

## **Glimpses of Prophet Muhammad's Virtues, Peace, and Blessings of Allah be upon him, and his Family in the Book Zabadat al-Bayan in Explaining the Verses of the Qur'an stories By Muhammad bin Mahmoud Al-Tabasi (Died: 1085 AH)**

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### **Abstract**

*This research discusses some of the virtues of the Prophet, may Allah bless him and grant him peace, and his pure family (peace be upon them) in the book (Zubdat al-Bayan fi Sharh Verses of Stories of the Qur'an). The research began with a brief study of the author of the book: Sheikh Mohammed bin Mahmoud Tabasi and then divided the research into two chapters. The first chapter is about the virtues of the Prophet and his Ahl al-Bayt (peace be upon them), and the second chapter is about what Sheikh Tabasi mentioned about the virtues of the Ahl al-Bayt, peace be upon them.*

**Keywords:** *glimpses – Virtues- the Prophet- Ahl al-Bayt (the People of the House) - Zabadat Al-Bayan- Al-Tabasi.*

### **Introduction**

In the name of Allah, the most gracious, the most merciful

Praise be to Allah, who is bestowed upon His servants, the Creator of His creation, who exalted with His might and power, whose power is evident in the heavens and the earth, and may blessings and peace be upon His Messenger who delivers his messages, Abu Al-Qasim Muhammad, and upon his family, the lamps of guidance in the night and the saviors of nations.

The Holy Qur'an is the eternal miracle, and the Sunnah of the Prophet is the applied approach to the Holy Qur'an. Therefore, the scholars, thinkers, and interpreters did not abandon studying the Holy Qur'an, analyzing its expressions, and highlighting the most accurate details by taking into account what was stated in the Noble Sunnah and the narrations reported from the family of the Prophet, may Allah bless him and grant him peace.

The scholar and interpreter Muhammad bin Mahmoud al-Tabasi, one of the scholars of the eleventh century AH, wrote his book (Zubdat al-Bayan fi Explanation of the Verses of the Stories of the Qur'an), in which he dealt with the Qur'anic stories. Muhammad bin Mahmoud Al-Tabasi collected the verses related to each story of the prophets, nations, and

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peoples, then studied them analytically, and interpreted the verses narratively by conveying our Islamic heritage narrated on the authority of the Prophet, may Allah bless him and grant him peace, his pure family and companions.

This research highlighted what is stated in the virtues of the Prophet, may Allah bless him and grant him peace, and his family (peace be upon them). I divided it into two chapters preceded by a preface that briefly mentions the author (Sheikh Al-Tabasi):

Chapter One: The Virtues of the Prophet and his Family (peace be upon them).

Chapter Two: What Sheikh Tabasi mentioned about the virtues of Ahl al-Bayt, peace be upon them.

### **Preface:**

Sheikh Muhammad bin Mahmoud Al-Tabasi:

At the beginning of the research, the author of the book must be introduced. As Sheikh Tabasi was mentioned in several biographies:

Sheikh Al-Tabasi is Muhammad Ibn Al-Mawla Sultan , Mahmoud bin Ghulam Ali Al-Tabasi was alive in 1084 AH. He was one of the historians and scholars of the eleventh century and a contemporary of the Safavid state. Al-Tabasi wrote a book in history entitled (The Completion of Zabadat al-Bayan: In the Biography of the Prophet, may Allah bless him and his family and grant them peace, and the Imams, peace be upon them), it was a brief book that he wrote in 1083 AH . Also, he has another book - entitled (Zuddat al-Bayan fi Sharh Verses of the Stories of the Qur'an) in which he mentioned the stories of the Prophets (peace be upon them), and he also has a book in history 1084 AH called (A Rejection of History) in which he mentioned the history of the Safavid state .

Al-Tabasi also has a special book on the life of Sheikh Zain al-Din bin Ali al-Amili (the second martyr) , and his explanations (Fruit of the Jinn fi Sharh Irshad al-Adhan , A Footnote to the Rules and Benefits in Jurisprudence, Principles, and Arabic , by the first martyr: Shams al-Din Abu Abdullah Muhammad bin Jamal al-Din Makki al-Amili (734 AH - 786 AH) and it contains one hundred benefits, he completed it in 1044 AH , he has a footnote on the civil legal matters in response to those who say that there is ijthihad and imitation in divine rulings , (The Civil Benefits and the Realities of the Principles of Religious Fundamentals) - by Muhammad Amin bin Muhammad Sharif (died: 1033 AH) - he completed it in 1080 AH , and he has an explanation on the footnote to Al-Kashshaf - by Ali bin Muhammad Al-Jurjani (died: 816 AH) - he completed his explanation in 1031 AH.

The first chapter: The virtues of the Prophet and his family (peace be upon them).

The author, Sheikh Muhammad bin Mahmoud Al-Tabasi, mentioned multiple virtues for the Ahl al-Bayt, both together and individually, so what he mentioned together:

1. The status of the Prophet, may Allah bless him and grant him peace, and Imam Ali bin Abi Talib (peace be upon him) to the Islamic nation:

When interpreting the Almighty's saying: (And We had already taken a promise from Adam before, but he forgot; and We found not in him determination) , it may mean the absolute type of man, and accordingly they refer to Adam, and it may mean the type of prophets, caliphs, and callers to Allah, as it was reported from the Prophet, may Allah bless him and grant him peace, that he said: Every prophet is Adam and you and I, O Ali, are the fathers of this nation.

2. The highest status of creation with Allah Almighty:

When interpreting the Almighty's saying: (Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful) , in explaining (words), he said that there were sayings regarding its meaning, including:

- a. Allah said (They said, "Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers).
- b. Supplication: Oh Allah, there is no Allah but You, Glory be to You, forgive me, for You are the best of forgivers. Oh Allah, there is no Allah but You, Glory be to You and praise be to You. My Lord, I have wronged myself, so have mercy on me. There is no Allah but You, Glory be to You and praise be to You. My Lord, I have wronged myself, so accept my forgiveness. Indeed, You are the Most Merciful.
- c. Saying: Glory be to Allah, praise be to Allah, there is no Allah but Allah, and Allah is great.
- d. It was narrated in its interpretation: that Adam saw honorable and glorified names written on the throne, so he asked about them, and he was told: These are the names of the most exalted creation in status with Allah Almighty, and the names are: Muhammad, Ali, Fatima, Al-Hasan, and Al-Hussein, so Adam begged his Lord to accept his repentance.

3. The superiority of Ahl al-Bayt (peace be upon them) upon the angels:

It was narrated on the authority of Imam Al-Rida, peace be upon him, on the authority of the Prophet, may Allah bless him and grant him peace, that he said in answer to the question, "Who is better, the Prophet or the angels?" He said: "The angels are our servants and the servants of our lovers. O Ali, Allah created Adam, Eve, Paradise, Hell, Heaven, and Earth for us. We are the best because we preceded them in knowing our Lord, praising Him, glorifying Him, and sanctifying Him. Allah Almighty created Adam placed us in his loins, and commanded the angels to prostrate to us out of greatness and honor. Their prostration to Allah Almighty was servitude, and to Adam, it was honor and obedience, and how could we not be better than them, when they all prostrated to Adam?"

It was also mentioned in the book Al-Ihtijaj by Al-Tabarsi , on the authority of the Prophet, may Allah bless him and grant him peace, in a long hadith: "O Messenger of Allah, tell us about Ali. Is he better than the angels of Allah , who are close to Allah ? Then [the Messenger of Allah, may Allah bless him and grant him peace, said] , The angels were honored by their love for Muhammad and Ali and their acceptance of their guardianship [and] , Indeed, none of Ali's lovers has cleansed his heart of deceit and the impurity of sins except that he is purer and better than the angels.

It was narrated by Imam Al-Sadiq regarding the preference of messengers over angels: "The messenger is better , or the angel to whom he is sent? He said, "The messenger is better"

Sheikh Al-Saduq narrated that Abu Hurairah and Ibn Abbas said: The Messenger of Allah, peace and blessings be upon him, said during a long speech: "You are better than the angels".

It was narrated in the beliefs of Ibn Babawi that the Prophet (peace be upon him) said: I am better than Gabriel, Makayel, and Asrville, and all the angels, and I am the best of mankind and the master of the descendants of Adam.

4. The best of creation are:

It was mentioned in the Book of Stories by Al-Rawandi on the authority of Al-Sadiq, peace be upon him, in a long hadith in which he mentioned: The children of Adam

quarreled over the best of Allah's creation, and their question about Adam, and he said: I saw it written on the throne: "Muhammad and the family of Muhammad are the best of those whom Allah has created"

5. It was narrated that Allah Almighty said: O Adam, look towards the throne and see two lines of light. The first line: There is no Allah but Allah, Muhammad is the Prophet of Mercy, and Ali is the key to Paradise, and the second line " I vowed to myself that I would have mercy on those who were loyal to them and that I would punish those who were hostile to them"

6. It was mentioned in the book (The Envy of Those Who Opponents of the People of the House (peace be upon them): Satan did what he did because of envy and arrogance, and likewise the infidels who quarreled with our Prophet Muhammad, may Allah bless him and grant him peace, because of arrogance and envy, and Muawiyah because of arrogance and envy as our Lord, the Commander of the Faithful, peace be upon him, pointed out in his sermon , Allah Almighty repeated it, so that hearing it would discourage them from committing these two qualities, and encourage them to consider and reason, rather than imitation, ignorance, and relying on false analogies , and since what happened to Adam after being expelled from Paradise were many calamities.

7. Interpretation of Abraham's supplication, peace be upon him, for our Prophet Muhammad, peace be upon him

Allah said (Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise)

From the supplication of Abraham, peace be upon him, and his saying: (send), is a verbal sentence connected to his saying: repent.

And His saying (among them) is connected to (send), the pronoun refers to the Muslim nation, which he wishes to be among his descendants, means our Prophet, peace and blessings of Allah be upon him, according to what was narrated from him, peace and blessings of Allah be upon him, that he said: I was sent in response to the call of my father Abraham, and as good news to Jesus, peace be upon him, by saying: (and giving Glad Tidings of a Messenger to come after me, whose name shall be Ahmad) , and the vision of my mother, from which a light came out when she gave birth to me, illuminating the palaces of the Levant.

This is supported by the fact that Abraham called for his descendants to be in Mecca and its environs, and he did not send there anyone but him, may Allah bless him and grant him peace. Accordingly, the offspring is specific to the descendants of Ishmael, not Isaac, and it may be general, so it includes all the prophets of Israel.

It was reported on the authority of Ibn Abbas: All the prophets were from the Children of Israel except ten: Noah, Hud, Salih, Shuaib, Lot, Abraham, Ishmael, Isaac, Jacob, and Muhammad.

There was no prophet from the descendants of Ishmael other than him, may Allah bless him and grant him peace, (reciting to them), (your signs) that you revealed to him so that this would be a miracle indicating his prophecy, i.e. the Qur'an, so that they would know its rulings and laws, and so he followed it by saying: (wisdom), which means: Understanding the Qur'an, and the laws and rulings it contains , and it was said: it means the sermons of the Qur'an, its permissible and forbidden, and it was said: it means the Sharia, and it was said: the Sunnah, and everything is good . (Purifies) means purifying them from polytheism and impurity . It was said: On the Day of Resurrection, it will testify that they are pure, if they witness to the nations , and it was said: He will purify them from sins by taking zakat from their wealth.

(Indeed, You are the Mighty), meaning: The Powerful in the perfection of Your power, (The Wise), the Arbiter of the masterpieces of Your creation. Allah Almighty described them with these two qualities, after the supplication, as a warning to the answer, as if He said: Pray for us because you are capable of answering, knowing what is in our consciences, wisdom, and goodness for us, which our knowledge cannot reach, due to the shortcomings of our insight.

8. Then Allah Almighty narrated the complete supplication of Abraham by saying: (Our Lord, I have settled some of my descendants), meaning: some of my descendants, which is Ishmael and his sons, so our Prophet, may Allah's prayers and peace be upon him, and our imams, as it was narrated on the authority of Al-Baqir, peace be upon him, that he said: "We are that offspring" . He, peace be upon him, said: "Ibrahim's call to us was special"

9. Quranic evidence that the religion of Abraham is the religion of our Prophet, peace and blessings be upon him.

Allah said (who would be averse to the religion of Abraham except one who makes a fool of himself? And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous, When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds).

It was narrated that Abdullah bin Salam invited his nephews, Salamah and Muhajir, to Islam, and said to them: You have learned that Allah Almighty said in the Torah: I will send, from the birth of Ishmael, a prophet, whose name will be Ahmad. Whoever believes in him is guided, and whoever does not believe is cursed. (p. 131) So Salamah embraced Islam, and Muhajir refused, so Allah Almighty revealed (who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous).

So (who), for the negative interrogative, is as if he said: He who does not abandon the religion of Abraham, which is the truth and does not renounce it, (except he who fools himself), meaning: except he who destroys himself, or loses himself, or is ignorant of the verses indicating that it has a Wise Creator.

Foolishness: lack of reason, as if the one who did that had no reason.

And said (And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous), It is an argument and proof of the error of the opinion of one who abandons his religion, because whoever is among the elite of servants in this world, chosen for the message, and acclaimed in the afterlife for uprightness and righteousness, is the most worthy of being followed, and the fool will abandon him. He has humiliated his soul with ignorance and turned away from disbelief and consideration.

Allah said (When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds), An explanation for the selection, meaning: He was chosen because if we told him to become a Muslim, meaning: Be steadfast in Islam, he said that to him when he came out of the cave, or what is meant is: be sincere in your religion and worship of Allah, or surrender yourself to Allah and entrust your affairs to Him, and it was said: He said that to him when he was thrown into the Fire. He immediately said: I surrendered myself to the Lord of the Worlds and entrusted my affairs to Him, and he achieved that, as he did not seek the help of Gabriel when he was thrown into the Fire.

It is permissible for the adverb to be in the accusative case with (remember) destined in cases like this, i.e.: Remember, O Muhammad, at the time of that statement to him, so that you may know that he is the chosen one and the one deserving of imamate and that he achieved that by submitting to his Lord or by delegating and trusting in Him alone.

Allah said (When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds) , an indication that the religion of Abraham is the religion of our Prophet, may Allah bless him and grant him peace, because the religion of Abraham is included in the religion of Muhammad, may Allah bless him and grant him peace, with additions to the religion of Muhammad, may Allah bless him and grant him peace, so it is clear that those of the infidels who reject the religion of Muhammad, which is the religion of Abraham, have fooled, despised, humiliated, and belittled themselves. This is supported by His saying: (The religion of your father Abraham) -

10. The final prophecy in the descendants of Ishmael (peace be upon him)

When Ishmael was born to Hagar, Sarah wished to give birth to a son who would be one of the prophets, until the angels brought her the good news, and she became pregnant with Isaac seven days after the good news, and when the period of pregnancy had passed, and it was the night of his birth, a thousand stars gathered in the ark. Abraham looked at him and was amazed and asked Gabriel about that, and he answered him: That this was an indication of the existence of the prophets (201). Then he asked Allah Almighty to grant Ishmael dignity from Allah Almighty, and he was answered by the existence of a prophet at the end of time from his descendants . Then Allah said (Praise to Allah, who has granted to me in old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication) , Ishmael was five years older than Isaac.

Chapter Two: What Sheikh Tabasi mentioned regarding the virtues of the People of the House, peace be upon them

1. On the virtue of the Commander of the Faithful, Ali bin Abi Talib, peace be upon them:

a. It was mentioned that scholars wrote individual books on the virtues of the Ahl al-Bayt and the Commander of the Faithful, peace be upon him, including Ali bin Saif bin Mansour , and he called it the interpretation of apparent verses on the virtues of the family.

b. He mentioned that Abu Bakr Muhammad bin Mumin Al-Shirazi wrote a book called (What Was Revealed from the Qur'an about Ali, peace be upon him, and his children).

c. He quoted Al-Fakhr Al-Razi's statement in explaining the ranks of the close angels, saying: "You must know that after the words of Allah Almighty, and the words of His Messenger, there are no words higher and more honorable in describing the angels than the words of the Commander of the Faithful (Ali bin Abi Talib, peace be upon him), for he said in his sermon on Al-Nahj: ""Then He divided the highest heavens and filled them with groups of His angels - and conveyed the completeness of His words""

d. Quoting sayings: Who kills Satan?

- Satan asked for a grace period until the Day of Resurrection, so that he could find time for temptation and to be saved from death, since the Day of Resurrection is the time for resurrection. He answered by waiting for the known time, which is the day when the trumpet is blown, and he dies between the two blows.

- Narration: On the day our Qaim (may Allah hasten his honorable appearance) is resurrected, he will bring Satan and we will behead him.

- In another narration: The Messenger of Allah, may Allah bless him and grant him peace (may Allah bless him and grant him peace), would kill him.

- In another narration, the Commander of the Faithful, peace be upon him, kills him after fighting with his helpers and his clan at the back of Kufa at the Euphrates at the time of return.

e. It was stated in the interpretation of the straight path that Imam Ali (peace be upon him) is the straight path according to one the interpretations: (He said this), meaning: sincerity and faith for Allah, (a path), meaning: a true and straight religion with no distortion or deviation. I must explain and be guided to it , and it may mean: the sincere ones and those who go astray: a path passed by whoever follows it, (straight), there is no turning away, so I will reward each of the two groups for what they did and in some of the Qur'an, it means high , It was interpreted as the highest honor , and in the reading of some of our imams it was interpreted as the Commander of the Faithful, peace be upon him.

f. It was mentioned in the burial place of Prophet Hud, peace be upon him, that it was narrated on the authority of the Commander of the Faithful, Imam Ali (peace be upon him), that he said in his will: If I die, bury me in the back of Kufa , in the grave of my brothers Hud and Saleh.

g. In another narration from Imam Al-Sadiq, peace be upon him, Imam Ali (peace be upon him) was buried in the grave of his father Noah, in the back of Kufa.

As for what Sheikh Al-Tabasi narrated in his book (Zubdat Al-Bayan fi Sharh Verses of Stories of the Qur'an) on the authority of Fatima Al-Zahra (peace be upon her):

It is reported that Allah Almighty showed Adam the names written on the throne, and said to him: These are your offspring, and they are better than you and all of My creation. These are your descendants, and they are better than you and all of my creation. For their sake, I created you and created heaven, hell, heaven, and earth. Beware of looking at them with envy and wishing for their status. Satan dominated Adam until he ate from it, and he dominated Eve, so she looked at Fatima, peace be upon her, with envy until she ate from it.

It was mentioned about the crying of our Lady Fatima (peace be upon her) in a narration: Adam (peace be upon him) cried over Paradise until it ran down his cheeks like two great rivers . It was narrated in the Book of Al-Khisal, on the authority of Al-Sadiq, peace be upon him, who said: The ones who cry are five: Adam, Jacob, Joseph, Fatima, and Ali bin Al-Hussein. As for Adam, he cried over Paradise until there were valleys in his cheeks.

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