مَا فِي الْأَرْضِ وَ مَا تَحْتَهَا فَعَرَضَتْ لَهُ السَّحَابَانِ الصَّعْبُ وَ الدَّلُولُ فَاخْتَارَ الصَّعْبَ وَ كَانَ فِي الصَّعْبِ مَلَكٌ مَا تَحْتَ الْأَرْضِ وَ فِي الدَّلُولِ مَلَكٌ مَا فَوْقَ الْأَرْضِ وَ اخْتَارَ الصَّعْبَ عَلَى الدَّلُولِ فَدَارَتْ بِهِ سَبْعَ أَرْضِينَ فَوُجِدَ ثَلَاثُ خَرَابٍ وَ أَرْبَعُ عَوَامٍ.

²⁶³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 33

²⁶⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 34

And from him, 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} owns whatever is in the earth and whatever is beneath it. Two clouds were presented to him^{-asws} – the difficult and the humble. He^{-asws} chose the difficult, and in the difficult was the kingdom of whatever is beneath the earth, and in the humble was the kingdom of whatever is above the earth, and he^{-asws} chose the difficult over the humble. He^{-asws} rotated the seven earths with it. He^{-asws} found three to be desolate and four built up (populated)'.²⁶⁵

36- مِنْ بَعْضِ مُؤَلَّفَاتِ الْقَدَمَاءِ مِنَ الْقَاضِي أَبِي الْحَسَنِ الطَّبْرِيِّ عَنْ سَعِيدِ بْنِ يُوسُفَ الْمُقَدِّسِيِّ عَنِ الْمُبَارَكِ عَنْ خَالِصِ بْنِ أَبِي سَعِيدٍ عَنْ وَهْبِ الْجَمَّالِ عَنْ عَبْدِ الْمُنْعَمِ بْنِ سَلَمَةَ عَنْ وَهْبِ الرَّائِدِيِّ عَنْ يُوسُفَ بْنِ مَيْسَرَةَ عَنِ الشَّيْخِ الْمُعْتَمِرِ الرَّقِّيِّ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ مِثْمَ الثَّمَارِ قَالَ: كُنْتُ بَيْنَ يَدَيْ مُؤَلَّيْ أَمِيرِ الْمُؤْمِنِينَ ع إِذْ دَخَلَ غُلَامٌ وَ جَلَسَ فِي وَسْطِ الْمُسْلِمِينَ فَلَمَّا فَرَّغَ مِنَ الْأَحْكَامِ نَحَضَ إِلَيْهِ الْغُلَامُ وَ قَالَ يَا أَبَا تُرَابٍ أَنَا إِلَيْكَ رَسُولٌ جِئْتُكَ بِرِسَالَةٍ تُزَعِّغُ لَهَا الْجِبَالَ مِنْ رَجُلٍ حَفِظَ كِتَابَ اللَّهِ مِنْ أَوَّلِهِ إِلَى آخِرِهِ وَ عَلِمَ عِلْمَ الْقَضَايَا وَ الْأَحْكَامَ وَ هُوَ أَتْلُغُ مِنْكَ فِي الْكَلَامِ وَ أَحَقُّ مِنْكَ بِحَدِّ الْمَقَامِ فَاسْتَعِدَّ لِلْجَوَابِ وَ لَا تُزَخْرِفِ الْمَقَالَ

From one of the ancient compilations from the judge Abu Al Hassan Al Tabari, from Saeed Bin Yunus Al Muqadisi, from Al Mubarak, from Khalis Bin Abu Saeed, from Wahab Al Jammal, from Abdul Mun'im Bin Salama, from Wahb Al Raidy, from Yunus Bin Maysara, from the Sheykh Al Mu'tamir Al Raqqy, raising it to,

Abu Ja'far Meesam Al Tammar^{-ra} having said, 'I^{-ra} was in front of my^{-ra} Master^{-asws} Amir Al-Momineen^{-asws} when a slave entered and sat down in the midst of the Muslims. When he^{-asws} was free from the rulings, the slave got up to him and said, 'O Abu Turab^{-asws}! I am a messenger to you^{-asws}. I have come to you^{-asws} with a message the mountain would shake to it, from a man who has memorised the Book of Allah^{-azwj} from it's beginning to it's last, and he knows the knowledge of the judgment and the ruling, and he is more eloquent than you^{-asws} are in the speech and more rightful than you^{-asws} are of this position. Prepare for the answer and do not decorate the words (flowery talk)!'

فَلَاخَ الْعَضْبِ فِي وَجْهِ أَمِيرِ الْمُؤْمِنِينَ ع وَ قَالَ لِعَمَّارٍ ارْكَبْ جَمَلَكَ وَ طُفْ فِي قَبَائِلِ الْكُوفَةِ وَ قُلْ لَهُمْ أَجِيبُوا عَلَيَّاءَ لِيَعْرِفُوا الْحَقَّ مِنَ الْبَاطِلِ وَ الْحَلَالَ وَ الْحَرَامَ وَ الصِّحَّةَ وَ السُّقْمَ

The anger appeared in the face of Amir Al-Momineen^{-asws} and he^{-asws} said to Ammar: 'Ride your^{-ra} camel and roam around the tribes of Al-Kufa and say to them, 'Answer Ali^{-asws} for him^{-asws} to differentiate the truth and the falsehood, and the Permissible and the Prohibition, and the health and the illness'.

فَرَكِبَ عَمَّارٌ فَمَا كَانَ إِلَّا هُنَيْهَةً حَتَّى رَأَيْتُ الْعَرَبَ كَمَا قَالَ اللَّهُ تَعَالَى إِنَّ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَيَذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ فَصَاقَ جَامِعِ الْكُوفَةِ وَ تَكَاثَفَ النَّاسُ تَكَاثُفَ الْجُرَادِ عَلَى الرُّزْعِ الْغَضِيِّ فِي أَوَانِهِ

Ammar^{-ra} rode (said), 'It wasn't except a little while until I saw the Arabs just as Allah^{-azwj} the Exalted: **And it would be blown into the Trumpet, so they would be hastening from the graves to their Lord [36:51]**. The central Masjid of Al-Kufa became too narrow, and the people swarmed (like) the swarming of the locusts upon the vegetation in its time.

²⁶⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 35

وَهَضَّ الْعَالَمُ الْأَرْوَغَ وَ الْبَطْلُ الْأَنْزَعَ وَ رَفَى فِي الْمَنْبَرِ وَ رَاقَى ثُمَّ تَنَحَّحَ فَسَكَتَ جَمِيعٌ مِّنْ فِي الْجَامِعِ فَقَالَ اللَّهُ مِنْ سَمِعَ فَوَعَى أَهْلُهَا النَّاسُ مِنْ يَزْعُمُ أَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ اللَّهُ لَا يَكُونُ الْإِمَامُ إِلَّا مَا حَتَّى يُجِئِي الْمَوْتَى أَوْ يُنْزَلَ مِنَ السَّمَاءِ مَطَرًا أَوْ يَأْتِيَ بِمَا يُشَاكِلُ ذَلِكَ بِمَا يَعْجِزُ عَنْهُ غَيْرُهُ

And the world's most wonderful and valiant hero got up and rose in the pulpit and bowed, then cleared his^{-asws} throat. The entire crowd of the ones in the central Masjid were silent. He^{-asws} said: 'May Allah^{-azwj} have Mercy on the one who hears, so he retains. O you people! Who can claim to be Emir of the Momineen? By Allah^{-azwj}! The Imam^{-asws} cannot be an Imam^{-asws} until he^{-asws} revives the dead or brings down the rain from the sky, or he^{-asws} with what is similar to that from what the others would be frustrated from.

وَ فِيكُمْ مَنْ يَغْلَمُ أَنِّي الْآيَةُ الْبَاقِيَةُ وَ الْكَلِمَةُ النَّامَةُ وَ الْحُجَّةُ الْبَالِغَةُ وَ لَقَدْ أَرْسَلْتُ إِلَيَّ مُعَاوِيَةَ جَاهِلًا مِنْ جَاهِلِيَّةِ الْعَرَبِ عَجَزَ فِي مَقَالِهِ وَ أَنْتُمْ تَعْلَمُونَ لَوْ شِئْتُ لَطَحَنْتُ عِظَامَهُ طَخْنًا وَ نَسَفْتُ الْأَرْضَ مِنْ تَحْتِهِ نَسْفًا وَ حَسَفْتُهَا عَلَيْهِ حَسْفًا إِلَّا أَنَّ اخْتِمَالَ الْجَاهِلِ صَدَقَةٌ

And among you all there are ones who know I^{-asws} am the remaining Sign, and the complete Word, and the conclusive Argument, and Muawiya has sent a message to me, an ignorant one from the ignorant Arabs, arrogant in his words, and you know if I^{-asws} so desire, I^{-asws} can grind his bones with a grinding, and swept the ground from under him with a sweeping, and overturn it upon him with an overturning, except that my^{-asws} tolerating the ignorant one is a charity'.

ثُمَّ حَمِدَ اللَّهُ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ أَشَارَ يَدَيْهِ إِلَى الْجَوِّ فَلَمَدَمَ وَ أَقْبَلَتْ سَحَابَةٌ وَ عَلَتْ سَحَابَةٌ وَ سَمِعْنَا مِنْهَا نِدَاءً يَقُولُ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ يَا سَيِّدَ الْوَصِيِّينَ وَ يَا إِمَامَ الْمُتَّقِينَ وَ يَا غِيَاثَ الْمُسْتَغِيثِينَ وَ يَا كَنْزَ الْمَسَاكِينِ وَ مَعْدِنَ الرَّاعِبِينَ وَ أَشَارَ إِلَى السَّحَابَةِ فَدَنَتْ

Then he^{-asws} praised Allah^{-azwj} and extolled upon Him^{-azwj} and sent Salawaat upon the Prophet^{-saww} and indicated by his^{-asws} hand to the atmosphere. There was a rumble, and a dark cloud came, and a cloud rose, and we heard a call saying: 'The greetings be to you^{-asws}, O Amir Al-Momineen^{-asws}, and O chief of the successors^{-asws}, and O Imam^{-asws} of the pious, and O Helpers of the help seekers, and O treasure of the poor, and the Mine of desiring ones!' And he^{-asws} indicated to the cloud. It approached.

قَالَ مِمَّنْ قَرَأْتِ النَّاسَ كُلَّهُمْ قَدْ أَخَذَتْهُمُ السَّكْرَةُ فَرَفَعَ رِجْلَهُ وَ رَكِبَ السَّحَابَةَ وَ قَالَ لِعَمَّارٍ ارْكَبْ مَعِيَ وَ قُلْ بِسْمِ اللَّهِ جَرَّاهَا وَ مُرْسَاهَا

Meesam^{-ra} said, 'I^{-ra} saw the people, all of them, the stupor to have seized them. He^{-asws} raised his^{-asws} leg and rode the cloud and said to Ammar^{-ra}: 'Ride with me^{-asws}, and say, ***'In the Name of Allah would be its sailing and its anchoring; [11:41]'***

فَرَكِبَ عَمَّارٌ وَ غَابَا عَنْ أَعْيُنِنَا فَلَمَّا سَاكَانَ بَعْدَ سَاعَةٍ أَقْبَلَتْ سَحَابَةٌ حَتَّى أَظَلَّتْ جَامِعَ الْكُوفَةِ فَالْتَفَتْتُ فَإِذَا مَوْلَايَ جَالِسٌ عَلَى دَكَّةِ الْقَضَاءِ وَ عَمَّارٌ بَيْنَ يَدَيْهِ وَ النَّاسُ خَافُونَ بِهِ

Ammar^{-ra} rode and disappeared from our eyes. When it was after a while, a cloud came until it shaded the central Masjid of Al-Kufa. I turned and there was my^{-ra} Master^{-asws} seated upon a judicial bench, and Ammar^{-ra} was in front of him^{-asws}, and the people were surrounding him^{-asws}.

ثُمَّ قَامَ وَ صَعِدَ الْمِنْبَرَ وَ أَخَذَ بِالْخُطْبَةِ الْمَعْرُوفَةِ بِالشَّفِيقِيَّةِ فَلَمَّا فَرَغَ اضْطَرَبَ النَّاسُ وَ قَالُوا فِيهِ أَقَاوِيلَ مُخْتَلِفَةً فَمِنْهُمْ مَنْ زَادَهُ كُفْرًا وَ طُغْيَانًا

Then he^{-asws} stood up and ascended the pulpit and took with the sermon well-known as 'Al-Shaqshaqiya'. When he^{-asws} was free, the people were trembling, and they said different words regarding him^{-asws}. From them was one whom Allah^{-azwj} Increased in Eman and conviction, and from them was one who was increased in Kufr and arrogance.

قَالَ عَمَّارٌ قَدْ طَارَتْ بِنَا السَّحَابَةُ فِي الْجَوِّ فَمَا كَانَ هُنَيْهَةً حَتَّى أَشْرَفْنَا عَلَى بَلَدٍ كَبِيرٍ حَوْلَيْهَا أَشْجَارٌ وَ أَتَحَارَّ فَنَزَلَتْ بِنَا السَّحَابَةُ وَ إِذَا نَحْنُ فِي مَدِينَةٍ كَبِيرَةٍ وَ النَّاسُ يَتَكَلَّمُونَ بِكَلَامٍ غَيْرِ الْعَرَبِيَّةِ فَاجْتَمَعُوا عَلَيْهِ وَ لَادُوا بِهِ فَوَعظَهُمْ وَ أَنْذَرَهُمْ بِغُلِّ كَلَامِهِمْ

Ammar^{-ra} said: 'The cloud had flown with us in the atmosphere'. It was only a moment until we were overlooking upon a large city. There were trees and rives around it. The cloud descended with us, and there we were in a large city, and the people were talking with a speech other than Arabic. They gathered to him^{-asws} and sought shelter with him^{-asws}. He^{-asws} preached them and warned with similar to their speech.

ثُمَّ قَالَ يَا عَمَّارُ ارْكَبْ فَقَعَلْتُ مَا أَمَرَنِي فَأَذَرَكُنَا جَامِعَ الْكُوفَةِ ثُمَّ قَالَ لِي يَا عَمَّارُ تَعْرِفُ الْبَلَدَةَ الَّتِي كُنْتُ فِيهَا فَلْتُ اللَّهُ أَعْلَمَ وَ رَسُولُهُ وَ وَلِيُّهُ

Then he^{-asws} said: 'O Ammar^{-ra}, ride!' I^{-ra} did what he^{-asws} had instructed me^{-ra} and we reached the central Masjid of Al-Kufa. Then he^{-asws} said to me^{-ra}: 'O Ammar^{-ra}! Did you^{-ra} recognise the city which you were in?' I^{-ra} said: 'Allah^{-azwj} is more knowing, and so does His^{-azwj} Rasool^{-saww} and His^{-azwj} friend'.

قَالَ كُنَّا فِي الْجَزِيرَةِ السَّابِعَةِ مِنَ الصِّينِ أَخْطَبْتُ كَمَا رَأَيْتَنِي إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَرْسَلَ رَسُولَهُ إِلَى كَافَّةِ النَّاسِ وَ عَلَيْهِ أَنْ يَدْعُوهُمْ وَ يَهْدِيَ الْمُؤْمِنِينَ مِنْهُمْ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ وَ اشْكُرْ مَا أَوْلَيْتُكَ مِنْ نِعْمَةٍ وَ احْكُمْ مِنْ غَيْرِ أَهْلِهِ فَإِنَّ اللَّهَ تَعَالَى أَلْطَافًا خَفِيَّةً فِي خَلْقِهِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ مَنْ ارْتَضَى مِنْ رَسُولٍ

He^{-asws} said: 'We were in the seventh island of China. I^{-asws} preached just as you had seen me^{-asws}. Allah^{-azwj} Blessed and Exalted Sent His^{-azwj} Rasool^{-saww} to all the people, and upon him^{-saww} was that he^{-saww} should guide the Momineen from them to the straight path and be grateful for what I^{-asws} have conferred upon you^{-asws} of a bounty and conceal from the one not rightful of it. For Allah^{-azwj} there is Kindness hidden among His^{-azwj} creatures, no one knows of it except He^{-azwj} and the one He^{-azwj} Chooses from a Rasool^{-saww}'.

ثُمَّ قَالُوا أَعْطَاكَ اللَّهُ هَذِهِ الْقُدْرَةَ الْبَاهِرَةَ وَ أَنْتَ تَسْتَنْهِيضُ النَّاسَ لِقِتَالِ مُعَاوِيَةَ

Then they said, 'Allah^{-azwj} has Give you^{-asws} this brilliant ability and you^{-asws} are inciting the people to battle Muawiya?'

فَقَالَ إِنَّ اللَّهَ تَعَبَّدَهُمْ بِمُجَاهَدَةِ الْكُفَّارِ وَ الْمُنَافِقِينَ وَ النَّكَائِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ اللَّهُ لَوْ شِئْتُ لَمَدَدْتُ يَدِي هَذِهِ الْقُصِيرَةَ فِي أَرْضِكُمْ هَذِهِ الطَّوِيلَةَ وَ ضَرَبْتُ بِهَا صَدْرَ مُعَاوِيَةَ بِالشَّامِ وَ أَجْذَبْتُ بِهَا مِنْ شَارِيهِ أَوْ قَالَ مِنْ لِحْيَتِهِ فَمَدَّ يَدَهُ وَ رَدَّهَا وَ فِيهَا شَعْرَاتٌ كَثِيرَةٌ فَتَعَجَّبُوا مِنْ ذَلِكَ ثُمَّ وَصَلَ الْحَبْرُ بَعْدَ مَدَّةٍ أَنَّ مُعَاوِيَةَ سَقَطَ مِنْ سَرِيرِهِ فِي الْيَوْمِ الَّذِي كَانَ عَ مَدَّ يَدَهُ وَ غَشِيَ عَلَيْهِ ثُمَّ أَفَاقَ وَ افْتَقَدَ مِنْ شَارِيهِ وَ لِحْيَتِهِ شَعْرَاتٌ.

He^{-asws} said: 'Allah^{-azwj} has Enslaved them with fighting the Kafirs, and the hypocrites, and the allegiance-breakers, and deviants, and the renegades. By Allah^{-azwj}! If I^{-asws} so desire, I^{-asws} can

extend this short hand of mine^{-asws} in this long land of yours and strike with it the chest of Muawiya in Syria and pull (hair) from his moustache with it’.

Or he^{-asws} said: ‘From his beard’. He^{-asws} extended his^{-asws} hand and returned it, and in it were a lot of hair. They were astounded from that. Then the news arrived after a period that Muawiya had fallen off from his throne during the day in which he^{-asws} had extended his^{-asws} hand, with unconsciousness upon him. Then he woke up and (some) hair was missing from his moustache and his beard’.²⁶⁶

37- كِتَابُ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقُولُ الْجَنَّةُ يَا رَبِّ مَلَأْتَ النَّارَ كَمَا وَعَدْتَهَا فَأَمْلَأْنِي كَمَا وَعَدْتَنِي

The book of Al-Husayn Bin Usman,

‘From Abu Abdullah^{-asws} having said: ‘The Paradise will say: ‘O Lord^{-azwj}! You^{-azwj} Filled up the Fire just as You^{-azwj} had Promised it, so Fill me up just as You^{-azwj} have Promised me!’

قَالَ فَيَخْلُقُ اللَّهُ خَلْقًا يَوْمَئِذٍ فَيَدْخِلُهُمُ الْجَنَّةَ

He^{-asws} said: ‘So Allah^{-azwj} would Create creatures on that Day and Enter them into the Paradise’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع طُوبَى لَهُمْ لَمْ يَرَوْا أَهْوَالَ الدُّنْيَا وَ لَا عُقُومَهَا.

Then Abu Abdullah^{-asws} said: ‘Beatitude is for them. They did not see the situations of the world nor it’s sorrows’.²⁶⁷

38- الدُّرُّ الْمَنْشُورُ، عَنْ ابْنِ جُرَيْجٍ فِي قَوْلِهِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ الْآيَةُ

(The book) ‘Al Durr Al Mansour’ –

‘From Ibn Jureyj regarding His^{-azwj} Words: **And from the people of Musa there is a community [7:159]** – the Verse.

قَالَ بَلَعْنِي أَنِّي بَنِي إِسْرَائِيلَ لَمَّا قَتَلُوا أَنْبِيَاءَهُمْ وَ كَفَرُوا وَ كَانُوا اثْنَيْ عَشَرَ سِبْطًا تَبَرَّأَ سِبْطٌ مِنْهُمْ مِمَّا صَنَعُوا وَ اعْتَدَرُوا وَ سَأَلُوا اللَّهَ أَنْ يُفَرِّقَ بَيْنَهُمْ وَ بَيْنَهُمْ فَفَتَحَ اللَّهُ لَهُمْ نَقْعًا فِي الْأَرْضِ فَسَارُوا فِيهِ حَتَّى خَرَجُوا مِنْ وَرَاءِ الصَّيْنِ فَهُمْ هُنَالِكَ خُنَفَاءَ مُسْلِمِينَ يَسْتَقْبِلُونَ قِبَلَنَا

He said, ‘It has reached me that the children of Israel, when they had killed their Prophets^{-as}, and they were twelve tribes, a tribe from the disavowed from what they had done and they apologised and asked Allah^{-azwj} to Make separation between them and them. So, Allah^{-azwj} Opened a tunnel for them in the earth. They travelled in it until they exited from behind China. So they are over there as upright Muslims, facing towards our Qiblah’.

²⁶⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 36

²⁶⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 37

قَالَ ابْنُ جُرَيْجٍ قَالَ ابْنُ عَبَّاسٍ فَذَلِكَ قَوْلُهُ وَ قُلْنَا مِنْ بَعْدِهِ لِيَنِي إِسْرَائِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَفِيفًا وَ وَعْدُ الْآخِرَةِ عِيسَى ابْنُ مَرْيَمَ

Ibn Jureyj said, 'Ibn Abbas said, 'So that is His^{azwj} Word: **And We Said to the Children of Israel from after it: "Settle in the land. So when the Promise of the Hereafter comes (true), We will Come with you all as a group" [17:104]** – and the Promise of the Hereafter is Isa Ibn Maryam^{as}.

قَالَ ابْنُ عَبَّاسٍ سَارُوا فِي السَّرْبِ سَنَةً وَ نِصْفًا.

Ibn Abbas said, 'They travelled in the tunnel for a year and a half'.²⁶⁸ (This is not a Hadith)

39- وَ عَنْ مُقَاتِلٍ قَالَ: إِنَّ مِمَّا فَصَّلَ اللَّهُ بِهِ مُحَمَّدًا ص أَنَّهُ عَايَنَ لَيْلَةَ الْمِعْرَاجِ قَوْمَ مُوسَى الَّذِينَ مِنْ وَرَاءِ الصَّيْنِ وَ ذَلِكَ أَنَّ بَنِي إِسْرَائِيلَ حِينَ عَمِلُوا بِالْمَعَاصِي وَ قَتَلُوا الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ دَعَوْا رَبَّهُمْ وَ هُمْ بِالْأَرْضِ الْمُقَدَّسَةِ فَقَالُوا اللَّهُمَّ أَخْرِجْنَا مِنْ بَيْنِ أَظْهُرِهِمْ

And from Maqatil who said,

'From what Allah^{azwj} had Graced Muhammad^{saww} with was that he^{saww} witnessed on the night of the Mi'raj (ascension), the people of Musa^{as}, those who were from behind China, and that is because the children of Ismail, when they had done with the disobedience, and they killed the one who were enjoining with the fairness from the people, they supplicated to their Lord^{azwj} while they were in the Holy land. They said, 'O Allah^{azwj} Extract us from between their midst!'

فَاسْتَجَابَ لَهُمْ فَجَعَلَ سَرَبًا فِي الْأَرْضِ فَدَخَلُوا عَلَيْهِ وَ جَعَلَ مَعَهُمْ نَهْرًا يَجْرِي وَ جَعَلَ لَهُمْ مَصْبَاحًا مِنْ نُورٍ مِنْ بَيْنِ أَيْدِيهِمْ فَسَارُوا فِيهِ سَنَةً وَ نِصْفًا وَ ذَلِكَ مِنْ بَيْتِ الْمَقْدِسِ إِلَى مَجْلِسِهِمُ الَّذِي هُمْ فِيهِ

It was Answered for them, so He^{azwj} Made a tunnel in the earth. Then entered into it, and He^{azwj} Made a riven to flow and Made lamps of light to be for them in front of them. They travelled in it for a year and a half, and that is from Bayt Al-Maqdis to their gathering which they are in.

فَأَخْرَجَهُمُ اللَّهُ إِلَى الْأَرْضِ يَجْتَمِعُ فِيهَا الْهَوَاءُ وَ الْبَهَائِمُ وَ السَّبَاعُ مُحْتَلِطِينَ بِهَا لَيْسَتْ فِيهَا ذُنُوبٌ وَ لَا مَعَاصٍ فَأَتَاهُمُ النَّبِيُّ ص تِلْكَ اللَّيْلَةَ وَ مَعَهُ جِبْرِيلُ فَأَمَّنُوا بِهِ وَ صَدَّقُوهُ وَ عَلَّمَهُمُ الصَّلَاةَ وَ قَالُوا إِنَّ مُوسَى قَدْ بَشَّرَهُمْ بِهِ.

Allah^{azwj} Brought them out in the earth wherein had gathered the vermin and animals and predators mingling with them. There aren't in it any sins nor any acts of disobedience. The Prophet^{saww} came to that that night and Jibraeel^{as} was with him^{saww}. They believed in him^{saww} and ratified him^{saww}, and he^{saww} taught them the Salat, and they said that Musa^{as} had given them the glad tidings of him^{saww}.²⁶⁹ (Non-Shia source)

40- وَ عَنْ السُّدِّيِّ فِي قَوْلِهِ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَغْدِلُونَ قَالَ بَيْنَكُمْ وَ بَيْنَهُمْ نَهْرٌ مِنْ سَهْلٍ يَعْنِي مِنْ زَمَلٍ يَجْرِي.

²⁶⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 38

²⁶⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 39

And from Al Sudy regarding His^{-azwj}: ***And from the people of Musa there is a community guiding with the Truth and by it they were dispensing justice [7:159]***. He said, ‘Between you all and them is a river from a plains, meaning flowing from sand’^{.270} (Non-Shia source)

41- وَ عَنْ صَفْوَانَ بْنِ عَمْرٍو قَالَ: هُمُ الَّذِينَ قَالَ اللَّهُ وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ يَغْنِي سَبْطاً مِنْ أَسْبَاطِ بَنِي إِسْرَائِيلَ يَوْمَ الْمَلْحَمَةِ الْعَظْمَى يُنْصُرُونَ الْإِسْلَامَ وَ أَهْلَهُ.

And from Safwan Bin Amro who said,

‘And from the people of Musa there is a community guiding with the Truth [7:159] – meaning a tribe from the tribes of the children of Israel on the day of the great epic, helping Al Islam and its people’^{.271} (Non-Shia source)

42- وَ عَنِ الشَّعْبِيِّ قَالَ: إِنَّ لِلَّهِ عِبَاداً مِنْ وَرَاءِ الْأَنْدَلُسِ لَا يَرَوْنَ أَنَّ اللَّهَ عَصَاهُ يَخْلُقُ رِضْرَاضَهُمُ الذُّرَّ وَ الْيَاقُوتَ وَ جِبَاهَهُمُ الذَّهَبَ وَ الْفِضَّةَ لَا يَزْرَعُونَ وَ لَا يَحْصُدُونَ وَ لَا يَعْمَلُونَ عَمَلاً هُمْ شَجَرٌ عَلَى أُبْوَاهِمُ لَهَا أَوْزَاقٌ عِرَاضٌ هِيَ لِبُوسُهُمْ وَ هُمْ شَجَرٌ عَلَى أُبْوَاهِمُ لَهَا ثَمَرٌ فَمِنْهَا يَأْكُلُونَ.

And from Al Shaby who said,

‘For Allah^{-azwj} there are servants from behind Andalusia (Spain). They are not viewing that any creature would disobey Allah^{-azwj}, their gravel, the particles, and the sapphire, and their mountains of gold and silver. They are neither cultivating, nor harvesting, nor doing any work. For them are trees at their doors having wide leaves for it. These are their clothing, and for them are trees upon their doors having fruit for it. They are eating from these’^{.272} (Non-Shia source)

43- وَ عَنْ بَعْضِ أَيْمَةِ الْكُوفَةِ قَالَ: قَامَ نَاسٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فَقَصَدَ خَوْفَهُمْ فَسَكَنُوا فَقَالَ مَا كُنْتُمْ تَقُولُونَ قَالُوا نَظَرْنَا إِلَى الشَّمْسِ فَتَفَكَّرْنَا فِيهَا مِنْ أَيْنَ تَجِيءُ وَ أَيْنَ تَذْهَبُ وَ تَفَكَّرْنَا فِي خَلْقِ اللَّهِ

And from one of the imams of Al-Kufa who said,

‘Some people from the companions of Rasool-Allah^{-saww} were standing. He^{-saww} went towards them. They became silent. He^{-saww} said: ‘What were you saying?’ They said, ‘We were looking at the sun. We were thinking where it comes from, and where does it go, and we were thinking regarding the creation of Allah^{-azwj}’.

فَقَالَ كَذَلِكَ فَافْعَلُوا وَ تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَ لَا تَفَكَّرُوا فِي اللَّهِ فَإِنَّ لِلَّهِ تَعَالَى وَرَاءَ الْمَغْرِبِ أَرْضاً بَيْضَاءَ بَيَاضُهَا وَ نُورُهَا مَسِيرَةُ الشَّمْسِ أَرْبَعِينَ يَوْماً فِيهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ لَمْ يَعْصُوا اللَّهَ طَرْفَةَ عَيْنٍ

He^{-saww} said: ‘(Keep doing) like that and thinking regarding the creation of Allah^{-azwj} and do not be thinking regarding (Self of) Allah^{-azwj}. For Allah^{-azwj} the Exalted, behind the west, there is a while land. It’s whiteness and its radiance is to a travel distance for forty days wherein is a creation from the creation of Allah^{-azwj}. They do not disobey Allah^{-azwj} for the blink of an eye’.

²⁷⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 40

²⁷¹ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 41

²⁷² Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 42

قِيلَ يَا نَبِيَّ اللَّهِ مِنْ أَوْلَادِ آدَمَ هُمْ قَالَ مَا يَدْرُونَ خُلِقَ آدَمُ أَمْ لَمْ يُخْلَقْ

It was said, 'O Prophet^{-saww} of Allah^{-azwj}! Are they from the sons of Adam^{-as}? He^{-saww} said: 'They are not knowing whether Allah^{-azwj} Created Adam^{-as} or had not Created'.

قِيلَ يَا نَبِيَّ اللَّهِ فَأَيْنَ إِبْلِيسُ عَنْهُمْ قَالَ مَا يَدْرُونَ خُلِقَ إِبْلِيسُ أَمْ لَمْ يُخْلَقْ.

It was said, 'O Prophet^{-saww} of Allah^{-azwj}! So where is Iblees^{-la} from them?' He^{-saww} said: 'They are not knowing whether Iblees^{-la} has been Created or not been Created'.²⁷³

44- وَعَنِ ابْنِ عَبَّاسٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ص وَ نَحْنُ فِي الْمَسْجِدِ خَلْقٌ خَلَقَ فَقَالَ لَنَا فِيهِ أَنْتُمْ قُلْنَا نَتَفَكَّرُ فِي الشَّمْسِ كَيْفَ طَلَعَتْ وَ كَيْفَ غَرَبَتْ

And from Ibn Abbas who said,

'Rasool-Allah^{-saww} entered to see us while we were in the Masjid, circle (group), circle (group). He^{-saww} said to us: 'Regarding what are you (discussing) in?' We said, 'We are thinking regarding the sun, how it rises and how it sets'.

قَالَ أَحْسَنْتُمْ كُونُوا هَكَذَا تَفَكَّرُوا فِي الْمَخْلُوقِ وَ لَا تَفَكَّرُوا فِي الْخَالِقِ فَإِنَّ اللَّهَ خَلَقَ مَا شَاءَ لِمَا شَاءَ وَ تَعْجَبُونَ مِنْ ذَلِكَ

He^{-saww} said: 'You are being excellent! Be like this, thinking regarding the creation, and do not be thinking regarding the (Self of the) Creator. Allah^{-azwj} Creates whatever He^{-azwj} so Desires, whenever He^{-azwj} so Desires, and you are surprised from that.

إِنَّ مِنْ وَرَاءِ قَافٍ سَبْعَ بَحَارٍ كُلُّ بَحَارٍ خَمْسُمِائَةِ عَامٍ وَ مِنْ وَرَاءِ ذَلِكَ سَبْعَ أَرْضِينَ يُضِيءُ نُورُهَا لِأَهْلِهَا وَ مِنْ وَرَاءِ ذَلِكَ سَبْعِينَ أَلْفَ أُمَّةٍ خُلِقُوا عَلَى أَمْثَالِ الطَّيْرِ هُوَ وَ فَرْخُهُ فِي الْهَوَاءِ لَا يَقْرُون عَنْ تَشْبِيحَةٍ وَاحِدَةٍ

From behind **Qaf! [50:1]**, there are seven oceans, each ocean is of (a travel distance of) five hundred years, and from behind that are seven earths. It's light is illuminating for its people. And from behind that are seventy thousand communities. They have been Created upon examples of birds. They and their young ones are not missing about from one glorification.

وَ مِنْ وَرَاءِ ذَلِكَ سَبْعِينَ أَلْفَ أُمَّةٍ خُلِقُوا مِنْ رِيحٍ فَطَعَامُهُمْ رِيحٌ وَ شَرَابُهُمْ رِيحٌ وَ ثِيَابُهُمْ مِنْ رِيحٍ وَ آيَاتُهُمْ مِنْ رِيحٍ وَ دَوَائِهِمْ مِنْ رِيحٍ لَا تَسْتَقِرُّ حَوَافِرُ دَوَائِهِمْ إِلَى الْأَرْضِ إِلَى قِيَامِ السَّاعَةِ أَعْيُنُهُمْ فِي صُدُورِهِمْ يَنَامُ أَحَدُهُمْ نَوْمَةً وَاحِدَةً يُنَبِّئُهُ وَ رَزَقُهُ عِنْدَ رَأْسِهِ

And from behind that are seventy thousand communities. They have been Created from wind. So their food is wind, and their drink is wind, and their clothes are from wind, and their utensils are from wind, and their animals are from wind. The hooves of their horses will not be settled in the earth up to the establishment of the Hour. Their eyes are in their chests. One of them sleeps, he wakes up and his sustenance is by his head.

²⁷³ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 43

وَمِنْ وَرَاءِ ذَلِكَ ظِلُّ الْعَرْشِ وَ فِي ظِلِّ الْعَرْشِ سَبْعُونَ أَلْفَ أُمَّةٍ مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا وَلَدَ آدَمَ وَ لَا إِبْلِيسَ وَ لَا وَلَدَ إِبْلِيسَ وَ هُوَ قَوْلُهُ وَ يَخْلُقُ مَا لَا تَعْلَمُونَ.

And from behind that is veil of the Throne, and in the shade of the Throne there are seventy thousand communities. They don't know that Allah^{-azwj} had Created Adam^{-as}, nor sons of Adam^{-as}, nor Iblees^{-la}, nor sons^{-la} of Iblees^{-la}, and it is His^{-azwj} Word: **and He has Created what you do not know (about) [16:8]**'.²⁷⁴

45- وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ الْأَرْضَ وَضَعَهَا لِلْأَنَامِ قَالَ الْأَنَامُ الْخَلْقُ وَ هُمْ أَلْفُ أُمَّةٍ سِتِّمِائَةٍ فِي الْبَحْرِ وَ أَرْبَعُمِائَةٍ فِي الْبَرِّ.

And from Ibn Abbas regarding Words of the Exalted: **And the earth, He Placed it for the living beings [55:10]**. He said, 'The creatures are the creatures, and they are a thousand communities, seven hundred in the sea and four hundred in the land'.²⁷⁵ (This is not a Hadith)

46- وَ رَوَى الْكَفَّعِيُّ وَ الرُّبَيْسِيُّ فِي فَضْلِ الدُّعَاءِ الْمَعْرُوفِ بِالْجَوْشَنِ الْكَبِيرِ بِإِسْنَادَيْهِمَا عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ النَّبِيِّ ص أَنَّهُ قَالَ لَهُ جَبْرِئِيلُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ خَلْفَ الْمَغْرِبِ أَرْضاً بَيْضَاءَ فِيهَا خَلْقٌ مِنْ خَلْقِ اللَّهِ يَغْبُدُونَهُ وَ لَا يَغْصُونَهُ وَ قَدْ تَمَزَّقَتْ لُحُومُهُمْ وَ مُجَوِّهُهُمْ مِنَ الْبُكَاءِ

And it is reported by Al Kaf'amy and Al Bursy in the merits of the supplication well-known as 'Al Jawshan Al Kabeer', by their chains,

'From Musa Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww}: 'Jibraeel^{-as} said to him^{-saww}: 'By the One^{-azwj} Who Sent you^{-saww} as a Prophet^{-saww} with the truth! Behind the west there is a white land wherein are creatures from the creatures of Allah^{-azwj}. They are worshipping Him^{-azwj} and are not disobeying Him^{-azwj}, and their flesh and their faces have been torn from the crying.

فَأَوْحَى اللَّهُ إِلَيْهِمْ لَمْ تَبْكُوا وَ لَمْ تَعْصُونِي طَرَفَةَ عَيْنٍ

Allah^{-azwj} Revealed to them: "Why are you crying, and you have not disobeyed Me^{-azwj} for the blink an eye?"

قَالَ نَخْشَى أَنْ يَغْضَبَ اللَّهُ عَلَيْنَا وَ يُعَذِّبَنَا بِالنَّارِ

He (They) said, 'We are fearing that Allah^{-azwj} would be Angered upon us and Punish us with the Fire!'

قَالَ عَلِيُّ ع قُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ هُنَاكَ إِبْلِيسُ أَوْ أَحَدٌ مِنْ بَنِي آدَمَ

Ali^{-asws} said: 'I^{-asws} said: 'O Rasool-Allah^{-saww}! There isn't Iblees^{-la} over there or anyone from the sons of Adam^{-as}?'

²⁷⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 44

²⁷⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 45

فَقَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا إِبْلِيسَ وَ لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ وَ مَسِيرُ الشَّمْسِ فِي بِلَادِهِمْ أَرْبَعُونَ يَوْمًا لَا يَأْكُلُونَ وَ لَا يَشْرَبُونَ الْخَبَرَ.

He^{-saww} said: ‘By the One^{-azwj} Who Sent me^{-saww} as a Prophet^{-saww} with the truth! They are not knowing that Allah^{-azwj} Created Adam^{-as}, nor Iblees^{-la}, nor can their number be counted except by Allah^{-azwj}, and the travel distance in their city is for forty days. They are neither eating nor drinking’ – the Hadeeth²⁷⁶.

اعلم أن الأخبار الواردة في هذا الباب غريبة و بعضها غير معتبرة الأسانيد كروايات البرسي و جامع الأخبار و المأخوذ من الكتاب القديم و بعضها معتبرة مأخوذة من أصول القدماء و ليس ما تتضمنها بعيدا من قدرة الله تعالى و جابلقا و جابرسا ذكرهما اللغويون على وجه آخر

Note: Know that the Ahadeeth referred in this chapter are strange, and some of these are of unreliable chains, like the report of Al Bursy, and (the book) ‘Jamie Al Akhbar’, and the ones taken from the ancient book, and some of these are reliable, taken from the ancient origins, and what they contain is not far from the Power of Allah^{-azwj} the Exalted, and Jabalqa and Jabarsa, the linguists have mentioned these two based upon another aspect.

تنبيه

قد يستدل على ثبوت عالم المثال بما رواه الشيخ النجاشي ره في كتاب مفتاح الفلاح عند تأويل ما ورد في دعاء التعقيب يا من أظهر الجميل و ستر القبيح عن الصادق ع أنه قال:

Alert: It may be inferred upon the proof of the world of examples with what is reported by the Sheykh Al Bahaie in the book ‘Miftah Al Falah’ at the interpretation of what is referred in a supplication of the follow-up act of worship: ‘O One^{-azwj} Who Reveals the beautiful and Conceals the ugliness’, from Al-Sadiq^{-asws} having said:

مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ مِثَالٌ فِي الْعَرْشِ فَإِذَا اشْتَغَلَ بِالرُّكُوعِ وَ السُّجُودِ وَ تَحَوَّجَهَا فَعَلَّ مِثْلَهُ مِثْلًا فَعَلِهِ فَعِنْدَ ذَلِكَ تَرَاهُ الْمَلَائِكَةُ عِنْدَ الْعَرْشِ وَ يُصَلُّونَ وَ يَسْتَغْفِرُونَ لَهُ

‘There is none from a Momin except and for him is an example (resemblance) in the Throne. When he pre-occupies with the performance of the Ruk’u and the Sajdah, and approximate to these, his resemblance does the like of his deed. During that, the Angels see him by the Throne, and they pray Salat and seek Forgiveness for him.

وَ إِذَا اشْتَغَلَ الْعَبْدُ بِمَعْصِيَةِ الرَّحْمَنِ عَلَى مِثَالِهِ سِتْرًا لَقَالَا تَطَّلِعُ الْمَلَائِكَةُ عَلَيْهَا فَهَذَا تَأْوِيلُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ.

And when the servant pre-occupies with disobedience, Allah^{-azwj} the Exalted Drops a curtain upon his resemblance lest the Angels are notified upon it. So this is the interpretation of (the phrase): ‘O One^{-azwj} who Reveals the beautiful and Conceals the ugliness’²⁷⁷.

²⁷⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 46

²⁷⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 2 H 47

باب 3 أنه لم سميت الدنيا والآخرة

CHAPTER 3 – WHY WAS THE WORLD (DUNIYA) NAMED AS ‘DUNIYA’, AND THE HEREAFTER (AAKHIRA) AS ‘AAKHIRA’

1- الْعِلَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ رَفَعَهُ قَالَ: أَتَى عَلِيَّ بْنَ أَبِي طَالِبٍ ع يَهُودِيٌّ فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيْمَا يَسْأَلُهُ لَمْ سُمِّيَتِ الدُّنْيَا دُنْيَا وَلَمْ سُمِّيَتِ الْآخِرَةُ آخِرَةً

(The book) ‘Al Illal’ – From Ali Bin Ahmad Bin Muhammad, from 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}, ‘Why was the world (Duniya) named as ‘Duniya’, and why was the Hereafter (Aakhira) named as ‘Aakhira’?’

فَقَالَ ع إِنَّمَا سُمِّيَتِ الدُّنْيَا دُنْيَا لِأَنَّهَا أَذْنَى مِنْ كُلِّ شَيْءٍ وَ سُمِّيَتِ الْآخِرَةُ آخِرَةً لِأَنَّ فِيْهَا الْجَزَاءَ وَ الثَّوَابَ.

He^{-asws} said: ‘But rather the world has been named as ‘Duniya’ because it is the lowest (Adna) from all things, and the Hereafter has been named as ‘Aakhira’ because therein is the Recompense and the Reward’.²⁷⁸

2- وَ مِنْهُ، فِيْمَا سَأَلَ يَزِيدُ بْنُ سَلَامٍ النَّبِيَّ ص سَأَلَهُ عَنِ الدُّنْيَا لَمْ سُمِّيَتِ الدُّنْيَا

And from him –

‘Among what Yazeed Bin Sallam asked the Prophet^{-saww}, he asked him^{-saww} about the world, why it has been named as ‘Duniya’.

قَالَ لِأَنَّ الدُّنْيَا دُنْيَةٌ خُلِقَتْ مِنْ دُونِ الْآخِرَةِ وَ لَوْ خُلِقَتْ مَعَ الْآخِرَةِ لَمْ يَفْنِ أَهْلُهَا كَمَا لَا يَفْنَى أَهْلُ الْآخِرَةِ

He^{-saww} said: ‘Because the world is the lowest, having been Created below the Hereafter, and if it had been Created with the Hereafter, it’s people would not have perished, just as the people of the Hereafter will not perish’.

قَالَ فَأَخْبِرْنِي لَمْ سُمِّيَتِ الْآخِرَةُ آخِرَةً

He said, ‘Inform me, why was the Hereafter named as ‘Aakhira’?’

قَالَ لِأَنَّهَا مُتَأَخِّرَةٌ بَحْيٌ مِنْ بَعْدِ الدُّنْيَا لَا تُوصَفُ سِنِينُهَا وَ لَا تُحْصَى أَيَّامُهَا وَ لَا يَمُوتُ سُكَّانُهَا الْحَيَر.

²⁷⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 3 H 1

He^{-saww} said: 'Because it has been delayed (Muta'akhar). It will come from after the world. Neither can its years be described, nor can its days be counted, and its dwellers will not be dying' – the Hadeeth".²⁷⁹

²⁷⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 3 H 2

باب 4 القلم و اللوح المحفوظ و الكتاب المبين و الإمام المبين و أم الكتاب

CHAPTER 4 – THE PEN, AND THE GUARDED TABLET, AND THE CLARIFYING BOOK, AND THE CLARIFYING IMAM, AND MOTHER OF THE BOOK

الآيات

The Verses –

هُودَ وَ مَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ مُبِينٍ

(Surah) Hud^{as}: **And there is none from an animal in the earth except upon Allah is its sustenance, and He knows its resting place and its depository. All things are in a Clarifying Book [11:6].**

طه قَالَ عَلَّمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَ لَا يَنْسَى

(Surah) Ta Ha: **He said: 'Its knowledge is with My Lord in a Book. Neither does my Lord Err nor does He Forget [20:52].**

الحج أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَ الْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(Surah) Al Hajj: **Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah [22:70].**

النمل وَ مَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ

(Surah) Al Naml: **And there is nothing from the unseen in the sky and the earth except it is in a Clarifying Book [27:75].**

سبأ لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَ لَا فِي الْأَرْضِ وَ لَا أَصْغَرُ مِنْ ذَلِكَ وَ لَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ

(Surah) Saba: **Neither is the weight of a particle in the sky hidden from Him nor in the earth, neither anything smaller than that nor bigger, except it is in a Clarifying Book [34:3].**

فاطر وَ مَا يُعَمَّرُ مِنْ مُعَمَّرٍ وَ لَا يُنْقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ

(Surah) Fatir: **and for no one is there a prolongation from his lifespan, nor a reduction from his lifespan, except it is in a Book. Surely, that is easy upon Allah [35:11].**

يس وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ

(Surah) Yaseen: **and We have Enumerated all things in a clarifying Imam [36:12].**

الزخرف وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ

(Surah) Al Zukhruf: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4].**

ق وَ عِنْدَنَا كِتَابٌ حَفِيظٌ

(Surah) Qaf: **We have Known what the earth diminishes from them, and with Us is a preserving Book [50:4].**

الطور وَ كِتَابٍ مَسْطُورٍ فِي رَقٍّ مَنشُورٍ

(Surah) Al Tur: **And the written Book [52:2] In a published Parchment [52:3].**

الحديد 22 مَا أَصَابَ مِنْ مُصِيبَةٍ فِي الْأَرْضِ وَ لَا فِي أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِنْ قَبْلِ أَنْ نَبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ لَكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ

(Surah) Al Hadeed: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. Surely that is easy upon Allah [57:22] So that you may not despair over what has escaped you, nor be happy with what has been Given to you, [57:23].**

القلم ن وَ الْقَلَمَ وَ مَا يَسْطُرُونَ

(Surah) Al Qalam: **Noon and the Pen, and what they will be writing! [68:1].**

النَّبَأَ وَ كُلِّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا

(Surah) Al Naba: **And all things We have Enumerated it in a Book [78:29].**

البروج بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ

(Surah Al Burouj): **But! It is a Glorious Quran [85:21] In a Guarded Tablet [85:22].**

Tafseer (opinionated) –

تفسير قال الطبرسي ره كُلُّ فِي كِتَابٍ مُبِينٍ هذا إخبار منه سبحانه أن جميع ذلك مكتوب في كتاب ظاهر و هو اللوح المحفوظ و إنما أثبت ذلك مع أنه عالم لذاته لا يعزب عن علمه شيء من مخلوقاته لما فيه من اللطف للملائكة أو لمن يخبر بذلك.

Tabarsi said, '**All things are in a Clarifying Book [11:6]** – This is information from Him^{azwj} the Glorious that entirety of the writing is in an apparent Book, and it is the Guarded Tablet, and rather that is proven with that He^{azwj} is a Knower Himself^{saww}, nothing from His^{azwj} creation

is missed from His^{-azwj} Knowledge, due to what is in it from the Kindness to the Angels or to the one who informs with that.

و قال ره في قوله سبحانه عَلَّمَهَا عِنْدَ رَبِّي أي أعمالهم محفوظة عند الله يجازيهم بها و التقدير علم أعمالهم عند ربي فِي كِتَابٍ يعني اللوح المحفوظ و المعنى أن أعمالهم مكتوبة مثبتة عليهم

And he said regarding Words of the Glorious: **'Its knowledge is with My Lord [20:52]** – i.e. their deeds are preserved in the Presence of Allah^{-azwj}. He^{-azwj} will Reward them due to it and the pre-determined knowledge of their deeds is in the Presence of **My Lord in a Book. [20:52]** – meaning the Guarded Tablet, and the meaning is that their deeds are written as a proof upon them.

و قيل المراد بالكتاب ما تكتبه الملائكة لَا يَضِلُّ رَبِّي أي لا يذهب عليه شيء و قيل أي لا يخطئ ربي وَ لَا يَنْسَى من النسيان أو بمعنى الترك.

And it is said, 'The intent with the Book is what the Angels write. **Neither does my Lord Err** - i.e. nothing missed out by Him^{-azwj}. And it is said, 'My Lord^{-azwj} does not make a mistake, **nor does He Forget [20:52]**, from the forgetfulness, or in the meaning of neglect'.

و قال الرازي في قوله تعالى إِنَّ ذَلِكَ فِي كِتَابٍ في الكتاب قولان أحدهما و هو قول أبي مسلم إن معنى الكتاب الحفظ و الضبط و الشد يقال كتبت المذاكرة إذا خرزتها فحفظت بذلك ما فيها و معنى الكتاب بين الناس حفظ ما يتعاملون به فالمراد من قوله إِنَّ ذَلِكَ فِي كِتَابٍ أنه محفوظ عنده.

And Al-Razi said regarding Words of the Exalted: **Surely that is in a Book. [22:70]**. Regarding the Book there are two words. One of the two, and it is the word of Abu Muslim, 'The meaning of the Book is the preservation and exactness and the tightness. It is said, 'It is the addition' when you connect it. So it gets preserved along with whatever is in it. And the meaning of the Book between the people is preservation of whatever they are doing. Thus, the intent from His^{-azwj} Words: **Surely that is in a Book. [22:70]** is that it is preserved in His^{-azwj} Presence'.

و الثاني و هو قول الجمهور إن كل ما يحدثه الله في السماوات و الأرض كتبه في اللوح المحفوظ و هذا أولى لأن القول الأول

And the second, and it is the word of majority, 'All what Allah^{-azwj} has Caused to occur in the skies and the earth, He^{-azwj} has Written it in the Guarded Tablet, and this is foremost before the Word was first.

و إن كان صحيحا نظرا إلى الاشتقاق و لكن الواجب حمل اللفظ على المتعارف و معلوم أن الكتاب هو ما تكتب فيه الأمور فكان حمله عليه أولى فإن قيل يوهم ذلك أن علمه مستفاد من الكتاب و أيضا فأى فائدة في ذلك الكتاب

And if it is true, given the derivation. But the answer carries the wording upon the usual, and the known is that the Book is what the matters are written in. So carrying upon it is foremost, for it is said that it is an illusion that His^{-azwj} Knowledge is benefitted with (learnt) from the Book, and as well, so which benefit is there in that Book?

فالجواب عن الأول أن كتبه تلك الأشياء في ذلك الكتاب مع كونها مطابقة للموجودات من أدل الدلائل على أنه سبحانه غني في علمه عن ذلك الكتاب

So the answer of the first is that His^{-azwj} writing those things in the Book along with it's existence is in accordance with the existing things. One of the evidence(s) is based upon that He^{-azwj} the Glorious is needless in His^{-azwj} Knowledge from that Book.

و عن الثاني أن الملائكة ينظرون فيه ثم يرون الحوادث داخله في الوجود على وفقه فصار ذلك دليلا لهم زائدا على كونه سبحانه عالما بكل المعلومات

And about the second, the Angels are looking in it, then they are seeing the occurrences entering into the existence to be upon it's accordance. So that becomes evidence for the of an addition upon it's coming into being. Glorious is He^{-azwj}, Knower with all information.

و أما قوله إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ فمعناه أن كتبه جملة الحوادث مع أنها من الغيب مما يتعذر على الخلق لكنها بحيث متى أرادها الله تعالى كانت يعبر عن ذلك بأنه يسير و إن كان هذا الوصف لا يستعمل إلا فينا من حيث تسهل و تصعب علينا الأمور و يتعالى الله عن ذلك.

And as for His^{-azwj} Words: **Surely, that is easy upon Allah [35:11]**, so it's meaning is that He Wrote total of the occurrences along with that it is from the hidden matters from what is impossible to create. But it is whereby when Allah^{-azwj} the Exalted Wanted it, it came into being. He^{-azwj} Traverses from that because it is easy. And even if this was the description, it cannot be utilised except among us (humans) from whereby the matters are easy and difficult upon us, and Allah^{-azwj} is too Exalted from that'.

و قال الطبرسي ره في قوله سبحانه وَ مَا مِنْ غَائِبَةٍ أَوْ مَأْتٍ غَائِبَةٍ فِي السَّمَاءِ وَ الْأَرْضِ يعني جميع ما أخفاه عن خلقه و غيبه عنهم إِلَّا فِي كِتَابٍ مُبِينٍ أي إلا و هو مبين في اللوح المحفوظ.

And Al Tabarsi said regarding Words of the Glorious: (Surah) Al-Naml: **And there is nothing from the unseen** – i.e., a hidden characteristic - **in the sky and the earth** – meaning entirety of what He^{-azwj} has Hidden from His^{-azwj} creatures and Made it disappear from them - **except it is in a Clarifying Book [27:75]** – i.e. except and it is clarified in the Guarded Tablet.

لَا يَغْرُبُ عَنْهُ أَيْ لَا يَفُوتُهُ إِلَّا فِي كِتَابٍ مُبِينٍ يعني اللوح المحفوظ

(Surah) Saba: (Nothing is) **hidden from Him** – not missed out by Him^{-azwj} - **except it is in a Clarifying Book [34:3]** – meaning the Guarded Tablet.

و في قوله وَ مَا يُعَمَّرُ مِنْ مُعَمَّرٍ أَيْ لَا يَمُدُّ فِي عَمْرٍ مُعَمَّرٍ وَ لَا يُنْقَصُ مِنْ عُمرِهِ أي من عمر ذلك المعمر بانقضاء الأوقات عليه

And regarding His^{-azwj} Words: (Surah) Fatir: **and for no one is there a prolongation from his lifespan**, - i.e there is no one having an extension in his lifespan - **nor a reduction from his lifespan, [35:11]** - i.e. from the age of that living being with a reduction in the time upon him.

و قيل معناه و لا ينقص من عمر غير ذلك المعمر و قيل هو ما يعلمه الله إن فلانا لو أطاع لبقني إلى وقت كذا و إذا عصي نقص عمره فلا يبقى إِلَّا فِي كِتَابٍ أَيْ إلا و ذلك مثبت في اللوح المحفوظ

And it is said, it's meaning it that there would not be a reduction of the lifespan apart from that living being. And it is said, it was what Allah^{-azwj} Knows that so and so, if he were to be obedient, he would remain to such and such life, and when he disobeys, there would be a

و قال وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ أَي أَحْصَيْنَاهُ و عددنا كل شيء من الحوادث في كتاب ظاهر و هو اللوح المحفوظ و قيل أراد به صحائف الأعمال.

أقول و قد ورد في كثير من الأخبار أن المراد بالإمام الميئين أمير المؤمنين ع كما مر.

وَإِنَّهُ أَى الْقُرْآنِ فِي أَمِّ الْكِتَابِ فِي اللّٰوْحِ الْمَحْفُوظِ فَإِنَّهُ أَصْلُ الْكُتُبِ السَّمَاوِيَةِ لَدُنَّا لَعَلَّيْ رَفِيعُ الشَّأْنِ حَكِيمٌ ذُو حِكْمَةٍ بَالِغَةٍ كَذَا

قبل و في كثير من الأخبار أن الضمير راجع إلى أمير المؤمنين ع و المراد بأم الكتاب السورة الفاتحة فإنه ع مكتوب فيها في قوله تعالى **اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ** قالوا الصراط المستقيم هو أمير المؤمنين ع و معرفته و طريقته.

وَعِنْدَنَا كِتَابٌ حَفِيفٌ قَالَ الطَّبْرَسِيُّ رَهْ أَيْ حَافِظٌ لِعِدَّتِهِمْ وَأَسْمَائِهِمْ وَهُوَ اللَّوْحُ الْمُحْفَظُ وَقِيلَ أَيْ مُحْفَظٌ عَنِ الْبُلَى وَالْدُرُوسِ وَهُوَ كِتَابُ الْحِفْظَةِ.

وَكِتَابٍ مَّسْطُورٍ أَي مَكْتُوبٍ فِي رَقٍّ مَشْهُورٍ وَهُوَ الْكِتَابُ الَّذِي كَتَبَهُ اللَّهُ لِمَلَائِكَتِهِ فِي السَّمَاءِ يَقْرَءُونَ فِيهِ مَا كَانَ وَمَا يَكُونُ

و قيل هو القرآن مكتوب عند الله في اللوح و هو الرق المنشور و قيل هو صحائف الأعمال و قيل هو التوراة و قيل إنه القرآن يكتبه المؤمنون في رق و ينشرونه لقراءته و الرق ما يكتب فيه.

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And it is said it is the Quran written by the Momineen in a parchment and it would be published for it's reading, and the parchment is what is written in.

و في قوله تعالى ما أصاب من مُصِيبَةٍ فِي الْأَرْضِ مِثْلَ قَحْطِ الْمَطَرِ وَ قَلَّةِ النَّبَاتِ وَ نَقْصِ الثَّمَرَاتِ وَ لَا فِي أَنْفُسِكُمْ مِنَ الْأَمْرَاضِ وَ الشَّكْلِ بِالْأَوْلَادِ إِلَّا فِي كِتَابٍ أَيْ إِلَّا وَ هُوَ مُثَبَّتٌ فِي اللَّوْحِ الْمَحْفُوظِ قَبْلَ أَنْ يَخْلُقَ الْإِنْسَانَ لِكَيْلَا تَأْسَوْا عَلَى مَا فَاتَكُمْ أَيْ فَعَلْنَا ذَلِكَ لِكَيْ لَا تَحْزَنُوا عَلَى مَا يَفُوتُكُمْ مِنَ نِعَمِ الدُّنْيَا وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ أَيْ بِمَا أَعْطَاكُمْ اللَّهُ مِنْهَا

And regarding Words of the Exalted: **Neither does a difficulty afflicts in the earth** – like drought of rain, and scarcity of the plants, and reduction of the fruits - **nor regarding yourselves**, - from the diseases and bereavement with the children - **except it is in a Book [57:22]** – i.e., except and it is affirmed in the Guarded Tablet, before Creation of the souls, **so that you may not despair over what has escaped you**, - i.e. We^{-azwj} have Done that lest you do not grieve upon what is lost by you from the bounties of the world, **nor be happy with what has been Given to you, [57:23]** – i.e. with what Allah^{-azwj} Given you from it.

و الذي يوجب نفي الأسى و الفرح من هذين أن الإنسان إذا علم أن ما فات منها ضمن الله تعالى العوض عليه في الآخرة فلا ينبغي أن يحزن لذلك و إذا علم أن ما ناله منها كلف الشكر عليه و الحقوق الواجبة فيه فلا ينبغي أن يفرح به

And that which obligates negation of the despair and the happiness from these two is that the human being, when he know that whatever has been lost from it, a replacement to him is guaranteed by Allah^{-azwj} the Exalted in the Hereafter, so it is not befitting that he grieves for that, when he knows that whatever he faces from it, encumbers the thanks upon it, and the obligatory rights in it, so it is not befitting that he is happy with it.

و أيضا إذا علم أن شيئا منها لا يبقى فلا ينبغي أن يهتم له بل يجب أن يهتم لأمر الآخرة التي تدوم و لا تبيد.

And as well, when he knows that something from it is not going to remain, so it is not befitting that he worries for it. But it obliges that he worries for the matters of the Hereafter which will be permanent and not perish'.

و قال البيضاوي مِنْ قَبْلِ أَنْ تَبْرَأَهَا أَيْ نَخْلُقَهَا وَ الضَّمِيرُ لِلْمُصِيبَةِ أَوْ لِلْأَرْضِ أَوْ لِلْإِنْسَانِ

And Al Bayzawy said, **from before We Bring it into existence. [57:23]** – i.e. We^{-azwj} Created, and the inner meaning is for the difficulties or for the earth, or for the souls.

و قال في قوله لِكَيْلَا تَأْسَوْا فَإِنْ مِنْ عِلْمِ أَنَّ الْكُلَّ مُقَدَّرٌ هُنَا عَلَيْهِ الْأَمْرُ وَ فِيهِ إِشْعَارٌ بِأَنَّ فَوَاتَهَا يَلْحَقُهَا إِذَا خَلِيَتْ وَ طَبَاعُهَا

And he said regarding His^{-azwj} Words: **So that you may not despair [57:23]**, for the one who knows that for every pre-destined, the Command comes upon it, and in it is an indication that it's lost would be found when it is left alone with its nature.

و أما حصولها و بقاؤها فلا بد لهما من سبب يوجدها و يبقئها و المراد منه نفي الأسى المانع من التسليم لأمر الله و الفرح الموجب للبطر و الاختيال و لذلك عقبه بقوله وَ اللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ انتهى.

And as for its occurrence and it's survival, there is no escape for them from a means to be found, and it's survival, and the intent from it is negation of the despair preventing one from submitting to the Command of Allah^{-azwj}, and the happiness is obliged for the disappointment and the arrogance, and for that is it's Punishment due to His^{-azwj} Words: **surely Allah does not Love every self-conceited boaster [31:18]** – end.

و قال الطبرسي ره اختلف في معنى نون فقييل هو اسم من أسماء السورة و قيل هو الحوت الذي عليه الأرضون عن ابن عباس و غيره و قيل هو حرف من حروف الرحمن في رواية أخرى عن ابن عباس و قيل هو الدواة عن الحسن و غيره و قيل هو لوح من نور

And Al-Tabarasi said, 'There is differing in the meaning of **Noon [68:1]**. It is said it is a name from the names of the Chapters And it is said it is the whale upon which are the earths, from Ibn Abbas and others. And it is said it is a letter from the letters of the Beneficent, in another report from Ibn Abbas. And it is said it is the ink, from Al Hassan and others. And it is said it is a Tablet of light'.

و رُوِيَ مَرْفُوعاً إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: هُوَ حَرٌّ فِي الْجَنَّةِ قَالَ اللَّهُ لَهُ كُنْ مِدَاداً فَجَمَدَ وَ كَانَ أَبْيَضَ مِنَ اللَّبَنِ وَ أَخْلَى مِنَ الشَّهَدِ ثُمَّ قَالَ لِلْقَلَمِ اكْتُبْ فَكُتِبَ الْقَلَمُ مَا كَانَ وَ مَا هُوَ كَائِنْ إِلَى يَوْمِ الْقِيَامَةِ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع.

And it is reported, raised to the Prophet^{-saww} having said: 'It is a river in the Paradise. Allah^{-azwj} Said to it: "Be ink!" So it froze, and it was whiter than the milk, and sweeter than the nectar. Then He^{-azwj} Said to the Pen: "Write!" The Pen wrote whatever had happened and was to happen up to the Day of Qiyamah' – From Abu Ja'far Al Baqir^{-asws}''.

و قيل المراد به الحوت في البحر و هو من آيات الله تعالى إذ خلقه من الماء فإذا فارق الماء مات كما أن حيوان البر إذا خالط الماء مات

And it is said the intended by it is the whale in the sea, and it is from the Signs of Allah^{-azwj} when He^{-azwj} Created it from the water. When it separates from the water, it dies, just as the animal of the land, when it enters the water, it dies.

و القلم هو الذي يكتب به أقسم الله تعالى به لمنافع الخلق إذ هو أحد لسان الإنسان يؤدي عنه ما في جنانه و يبلغ البعيد عنه ما يبلغ القريب بلسانه و به يحفظ أحكام الدين و به تستقيم أمور العالمين

And the Pen, it is which is written with. Allah^{-azwj} the Exalted has Sworn by it for the benefit of the creation when he^{-asws} is one of the tongues of the human being delivering on His^{-azwj} behalf whatever in his^{-asws} wings, and it reaches the remote from him^{-asws} would reach the near from him^{-asws}, by his^{-asws} tongue, and by him^{-asws} the rulings of the religion are preserved, and by him the affairs of the worlds are straightened.

و قد قيل إن البيان بيانان بيان اللسان و بيان البنان و بيان اللسان تدرسه الأعوام و بيان الأقلام باق على مر الأيام و ما يَسْطُرُونَ و ما تكتبه الملائكة مما يوحي إليهم و ما يكتبونه من أعمال بني آدم و قيل ما مصدرية انتهى.

And it is said that the explanations are two explanations – explanation of the tongue and explanation of the finger tips, and the explanation of the tongue is studying of the general public, and explanation of the pen remains upon what the days have passed, **and what they will be writing! [68:1]**, and what the Angels write from what is Revealed to them, and what

they are writing from the deeds of the children of Adam^{as}. And it is said, 'What it's source is' – end'.

و قال الرازي و القلم فيه وجهان أحدهما أن المقسم به هو هذا الجنس و هو واقع على كل قلم في السماء و في الأرض كما قال **و رُبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ**

And Al Razi said, 'And the Pen, there are two aspects regarding it. One of them is that the one Sworn with, it is the genus, and it falls upon every pen in the sky and in the earth, just as He^{azwj} Said: **by your Lord, the most Benevolent [96:3] Who Taught by the Pen [96:4]**.

الثاني أن المقسم به هو القلم المعهود و الذي جاء في الخبر أول ما خلق الله القلم قال ابن عباس أول ما خلق الله القلم ثم قال أكتب ما هو كائن إلى يوم القيامة قال و هو قلم من نور طوله كما بين السماء و الأرض

The second is that the one Sworn with, is the normal pen, and that which has come in the first report is what Allah^{azwj} Created, the Pen. Ibn Abbas said, 'The first of what Allah^{azwj} Created is the Pen'. Then He^{azwj} Said: "Write what is to happen up to the Day of Qiyamah". He said, 'It is a Pen of light. It's length is like what is between the sky and the earth'.

و روى مجاهد عنه قال إن أول ما خلق الله القلم فقال أكتب القدر فكتب ما هو كائن إلى يوم القيامة و إنما يجري الناس على أمر قد فرغ منه.

And it is reported by Mujahid from him. He said, 'The first of what Allah^{azwj} Created is the Pen. He^{azwj} Said: "Write the Pre-determination!" So it whatever is to happen up to the Day of Qiyamah, and rather the people upon a matter He^{azwj} is Free from it'.

قال القاضي هذا الخبر يجب حمله على المجاز لأن القلم الذي هو آلة مخصوصة في الكتابة لا يجوز أن يكون حيا عاقلا فيؤمر و ينهى فإن الجمع بين كونه حيوانا مكلفا و بين كونه آلة الكتابة محال

The judge said, 'This is the Hadeeth, it obliges carrying it upon the metaphor, because the pen which is an instrument specialised regarding the writing. It is not allowed that it be alive, with an intellect, so it could instruct and prohibits, for the combination of it being an encumbered animal and its being an instrument for the writing, is impossible'.

قال بل المراد أنه تعالى أجراه بكل ما يكون و هو كقوله **فَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ**

He said, 'But the intent is that the Exalted Flowed it with all what is to happen, and it is like His^{azwj} Words: **and when He Decrees a matter, so rather He is Saying to it, "Be", so it comes into being [2:117]**.

فإنه ليس هناك أمر و لا تكليف بل هو مجرد نفاذ القدرة في المقدور من غير منازعة و لا مدافعة و من الناس من زعم أن القلم المذكور هاهنا هو العقل و أنه شيء كالأصل لجميع المخلوقات

So there is neither any instruction over there nor any encumberment, but it is an abstract implementation of the Power in the Pre-determined (matters) from without any dispute or contest, and from the people there is one who claims that the Pen Mentioned over here, it is the intellect, and that it is a thing like the original, in order to combine the created beings.

قالوا و الدليل عليه أنه روي في الأخبار أنه أول ما خلق الله و في خبر آخر أن أول ما خلق الله العقل.

They said, 'And the evidence upon it is reported in the Ahadeeth that it is the first of what Allah^{-azwj} Created. And in another Hadeeth, the first of what Allah^{-azwj} Created was the intellect.

و في خبر آخر أول ما خلق الله جوهرة فنظر إليها بعين الهيبة فذابت. إلى آخر ما مر

And in another Hadeeth, the first of what Allah^{-azwj} Created was a gem. He^{-azwj} Looked at it with an eye of Awe, so it melted – up to the end of what has passed.

قالوا فهذه الأخبار مجموعها تدل على أن العقل و القلم و تلك الجوهرة التي هي أصل المخلوقات شيء واحد و إلا لتناقض انتهى.

They said, 'So these Ahadeeth are a collection pointing upon that the intellect, and the Pen, and that gem which is the origin of the created beings, is one thing, or else there would be contradiction' – end.

أقول و يمكن الجمع بوجه أخرى كما مر.

I (Majlisi) am saying, 'And it is possible to combine in another aspect, just as has passed'.

و كُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا قال البيضاوي كتابا مصدر لأحصيناه فإن الإحصاء و الكتبة مشاركان في معنى الضبط أو لفعله المقدر أو حال بمعنى مكتوبا في اللوح أو صحف الحفظة.

And all things We have Enumerated it in a Book [78:29]. Al-Bayzawy said, 'A source book for the counting, for the statistician and the scribe are participants in the meaning of the control, or it's wording of the pre-determined matters, or a situation in the meaning of the writing in the Tablet, or the Guarded Parchments'.

في لَوْحٍ مَحْفُوظٍ قال الرازي أي محفوظ عن أن يمسه إلا المطهرون أو عن اطلاع الخلق عليه سوى الملائكة المقربين أو عن يجري فيه تغيير و تبديل

In a Guarded Tablet [85:22]. Al-Razi said, 'I.e. preserved from being touched except by the Purified ones, or from the creatures being notified upon it besides the Angels of Proximity, or from the change occurring in it and replacement'.

ثم قال قال بعض المتكلمين إن اللوح شيء يلوح للملائكة فيقرءونه فلما كانت الأخبار و الآثار واردة بذلك وجب التصديق به انتهى.

Then he said, 'One of the theologians said, 'The Tablet is a thing displayed for the Angels. They are reading it. When the reports and the Ahadeeth arrived with that, it obliges the ratification with it' – end.

و أقول ما ورد في الكتاب و السنة من أمثال ذلك لا يجوز تأويله و التصرف فيه بمحض استبعاد الوهم بلا برهان و حجة و نص معارض يدعو إلى ذلك و ما ورد في بعض الأخبار أن اللوح و القلم ملكان.

And I (Majlisi) am saying, 'What has been referred in the Book and the Sunnah, from the examples of that, it is not allowed to interpret it, and acting in it purely to exclude the illusion

without any proof and argument and an opposing text calling to that, and what is referred in one of the Ahadeeth is that the Tablet and the Pen are two Angels.

لا ينافي ظاهره كما لا يخفى و يظهر من الأخبار أن الله عز و جل لوحين اللوح المحفوظ و هو لا يتغير و لوح الحو و الإثبات و فيه يكون البداء كما مر تحقيقه في بابه و يومئ إليه قوله سبحانه **يَمْحُوا اللَّهُ مَا يَشَاءُ وَ يُثَبِّتُ وَ عِنْدَهُ أُمُّ الْكِتَابِ**

It's apparent does not negate just as it is not hidden and is apparent from the Ahadeeth that for Allah^{-azwj} Mighty and Majestic, there are two Tables – the Guarded Tablet, and it does not change, and the Tablet for the erasing and the affirming, and the change of Decision happens in it just as has passed in its research in it's chapter, and the Words of the Glorious gestures to it: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39]**.

و ذكر الرازي في الحو و الإثبات وجوها إلى أن قال الثامن أنه في الأرزاق و الحن و المصائب يشتهى في الكتاب ثم يزيلها بالدعاء و الصدقة

And Al Razi mentioned in (the book) 'Al Mahw Wa Al Isbaat Wujuha', until he said, 'The eight is that regarding the Test, and the difficulties, it is affirmed in the Book, then it gets removed by the supplication and the charity'.

ثم قال و أما **أُمُّ الْكِتَابِ** فالمراد أصل الكتاب و العرب تسمي كل ما يجري مجرى الأصل أما و منه أم الرأس للدماغ و أم القرى لمكة فكذا أم الكتاب هو الذي يكون أصلا لجميع الكتب و فيه قولان الأول أن أم الكتاب هو اللوح المحفوظ و جميع حوادث العالم العلوي و السفلي مثبت فيه

Then he said, 'And as for 'Mother of the Book', the intent is the original Book, and the Arabs tend to name all what flows the flow of the originals as 'mother', and from it is, 'Mother of the head is the brain', and 'Mother of the towns is Makkah', so that is 'Mother of the Book'. It is which happens to be the origin of entirety of the Books. And there are two words regarding it. The first is that the 'Mother of the Book', it is the Guarded Tablet, and entirety of the occurrences of the world (universe), the top and the bottom, are affirmed in it.

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: كَانَ اللَّهُ وَ لَا شَيْءٌ ثُمَّ خَلَقَ اللَّوْحَ وَ أَثَبَّتَ فِيهِ جَمِيعَ أَحْوَالِ الْخَلْقِ إِلَى يَوْمِ الْقِيَامَةِ.

And from the Prophet^{-saww} having said: 'Allah^{-azwj} existed and there was nothing. Then He^{-azwj} Created the Tablet and Affirmed in it's entirety of the situations of the creation up to the Day of Qiyamah'.

و على هذا التقدير عند الله كتابان أحدهما الكتاب الذي تكتبه الملائكة على الخلق و ذلك الكتاب محل الحو و الإثبات و الكتاب الثاني اللوح المحفوظ و هو الكتاب المشتمل على تعيين نفس جميع الأحوال العلوية و السفلية و هو الباقي

And upon this Pre-determination in the Presence of Allah^{-azwj} there are two Books – one of them is the Book which the Angels write upon the creatures, and that is the Book for placing the erasures and the affirmations; and the second Book is the Guarded Tablet, and it is the Book inclusive upon the same definitions of entirety of the situations, the upper and the lower, and it is the remainder.

رَوَى أَبُو الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى فِي ثَلَاثِ سَاعَاتٍ بَقِيْنَ مِنَ اللَّيْلِ يَنْظُرُ فِي الْكِتَابِ الَّذِي لَا يَنْظُرُ فِيهِ أَحَدٌ غَيْرُهُ فَيَمْحُو مَا يَشَاءُ وَ يُثَبِّتُ مَا يَشَاءُ.

It is reported by Abu Al-Darda'a, from the Prophet^{-saww} having said: 'Allah^{-azwj} the Exalted, in three hours remaining from the night, Looks into the Book which no one looks into apart from Him^{-azwj}. He^{-azwj} Deletes whatever He^{-azwj} so Desires and Affirms whatever He^{-azwj} so Desires'.

و القول الثاني أن أم الكتاب هو علم الله فإنه تعالى عالم بجميع المعلومات من الموجودات و المعدومات و المعلومات و إن تغيرت إلا أن علم الله تعالى بها باق منزّه عن التغيير فالمراد بأم الكتاب هو ذاك انتهى.

And the second word is that the Mother of the Book, it is Knowledge of Allah^{-azwj}, for He^{-azwj} the Exalted, is a Knower with entirety of the information, from the existing (items), and the nothing-ness, and the information and if it changes, except that the Knowledge of Allah^{-azwj} the Exalted of it remains beyond change. So the intent with Mother of the Book, it is that' – end.

و قال الطبرسي ره في تضاعيف الأقوال في ذلك الرابع أنه عام في كل شيء فيمحو من الرزق و يزيد فيه و من الأجل و يمحو السعادة و الشقاوة

And Al Tabarsi said in additional words regarding that, 'The fourth is that it is general in all things, so it erases from the sustenance and increases in it, and from the terms (lifespans), and erases the happiness and the wretchedness.

و روى عكرمة عن ابن عباس قال هما كتابان كتاب سوى أم الكتاب يمحو الله منه ما يشاء و يثبت و أم الكتاب لا يغير منه شيء

And it is reported by Ikrimah (Bin Abu Jahl^{-la}), from Ibn Abbas who said, 'These are two Books. There is a Book besides Mother of the Book. Allah^{-azwj} Erases from it whatever He^{-azwj} so Desires, and Mother of the Book, nothing changes from it'.

و رواه عمران بن حصين عن النبي ص ثم قال و أم الكتاب هو اللوح المحفوظ الذي لا يغير و لا يبدل. لأن الكتب المنزلة انتسخت منه

And it is reported by Imran Bin Haseyn, from the Prophet^{-saww}. Then he^{-saww} said: 'And Mother of the Book, it is the Guarded Tablet which neither changes nor replaces', because the Revealed Book is copied from it.

فالحو و الإثبات إنما يقع في الكتب المنتسخة لا في أصل الكتاب عن أكثر المفسرين و قيل سمي أم الكتاب لأنه الأصل الذي كتب فيه أولاً سيكون كذا و كذا لكل ما يكون فإذا وقع كتب أنه قد كان ما قيل إنه سيكون

So the erasure and the affirmation, rather occur in the copied Book, not in the original Book, (it is) from most of the interpreters. And it is named as Mother of the Book because the original in which it was written in first that such and such would be happening, for all what is to happen. So when it does occur, it had been written before that it would be happening.

و الوجه في ذلك ما فيه من المصلحة و الاعتبار لمن تفكر فيه من الملائكة الذين يشاهدونه إذا قابلوا ما يكون بما هو مكتوب فيه و علموا أن ما يحدث على كثرته قد أحصاه الله و علمه قبل أن يكون مع أن ذلك أهول في الصدور و أعظم في النفوس حتى كان من تصوره و تفكر فيه مشاهد له انتهى.

And the aspect in that is what is in it from the betterment and the lessons for the one who things regarding it, from the Angels, the ones who witness it, when they compare what is happening with what is written regarding it, and they know that whatever is occurring upon its abundance, Allah^{-azwj} has already Counted it in His^{-azwj} Knowledge and Knew it before it came into being, along with that being terrifying in the chests and grievous in the souls until it does happen and contemplated regarding it, witnessing for Him^{-azwj} – end.

و اعلم أن للحكماء في تلك الأبواب خرافات تنتهي إلى المحالات ثم إلى الزندقة و الخروج عن مذاهب أرباب الديانات و ردوا في لباس التأويل أكثر الآيات و الروايات و إن زعموا تطبيقها عليها بأنواع التمحللات

And know that for the wise ones in those subjects there are myths which ended up to the impossible, then to the atheism, and the exiting from the doctrines of the lords of religion, and they are cloaking in the clothing of the explanation of many Verses and reports, and they are claiming to apply a variety of the impossibilities upon it.

فبعضهم يقول القلم هو العقل الأول و جميع صور الأشياء حاصلة فيه على وجه بسيط عقلي مقدس عن شائبة كثرة و تفصيل و هو صورة القضاء الإلهي و هو بهذا الاعتبار يسمى بألم الكتاب

So, on of them is saying that the Pen, it is the first intellect and entirety of the forms of things are obtained from it in a simple mental form, Holy from many blemishes and detail, and it is the form of the Divine Decree. And it is in this regard it is named a Mother of the Book.

و منه ينتقش في ألواح النفوس الكلية السماوية كما ينتسخ بالقلم في اللوح صور معلومة مضبوطة منوطة بعلمها و أسبابها على وجه كلي و هو قدره تعالى

And from it He^{-azwj} Engraves in the Tablet, all the souls of the universe, just as He^{-azwj} Copies in the Tablet with the Pen the known forms and precise images entrusted with its reasons and its means in a comprehensive manner, and it is the Pre-determination of the Exalted.

و من هذه النفوس الكلية ينتقش في قواها المنطبعة الخيالية نقوش جزئية متشكلة بأشكال و هيئات معينة على طبق ما يظهر في الخارج و هذا العالم هو لوح القدر كما أن عالم النفوس الكلية هو لوح القضاء و كل منهما بهذا الاعتبار كتاب مبین إلا أن الأول محفوظ من المحو و الإثبات و الثاني كتاب المحو و الإثبات

And from all these souls of the universe partial engravings are engraved in their imaginary imprints formed in shapes and certain appearances upon a layer of what appears in the outside, and this world, it is the Tablet of Destiny just as the world of the universal souls, it is a Tablet of Decrees, and each of these two, by this reckoning, is in the Clarifying Book, except that the first is Guarded from the erasure and the affirmation, and the second is the Book of the erasure and the affirmation.

و فيه يكون البداء لأن القوى المنطبعة الفلكية لم تحط بتفاصيل ما سيقع من الأمور دفعة واحدة لعدم تنافها بل إنما ينتقش فيها الحوادث شيئا فشيئا و جملة فجملة مع أسبابها و عللها على نهج مستمر و نظام مستقر

And in it happens the change of Decision, because the strong astronomical forces did not go into the detail, did not go into detail of what matter would be occurring in one time due to their infinity, but rather He^{-azwj} Engraves in these the occurrences, thing by thing, and a total

by total, along with their causes and their reasons, based upon a continuous system and a stable system.

فإن ما يحدث في عالم الكون و الفساد إنما هو من لوازم حركات الأفلاك و نتائج بركاتها فمتى يعلم أن كلما كان كذا كان كذا

So if what occurs in the world of the universe and the spoiling, rather it is from the necessities of the celestial bodies, and results of their blessings. So when does He^{-azwj} Know all what would happen like this, would happen like this?

و مهما حصل العلم بأسباب حدوث أمر ما في هذا العالم حكمت بوقوعه فيه فينتقش فيها ذلك الحكم و ربما تأخر بعض الأسباب الموجب لوقوع الحادث على خلاف ما يوجبه بقية الأسباب

So is does not matter what the results of the world are with the causes of the occurrences, it is ruled by the Wisdom of what is in this world, by occurring in it. So that ruling is engraved in it. And perhaps a delay of part of the causes necessitates the occurrence of the events upon a difference of what necessitates the remainder of the causes.

لو لا ذلك السبب و لم يحصل لها العلم بذلك السبب بعد لعدم اطلاعها على سبب ذلك السبب ثم لما جاء أوانه و اطلعت عليه حكمت بخلاف الحكم الأول يمحو عنها نقش الحكم السابق و يثبت الحكم الآخر

Had it not been for that cause, and the knowledge of that did not result for it after not being notified upon the cause of that cause. Then, when its time comes and the Wisdom upon it is notices with a different to the first Wisdom, He^{-azwj} Erases from it the engravement of the preceding ruling, and He^{-azwj} Affirms the other ruling.

و لما كان أسباب هذا التخيل ينتهي إليه سبحانه نسب البداء إليها مع إحاطة علمه سبحانه بالكيليات و الجزئيات جميعاً أولاً و أبداً.

And when the causes of this imagination ends to Him^{-azwj} the Glorious, He^{-azwj} Installs the change of Decision with the His^{-azwj} Encompassing Knowledge with the universals and all the particulars for eternity and forever”.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: **أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ فَاكْتُبَ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ.**

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Hisham,

‘From Abu Abdullah^{-asws} having said: ‘The first of what Allah^{-azwj} Created is the Pen. He^{-azwj} Said to it: “Write!” So it wrote whatever had happened and what is to happen up to the Day of Qiyamah”^{.280}

2- **وَ مِنْهُ، فِي قَوْلِهِ بَلْ هُوَ قُرْآنٌ مَجِيدٌ فِي لَوْحٍ مَحْفُوظٍ قَالَ اللَّوْحُ الْمَحْفُوظُ لَهُ طَرَفَانِ طَرَفٌ عَلَى يَمِينِ الْعَرْشِ وَ طَرَفٌ عَلَى جَنْبَةِ إِسْرَافِيلَ فَإِذَا تَكَلَّمَ الرَّبُّ جَلَّ ذِكْرُهُ بِاللَّوْحِ ضَرَبَ اللَّوْحُ جَبِينَ إِسْرَافِيلَ فَنَظَرَ فِي اللَّوْحِ فَيُوجِي بِمَا فِي اللَّوْحِ إِلَى جَبْرِئِيلَ.**

And from him regarding His^{-azwj} Words: (Surah Al Burouj): **But! It is a Glorious Quran [85:21] In a Guarded Tablet [85:22]**. He said: 'The Guarded Tablet, there are two edges for it – an edge on the right of the Throne and an edge upon the forehead of Israfeel^{-as}. When the Lord^{-azwj}, Majestic is His^{-azwj} Speaks with the Revelation, the forehead of Israfeel^{-as} strikes the Tablet. He^{-as} looks into the Tablet, so he^{-as} reveals whatever is in the Tablet to Jibraeel^{-as}'.²⁸¹ (This is not a Hadeeth)

3- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ ن وَ الْقَلَمِ قَالَ إِنَّ اللَّهَ خَلَقَ الْقَلَمَ مِنْ شَجَرَةٍ فِي الْجَنَّةِ يُقَالُ لَهَا الْخُلْدُ ثُمَّ قَالَ لِنَهْرٍ فِي الْجَنَّةِ كُنْ مِدَاداً فَجَمَدَ النَّهْرُ وَ كَانَ أَشَدَّ بَيَاضاً مِنَ الْفُلْجِ وَ أَخْلَى مِنَ الشَّهْدِ

And from him, from his father, from Ibn Abu Umeyr, from Abdul Tahman Bin Al Qaseer,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about: (Surah) Al-Qalam: **Noon and the Pen [68:1]**. He^{-asws} said: 'Allah^{-azwj} Created the Pen from a tree in the Paradise called Al-Khuld. Then He^{-azwj} Said to a river in the Paradise: "Be ink!" The river froze, and it was more intensely whiter than the snow, and sweeter than the nectar.

ثُمَّ قَالَ الْقَلَمُ اكْتُبْ قَالَ يَا رَبِّ مَا اكْتُبُ قَالَ اكْتُبْ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ

Then He^{-azwj} Said to the Pen: "Write!" It said: 'O Lord^{-azwj}! What shall I write?' He^{-azwj} Said: 'Write what has happened and what is to be happening up to the Day of Qiyamah!'

فَكَتَبَ الْقَلَمُ فِي رَقٍّ أَشَدَّ بَيَاضاً مِنَ الْفِضَّةِ وَ أَصْفَى مِنَ الْيَاقُوتِ ثُمَّ طَوَاهُ فَجَعَلَهُ فِي رُكْنِ الْعَرْشِ ثُمَّ حَتَمَ عَلَى قِمِّ الْقَلَمِ فَلَمْ يَنْطِقْ بَعْدُ وَ لَا يَنْطِقُ أَبَداً

The Pen wrote in a parchment more intensely whiter than the silver, and clearer than the sapphire. Then He^{-azwj} Folded it and Made it to be in a corner of the Throne. Then He^{-azwj} Sealed upon the mouth of the Pen, so it did not speak afterwards, nor will it be speaking, ever!

فَهُوَ الْكِتَابُ الْمَكْنُونُ الَّذِي مِنْهُ تُنسخُ كُلُّهَا أ وَ لَسْتُمْ عَرَباً فَكَيْفَ لَا تَعْرِفُونَ مَعْنَى الْكَلَامِ وَ أَحَدُكُمْ يَقُولُ لِصَاحِبِهِ انسخْ ذَلِكَ الْكِتَابَ أ وَ لَيْسَ إِذَا يُنسخُ مِنْ كِتَابٍ آخَرَ مِنَ الْأَصْلِ وَ هُوَ قَوْلُهُ إِنَّا كُنَّا نَسْتَنْسخُ مَا كُنْتُمْ تَعْمَلُونَ.

It is the hidden Book from which are the copies, all of them. Aren't you all Arabs? So how come you are not knowing the meaning of the speech, and one of you tends to say to his companion, 'Copy that book'? Or isn't he rather copying from a book taken from the original? And it is His^{-azwj} Word: **Surely, We would be Replicating whatever you would have done [45:29]**.²⁸²

4- الْعِلَلُ، قَالَ حَدَّثَنَا عَلِيُّ بْنُ حَبْشَةَ بْنِ قُوفٍ فِيمَا كَتَبَ إِلَيَّ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سَلَمَةَ عَنْ يَحْيَى بْنِ أَبِي الْعَلَاءِ الرَّازِيِّ أَنَّ رَجُلًا دَخَلَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ن وَ الْقَلَمِ وَ مَا يَسْطُرُونَ وَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا يَلْبِيسُ فَإِنَّكَ مِنَ الْمُنْظَرِينَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ وَ أَخْبِرْنِي عَنْ هَذَا الْبَيْتِ كَيْفَ صَارَ فَرِيضَةً عَلَى الْخَلْقِ أَنْ يَأْتُوهُ

²⁸¹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 2

²⁸² Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 3

(The book) 'Al Illal' – He said, 'It is narrated to us by Ali Bin Habashy Bin Qowny among what he wrote to me from Humejd Bin Ziyad, from Al Qasim Bin Ismail, from Muhammad Bin Salama, from Yahya Bin Abu Al A'ala Al Razi,

'A man entered to see Abu Abdullah^{-asws}. He said, 'May I be sacrificed for you^{-asws}! Inform me about Words of Allah^{-azwj} Mighty and Majestic: **Noon and the Pen, and what they will be writing! [68:1]**. And inform me about the Words of Allah^{-azwj} Mighty and Majestic to Iblees^{-la}: **So you are from the Respited ones [15:37] Till the Day of the known time [15:38]**. And inform me about this House (Kabah), how it came to be an obligation upon the people that they should come to it'.

قَالَ فَالْتَقَمْتُ أَبُو عَبْدِ اللَّهِ ع إِلَيْهِ وَ قَالَ مَا سَأَلَنِي عَنْ مَسْأَلَتِكَ أَحَدٌ قَطُّ قَبْلَكَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً صَحَّتِ الْمَلَائِكَةُ مِنْ ذَلِكَ وَ قَالُوا يَا رَبِّ إِنْ كُنْتَ لَا بُدَّ جَاعِلًا فِي أَرْضِكَ خَلِيفَةً فَاجْعَلْهُ مِنَّا مَنْ يَعْمَلُ فِي خَلْقِكَ بِطَاعَتِكَ

He (the narrator) said, 'Abu Abdullah^{-asws} turned to him and said: 'No one has asked me your question at all before you did. When Allah^{-azwj} Mighty and Majestic Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. [2:30]**, the Angels clamoured from that and said: 'O Lord^{-azwj}! If it is inevitable for there to be a caliph in Your^{-azwj} earth, Make him to be from us, one who would be working among Your^{-azwj} creatures in Your^{-azwj} obedience!'

فَرَدَّ عَلَيْهِمْ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ فَظَنَّتِ الْمَلَائِكَةُ أَنَّ ذَلِكَ سَخَطٌ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَيْهِمْ فَلَاذُوا بِالْعَرْشِ يَطُوفُونَ بِهِ فَأَمَرَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ بَيْتٌ مِنْ مَرْمَرٍ سَفْعُهُ يَأْفُوتُهُ حُمْرَاءُ وَ أَسَاطِينُهُ الزَّبَرَجَدُ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَدْخُلُونَهُ بَعْدَ ذَلِكَ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ

He^{-azwj} Rebutted upon them: '**I Know what you do not know [2:30]**. The Angels thought that it was a Wrath from Allah^{-azwj} Mighty and Majestic upon them. So they sought shelter with the Throne circling with it. Allah^{-azwj} Mighty and Majestic Built a House marble for them with a roof of red ruby, and it's pillars were of green topaz. Every day seventy thousand Angels enter into it, not entering after that **Till the Day of the known time [15:38]**'.

قَالَ وَ يَوْمَ الْوَقْتِ الْمَعْلُومِ يَوْمَ يُنْفَخُ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ فَيَمُوتُ إِنْشَاءً مَا بَيْنَ النَّفْخَةِ الْأُولَى وَ الثَّانِيَةِ

He^{-asws} said: 'And the day of the known time is the day **when it shall be blown into the Trumpet with a single blowing [69:13]**. Iblees^{-la} will die in what is between the first Blowing and the second.

وَ أَمَّا نَ فَكَانَ حُمْرًا فِي الْجَنَّةِ أَشَدَّ بَيَاضًا مِنَ الثَّلْجِ وَ أَخْلَى مِنَ الْعَسَلِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُ كُنْ مِدَادًا فَكَانَ مِدَادًا

And as for **Noon [68:1]**, it was a river in the Paradise, intensely whiter than the snow, and sweeter than the honey. Allah^{-azwj} Mighty and Majestic Said to it: "Be ink!" So it became ink.

ثُمَّ أَخَذَ شَجَرَةً فَعَرَسَهَا بِيَدِهِ ثُمَّ قَالَ وَ الْيَدُ الْقُوَّةُ وَ لَيْسَ بِحَيْثُ تَذْهَبُ إِلَيْهِ الْمُسْتَبْهَةُ ثُمَّ قَالَ لَهَا كُونِي قَلَمًا ثُمَّ قَالَ لَهُ اكْتُبْ فَقَالَ يَا رَبِّ وَ مَا أَكْتُبُ قَالَ مَا هُوَ كَائِنْ إِلَى يَوْمِ الْقِيَامَةِ فَقَعَلَ ذَلِكَ ثُمَّ حَتَمَ عَلَيْهِ وَ قَالَ لَا تَنْطِقَنَّ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ.

Then He^{-azwj} Took a tree and Planted it with His^{-azwj} Hands, and the 'Hand' is the strength, and it isn't where the resemblance would go to it. Then He^{-azwj} Said to it: 'Be a Pen!' Then Said to

it: "Write!" It said: 'O Lord-azwj! And what shall I write?' He-azwj Said: 'Whatever is to happen up to the Day of Qiyamah!' It did that. Then He-azwj Sealed upon it and Said: 'You shall not speak up to the day of the known time!'"²⁸³

5- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجَائِيِّ عَنْ مُعَاذِ بْنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ أَسْمَاءَ عَنْ جُوَيْرَةَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنْ ن فَقَالَ هُوَ مَكْرٌ فِي الْجَنَّةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ اجْعُدْ فَجَعَدَ فَصَارَ مِدَادًا ثُمَّ قَالَ عَزَّ وَ جَلَّ لِلْقَلَمِ اكْتُبْ فَسَطَرَ الْقَلَمُ فِي اللَّوْحِ الْمُحْفُوظِ مَا كَانَ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَالْمِدَادُ مِدَادٌ مِنْ نُورٍ وَ الْقَلَمُ قَلَمٌ مِنْ نُورٍ وَ اللَّوْحُ لَوْحٌ مِنْ نُورٍ

(The book) 'Ma'any Al Akhbar' – From Muhammad Bin Haroun Al Zanjany, from Muaz Bin Al Musanna, from Abdullah Bin Asma, from Juweyra, from Sufyan Al Sowry who said,

'I asked Ja'far Bin Muhammad-asws about **Noon [68:1]**. He-asws said: 'It is a river in the Paradise. Allah-azwj Mighty and Majestic Said: "Freeze!" So it froze and became ink'. Then the Mighty and Majestic Said to the Pen: "Write!" The Pen wrote in the Guarded Tablet what had happened and what would be happening up to the Day of Qiyamah. So the Ink is ink of light, and the Pen is a pen of light, and the Tablet is a tablet of light'.

قَالَ سُفْيَانُ فَقُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ بَيِّنْ لِي أَمْرَ اللَّوْحِ وَ الْقَلَمِ وَ الْمِدَادِ فَضَلَّ بَيَانٍ وَ عَلِمَنِي بِمَا عَلَّمَكَ اللَّهُ

Sufyan said, 'I said to him-asws, 'O son-asws of Rasool-Allah-azwj! Explain to me the matter of the Tablet, and the Pen, and the Ink, a superior explanation and teach me from what Allah-azwj has Taught you-asws'.

فَقَالَ يَا ابْنَ سَعِيدٍ لَوْ لَا أَنَّكَ أَهْلٌ لِلْجَوَابِ مَا أَجَبْتُكَ فَنُورٌ مَلَكٌ يُؤَدِّي إِلَى الْقَلَمِ وَ هُوَ مَلَكٌ وَ الْقَلَمُ يُؤَدِّي إِلَى اللَّوْحِ وَ هُوَ مَلَكٌ وَ اللَّوْحُ يُؤَدِّي إِلَى إِسْرَافِيلَ وَ إِسْرَافِيلُ يُؤَدِّي إِلَى مِيكَائِيلَ وَ مِيكَائِيلُ يُؤَدِّي إِلَى جِبْرَائِيلَ وَ جِبْرَائِيلُ يُؤَدِّي إِلَى الْأَنْبِيَاءِ وَ الرُّسُلِ

He-asws said: 'O Ibn Saeed! Had you not been rightful for the answer, I-asws would not answer you. Noon is an Angel conveying to the Pen, and it is an Angel, and the Pen conveys to the Tablet, and it is an Angel, and the Tablet conveys to Israfeel-as, and Israfeel-as conveys to Mikaeel-as conveying to Jibraeel-as, and Jibraeel-as conveys to the Prophets-as and the Messengers-as'.

قَالَ ثُمَّ قَالَ لِي قُمْ يَا سُفْيَانُ فَلَا أَمْنٌ عَلَيْكَ.

He (the narrator) said, 'Then he-asws said to me: 'Arise, O Sufyan, for there is no safety upon you!'"²⁸⁴

6- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ أَبِي مُزَيْمٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْغَزَمِيِّ عَنْ عَلِيِّ بْنِ خَاتِمٍ الْمِنْقَرِيِّ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنِ اللَّوْحِ وَ الْقَلَمِ فَقَالَ هُمَا مَلَكَانِ.

And from him, from Ahmad Bin Al Hassan Al Qattan, from Abdul Rahman Bin Muhammad Al Hasany, from Ahmad Bin Isa Bin Abu Maryam, from Muhammad Bin Ahmad Al Arzamy, from Ali Bin Hatim Al Minqary, from Ibrahim Al Karkhy who said,

²⁸³ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 4

²⁸⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 5

'I asked Ja'far Bin Muhammad^{-asws} about the Tablet and the Pen. He^{-asws} said: 'These are two Angels''²⁸⁵

7- الْعِشَاشِيُّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى ن وَالْقَلَمِ وَمَا يَسْطُرُونَ قَالَ ن تَكْرَّرَ فِي الْجَنَّةِ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ

Al Ayyashi, from Muhammad Bin Marwan,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, regarding Words of the Exalted: **Noon and the Pen, and what they will be writing! [68:1]**. He^{-asws} said: 'A river in the Paradise intensely whiter than the milk'.

قَالَ فَأَمَرَ اللَّهُ الْقَلَمَ فَجَرَى بِمَا هُوَ كَائِنٌ وَمَا يَكُونُ فَهُوَ بَيْنَ يَدَيْهِ مَوْضُوعٌ مَا شَاءَ مِنْهُ زَادَ فِيهِ وَمَا شَاءَ نَقَصَ مِنْهُ وَمَا شَاءَ كَانَ وَمَا شَاءَ لَا يَكُونُ.

He^{-asws} said: 'Allah^{-azwj} Commanded the Pen, so it flowed with what was happening and what is to happen. So it was placed in front of Him^{-azwj}. Whatever He^{-azwj} so Desired from it, He^{-azwj} Increased in it, and whatever He^{-azwj} so Desires, He^{-azwj} Reduced from it, and whatever He^{-azwj} so Desired came into being, and whatever He^{-azwj} so Desired, did not come into being''²⁸⁶

8- الْإِكْخِصَاصُ، سَأَلَ ابْنُ سَلَامٍ النَّبِيَّ ص عَنْ ن وَالْقَلَمِ قَالَ التُّونُ اللَّوْحُ الْمُحْفُوظُ وَالْقَلَمُ نُورٌ سَاطِعٌ وَ ذَلِكَ قَوْلُهُ ن وَالْقَلَمِ وَمَا يَسْطُرُونَ

(The book) 'Al Ikhtisass' –

'Ibn Salam asked the Prophet^{-saww} about **Noon and the Pen, [68:1]**. He^{-saww} said: 'The 'Noon' is the Guarded Tablet, and the Pen is the shining light, and that is His^{-azwj} Word: **Noon and the Pen, and what they will be writing! [68:1]**'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي مَا طُولُهُ وَمَا عَرْضُهُ وَمَا مِدَادُهُ وَأَيْنَ يَجْرَاهُ

You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, what is it's length, and what is it's width, and what is it's ink, and where is it's flow?'

قَالَ طُولُ الْقَلَمِ خَمْسِمِائَةِ سَنَةٍ وَعَرْضُهُ مَسِيرَةُ ثَمَانِينَ سَنَةً لَهُ ثَمَانُونَ سَنَةً يَخْرُجُ الْمِدَادُ مِنْ بَيْنِ أَسْنَانِهِ يَجْرِي فِي اللَّوْحِ الْمُحْفُوظِ بِأَمْرِ اللَّهِ وَ سُلْطَانِهِ

He^{-saww} said: 'Length of the Pen is of five hundred years (travel distance), and it's width is a travel distance of eighty years. There are eighty teeth (nibs) for it. The ink emerges from between it's teeth (nibs) flowing in the Guarded Tablet by the Command of Allah^{-azwj} and His^{-azwj} Authority'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي عَنِ اللَّوْحِ الْمُحْفُوظِ بِمَا هُوَ

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me about the Guarded Tablet. What is it from?'

²⁸⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 6

²⁸⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 7

قَالَ مِنْ زُمُرْدَةٍ خَضْرَاءَ أَجْوَاهُ اللَّوْهُ بِطَانَتِهِ الرَّحْمَةُ قَالَ صَدَقْتَ يَا مُحَمَّدُ

He^{-saww} said: 'It is of green emeralds. It's interior is of pearls, it's layers are of Mercy'. He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!'

قَالَ فَأَخْبِرْنِي كَمْ لَحْظَةً لِرَبِّ الْعَالَمِينَ فِي اللَّوْحِ الْمُحْفُوظِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ قَالَ ثَلَاثُمِائَةٍ وَ سِتُّونَ لَحْظَةً.

He said, 'Inform me, how many Glances are there for Lord^{-azwj} of the worlds in the Guarded Tablet during every day and night?' He^{-saww} said: 'Three hundred and sixty Glances''.²⁸⁷

9- الْعِلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَنَانَ عَنْ مُحَمَّدِ بْنِ أَوْزَمَةَ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ دَاوُدَ الْيَعْقُوبِيِّ عَنِ الْحُسَيْنِ بْنِ مُقَاتِلٍ عَمَّنْ سَمِعَ زُرَّارَةَ يَقُولُ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ بَدِئِ النَّسْلِ مِنْ آدَمَ فَقَالَ فِيمَا قَالَ لَمْ يَخْتَلِفْ فُقَهَاءُ أَهْلِ الْحِجَازِ وَ لَا فُقَهَاءُ أَهْلِ الْعِرَاقِ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ الْقَلَمَ فَجَرَى عَلَى اللَّوْحِ الْمُحْفُوظِ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ قَبْلَ خَلْقِ آدَمَ بِالْقَلَمِ عَامٍ

(The book) 'Al Illal' – From his father, from Muhammad Bin Yahya Al Attar, from Al-Husayn Bin Al Hassan Bin Aban, from Muhammad Bin Awrama, from Al Nowfaly, from Ali bin Dawood Al Yaqouby, from Al hassan bin Muqatil, from one who heard Zurara saying,

'Abu Abdullah^{-asws} was asked about the beginning of the lineage from Adam^{-as}. He^{-asws} said among what he^{-asws} said: 'Neither the jurists from the people of Al Hijaz nor the jurists of the people of Al-Iraq are differing that Allah^{-azwj} Mighty and Majestic Commanded the Pen so it flowed upon the Guarded Tablet with what would be happening up to the Day of Qiyamah, two thousand years before He^{-azwj} Created Adam^{-as}.

وَ أَنَّ كُتِبَ اللَّهُ كُلُّهَا فِيمَا جَرَى فِيهِ الْقَلَمُ هَذِهِ الْكُتُبُ الْمَشْهُورَةُ فِي هَذَا الْعَالَمِ التَّوْرَةُ وَ الْإِنْجِيلُ وَ الزَّبُورُ وَ الْقُرْآنُ أَنْزَلَهَا اللَّهُ مِنَ اللَّوْحِ الْمُحْفُوظِ عَلَى رُسُلِهِ الْخَبَرِ.

And the Books of Allah^{-azwj}, all of them, are among what the Pen had flowed regarding it, these famous Books in this world – the Torah, and the Evangel, and the Psalms, and the Quran. Allah^{-azwj} Sent these down from the Guarded Tablet unto His^{-azwj} Messenger^{-as} – the Hadeeth''.²⁸⁸

10- عَقَائِدُ الصَّدُوقِ، اعْتِقَادُنَا فِي اللَّوْحِ وَ الْقَلَمِ أَكْثَمًا مَلَكَانِ.

(The book) 'Aqaaid' of Al-Sadouq – 'Our beliefs regarding the Tablet and the Pen is that these are two Angels''.²⁸⁹

أَقُولُ: قَالَ الشَّيْخُ الْمَفِيدُ رَه اللّٰهُ كِتَابُ اللّٰهِ كُتِبَ فِيهِ مَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ وَ هُوَ قَوْلُهُ تَعَالَى وَ لَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرْثُهَا عِبَادِيَ الصَّالِحُونَ

Note: I (Majlisi) am saying, 'The Sheykh Al Mufeed said, 'The Tablet is a Book of Allah^{-azwj} wherein is written whatever is to happen up to the Day of Qiyamah, and it is the Word of the

²⁸⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 8

²⁸⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 9

²⁸⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 10

Exalted: And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105].

فاللوح هو الذكر و القلم هو الشيء الذي أحدث الله به الكتاب في اللوح و جعل اللوح أصلاً لتعرف الملائكة منه ما يكون

So the Tablet, it is the Zikr, and the Pen, it is the thing which Allah^{-azwj} Brought into being the Book in the Tablet and Made the Tablet to be the original, for the Angels to know from it what would be happening.

فإذا أراد الله تعالى أن يطلع الملائكة على غيب له أو يرسلهم إلى الأنبياء بذلك أمرهم بالاطلاع في اللوح فحفظوا منه ما يؤدونه إلى من أرسلوا إليه و عرفوا منه ما يعملون

So when Allah^{-azwj} the Exalted Wants to Notify the Angels upon a hidden matter of His^{-azwj} or Send them to the Prophets^{-as} with that, He^{-azwj} Commands them to take notice of what is in the Tablet. They memorised from it what they would be delivering it to the one they have been Sent to, and they know from it what they would be doing.

و لقد جاءت بذلك آثار عن النبي ص و عن الأئمة ع فأما من ذهب إلى أن اللوح و القلم ملكان فقد أبعد بذلك و نأى عن الحق إذ الملائكة لا تسمى ألواحاً و لا أقلاماً و لا يعرف في اللغة اسم ملك و لا بشر لوح و لا قلم.

And Ahadeeth have come with that from the Prophet^{-saww} and from the Imams^{-asws}. As for the one who goes to (the thinking) that the Tablet and the Pen are two Angels, so he has gone fat with that, and he has strayed away from the truth when the Angels are not named as 'Pen' nor as 'Tablet', nor can a name of Angel be recognised in the languages, neither 'Tablet', nor 'Pen'.

بيان الصدوق ره تبع فيما ذكره الرواية فلا اعتراض عليه مع أنه لا تنافي بين ما ذكر المفيد و بين ذلك إذ يمكن كونهما ملكين و مع ذلك يكون أحدهما آلة النقش و الآخر منقوشاً فيه

Explanation: *Al Sadouq, among what he mentioned, follow the reports, and he did not object to it, along with that it does not negate the explanation of what Al Mufeed has mentioned and had explained that, then it is possible their existences to be two Angels, and long with that, one of them could be an instrument for the engraving and the other as the one engraved in it.*

و يحتمل أيضاً أن يكون المراد بكونهما ملكين كون حامليهما ملكين مجازاً و لعل الإيمان بمثل ذلك على الإجمال أسلم من الخطأ و الضلال.

And it is possible as well that the intent with both their beings could be two Angels, is that their bearers are Angels metaphorically, and perhaps the Eman is similar to that upon the general (meaning) as being safe from the mistakes and the straying'.

11- **الْعَقَائِدُ لِلصَّدُوقِ**، اعْتِقَادُنَا فِي تُرُوتِ الْوَحْيِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ أَنَّ بَيْنَ عَيْنَيْ إِسْرَافِيلَ لَوْحاً فَإِذَا أَرَادَ اللَّهُ سُبْحَانَهُ أَنْ يَتَكَلَّمَ بِالْوَحْيِ ضَرَبَ اللَّهُ ذَلِكَ اللَّوحَ جِبِينَ إِسْرَافِيلَ فَيَنْظُرُ فِيهِ فَيَقْرَأُ مَا فِيهِ فَيُلْقِيهِ إِلَى مِيكَائِيلَ وَ يُلْقِيهِ مِيكَائِيلُ إِلَى جِبْرِئِيلَ فَيُلْقِيهِ جِبْرِئِيلُ إِلَى الْأَنْبِيَاءِ.

(The book) 'Al Aqaaid' of Al Sadouq – 'Our beliefs regarding the descend of the Revelation from the Presence of Allah^{-azwj} Mighty and Majestic is that there is a Tablet between the eyes of Israfeel^{-as}. Whenever Allah^{-azwj} the Glorious Wants to Speak with the Revelation, Allah^{-azwj} Strikes that Tablet upon the forehead of Israfeel^{-as}. He^{-as} looks into it and reads what is in it, so he^{-as} casts it to Mikaeel^{-as} and Mikaeel^{-as} casts it to Jibraeel^{-as}, and Jibraeel^{-as} casts it to the Prophets^{-as}'.²⁹⁰ (This is not a Hadith)

12- الدُّرُّ الْمَنْشُورُ، عَنْ أَبِي نُعَيْمٍ فِي الْحِلْيَةِ عَنْ عَلِيٍّ ع مَرْفُوعاً قَالَ: الْكُرْسِيُّ لُؤْلُؤٌ وَ الْقَلَمُ لُؤْلُؤٌ وَ طُولُ الْقَلَمِ سَبْعُمِائَةِ سَنَةٍ وَ طُولُ الْكُرْسِيِّ حَيْثُ لَا يَغْلَمُهُ إِلَّا الْعَالِمُونَ.

(The book) 'Al Durr Al Mansour' – From Abu Nueym in (the book) 'Al Hilya', with an unbroken chain,

'From Ali^{-asws} having said: 'The Chair is of pearls, and the Pen is of pearls, and the length of the Pen is of (travel distance of) seven hundred years, and length of the Chair is whereby no one knows it except the knowing ones''.²⁹¹ (Non-Shia source)

13- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ الْقَلَمَ فَأَمَرَهُ أَنْ يَكْتُبَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَ الْكِتَابُ عِنْدَهُ ثُمَّ قَرَأَ وَ إِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ.

And from Ibn Abbas who said,

'The first of what Allah^{-azwj} Created of anything, was the Pen. He^{-azwj} Commanded it to Write what is to happen up to the Day of Qiyamah, and the Book is with Him^{-azwj}'. Then he recited: ***And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]***'.²⁹²

14 وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كُنْتُ مَعَ أَبِي مُحَمَّدٍ بْنِ عَلِيٍّ فَقَالَ لَهُ رَجُلٌ يَا أَبَا جَعْفَرٍ مَا بَدَأَ خَلْقَ هَذَا الرَّجُلِ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'I^{-asws} was with my^{-asws} father^{-asws} Muhammad Bin Ali^{-asws}. A man said to him^{-asws}, 'O Abu Ja'far^{-asws}! What was the beginning of the creation of this corner?'

فَقَالَ إِنَّ اللَّهَ لَمَّا خَلَقَ الْخَلْقَ قَالَ لِبَنِي آدَمَ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى فَأَقْرَأُوا وَ أَجْرَى هَرَأَ أَخْلَى مِنَ الْعَسَلِ وَ أَلْيَنَ مِنَ الزُّبْدِ

He^{-asws} said: 'When Allah^{-azwj} Created the creation, Said to the Prophet^{-as} Adam^{-as}: ***“Am I not your Lord?” They said, ‘Yes, we testify’. [7:172]***. So they acknowledge and there flowed a river sweeter than the honey and softer than the butter.

ثُمَّ أَمَرَ الْقَلَمَ فَاسْتَمَدَّ مِنْ ذَلِكَ النَّهْرِ فَكُتِبَ إِقْرَارُهُمْ وَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ أَلْقَمَ ذَلِكَ الْكِتَابَ هَذَا الْحَجَرَ فَهَذَا الْإِسْتِلاَمُ الَّذِي تَرَى إِنَّمَا هُوَ بَيْعَةٌ عَلَى إِقْرَارِهِمُ الَّذِي كَانُوا أَقْرَأُوا بِهِ.

Then He^{-azwj} Command the Pen, so it obtained ink from that river. It wrote their acknowledgments and whatever was to happen up to the Day of Qiyamah. Then this (Black)

²⁹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 11

²⁹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 12

²⁹² Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 13

Stone swallowed that Book. So this kissing (the Black Stone) which you are seeing, rather it is an allegiance upon their acknowledgments which they had acknowledged with".²⁹³

15- **وَعَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَالْأَرْضَ وَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ الْخَلْقُ مُتَنَهُونَ إِلَى مَا فِي ذَلِكَ الْكِتَابِ وَتَصْدِيقُ ذَلِكَ فِي كِتَابِ اللَّهِ وَإِنَّهُ فِي أُمِّ الْكِتَابِ لَدَيْنَا لَعَلِّي حَكِيمٌ.**

From Anas (a well-known fabricator), ‘

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Wrote a Book before He^{-azwj} Created the skies and the earth and it is with Him^{-azwj} above the Throne. The creation would end to what is in that Book, and verification of that is in the Book of Allah^{-azwj}: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**’.²⁹⁴

16- **وَعَنْ ابْنِ سَابِطٍ قَالَ: فِي أُمِّ الْكِتَابِ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ وَوَكَّلَ بِمَا فِيهِ ثَلَاثَةٌ مِنَ الْمَلَائِكَةِ يَحْفَظُونَ فَوَكَّلَ جِبْرِئِيلُ بِالْوَحْيِ يَنْزِلُ بِهِ إِلَى الرُّسُلِ وَبِالْهَلَاكِ إِذَا أَرَادَ أَنْ يُهْلِكَ قَوْمًا كَانَ صَاحِبَ ذَلِكَ وَوَكَّلَ أَيْضًا بِالنَّصْرِ فِي الْحُرُوبِ إِذَا أَرَادَ اللَّهُ أَنْ يَنْصُرَ**

And from Ibn Sabit who said,

‘In Mother of the Book is what is to happen up to the Day of Qiyamah, and three from the Angels have been allocated with it, they are guarding (it). Jibraeel^{-as} has been allocated with the Revelation, he^{-as} descends with to the Messengers^{-as} and with the destruction. Whenever He^{-azwj} Wanted to Destroy a people, he^{-as} was the one in charge of that. And he^{-as} is allocated as well with the help and the wars. Whenever Allah^{-azwj} Wants to help.

وَوَكَّلَ مِيكَائِيلُ بِالْفَطْرِ أَنْ يَحْفَظَهُ وَوَكَّلَ بِنَبَاتِ الْأَرْضِ أَنْ يَحْفَظَهُ وَوَكَّلَ مَلَكُ الْمَوْتِ بِبَعْضِ الْأَنْفُسِ فَإِذَا ذَهَبَتِ الدُّنْيَا جَمَعَ بَيْنَ حِفْظِهِمْ وَحِفْظِ أُمِّ الْكِتَابِ فَوَجَدَهُمَا سَوَاءً.

And Mikaeel^{-as} is allocated with the drops (rain) and guarding it and allocated with the vegetation of the earth that he^{-as} guards it. And the Angel of death with capturing the souls. Sow when the world is gone, He^{-azwj} would Gather between their preservations and the preservation of Mother of the Book, and these two would be found to be the same”.²⁹⁵ (This is not a Hadith)

17- **وَعَنْ ابْنِ جُرَيْجٍ فِي قَوْلِهِ وَإِنَّهُ فِي أُمِّ الْكِتَابِ قَالَ الذِّكْرُ الْحَكِيمُ فِيهِ كُلُّ شَيْءٍ كَانَ وَكُلُّ شَيْءٍ يَكُونُ وَ مَا نَزَلَ مِنْ كِتَابٍ فَمِنْهُ.**

And from Ibn Jureyj regarding His^{-azwj} Words: **And surely it is in the Mother of the Book [43:4]**. He said, ‘The Zikr of the Wise wherein is everything which has happened and everything to be happening, and whatever is Revealed from a Book, it is from it’.²⁹⁶ (This is not a Hadith)

²⁹³ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 14

²⁹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 15

²⁹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 16

²⁹⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 17

18- وَ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ فَقَالَ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ ثُمَّ خَلَقَ النُّونَ وَ هِيَ الدَّوَاةُ ثُمَّ خَلَقَ الْأَلْوَاخَ فَكَتَبَ الدُّنْيَا وَ مَا يَكُونُ فِيهَا حَتَّى تَفْقَى مِنْ خَلْقِ مَخْلُوقٍ وَ عَمَلٍ مَعْمُولٍ مِنْ بَرٍّ أَوْ فَجُورٍ وَ مَا كَانَ مِنْ رِزْقٍ حَلَالٍ أَوْ حَرَامٍ وَ مَا كَانَ مِنْ رَطْبٍ وَ يَابِسٍ

And from Ibn Abbas,

‘He was asked about this Verse: ***This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]***. He said, ‘The first of what Allah-azwj Created is the Pen. Then He-azwj Created the ‘Noon’, and it is the ink. Then He-azwj Created the Tablet. He-azwj Wrote the world and what would be happening in it until the created beings from the creation perish, and deeds having been done, from a righteous or immoral, and what was from a Permissible sustenance or Prohibited, and whatever was from the wet and dry.

ثُمَّ أَلَزَمَ كُلَّ شَيْءٍ مِنْ ذَلِكَ شَأْنَهُ دُخُولُهُ فِي الدُّنْيَا مَتَى وَ بَقَاؤُهُ فِيهَا كَمْ وَ إِلَى كَمْ يَفْقَى ثُمَّ وَكَّلَ بِذَلِكَ الْكِتَابِ الْمَلَائِكَةَ وَ وَكَّلَ بِالْخَلْقِ مَلَائِكَةَ فَتَابَي مَلَائِكَةُ الْخَلْقِ إِلَى مَلَائِكَةِ ذَلِكَ الْكِتَابِ فَيَنْسَخُونَ مَا يَكُونُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ مَقْسُومٌ عَلَى مَا وَكَّلُوا بِهِ

Then He-azwj Necessitated all things from that it's occupation. When was it's entering into the world and how much would be it's remaining in it, and to when it would perish. Then He-azwj Allocated the Angels with that Book and Allocated Angels with the creation. So the Angels of the creation to the Angels of that Book, and they are copying what would be happening during every day and night, divided upon whatever they are allocated with.

ثُمَّ يَأْتُونَ إِلَى النَّاسِ فَيَحْفَظُونَهُمْ بِأَمْرِ اللَّهِ وَ يَسْتَبْقُونَهُمْ إِلَى مَا فِي أَيْدِيهِمْ مِنْ تِلْكَ النُّسخِ

Then they come to the people, and they are preserving them by a Command of Allah-azwj and they are making them live up to what is in their hands from that copy’.

فَقَامَ رَجُلٌ فَقَالَ يَا ابْنَ عَبَّاسٍ مَا كُنَّا نَرَى هَذَا أَ تَكْتُبُ الْمَلَائِكَةُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ

A man stood up and he said, ‘O Ibn Abbas! We never viewed this. Are the Angels writing during every day and night?’

فَقَالَ ابْنُ عَبَّاسٍ أَلَسْتُمْ قَوْمًا عَرَبًا إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ هَلْ يُسْتَنْسَخُ الشَّيْءُ إِلَّا مِنْ كِتَابٍ.

‘Ibn Abbas said, ‘Aren’t you Arab people? ***Surely, We would be Replicating whatever you would have done [45:29]***. Can the thing be replicated except from a Book?’²⁹⁷ (This is not a Hadith)

19- وَ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص فِي قَوْلِهِ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ قَالَ هِيَ أَعْمَالُ أَهْلِ الدُّنْيَا الْحَسَنَاتِ وَ السَّيِّئَاتِ

And from Ibn Abbas,

²⁹⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 18

'From the Prophet^{-saww} **Surely, We would be Replicating whatever you would have done [45:29]**. He^{-saww} said: 'These are the deeds of the people of the world, the good deeds and the evil deeds.

تَنْزِلُ مِنَ السَّمَاءِ كُلَّ عَدَاوٍ وَ عَشِيَّةٍ مَا يُصِيبُ الْإِنْسَانَ فِي ذَلِكَ الْيَوْمِ أَوْ اللَّيْلَةِ الَّذِي يُقْتَلُ وَ الَّذِي يُغْرَقُ وَ الَّذِي يَقَعُ مِنْ فَوْقِ بَيْتٍ وَ الَّذِي يَزْدَى مِنْ فَوْقِ جَبَلٍ وَ الَّذِي يَقَعُ فِي بئرٍ وَ الَّذِي يُحْرَقُ بِالنَّارِ فَيَحْفَظُونَ عَلَيْهِ ذَلِكَ كُلَّهُ فَإِذَا كَانَ الْعَشِيُّ صَعِدُوا بِهِ إِلَى السَّمَاءِ فَيَجِدُونَهُ كَمَا فِي السَّمَاءِ مَكْتُوباً فِي الذِّكْرِ الْحَكِيمِ.

(The Angels) descend from the sky every morning and evening. Whatever has afflicted the during that day or night, the one who is killed, and the one drowned, and the one who fell off from above the house, and the one who slipped from above a mountain, and the one who fell into a well, and the one burnt in the fire, so they are preserving that upon him, all of it. When it is evening, they ascend with it to the sky, and they are finding it to be just as is written in the sky as has been Mentioned by the Wise".²⁹⁸

وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ فِي الذِّكْرِ عِنْدَهُ كُلُّ شَيْءٍ هُوَ كَائِنٌ ثُمَّ بَعَثَ الْحَفَظَةَ عَلَى آدَمَ وَ ذُرِّيَّتِهِ فَالْحَفَظَةُ يَنْسُخُونَ مِنَ الذِّكْرِ مَا يَعْمَلُ الْعِبَادُ ثُمَّ قَرَأَ هَذَا كِتَابَنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ.

And from Ibn Abbas who said,

'It is written in the Zikr with Him^{-azwj}, all things which are to happen. Then He^{-azwj} Sends the recorders unto Adam^{-as} and his^{-as} offspring. So the recorders are copying from the Zikr what the servants have done'. Then he recited: **This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]**'.²⁹⁹ (This is not a Hadith)

20- وَ عَنْ ابْنِ عَبَّاسٍ أَنَّ اللَّهَ جَلَّ ذِكْرُهُ خَلَقَ الْعَرْشَ فَاسْتَوَى عَلَيْهِ ثُمَّ خَلَقَ الْقَلَمَ فَأَمَرَهُ لِيَجْرِيَ بِأَمْرِهِ وَ عَظَمَ الْقَلَمُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

And from Ibn Abbas,

'Allah^{-azwj}, Majestic is His^{-azwj} mention, Created the Throne, then Evened upon it. Then He^{-azwj} Created the Pen. He^{-azwj} Commanded it to flow by His^{-azwj} Command, and the bone (length) of the Pen is what is between the sky and the earth.

فَقَالَ الْقَلَمُ يَا رَبِّ قَالَ يَا أَنَا خَالِقٌ وَ كَائِنٌ فِي خَلْقِي مِنْ قَطْرٍ أَوْ نَبَاتٍ أَوْ نَفْسٍ أَوْ أَثَرٍ يَغْنِي بِهِ الْعَمَلُ أَوْ رِزْقٍ أَوْ أَجَلٍ

The Pen said: 'What shall I flow with, O Lord^{-azwj}? He^{-azwj} Said: "With what I^{-azwj} am a Creator of and will be Bringing into being in My^{-azwj} creation, from a drop (of rain), or a plant, or a soul, or any impact (meaning by it the deed), or sustenance, or a term (lifespan)!"

فَجَرَى الْقَلَمُ بِمَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ فَأُتْبِتَهُ اللَّهُ فِي الْكِتَابِ الْمَكْنُونِ عِنْدَهُ تَحْتَ الْعَرْشِ

²⁹⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 19 a

²⁹⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 19 b

The Pen flowed with what is to happen up to the Day of Qiyamah. Allah^{-azwj} Affirmed it in the Book hidden with Him^{-azwj} beneath the Throne.

وَأَمَّا قَوْلُهُ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ فَإِنَّ اللَّهَ وَكُلَّ مَلَائِكَةٍ يَسْتَنْسِخُونَ مِنْ ذَلِكَ الْكِتَابِ كُلِّ عَامٍ فِي رَمَضَانَ لَيْلَةَ الْقَدْرِ مَا يَكُونُ فِي الْأَرْضِ مِنْ حَدَثٍ إِلَى مِثْلِهَا مِنَ السَّنَةِ الْمُقْبِلَةِ

And as for His^{-azwj} Words: ***We would be Replicating whatever you would have done [45:29]***, Allah^{-azwj} Allocated Angels to be replicating from the Book every yeas in a (month of Ramazan) on the night of Pre-determination, whatever would be happening in the earth, from any occurrence, up to the like of it from the following years.

فَيُعَارِضُونَ بِهِ حَفَظَةَ اللَّهِ مِنَ الْعِبَادِ كُلِّ عَشِيَّةٍ حُمِسٍ فَيَجِدُونَ مَا رَفَعَ الْحَفَظَةُ مُوَافِقاً لِمَا فِي كِتَابِهِمْ ذَلِكَ لَيْسَ فِيهِ زِيَادَةٌ وَلَا نُقْصَانٌ

The recorders are displayed it from the servants every evening of Thursday, and they are finding whatever the recorder had raised to be in accordance with what is in that Book of theirs. There isn't any increase in it nor any reduction.

وَأَمَّا قَوْلُهُ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ فَإِنَّ اللَّهَ خَلَقَ لِكُلِّ شَيْءٍ مَا يُشَاكِلُهُ مِنْ خَلْقِهِ وَ مَا يُصْلِحُهُ مِنْ رِزْقِهِ وَ خَلَقَ الْبَعِيرَ خَلْقاً لَا يُصْلِحُ شَيْءٌ مِنْ خَلْقِهِ عَلَى غَيْرِهِ مِنَ الدَّوَابِّ

And as for His^{-azwj} Words: ***Surely, We Created all things in a Pre-determined measure [54:49]***, Allah^{-azwj} has Created for all things what resembles it from His^{-azwj} creation, and whatever would be better for it from His^{-azwj} sustenance, and Created the camel as a creature, nothing is correct from His^{-azwj} creatures upon anything else from the animals.

وَكَذَلِكَ كُلُّ شَيْءٍ مِنَ الدَّوَابِّ وَ خَلَقَ لِدَوَابِّ الْبَرِّ وَ طَيْرِهَا مِنَ الرِّزْقِ مَا يُصْلِحُهَا فِي الْبَرِّ وَ خَلَقَ لِدَوَابِّ الْبَحْرِ وَ طَيْرِهَا مِنَ الرِّزْقِ مَا يُصْلِحُهَا فِي الْبَحْرِ فَلِذَلِكَ قَوْلُهُ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ .

And like are all things from the animals, and He^{-azwj} Created for the animals, the land, and it's birds, from the sustenance what is correct for it in the land, and He^{-azwj} Created for the animals of the seas and it's birds from the sustenance what is correct for it in the sea. So, for that are His^{-azwj} Words: ***We Created all things in a Pre-determined measure [54:49]***.³⁰⁰ (Not a Hadeeth)

21- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ مَا خَلَقَ اللَّهُ الْقَلَمَ فَتَصَوَّرَ قَلَمًا مِنْ نُورٍ فَقِيلَ لَهُ اجْرِ فِي اللُّوحِ الْمُحْفُوظِ قَالَ يَا رَبِّ بِمَاذَا قَالَ بِمَا يَكُونُ إِلَى يَوْمِ الْقِيَامَةِ

And from Ibn Abbas who said,

'The first of what Allah^{-azwj} Created is the Pen. He^{-azwj} Formed a pen from light. He^{-azwj} Said to it: "Flow in the Guarded Tablet!" It said, 'O Lord^{-azwj}! With what (should I flow)?' He^{-azwj} Said: "With what would be happening up to the Day of Qiyamah!"

³⁰⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 20

فَلَمَّا خَلَقَ اللَّهُ الْخَلْقَ وَكُلَّ بِالْخَلْقِ حَفَظَةً يَحْفَظُونَ عَلَيْهِمْ أَعْمَالَهُمْ فَلَمَّا قَامَتِ الْقِيَامَةُ عُرِضَتْ عَلَيْهِمْ أَعْمَالُهُمْ وَ قِيلَ هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ عُرِضَ بِالْكِتَابَيْنِ فَكَانَا سَوَاءً.

When Allah^{-azwj} Created the creatures, Allah^{-azwj} a recorder with the creatures to be preserving their deeds upon them. When the Qiyamah is established, their deeds would be presented to them, and it would be said: ***This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]***, displayed with the two Books, so they would both be the same”.³⁰¹ (Not a Hadeeth)

22- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ قَالَ إِنَّ مِمَّا خَلَقَ اللَّهُ لَوْحًا مَحْفُوظًا مِنْ ذَرَّةٍ بَيْضَاءَ دَقَّتَاهُ مِنْ يَاقُوتَةٍ حَمْرَاءَ قَلَمُهُ نُورٌ وَ كِتَابُهُ نُورٌ وَ عَرْضُهُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

And from Ibn Abbas,

‘Regarding Words of the Exalted: ***Every day He is in Splendour [55:29]***. He said, ‘From what Allah^{-azwj} Created is a Guarded Tablet from a white gem. It’s cover is of red ruby, it’s pen is of light, and its Book is of light, and it’s width is what is between the sky and the earth.

يَنْظُرُ فِيهِ كُلَّ يَوْمٍ ثَلَاثِمِائَةٍ وَ سِتِّينَ نَظْرَةً يَخْلُقُ فِي كُلِّ نَظْرَةٍ وَ يَزِيدُ وَ يُجِبِّي وَ يُمِيتُ وَ يُعِزُّ وَ يُذِلُّ وَ يَفْكَ وَ يَفْعَلُ مَا يَشَاءُ فَذَلِكَ قَوْلُهُ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ.

He^{-azwj} Looks into it every day with three hundred and sixty looks. He^{-azwj} Creates from every Look, and He^{-azwj} Provides sustenance, and Revives and Kills off, and Honours and Disgraces, and Undoes and Does whatever He^{-azwj} so Desires. So that is His^{-azwj} Word: ***Every day He is in Splendour [55:29]***”.³⁰² (Not a Hadeeth)

23- وَ عَنِ الرَّبِيعِ بْنِ أَنَسٍ فِي قَوْلِهِ تَعَالَى إِنَّهُ لَفَرَزٌ مِنْ رَبِّهِ فِي كِتَابٍ مَكْنُونٍ قَالَ الْفَرَزُ الْكَرِيمُ هُوَ الْقُرْآنُ وَ الْكِتَابُ الْمَكْنُونُ هُوَ اللَّوْحُ الْمَحْفُوظُ

And from Al Rabie, from Anas (well-known fabricator),

‘Regarding Words of the Exalted: ***It is an Honourable Quran [56:77] In a hidden Book [56:78] None can touch it except for the Purified ones [56:79]***. He said, ‘The Honourable Quran, it is the Quran, and the hidden Book, it is the Guarded Tablet’.

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ قَالَ الْمَلَائِكَةُ هُمْ الْمُطَهَّرُونَ مِنَ الذُّنُوبِ.

None can touch it except for the Purified ones [56:79]. He said, ‘The Angels, then are the one purified from the sins’”.³⁰³ (Not a Hadeeth)

24- وَ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ لَهُ اكْتُبْ فَجَرَى بِمَا هُوَ كَائِنٌ إِلَى الْآبَدِ.

And from Ubadah Bin Al Samir who said,

³⁰¹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 21

³⁰² Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 22

³⁰³ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 23

'I heard Rasool-Allah^{-saww} saying: 'The first of what Allah^{-azwj} Created is the Pen. He^{-azwj} Said to it: "Write!" So it flowed with what is to happen to forever".³⁰⁴

25- وَ عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ ن وَالْقَلَمُ وَمَا يَسْطُرُونَ قَالَ لَوْحٌ مِنْ نُورٍ وَ قَلَمٌ مِنْ نُورٍ يَجْرِي بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ.

And from Muawiya Bin Qurrah, from his father who said,

'Rasool-Allah^{-saww} said: '**Noon and the Pen, and what they will be writing! [68:1]**'. He^{-saww} said: 'A Tablet of light, and a Pen of light flowing with what is to happen up to the Day of Qiyamah".³⁰⁵

26- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللَّهَ خَلَقَ النُّونَ وَ هِيَ الدَّوَاةُ وَ خَلَقَ الْقَلَمَ فَقَالَ اكْتُبْ قَالَ وَ مَا اَكْتُبُ قَالَ اَكْتُبْ مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ.

And from Ibn Abbas who said,

'Allah^{-azwj} Created the 'Noon' and it is the ink and Created the Pen. He^{-azwj} Said: "Write!" It said, 'And what shall I write?' He^{-azwj} Said: "What is to happen up to the Day of Qiyamah!"³⁰⁶

وَ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ النُّونُ اللَّوْحُ الْمَحْفُوظُ وَالْقَلَمُ مِنْ نُورٍ ساطِعٍ.

And from him who said,

'Rasool-Allah^{-saww} said: 'The 'Noon' is the Guarded Tablet', and the Pen is from shining light".³⁰⁷

27- وَ عَنْ النَّبِيِّ ﷺ قَالَ: إِنَّ أَوَّلَ شَيْءٍ خَلَقَ اللَّهُ الْقَلَمَ ثُمَّ خَلَقَ النُّونَ وَ هِيَ الدَّوَاةُ ثُمَّ قَالَ لَهُ اكْتُبْ قَالَ وَ مَا اَكْتُبُ قَالَ مَا كَانَ وَ مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ مِنْ عَمَلٍ أَوْ أَثَرٍ أَوْ رِزْقٍ أَوْ أَجَلٍ

And from the Prophet^{-saww} having said: 'The first thing Allah^{-azwj} Created was the Pen, then He^{-azwj} Created the 'Noon', and it is the ink. Then He^{-azwj} Said to it: "Write!" It said: 'And what shall I write?' He^{-azwj} Said: 'Whatever has happened and whatever is to happen up to the Day of Qiyamah, from a deed, or impact, or sustenance, or a term!"

فَكَتَبَ مَا يَكُونُ وَ مَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ وَ ذَلِكَ قَوْلُهُ ن وَالْقَلَمُ وَمَا يَسْطُرُونَ ثُمَّ حَتَمَ عَلَى قَلَمِ الْقَلَمِ فَلَمْ يَنْطِقْ وَ لَا يَنْطِقُ إِلَى يَوْمِ الْقِيَامَةِ

It wrote whatever had happened and whatever is to happen up to the Day of Qiyamah, and that is His^{-azwj} Word: **Noon and the Pen, and what they will be writing! [68:1]**. Then He^{-azwj} Sealed upon the Pen, so it did not speak and will not be speaking up to the Day of Qiyamah.

ثُمَّ خَلَقَ اللَّهُ الْعَقْلَ فَقَالَ وَ عَزَّيْ لَا كَمَلَّتْكَ فِيمَنْ أَحْبَبْتُ وَ لَا نَقَصَتْكَ فِيمَنْ أَبْغَضْتُ.

³⁰⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 24

³⁰⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 25

³⁰⁶ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 26 a

³⁰⁷ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 26 b

Then Allah^{-azwj} Created the intellect. He^{-azwj} Said: ‘By My^{-azwj} Might! I^{-azwj} will Perfect you among the ones I^{-azwj} Love and I^{-azwj} will Reduce you among the ones I^{-azwj} Hate!’³⁰⁸

28- وَ عَنْ قَتَادَةَ وَ الْحَسَنِ قَالَ: التُّونُ الدَّوَاةُ.

And from Qatadah and Al Hassan, said, ‘The ‘Noon’ is the ink’³⁰⁹ (Not a Hadeeth)

29- وَ عَنْ ابْنِ عَبَّاسٍ فِي الْآيَةِ قَالَ خَلَقَ اللَّهُ الْقَلَمَ فَقَالَ اجْرِ فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ خَلَقَ الْحُوتَ وَ هِيَ التُّونُ فَكَبَسَ عَلَيْهَا الْأَرْضَ ثُمَّ قَالَ ن وَ الْقَلَمَ وَ مَا يَسْطُرُونَ.

And from Ibn Abbas –

‘Regarding the Verse, he said, ‘Allah^{-azwj} Created the Pen. He^{-azwj} Said: “Flow!” So it flowed with what is to happen up to the Day of Qiyamah. Then He^{-azwj} Created the whale, and it is the ‘Noon’. He^{-azwj} Compressed the earth upon it, then Said: **Noon and the Pen, and what they will be writing! [68:1]**’³¹⁰ (Not a Hadeeth)

30- وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ لَوْحٍ مَحْفُوظٍ قَالَ أُخْبِرْتُ أَنَّهُ لَوْحٌ وَاحِدٌ فِيهِ الذِّكْرُ وَ أَنَّ ذَلِكَ اللَّوْحَ مِنْ نُورٍ وَ أَنَّهُ مَسِيرَةَ ثَلَاثِمِائَةِ سَنَةٍ.

And from Ibn Abbas regarding His^{-azwj} Words: **In a Guarded Tablet [85:22]**. He said, ‘I have been informed that it is one Table wherein is Zikr, and that Tablet is of light and it is (length) of a travel distance of three hundred years’³¹¹ (Not a Hadeeth)

31- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: خَلَقَ اللَّهُ اللَّوْحَ الْمَحْفُوظَ كَمَسِيرَةِ مِائَةِ عَامٍ فَقَالَ لِلْقَلَمِ قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ اكْتُبْ عَلَيَّ فِي خَلْقِي فَجَرَى بِمَا هُوَ كَاتِبٌ إِلَى يَوْمِ الْقِيَامَةِ.

And from Ibn Abbas,

‘Allah^{-azwj} Created the Guarded Tablet, being (as large) like a travel distance of one hundred years. He^{-azwj} Said to the Pen before He^{-azwj} had Created the creation: “Write My^{-azwj} Knowledge regarding My^{-azwj} creation!” So it flowed with what is to happen up to the Day of Qiyamah’³¹² (Not a Hadeeth)

32- وَ عَنْ أَنَسٍ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ لَوْحاً مِنْ زَبَرَجَدٍ خَضِرَاءَ جَعَلَهُ تَحْتَ الْعَرْشِ وَ كَتَبَ فِيهِ إِلَيَّ أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا خَلَقْتُ بَضْعَةَ عَشَرَ وَ ثَلَاثِمِائَةَ خَلْقِي مِنْ جَاءَ مَعَ شَهَادَةٍ أَنَّنَا لَا إِلَهَ إِلَّا اللَّهُ أَذْخِلَ الْجَنَّةَ.

And from Anas (a well-known fabricator),

‘Rasool-Allah^{-saww} said: ‘There is a Tablet for Allah^{-azwj} of green emeralds. He^{-azwj} Made it to be beneath the Throne and Wrote in it: “Surely I^{-azwj} am Allah^{-azwj}! There is no god except I^{-azwj}. I-

³⁰⁸ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 27

³⁰⁹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 28

³¹⁰ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 29

³¹¹ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 30

³¹² Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 31

azwj have Created some three hundred and ten creations. One who comes with the testimony that there is no god except Allah-azwj, I-azwj shall Enter him into the Paradise”.³¹³

33- وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ بَيْنَ يَدَيِ الرَّحْمَنِ تَبَارَكَ وَ تَعَالَى لِلْوَحَا فِيهِ ثَلَاثُمِائَةٍ وَ خَمْسَ عَشْرَةَ شَرِيعَةً يَقُولُ الرَّحْمَنُ وَ عِزِّي وَ جَلَالِي لَا يَجِئُنِي عَبْدٌ مِنْ عِبَادِي لَا يُشْرِكُ بِي شَيْئاً فِيهِ وَاحِدَةٌ مِنْكُمْ إِلَّا أَدْخَلْتُهُ الْجَنَّةَ.

And from Anas (well-known fabricator) who said,

‘Rasool-Allah-saww said: ‘There is a Tabled in front of the Beneficent Blessed and Exalted wherein are three hundred fifteen Laws. The Beneficent Said: ‘By My-azwj Mighty and My-azwj Majesty! No servant would come to Me-azwj, not having associated anything with Me-azwj, one of you, except I-azwj shall Enter him into the Paradise!’”³¹⁴

34- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص خَلَقَ اللَّهُ لَوْحاً مِنْ دُرَّةٍ بَيْضَاءَ دَفَنَاهُ مِنْ رَبِّجَدَةِ خَضْرَاءَ كِتَابُهُ مِنْ نُورٍ يَلْحَظُ إِلَيْهِ فِي كُلِّ يَوْمٍ ثَلَاثُمِائَةٍ وَ سِتِّينَ لَحْظَةً يُحْيِي وَ يُمِيتُ وَ يَخْلُقُ وَ يَرْزُقُ وَ يُعِزُّ وَ يُدِلُّ وَ يَفْعَلُ مَا يَشَاءُ.

And from Ibn Abbas who said,

‘Rasool-Allah-saww said: ‘Allah-azwj Created a Tablet of white gem, it’s cover is of green emerald, its book is of light. He-azwj Glances at it during every day, three hundred and sixty Glances. He-azwj Revives, and Kills off, and Creates, and Sustains, and Honours, and Disgraces, and He-azwj Does whatever He-azwj so Desires to’”.³¹⁵

³¹³ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 32

³¹⁴ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 33

³¹⁵ Bihar Al Anwaar – V 54 The book of creation - Ch 4 H 34