

An-Naml [27:42]

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَرْشُكَ قَالَتْ كَأَنَّهُ هُوَ وَأُوتِينَا الْعِلْمَ مِنْ قَبْلِهَا

وَكُنَّا مُسْلِمِينَ ﴿٤٢﴾

So when she arrived, she was asked, "Is this your throne?" She said, "It was just like this; and knowledge was bestowed on us in advance of this, and we have submitted to Allah (in Islam)."

MUHAMMAD HUSAIN TABA TABAI (AR)

So when she came, she was asked, *Is your throne like this?* She said, *It is as though it is the same.* Sulayman said, *Knowledge was bestowed on us before her, and we were submitted to Allah.*

When the Queen of Saba approached Sulayman, she was asked, "Was your throne like this?" This was a question about the similarities of the thrones and such questions relate to non-recognition.

She answered, "It is as if it were the same." And this was said of superfluous inspection and she did not want to confirm without due deliberations and she did not want to confirm her belief that were still in the initial stages.

Knowledge was bestowed on us before her and we were submitted to Allah.

This verse explains the dialogue of Queen Saba. The courtiers of Sulayman asked her about the throne and she realized that they wanted her to think about the miracle of Sulayman. When she got the hint she said *we already have the knowledge about the kingdom of God and its control and this is why we submit ourselves humbly to Him.* Some commentators have said that "knowledge was bestowed on us" are the words of Sulayman.

Others have opined that these words belong to the courtiers of Sulayman and yet others have said they are the words of Queen Saba and it means, *We already knew that our throne has been transferred here.* Both these opinions are incorrect.

A Discussion on Hadiths

In the book Ehtijaj Abdullah bin Hasan quotes his father who said, When AbuBakr decided to refuse Lady Fatima the right to Fidak, she came to him after hearing about it and said,

O Son of Abu Qahafa! Is it possible that you inherit the will of your father on the basis of Qur'an Kareem and I be deprived of my father's inheritance? You have expressed a very bad decision. Do you oppose the Book of God of your own free will for it says, *That you should judge according to Sulaiman and Daud.*

In the book Basair; the closest of the greatest name of God has been derived from 73 alphabets and one of the alphabets was known to Asif Barkhia and when he used it, the land between Sulayman and Bilqis constricted so that he could catch the throne with his hands, lift it and kept it there. The land expanded to its original form again. This was done between the time spent in the batting of the eyelids. We have 72 out of the seventy-three alphabets and one is with God and He has secreted it with the unknown knowledge. There is none mightier and more powerful than God.

The compiler's words

This meaning has been quoted from Imam Sadiq too. The late Kulayni has quoted it from Imam Baqir and Nufili has quoted it from Abul Hasan.

The words that Asif Barkhia knew one of the alphabets for God's greatest name and he used it to bring the throne are not contrary to the meaning that we have explained about Isme Azam or the great name of God. We had said that this great name is not an example of words. The traditions also do not say that this great name is made out of words and the alphabet here is not the normal alphabet but has been described in this way because He wants to speak in the language that the people understand. The name in the minds of the people is made of worldly alphabets.

The words *Before the batting of the eyelids* has been explained in Majmaul Bayan in many ways and the fifth is that the land had constricted for him and this has been explained by Imam Jafar Sadiq.

The Compiler's words:

The Hadiths that has been recorded for the constriction of the land is not according to the other. I have first quoted the fifth reason or explanation, but the first is that the angels must have brought the throne. The second explanation is that the wind must have brought it. The third is that God must have created consecutive motions in it. The fourth is that the land must have sunk and the throne came close to Sulayman. The fifth is that God must have removed it or vanished it and brought it before Sulayman.

Some commentators have other views and they say that God has created stages for the existence of material beings. He gave the throne the first stage with the Queen of Saba and the second with Sulayman. Once it is transferred the first stage ceases to exist. This explanation is farfetched as the fifth explanation for it has no proof.

In the same book it is said that Ayyashi has quoted a Hadith that Musa bin Imam Jawwad met Yahya and Ibn Asthmas asked him many questions . He said,

I met my brother Ali bin Muhammad and we talked of a few different issues and then I swore allegiance to him. I said, May I be sacrificed upon you, Ibn Aktham has asked me many questions .

My brother smiled and said, Did you give any decisions on those issues? I said, No. He then said, Why? I said, I did not know those issues. He asked me What were they? I said, He wanted to know if Sulayman was dependent on the knowledge of Asif Barkhia? And he asked me other questions too. He said, Please write my brother! I Begin with the name and help of God who is kind. He asked me God says,

One with whom there was knowledge of the scripture is Asif bin Barkhia and Sulayman was not dependent on his knowledge. He wanted to tell the people that Asif was the one who would succeed him and Assisi's knowledge was a part of the knowledge that Sulayman had that had been given to him by God. God urged Sulayman to point towards Asif so that his people would accept Asif after Sulayman died and made dispute about his succession. This was the same as God had given the knowledge of the Book during Daud's time, so that Daud could appoint him as his successor.

The Compiler's words

This Hadith has been copied by the author of Aujal Ma'ani from Majmaul Bayan and then said, that this Hadith was not true. We could not understand what objection Ruhul Ma'ani had about it and we see no reason for it excepting that Imam has been discussed here and this was what he did not like or accept.

Nurus Saqlain quotes a Hadith of Imam Ali recorded in Kafi,

He who has no hope, is hopeful. The Queen of Saba came out of her country to Sulayman and accepted and believed his Godly mission.

MIR AHMED ALI (AR)

Arsh Verse 13