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# CHAPTER 37

## AL-SAFFAAT

### (Forming Rows)

### (182 VERSES)

### VERSES 1 – 84

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### Brief Introduction of Al-Saffaat (37):

Sura Al-Saffaat (182 verses) was revealed in Makkah.<sup>1</sup>

'I saw Abu Al-Hassan<sup>-asws</sup> saying to his<sup>-asws</sup> son Al-Qasim: 'Arise O my<sup>-asws</sup> son, and recite by the head of your (dying) brother: ***I swear by those who draw themselves out in ranks [37:1]*** (Surah Al Saffaat) until you complete it'. He recited, and when he reached: ***Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created [37:11]***, the youth died.

When he was shrouded and they went out, Yaqoub Bin Ja'far turned towards him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'We used to entrust the deceased, when we are with him, reciting in his presence ***Ya Seen [36:1] I swear by the Wise Quran [36:2]*** (i.e. Chapter 36) and you<sup>-asws</sup> have come ordering us with Al-Saffaat (Chapter 37)?' So he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! It would not be recited for one who is suffering from death at all, except that Allah<sup>-azwj</sup> would Hasten his departure''.<sup>2</sup>

Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) says in Hadeeth of Al-Mi'raj, that Rasool-Allah<sup>-saww</sup> said: 'Jibraeel<sup>-as</sup> ascended and I<sup>-saww</sup> ascended with him<sup>-as</sup>, to the sky of the world, and upon it was an Angel called Ismail, and he was master of the recording Angels which Allah<sup>-azwj</sup> Mighty and Majestic Said: ***Except (for the) one who violates the caution, so there pursues him a shooting star [37:10]***, and under him there were seventy thousand Angels, under every Angel being seventy thousand Angels''.<sup>3</sup>

<sup>1</sup> تفسير القمي، ج2، ص: 218

<sup>2</sup> Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim<sup>-asws</sup>, Ch 12 H 6

<sup>3</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 9

In a Hadeeth, from him (Ali Bin Ibrahim) – ***And a protection from every rebellious Satan [37:7]*** – he said, “Marid’ is the wicked. ***They cannot listen to the exalted assembly, and they are being pelted at from every side [37:8]*** – meaning the celestial bodies which they<sup>-la</sup> are being pelted with - ***and for them is an eternal Punishment [37:9]*** – i.e. obligatory - ***Except (for the) one who violates the caution,*** - meaning, they are hearing the talk and memorising it - ***so there pursues him a shooting star [37:10]*** – and it is what they<sup>-la</sup> are being pelted with, so they<sup>-la</sup> are burned”.<sup>4</sup>

Abu Ja’far<sup>-asws</sup> (5<sup>th</sup> Imam) has said: ***‘eternal Punishment [37:9]*** – i.e. permanent pain reaching their hearts. And His<sup>-azwj</sup> Words: ***a shooting star [37:10]*** – when it hits them with strength”.<sup>5</sup>

Abu Jafar<sup>-asws</sup> (5<sup>th</sup> Imam) says: ***“Guide them to the path of Hellfire (37:23).”*** He<sup>-asws</sup> says, “Invite them to the path of Hellfire.”<sup>6</sup>

Then Rasool-Allah<sup>-saww</sup> said: ***‘Is that a better lodgement or the tree of Zaqqum? [37:62]*** – The (lodgement) prepared for the adversaries of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>”.<sup>7</sup>

‘From the Prophet<sup>-saww</sup> having said: ‘When it will be the Day of Judgment and the Bridge it set up over Hell, none will cross upon it except who had with him a permit wherein is the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and that is His<sup>-azwj</sup> Word: ***And stop them! They have to be Questioned [37:24]*** – meaning about the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>”.<sup>8</sup>

‘Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) said to me: ‘O Hisham! My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup>, and he<sup>-asws</sup> was better than me<sup>-asws</sup>, from his<sup>-asws</sup> grandfather Rasool-Allah<sup>-saww</sup> having said: ‘There is none from the men from the poor Momineen from our<sup>-asws</sup> Shias except that he does not have a liability upon him’.

I said, ‘May I be sacrificed for you<sup>-asws</sup>, and what is the liability?’ He<sup>-asws</sup> said: ‘From the fifty-one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

When it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: ‘Ask, and you shall be given it’. He will be saying, ‘I ask my Lord<sup>-azwj</sup>, to be able to look at the face of Muhammad<sup>-saww</sup>’. Allah<sup>-azwj</sup> Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad<sup>-saww</sup>’.

<sup>4</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 10 a

<sup>5</sup> Bihar Al-Anwaar – V 56 The book of creation - Ch 28 H 10 b

<sup>6</sup> تفسير القمي، ج 2، ص: 222

<sup>7</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 21 H 82

<sup>8</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 22 H 11

He<sup>-asws</sup> said: 'Then He<sup>-azwj</sup> would Establish a Pulpit of Light for the Rasool-Allah<sup>-saww</sup>, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammad<sup>-saww</sup> and Amir Al-Momineen<sup>-asws</sup> would ascend it'.

He<sup>-asws</sup> said: 'The Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> would be surrounding that Pulpit. So Allah<sup>-azwj</sup> Would Look at them, and these are the Words of the High: ***(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]***'.

He<sup>-asws</sup> said: 'The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him'.

Then Abu Abdullah<sup>-asws</sup> said: 'O Hisham! ***For the like of this, so let the workers be working [37:61]***'.<sup>9</sup>

'From Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup> regarding Words of the Exalted: ***Into whichever image what He so Desires, He Constitutes you [82:8]***. He<sup>-asws</sup> said: 'he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Constituted Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> in the bloodline of Abu Talib<sup>-asws</sup> to be upon the likeness of Muhammad<sup>-saww</sup>.

Thus Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> used to be one who resembled the Rasool-Allah<sup>-saww</sup> the most, from the people. And Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> resembled (Syeda) Fatima<sup>-asws</sup> the most, from the people. And I<sup>-asws</sup> am the one who resemble Khadeeja<sup>-asws</sup> Al-Kubra, the most, from the people'.

They said, 'And the Call from Allah<sup>-azwj</sup> are three (types) – A Call from Allah<sup>-azwj</sup> to the creatures approximately, ***and their Lord Called out to them both [7:22], And We Called out to him: "O Ibrahim! [37:104] And We Called to him from the right side of the (mount) Toor, [19:52]***.

And the second is a call from the creatures to Allah<sup>-azwj</sup>, approximately, ***And Noah had called out to Us, [37:75]; and he called out in the darkness [21:87]; And Zakariya, [21:89]; And remember Our servant Ayoub, when he called out to his Lord: 'The Satan has touched me with toil and torment!' [38:41]***.

And the third is a call of the people to the people, approximately, ***So the Angels called out to him [3:40] So he (the child) called out to her from beneath her: [19:24]; They will call out to them, 'Were we not with you?' [57:14]; And the dwellers of the paradise will call out [7:44] And We shall Call out to them: "This is the Paradise [7:43]; And they would call out, 'O Malik! [43:77]; And the Prophet<sup>-saww</sup> called out among his<sup>-as</sup> offspring: Our Lord! We heard a caller calling to the Eman: [3:193]***'.<sup>10</sup>

And in another report, from Abu Baseer,

<sup>9</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 16

<sup>10</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 21

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said and I was in his<sup>-asws</sup> presence, ‘Salim Bin Abu Hafs is reported from you<sup>-asws</sup> that you<sup>-asws</sup> tend to speak upon seventy perspective, for you<sup>-asws</sup> there being a way out from these’.

He<sup>-asws</sup> said: ‘What does Salim want from me<sup>-asws</sup>? Does he want that I<sup>-asws</sup> come with the Angels!? By Allah<sup>-azwj</sup>! The Prophets<sup>-as</sup> did not come with them, and Ibrahim<sup>-as</sup> had said: **‘I feel sick’ [37:89]**, and he<sup>-as</sup> was not sick but he<sup>-as</sup> did not lie. And Ibrahim<sup>-as</sup> has said: **‘He said: ‘But (maybe) their biggest one did this, so ask them if they could speak’ [21:63]**, and he (their biggest idol) had not done it, but he<sup>-as</sup> did not lie’. And Yusuf<sup>-as</sup> has said: **‘O caravan! You are stealing!’ [12:70]**. By Allah<sup>-azwj</sup> they had not stolen, but he<sup>-as</sup> had not lied”.<sup>11</sup>

He the (narrator) said, ‘Then Abu Ja’far<sup>-asws</sup> said: ‘But rather the Gardens Mentioned in the Book are the Garden of *Eden*, and the Garden of *Al-Firdows*, and Garden of *Naeem*, and Garden of *Al-Ma’wa’*’.

He<sup>-asws</sup> said: ‘And Allah<sup>-azwj</sup> has Surrounded these Gardens with other Gardens, and that the Momin would be able to have for him from the Gardens whichever one what he loves, and wants and enjoy wherever he so likes to. And if the Momin intends a thing, or covets it, he would call for it by saying, ‘Glory be to You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>!’ So if he says it, the servants would keep coming to him with what he had coveted for even without him having asked them for it or commanded them for it, and that is the Statement of Allah<sup>-azwj</sup> Mighty and Majestic: **‘Their call therein would be, ‘Glory is Yours, O Allah!’ And their greeting therein would be, ‘Peace’ [10:10]**, meaning the servants’.

He<sup>-asws</sup> said: **‘and the last of their calls would be, ‘The Praise is for Allah, Lord of the worlds’ [10:10]**, meaning by that after their having had their enjoyment from the copulation, and the food, and the drinks, they will be Praising Allah<sup>-azwj</sup> Mighty and Majestic during their being free from that’.

And as for His<sup>-azwj</sup> Word: **‘They, for them is a known sustenance [37:41]**, he<sup>-asws</sup> said: ‘The servants know of it, so they bring it to the friend of Allah<sup>-azwj</sup> before he even asks them for it’.

And as for the Statement of the Mighty and Majestic: **‘Fruits, and they shall be Honoured [37:42]**, he<sup>-asws</sup> said: ‘They will not desire anything in the Paradise, except that they will be honoured with it’.<sup>12</sup>

Al Nazar Bin Suweyd, from Dorost, from Abu Al Magra, from Abu Baseer who said,

‘I don’t know its mention except from Abu Ja’far<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Enters the people of the Paradise into the Paradise, and the people of the Fire into the Fire, they will come with death in the image of a ram until it is paused between the Paradise and the Fire’.

<sup>11</sup> Bihar Al-Anwaar – V 12 The book of Prophet-hood, Ch 9 H 118

<sup>12</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 23 H 98

Then a Caller would Call out, the people of the two houses (Paradise and Hell) would all hear it in their entirety: "O people of the Paradise! O people of the Fire!" So, when they hear the voice they would approach, and he would say to them: "Do you know what this is? This, it is the death which you were fearing from in the world!"

He<sup>-asws</sup> said: 'The people of the Paradise would say, 'O Allah<sup>-azwj</sup>! Do not let the death enter upon us'. And the people of the Fire would say, 'O Allah<sup>-azwj</sup>! Enter the death upon us'.

He<sup>-asws</sup> said: 'Then it would be slaughtered just as you tend to slaughter the sheep. Then a Caller would Call out: "There shall be no death, forever! Be certain of the eternal life!"

He<sup>-asws</sup> said: 'The People of Paradise will be happy with such happiness that if anyone could have died on that day, he would have died of happiness'.

He (the narrator) said, 'Then he<sup>-asws</sup> recited these Verses: ***'Is it so we would not be dying [37:58] Except our first death, and we shall not be Punished?' [37:59] Surely, this is the mighty success' [37:60] For the like of this, so let the workers be working [37:61].***

He<sup>-asws</sup> said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And warn them of the Day of Regret, when the matter would have been Decided [19:39]***'.<sup>13</sup>

'From Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***And We Made his offspring to be the survivors [37:77]***, he<sup>-asws</sup> said: 'The Truth, and the Prophet-hood, and the Book, and the Eman to be in his<sup>-as</sup> posterity, and it is not that everyone in the earth from the Children of Adam<sup>-as</sup> is from the children of Noah<sup>-as</sup>'

Allah<sup>-azwj</sup> Said in His<sup>-azwj</sup> Book: ***"Carry in it from every pair, two, and your family - except those against whom the Word has already gone forth - and the ones who believe". And there did not believe in him except a few [11:40], and Said as well: (O) Offspring of the ones We Carried with Noah! [17:3]"***.<sup>14</sup>

'From Al-Reza<sup>-asws</sup> in a lengthy Hadeeth regarding the difference between the family (of Rasool-Allah<sup>-saww</sup>) and the community', and he continued the Hadeeth up to he<sup>-asws</sup> said: 'Inform me<sup>-asws</sup> about the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***Ya Seen [36:1] By the Wise Quran [36:2]***, so who is meant by His<sup>-azwj</sup> Words: "Ya Seen"?'

The scholars said, 'Ya Seen is Muhammad<sup>-saww</sup>, no one doubts in it'.

Abu Al-Hassan<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Gave Muhammad<sup>-saww</sup> a merit from that no one can reach its true nature and its description except one who understands it, and that is because Allah<sup>-azwj</sup> Mighty and Majestic did not Greet upon anyone except upon the Prophets<sup>-as</sup>. Allah<sup>-azwj</sup> the Exalted Said: ***'Greetings be upon Noah among the nations [37:79].***

<sup>13</sup> Bihar Al-Anwaar – V 8, The book of Justice, S 3, Ch 26 H 2

<sup>14</sup> Bihar Al-Anwaar – V 11, The book of Prophet-hood, S 4 Ch 3 H 3

And Said: **Greetings be upon Ibrahim [37:109]**, and said: **Greetings be upon Musa and Haroun [37:120]**, and did not Say: 'Greetings be upon the family of Noah<sup>-as</sup>', and did not Say: 'Greetings be upon the family of Ibrahim<sup>-as</sup>', nor did He<sup>-azwj</sup> Say: 'Greetings be upon the family of Musa<sup>-as</sup> and Haroun<sup>-as</sup>', but (indeed) did Say: **Greetings be on Progeny of Yaseen [37:130]**, Meaning the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

And he continued the Hadeeth up to he<sup>-asws</sup> said: '**Allah has Sent down to you a Zikr [65:10] A Rasool [65:11]**. So, the Zikr is Rasool-Allah<sup>-saww</sup> and we<sup>-asws</sup> are his<sup>-as</sup> family<sup>-asws</sup>'.<sup>15</sup>

It was asked from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> (6<sup>th</sup> Imam) about interpretation of the Words of the Exalted: **And indeed from his Shias, was Ibrahim [37:83]**. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Glorious, when He<sup>-azwj</sup> Created Ibrahim<sup>-as</sup>, Uncovered his<sup>-as</sup> vision for him<sup>-as</sup>, so he<sup>-as</sup> looked and saw a Light going up to the side of the Throne, and he<sup>-as</sup> said: 'My<sup>-as</sup> God! What is this Light?' So Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: 'This is the Light of Muhammad<sup>-saww</sup>, the elite of My<sup>-azwj</sup> creatures'.

And he<sup>-as</sup> saw a Light to the side of him<sup>-saww</sup>, so he<sup>-saww</sup> said: 'And what is this Light?' Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: "This is the Light of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the helper of My<sup>-azwj</sup> Religion'.

And he<sup>-as</sup> saw three Lights to the side of these two, so he<sup>-as</sup> said: 'My<sup>-as</sup> God! And what are these Lights?' So Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: "This is the Light of (Syeda) Fatima<sup>-asws</sup>, she<sup>-asws</sup> would remove those that love her<sup>-asws</sup> (and her<sup>-asws</sup> progeny) from the Fire, and the Lights of her<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. And do you<sup>-as</sup> see the nine Lights which have surrounded them<sup>-asws</sup>?" So he<sup>-as</sup> said: 'My<sup>-as</sup> God! And what are these nine Lights surrounding them<sup>-asws</sup>?' He<sup>-azwj</sup> Said: "O Ibrahim<sup>-as</sup>! They<sup>-asws</sup> are the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup>".

Ibrahim<sup>-as</sup> said: 'My<sup>-as</sup> God! By the right of these five<sup>-asws</sup>, can You<sup>-azwj</sup> Introduce the nine to me<sup>-as</sup>?' He<sup>-azwj</sup> Said: "O Ibrahim<sup>-as</sup>! The first of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and the Divine Authority Al-Qaim<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup>'.

Ibrahim<sup>-as</sup> said: 'My<sup>-as</sup> God and my<sup>-as</sup> Master! I<sup>-as</sup> see Lights which have surrounded them<sup>-asws</sup>, whose number no one can count except for You<sup>-azwj</sup>?' He<sup>-azwj</sup> Said: "Those are their<sup>-asws</sup> Shias, the Shias of Amir-Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>".

Ibrahim<sup>-as</sup> said: 'And what are his<sup>-asws</sup> Shias recognised?' He<sup>-azwj</sup> Said: "By the fifty-one (Cycles of daily) Salat, and the loud recitation of 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful', and for the invocation (القنوت) before the Ruk'u, and the wearing of the ring in the right hand".

So, upon that, Ibrahim<sup>-as</sup> said: 'Our Allah<sup>-azwj</sup>! Make me<sup>-as</sup> to be from the Shias of Amir-Al-Momineen<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Thus, Allah<sup>-azwj</sup> Informed about it in His<sup>-azwj</sup> Book, so He<sup>-azwj</sup> Said: **And indeed from his Shias, was Ibrahim [37:83]**'.<sup>16</sup>

<sup>15</sup> Bihar Al-Anwaar – V 16, The book of our Prophet<sup>-saww</sup>, Ch 6 H 9



'I said to Abu Abdullah<sup>-asws</sup>, 'Which of the two was older, Ismail<sup>-as</sup> or Is'haq<sup>-as</sup>? And which of them<sup>-as</sup> was the sacrifice?'

He<sup>-asws</sup> said: 'Ismail<sup>-as</sup> was older than Is'haq by five years, and the sacrifice was Ismail<sup>-as</sup>, and Makkah was the house of Ismail, and rather Ibrahim<sup>-as</sup> intended to sacrifice Ismail<sup>-as</sup> during the days of the season (Hajj) at Mina'.

He<sup>-asws</sup> said: 'And there was between the glad tidings to Ibrahim<sup>-as</sup> of Ismail<sup>-as</sup>, and the glad tidings of Is'haq<sup>-as</sup>, five years. But, have you not heard the words of Ibrahim<sup>-as</sup> where he<sup>-as</sup> is saying: **(Ibrahim said): 'My Lord! Grant to me from the righteous ones!' [37:100]**. And rather he<sup>-as</sup> asked Allah<sup>-azwj</sup> Mighty and Majestic to Grace him<sup>-as</sup> a boy<sup>-as</sup> from the righteous ones.

And He<sup>-azwj</sup> Said in Surah Al-Safaat: **So We Gave him the glad tidings of a forbearing boy [37:101]** – meaning Ismail<sup>-as</sup> from Hajar<sup>-as</sup>.

He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Ransomed Ismail<sup>-as</sup> with a magnificent ram'.

Abu Abdullah<sup>-asws</sup> said: 'Then He<sup>-azwj</sup> Said: **And We Gave him the glad tidings of Is'haq, a Prophet from the righteous [37:112] And We Sent Blessings upon him and upon Is'haq, [37:113]** – Meaning by that Ismail<sup>-as</sup>, before the glad tidings of Is'haq. So, the one who claims that Is'haq is older than Ismail, and that the sacrifice is Is'haq, so he has lied with what Allah<sup>-azwj</sup> Mighty and Majestic Revealed in the Quran of their<sup>-as</sup> news".<sup>17</sup>

'From Abu Ja'far<sup>-asws</sup> (5<sup>th</sup> Imam) regarding His<sup>-azwj</sup> Words: **'If only there had been Zikr in our presence from the former ones [37:168] 'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]:** 'They are the Quraysh Kafirs who were saying, **'If only there had been Zikr in our presence from the former ones [37:168]**, may Allah<sup>-azwj</sup> Kill the Jews and the Christians, how they belied their Prophets<sup>-as</sup>? But, by Allah<sup>-azwj</sup>, **'If only there had been Zikr in our presence from the former ones [37:168] We would have been the sincere servants of Allah' [37:169]**.

Allah<sup>-azwj</sup> Said: **But they committed Kufr with it [37:170]**, when Muhammad<sup>-saww</sup> came to them'.

His<sup>-azwj</sup> Words: **But when it does descend in their territory, then evil would be the morning of the warned ones [37:177]** – meaning the Punishment when it descends with the clan of Umayya and their adherents during the end of times'.

His<sup>-azwj</sup> Words: **And turn away from them for a while [37:178] And see, for soon they would be seeing [37:179]**, so that is when the Punishment comes to them, they would be seeing

<sup>16</sup> Bihar Al-Anwaar – V 36, The book of History – Amir Al-Momineen<sup>-asws</sup>, Ch 39 H 131

<sup>17</sup> Bihar Al-Anwaar – V 12, The book of Prophet-hood, Ch 6 H 11

when the sight will not benefit them, so this is regarding the people of the suspicion and the straying, from the people of the Qiblah (Muslims)’<sup>18</sup>

‘From Abu Abdullah<sup>-asws</sup> (6<sup>th</sup> Imam) he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: **“And there is none of us except for him is a known place [37:164]**. He<sup>-asws</sup> said: ‘It was Revealed regarding the Imams<sup>-asws</sup> and the successors<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, may the Salawat of Allah<sup>-azwj</sup> be upon them<sup>-asws</sup>’<sup>19</sup>

‘I heard Al-Sadiq<sup>-asws</sup> saying: ‘O Shihab! We<sup>-asws</sup> are the tree of Prophet-hood, and mine of the Message, and interchange of the Angels, and we<sup>-asws</sup> are a Pact of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Guarantee, and we<sup>-asws</sup> are Cordiality of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Divine Authorities.

We<sup>-asws</sup> were Lights (Noors) arranged in rows around the Throne. We<sup>-asws</sup> glorified (Allah<sup>-azwj</sup>), so the people of the skies glorified with our<sup>-asws</sup> glorification, up to (the time) we<sup>-asws</sup> descended to the earth. We<sup>-asws</sup> glorified, so the people of the earth glorified with our<sup>-asws</sup> glorification: **And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166]**.

So, the one who was loyal with our<sup>-asws</sup> pact so he has been loyal with Covenant of Allah<sup>-azwj</sup> Mighty and Majestic, and His Pact, and one who breaks our<sup>-asws</sup> pact, so he has broken a Pact of Allah<sup>-azwj</sup> Mighty and Majestic and His<sup>-azwj</sup> Covenant’<sup>20</sup>

‘From elders of Progeny<sup>-asws</sup> Muhammad<sup>-saww</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, they said, ‘Ali<sup>-asws</sup> said in one of his<sup>-asws</sup> sermons: ‘We<sup>-asws</sup>, Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, we<sup>-asws</sup> were Lights (Noors) around the Throne. Allah<sup>-azwj</sup> Commanded us<sup>-asws</sup> with glorification. So, we<sup>-asws</sup> glorified (Allah<sup>-azwj</sup>), and the Angels glorified with our<sup>-asws</sup> glorification.

Then we<sup>-asws</sup> descended to the earth, and Allah<sup>-azwj</sup> Commanded us<sup>-asws</sup> with the glorification. So, we<sup>-asws</sup> glorified (Allah<sup>-azwj</sup>), and the people of the earth glorified with our<sup>-asws</sup> glorification: **And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166]**’<sup>21</sup>

## MERITS

ابن بابويه: عن أبيه، قال: حدثني أحمد بن إدريس، قال: حدثني محمد بن أحمد بن يحيى، عن محمد بن حسان، عن إسماعيل بن مهران، عن الحسن بن علي، عن الحسين بن أبي العلاء، عن أبي عبد الله (عليه السلام)، قال: «من قرأ سورة الصافات في كل جمعة لم يزل محفوظاً من كل آفة، مدفوعاً عنه كل بلية في الحياة الدنيا، مرزوقاً في الدنيا في أوسع ما يكون من الرزق، ولم يصبه في ماله وولده ولا بدنه بسوء من شيطان رجيم، ولا من جبار عنيد،

<sup>18</sup> Bihar Al-Anwaar – V 9, The book of Argumentation, Ch 1 H 124

<sup>19</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 1

<sup>20</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 2

<sup>21</sup> Bihar Al-Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 3

Ibn Babuwayh, from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Hasaan, from Ismail Bin Mahran, from Al-Hassan Bin Ali, from Al-Husayn Bin Abu Al-A'ala,

'Abu Abdullah<sup>-asws</sup> has said: 'The one who recites Surah Al-Saffaat every Friday, will not cease to be Protected from every illness. Every affliction would be driven away from him in the life of the world. His future sustenance in the world would be expanded. He would neither be hit regarding his wealth, and his sons, or his body, with the evil from the Accursed Satan<sup>-la</sup>, nor from a mighty tyrant.

و إن مات في يومه، أو في ليلته بعثه الله شهيدا، و أماته شهيدا، و أدخله الجنة مع الشهداء في أعلى درجة من الجنة».

And if he were to die during its day, or during its night, Allah<sup>-azwj</sup> would Resurrect him as a martyr, and his death would be that of a martyr, and he would enter the Paradise along with the martyrs in the lofty Level in the Paradise'.<sup>22</sup>

و قال الصادق (عليه السلام): «من كتبها في إناء زجاج ضيق الرأس، و جعلها في منزله رأى الجن في منزله يذهبون و يأتون أفواجا أفواجا، و لا يضررون أحدا بشيء،

And Al-Sadiq<sup>-asws</sup> said: 'The one who writes it in a glass container with a narrow head, and makes it to be in his house, would see the Jinn in his house going and coming in droves and droves, and not one would be hurting him with anything.

و يستحم بمائها الوهان و الرجفان ليسكن ما به، إن شاء الله تعالى».

And if bathed/showered with, the confusion and the trembling would settle down, if Allah<sup>-azwj</sup> the Exalted so Desires it'.<sup>23</sup>

محمد بن يعقوب: عن محمد بن يحيى، عن موسى بن الحسن، عن سليمان الجعفري، قال: رأيت أبا الحسن (عليه السلام) يقول لابنه القاسم: «قم - يا بني - فاقرأ عند رأس أخيك و الصَّافَّاتِ صَفًّا حتى تستتمها» فقرأ، فلما بلغ: أ هُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا قَضَى الْفَتَى،

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al-Ja'fary who said,

'I saw Abu Al-Hassan<sup>-asws</sup> saying to his<sup>-asws</sup> son Al-Qasim: 'Arise, O my<sup>-asws</sup> son, arise and recite at the head of your (deceased) brother: **By the ones lined out in rows [37:1]** - until you complete it'. So he started reciting it. When he reached: **So ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]**, the youth expired.

فلما سجي و خرجوا، أقبل عليه يعقوب ابن جعفر، فقال له: كنا نعهد الميت إذا نزل به الموت يقرأ عنده يس و القرآن الحكيم فصرت تأمرنا بالصافات؟ فقال: «يا بني، لم تقرأ عند مكروب من موت قط إلا عجل الله راحته».

When he was covered, and we went out, Yaqoub Ibn Ja'far met him<sup>-asws</sup>, and said to him<sup>-asws</sup>, 'Whenever death descends upon one of us, we used to recite: **Ya Seen [36:1] By the Wise**

<sup>22</sup> ثواب الأعمال: 112.

<sup>23</sup> Tafseer Al Burhan – H 8957

**Quran [36:2]**, so are you<sup>-asws</sup> (now) ordering us (to recite) *Al-Saffaat* (Chapter 37 instead)?' So he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! It does not get recited during the distress of death at all except that Allah<sup>-azwj</sup> Hastens on his rest'.<sup>24</sup>

## VERSES 1 - 4

وَالصَّافَّاتِ صَفًّا {1}

*By the ones lined up (forming lines) in rows [37:1]*

فَالزَّاجِرَاتِ زَجْرًا {2}

*And the rebuking (Angels) rebuking [37:2]*

فَالتَّالِيَاتِ ذِكْرًا {3}

*And the reciters of the Zikr [37:3]*

إِنَّ إِلَهُكُمْ لَوَاحِدٌ {4}

***Surely, your God is One [37:4]***

فِي تَحْجِ الْبَلَاغَةِ وَ اعْلَمْ يَا بُنَيَّ إِنَّهُ لَوْ كَانَ لِرَبِّكَ شَرِيكَ لَأَتَتْكَ رُسُلُهُ وَ لَرَأَيْتَ آثَارَ مُلْكِهِ وَ سُلْطَانِهِ وَ لَعَرَفْتَ أَفْعَالَهُ وَ صِفَاتِهِ، وَ لَكِنَّهُ إِلَهٌ وَاحِدٌ كَمَا وَصَفَ نَفْسَهُ لَا يُضَادُّهُ فِي مُلْكِهِ أَحَدٌ وَ لَا يُزُولُ أَبَدًا.

In Nahj Al Balagah –

'(Amir Al-Momineen<sup>-asws</sup> said to one of his<sup>-asws</sup> sons): 'And know, O my<sup>-asws</sup> son! If there was an associate for your Lord<sup>-azwj</sup>, his messengers would have come to you and you would have seen the traces of his kingdom, and his authority, and you would have recognised his work and his attributes. But God is One just as He<sup>-azwj</sup> has Described Himself<sup>-azwj</sup>. There is no adversary of His<sup>-azwj</sup> in His<sup>-azwj</sup> Kingdom, nor would He<sup>-azwj</sup> ever be non-existent''.<sup>25</sup>

الكافي مُحَمَّدُ بْنُ يُحْيَى عَنْ مُوسَى بْنِ الْحَسَنِ عَنْ سُلَيْمَانَ الْجَوْهَرِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ ع يَقُولُ لِابْنِهِ الْقَاسِمِ قُمْ يَا بُنَيَّ فَافْرَأْ عِنْدَ رَأْسِ أَخِيكَ وَ الصَّافَّاتِ صَفًّا حَتَّى تَسْتَمِمْهَا فَفَرَأْ فَلَمَّا بَلَغَ أَهْمُ أَشَدُّ خَلْقًا أَمْ مِنْ خَلْقُنَا قَضَى الْفَتَى

(The book) – Muhammad Bin Yahya, from Musa Bin Al-Hassan, from Suleyman Al Jowhary who said,

'I saw Abu Al-Hassan<sup>-asws</sup> saying to his<sup>-asws</sup> son Al-Qasim: 'Arise O my<sup>-asws</sup> son, and recite by the head of your (dying) brother: ***I swear by those who draw themselves out in ranks [37:1]***

<sup>24</sup> الكافي 3: 126 / 5.

<sup>25</sup> Nahj Al Balagah – Letter 31 – Tafseer Noor Al Saqalayn – H 36

(Surah Al Saffaat) until you complete it'. He recited, and when he reached: **Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created [37:11]**, the youth died.

فَلَمَّا سُجِّي وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نَزَلَ بِهِ الْمَوْتُ يُقْرَأُ عِنْدَهُ يَسُ وَالْقُرْآنَ الْحَكِيمَ فَصُرْتُ تَأْمُرُنَا بِالصَّافَّاتِ فَقَالَ يَا بُنَيَّ لَمْ تُقْرَأْ عِنْدَ مَكْرُوبٍ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَّلَ اللَّهُ رَاحَتَهُ.

When he was shrouded and they went out, Yaquoub Bin Ja'far turned towards him<sup>-asws</sup> and said to him<sup>-asws</sup>, 'We used to entrust the deceased, when we are with him, reciting in his presence **Ya Seen [36:1] I swear by the Wise Quran [36:2]** (i.e. Chapter 36) and you<sup>-asws</sup> have come ordering us with Al-Saffaat (Chapter 37)?' So he<sup>-asws</sup> said: 'O my<sup>-asws</sup> son! It would not be recited for one who is suffering from death at all, except that Allah<sup>-azwj</sup> would Hasten his departure'<sup>26</sup>.

## VERSE 5

رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا رَبُّ الْمَشَارِقِ {5}

**Lord of the skies and the earth and what is between them, and Lord of the Easts [37:5]**

الطبرسي في (الاحتجاج): عن الأصمعي بن نباتة، قال: خطبنا أمير المؤمنين (عليه السلام) على منبر الكوفة، فحمد الله و أثنى عليه، ثم قال: «أيها الناس، سلوني فإن بين جوانحي علما» فقام إليه ابن الكواء، فقال: يا أمير المؤمنين، وجدت كتاب الله ينقض بعضه بعضا،

Al-Tabarsy, in Al-Ihtijaj, from Al- Asbagh Bin Nabata who said:

'Amir-Al-Momineen<sup>-asws</sup> preached to us upon the Pulpit of Al-Kufa. So he<sup>-asws</sup> Praised Allah<sup>-azwj</sup> and Extolled Him<sup>-azwj</sup>, then said: 'O you people! Ask me<sup>-asws</sup>, for between my<sup>-asws</sup> ribs is the (Divine) Knowledge'. So, Ibn Al-Kawa stood up and said, 'O Amir-al-Momineen<sup>-asws</sup>, I have found in the Book of Allah<sup>-azwj</sup> (Verses) which invalidate each other'.

قال: «تكللتك أمك يا بن الكواء، كتاب الله يصدق بعضه بعضا، و لا ينقض بعضه بعضا، فسل عما بدا لك؟»

He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al-Kawa! The Book of Allah<sup>-azwj</sup>, (Verses) ratify each other, and do not invalidate each other, so ask whatever comes to you'.

قال: يا أمير المؤمنين، سمعته يقول: يَرْبُّ الْمَشَارِقِ وَالْمَغَارِبِ وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ ، وَ قَالَ فِي آيَةِ أُخْرَى: رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ.

He said, 'O Amir-Al-Momineen<sup>-asws</sup>! I heard Him<sup>-azwj</sup> Saying: **I swear by the Lord of the Easts and the Wests [70:40]**. And in another Verse: **Lord of the two Easts and Lord of the two Wests [55:17]**. And in another Verse: **'Lord of the east and the west [26:28]**'.

<sup>26</sup> Bihar Al-Anwaar – V 48, The book of History – Musa Al-Kazim<sup>-asws</sup>, Ch 12 H 6

قال: «ثكلتك أمك يا بن الكواء، هذا المشرق و هذا المغرب، [و أما] قوله: رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَإِنْ مَشَرَكَ الشِّتَاءُ عَلَى حِدَةٍ، وَ مَشَرَكَ الصَّيْفُ عَلَى حِدَةٍ، أَمَا تَعْرِفُ ذَلِكَ مِنْ قَرَبِ الشَّمْسِ وَ بَعْدَهَا؟

He<sup>-asws</sup> said: 'May your mother be bereft of you, O Ibn Al- Kawa! This is the east and this is the west. And as for His<sup>-azwj</sup> Words: **Lord of the two Easts and Lord of the two Wests [55:17]**, so it is the east of the winter upon a limit, and east of the summer upon a limit. But do you not recognise that from the nearness of the sun and its remoteness?

و أما قوله: يَرْبِي الْمَشَارِقِ وَ الْمَغَارِبِ فَإِنْ لَهَا ثَلَاثُ مِائَةٍ وَ سِتِينَ بَرَجًا، تَطْلُعُ كُلُّ يَوْمٍ مِنْ بَرَجٍ وَ تَغْرُبُ فِي آخِرٍ، فَلَا تَعُودُ إِلَيْهِ إِلَّا مِنْ قَابِلٍ فِي ذَلِكَ الْيَوْمِ».

And as for His<sup>-azwj</sup> Words: **I swear by the Lord of the Easts and the Wests [70:40]**, so it has for it three hundred and sixty constellations, (the sun is) emerging from each constellation and setting in another. So, it does not return to it except from the following year in that particular day'.<sup>27</sup>

## VERSES 6 - 10

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ {6}

**Surely, We Adorned the sky of the world with an adornment of the planets [37:6]**

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ {7}

**And a protection from every rebellious Satan [37:7]**

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ {8}

**They cannot listen to the exalted assembly and they are being pelted at from every side [37:8]**

دُحُورًا ۖ وَلَهُمْ عَذَابٌ وَاصِبٌ {9}

**Being repelled, and for them is an eternal Punishment [37:9]**

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ {10}

**Except (for the) one who violates the caution, so there pursues him a shooting star [37:10]**

<sup>27</sup> Extract (الاحتجاج: 259)

ثم قال علي بن إبراهيم: حدثني أبي، و يعقوب بن يزيد، عن ابن أبي عمير، عن بعض أصحابنا، عن أبي عبد الله (عليه السلام)، قال: «قال أمير المؤمنين (عليه السلام): لهذه النجوم التي في السماء مدائن مثل المدائن التي في الأرض، مبروطة كل مدينة إلى عمود من نور، طول ذلك العمود في السماء مسيرة مائتين و خمسين سنة».

Then Ali Bin Ibrahim said, 'My father narrated to me, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, one of our companions,

'Abu Abdullah<sup>-asws</sup> having said: 'Amir-Al-Momineen<sup>-asws</sup> said: 'For these stars which are in the sky are cities as there are cities in the earth. Each city is linked to a column of Light. The length of that column in the sky is a travel distance of two hundred and fifty years'.

قوله: وَ حَفْظاً مِنْ كُلِّ شَيْطَانٍ مَارِدٍ قال: المارد: الخبيث،

His<sup>-azwj</sup> Words: **And a protection from every rebellious Satan [37:7]**, he<sup>-asws</sup> said: 'The rebellious – the wicked.

لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَ يُفْذَوْنَ مِنْ كُلِّ جَانِبٍ دُخُوراً يَعْنِي الْكَوَاكِبِ الَّتِي يَرْمُونَ بِهَا

**They cannot listen to the exalted assembly and they are being pelted at from every side [37:8] Being repelled [37:9]** - meaning the planets which they pass by.

وَ لَهُمْ عَذَابٌ وَاصِبٌ أَي وَاجِبٌ،

**And for them is a perpetual Punishment [37:9]** - i.e., obligated.

و قوله: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ يَعْنِي يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ، وَ هُوَ مَا يَرْمُونَ بِهِ فَيَحْتَرِقُونَ.

And His<sup>-azwj</sup> Words: **Except one who violates the caution [37:10]** - meaning he overhears the speech, and remembers it, **so there pursues him a shooting star [37:10]**, and it is what they are being pelted with, so they get incinerated'.<sup>28</sup>

قال: وَ فِي رِوَايَةِ أَبِي الْجَارُودِ، عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ)، قَالَ: عَذَابٌ وَاصِبٌ أَي دَائِمٌ مُوجِعٌ، قَدْ خَلَصَ إِلَى قُلُوبِهِمْ، وَ قَوْلُهُ: شِهَابٌ ثَاقِبٌ أَي مُضِيءٌ، إِذَا أَضَاءَ فَهُوَ ثَقُوبُهُ».

(Ali Bin Ibrahim) said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> having said: '**and for them is an eternal Punishment [37:9]**, i.e., permanent, painful, ending up to their hearts. And His<sup>-azwj</sup> Words: **a shooting star [37:10]**, i.e., illuminated, when it is lit, so it is its fire'.<sup>29</sup>

علي بن إبراهيم، قال: حكى أبي، عن محمد بن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) - وَ ذَكَرَ حَدِيثَ مُعَارَاجِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ)، إِلَى أَنْ قَالَ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ): «فَصَعِدَ جِبْرِئِيلُ، وَ صَعِدَتْ مَعَهُ إِلَى السَّمَاءِ الدُّنْيَا، وَ عَلَيْهَا مَلَكٌ يُقَالُ لَهُ إِسْمَاعِيلُ، وَ هُوَ صَاحِبُ الْخَطْفَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ: إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ وَ تَحْتَهُ سَبْعُونَ أَلْفَ مَلَكٍ، تَحْتَ كُلِّ مَلَكٍ سَبْعُونَ أَلْفَ مَلَكٍ».

<sup>28</sup> تفسير القمّي 2: 218

<sup>29</sup> تفسير القمّي 2: 221

Ali Bin Ibrahim said, 'My father told me, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah<sup>-asws</sup> – and mentioned a Hadeeth of the Ascension of the Prophet<sup>-saww</sup>, until he<sup>-saww</sup> said: 'So Jibraeel<sup>-as</sup> ascended, and I<sup>-saww</sup> ascended along with him<sup>-as</sup> to the sky of the world, and allocated to it was an Angel called Ismaeel<sup>-as</sup>, and he was in charge of the protection which Allah<sup>-azwj</sup> the Mighty and Majestic Speaks about: **Except one who violates the caution, so there pursues him a shooting star [37:10]**, and underneath it were seventy thousand Angels, under each of the Angels were seventy thousand Angels'.<sup>30</sup>

### The Exalted Assembly of Amir Al-Momineen<sup>-asws</sup>

شرف الدين النجفي: مما نقل من خط الشيخ أبي جعفر الطوسي (رحمه الله) من كتاب (مسائل البلدان)، رواه بإسناده عن أبي محمد الفضل بن شاذان، يرفعه إلى جابر بن يزيد الجعفي، عن رجل من أصحاب أمير المؤمنين (عليه السلام)، قال: دخل سلمان الفارسي (رضي الله عنه) على أمير المؤمنين (عليه السلام) فسأله عن نفسه، فقال: «يا سلمان، أنا الذي دعيت الأمم كلها إلى طاعتي فكفرت، فعذبت بالنار، و أنا خازنها عليهم، حقا أقول- يا سلمان- أنه لا يعرفني أحد حق معرفتي إلا كان معي في الملأ الأعلى».

Sharaf Al-Deen Al-Najafi, from what had been copied from the writing of the Sheykh Abu Ja'far Al-Toosi, from the book 'Al-Masa'il Al-Biladan', reporting by his chain, from Abu Muhammad Al-Fazal-Bin Shazaan, raising it to Jabir Bin Yazeed Al-Ju'fy,

A man from the companions of Amir-Al-Momineen<sup>-asws</sup>, said, 'Salman Al-Farsy<sup>-ra</sup> came up to Amir-Al-Momineen<sup>-asws</sup>, and he<sup>ar</sup> asked him<sup>-asws</sup> about himself<sup>-asws</sup>, so he<sup>-asws</sup> said: 'O Salman<sup>-ra</sup>! I<sup>-asws</sup> am the one who invited all the nations to my<sup>-asws</sup> obedience, but they denied, therefore they were Punished by the Fire, and I<sup>-asws</sup> am a Keeper over them, truly. I<sup>-asws</sup> am saying – O Salman<sup>ar</sup> – no one has understood me<sup>-asws</sup> with the true understanding of mine except the one who was with me<sup>-asws</sup> in the: **exalted assembly [37:8]** (الملأ الأعلى)<sup>31</sup>.

القطان وابن موسى والسناني جميعا "، عن ابن زكريا القطان، عن محمد بن إسماعيل، عن عبد الله بن محمد، عن أبيه، وقيس بن سعد الدثلي، عن عبد الله بن مجير الفقعسي، عن بكر بن عبد الله الأشجعي، عن آبائه قالوا: خرج سنة خرج رسول الله صلى الله عليه واله إلى الشام عبد مناة بن كنانة، ونوفل بن معاوية بن عروة بن صخر بن نعمان بن عدى تجارا " إلى الشام، فلما هما أبو جالمويهب الراهب فقال لهما: من أنتما؟ قالوا: نحن تجار من أهل الحرم من قريش، فقال لهما: من أي قريش؟ فاخبراه

Al Qatan and Ibn Musa and Al Sinany altogether, from Ibn Zakariya Al Qatan, from Muhammad Bin Ismail, from Abdullah Bin Muhammad, from his father, and Qays Bin Sa'ad Al Daily, from Abdullah Bin Baheer Al Faq'asy, from Bakr Bin Abdullah Al Ashjaie, from his forefathers who said,

'Abd Manah Al-Kanana went out in the year Rasool-Allah<sup>-saww</sup> went out to Syria, and Nowfal Bin Muawiya Bin Urwa Bin Sakhr Bin Numan Bin Udayy as traders to Syria, and Abu Al-Muweyhib the monk met them and said to them, 'Who are you two?' They said, 'We are traders from the people of the Sanctuary from Quraysh'. He said to them, 'From which Quraysh?' They informed him.

<sup>30</sup> تفسير القمي 2: 4.

<sup>31</sup> تأويل الآيات 2: 4/504



، فقال لهما: هل قدم معكما من قريش غيركما ؟ قالوا: نعم شاب مع بني هاشم اسمه محمد، فقال أبو المويهب: إياه والله أردت، فقالوا: والله ما في قريش أحمل منه ذكرا"، إنما يسمونه بيتيم قريش، وهو أجير لامرأة منا يقال لها: خديجة، فما حاجتك إليه ؟

He said to them, 'Has anyone else from Quraysh proceeded with you, apart from you two?' They said, 'Yes, there is a youth with the Clan of Hashim<sup>-asws</sup>, his<sup>-saww</sup> name is Muhammad<sup>-saww</sup>'. Abu Al-Muweyhib said, 'By Allah<sup>-azwj</sup>! He<sup>-saww</sup> is the one I intended'. They said, 'By Allah<sup>-azwj</sup>! There is none from the Quraysh with a more majestic mention than him<sup>-saww</sup>'. But rather, they are naming him<sup>-saww</sup> as 'Orphan of Quraysh', and he<sup>-saww</sup> is an employee of a woman from us called Khadeeja<sup>-asws</sup>. So, what is your need to him<sup>-saww</sup>?'

فأخذ يحرك راسه ويقول: هو هو، فقال لهما: تدلاني عليه، فقالوا: تركناه في سوق بصرى، فبيناهم في الكلام إذ طلع رسول الله صلى الله عليه واله، فقال: هو هذا، فخلا به ساعة يناجيه و يكلمه، ثم أخذ يقبل بين عينيه، وأخرج شيئا " من كفه لا ندرى ما هو ورسول الله صلى الله عليه واله يأبى أن يقبله،

He grabbed his moving head and said, 'Him<sup>-saww</sup>! Him<sup>-saww</sup>!' He said to them, 'Will you point me to him<sup>-saww</sup>'. They said, 'We left him<sup>-saww</sup> in the markets of Basra'. So, while they were in the speech when Rasool-Allah<sup>-saww</sup> emerged, and he said, 'He is that one'. They left him alone with him<sup>-saww</sup> for a while, whispering to him<sup>-saww</sup> and speaking to him<sup>-saww</sup>, then he went on to kiss between his<sup>-saww</sup> eyes and brought something out from his sleeve, we don't know what it was, and Rasool-Allah<sup>-saww</sup> refused to accept it.

فلما فارقه قال لنا: تسمعان مني ؟ هذا والله نبي آخر الزمان، والله سيخرج إلى قريب يدعو الناس إلى شهادة أن لا إله إلا الله فإذا رأيتم ذلك فاتبعوه،

When he separated from him<sup>-saww</sup>, said to us, 'Will you two listen from me? By Allah<sup>-azwj</sup>! This is the Prophet<sup>-saww</sup> of the end of times. By Allah<sup>-azwj</sup>! He<sup>-azwj</sup> will be coming out very soon calling the people to the testimony that there is no god except Allah<sup>-azwj</sup>'. So, when you see that, follow him<sup>-saww</sup>.

ثم قال: هل ولد لعمه أبي طالب ولد يقال له: علي ؟ فقلنا: لا، فقال: إما أن يكون قد ولد، أو يولد في سنته، هو أول من يؤمن به، نعرفه، وإنا لنجد صفته عندنا بالوصية كما نجد صفة محمد بالنبوة،

Then he said, 'Is there any son for his<sup>-saww</sup> uncle<sup>-as</sup> Abu Talib<sup>-asws</sup>, a son called 'Ali'? We said, 'No'. He said, 'But he either happens to have been born or will be born during his<sup>-saww</sup> year. He<sup>-asws</sup> will be the first one to believe in him<sup>-saww</sup>. We recognise him<sup>-asws</sup>, and we tend to find his<sup>-asws</sup> ascription with us with the successor-ship just as we tend to find the ascription of Muhammad<sup>-saww</sup> with the Prophet-hood.

وإنه سيد العرب وربانيها وذو قرنيها، يعطي السيف حقه، اسمه في الملا الأعلى علي، وهو أعلى الخلائق يوم القيامة بعد الانبياء ذكرا"، وتسميه الملائكة البطل الازهر المفلح لا يتوجه إلى وجه إلا أفلح وظفر، والله هو أعرف بين أصحابه في السماء من الشمس الطالعة.

And he<sup>-asws</sup> is the chief of the Arabs and its spiritual ones and with its reins. He<sup>-asws</sup> will give the sword its right. His<sup>-asws</sup> name in the Exalted Assembly is 'Ali', and he<sup>-asws</sup> is the highest of the people to be mentioned on the Day of Qiyamah after the Prophets<sup>-as</sup>, as the shining successful hero. One will not face towards his<sup>-asws</sup> face except he would be successful and

win. By Allah<sup>-azwj</sup>! He<sup>-asws</sup> is more well-known among his<sup>-asws</sup> companions in the sky than the emerging sun”<sup>32</sup>.

See the Appendix for more information on exalted assembly.

## VERSE 11

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا ۚ إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ {11}

***So, ask them, are they stronger as a creation or (other) ones We Created? We Created them from sticky clay [37:11]***

محمد بن يعقوب: عن محمد بن يحيى، عن محمد بن الحسن، عن النضر بن شبيب، عن عبد الغفار الجازي، عن أبي عبد الله (عليه السلام) قال: «إن الله عز وجل خلق المؤمن من طينة الجنة، وخلق الكافر من طينة النار».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Muhammad Bin Al-Hassan, from Al-Nazar Bin Shuayb, from Abdul Ghaffar Al-Jazy,

‘Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic Created the Momin from the clay of the Paradise, and Created the Kafir from the clay of the Fire’.

و قال: «إذا أراد الله عز وجل بعبد خيراً طيب روحه وجسده، فلا يسمع شيئاً من الخير إلا عرفه، ولا يسمع شيئاً من المنكر إلا أنكره».

And he<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Intends good for a servant, He<sup>-azwj</sup> Makes goodly his spirit, and his body, so he does not hear anything from the good except that he recognises it as such, and does not hear anything evil except that he rejects it’.

قال: و سمعته يقول: «الطينات ثلاث: طينة الأنبياء، والمؤمن من تلك الطينة، إلا أن الأنبياء هم من صفوئها، هم الأصل و لهم فضلهم، والمؤمنون الفرع من طين لازب، كذلك لا يفرق الله عز وجل بينهم وبين شيعتهم».

He (the narrator) said, ‘And I heard him<sup>-asws</sup> saying: ‘The clays are of three types – Clay of the Prophets<sup>-as</sup>, and the Momin is from that clay, except that the Prophets<sup>-as</sup> are from its essence, and they<sup>-as</sup> are its origin and for them<sup>-as</sup> is the preference. And the Momineen are the branch from the: **sticky clay [37:11]**, and thus Allah<sup>-azwj</sup> does not Differentiate between them<sup>-as</sup> and their<sup>-as</sup> Shias’.

و قال: «طينة الناصب من حمأ مسنون، و أما المستضعفون فمن تراب، لا يتحول مؤمن عن إيمانه، ولا ناصب عن نصبه، والله المشيئة فيهم».

And he<sup>-asws</sup> said: ‘The clay of the Hostile One (Nasibi) is from black mud. And as for the weak ones, so they are from the dust. Neither does the Momin does not change from his belief,

<sup>32</sup> Bihar Al-Anwaar – V 15, The book of our Prophet<sup>saww</sup>, Ch 2 H 19

nor does the Hostile One (Nasibi) from his hostility, for Allah<sup>-azwj</sup> is the Will with regards to them'.<sup>33</sup>

## VERSES 12 - 20

بَلْ عَجِبْتَ وَيَسْخَرُونَ {12}

*But, you wonder, while they are mocking [37:12]*

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ {13}

*And when they are reminded, they are not heeding [37:13]*

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ {14}

*And when they see a Sign, they incite one another to mock [37:14]*

وَقَالُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ {15}

*And they say, 'This is only clear sorcery [37:15]*

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ {16}

*What! When we are dead and have become dust and bones, (how come) would we be revived? [37:16]*

أَوَآبَاؤُنَا الْأَوَّلُونَ {17}

*Or our forefathers, the former ones? [37:17]*

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي حمزة، قال: سمعت علي بن الحسين (عليهما السلام) يقول: عجب كل العجب لمن أنكر الموت و هو يرى من يموت كل يوم و ليلة، و العجب كل العجب لمن أنكر النشأة الاخرى و هو يرى النشأة الاولى.

Muhammad Bin Yaqoub from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Saalim, from Abu Hamza who said:

<sup>33</sup> 2: 2 / 2. الكافي

'I heard Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> say; 'Wonder of all wonders to the one who denies the death and he sees one dies every day and night, and wonder of all wonders to the one who denies the next resurrection and he sees the first resurrection (growth).'<sup>34</sup>

الشيخ في (أماليه)، قال: أخبرنا محمد بن محمد، قال: أخبرني أبو محمد بن عبد الله بن أبي شيخ إجازة، قال: أخبرنا أبو عبد الله محمد بن أحمد الحكيمي، قال: أخبرنا عبد الرحمن بن عبد الله أبو سعيد البصري، قال: حدثنا وهب بن جرير، عن أبيه، قال: حدثنا محمد بن إسحاق بن يسار المدني، قال: حدثنا سعيد بن ميناء، عن غير واحد من أصحابنا: أن نفرا من قريش اعترضوا رسول الله (صلى الله عليه وآله)، منهم، عتبة بن ربيعة، و أبي بن خلف، و الوليد بن المغيرة، و العاص بن سعيد،

Al-Sheykh in his Amaali said that it has been narrated to him from Muhammad Bin Muhammad, from Abu Muhammad Bin Abdullah Bin Abu Sheykh Ijaza, from Abu Abdullah Muhammad Bin Ahmad Al-Hakimy, from Abdul Rahman Bin Abdullah Abu Saeed Al-Basry, from Wahab Bin Jareer, from his father, from Muhammad Bin Is'haq Bin Yasaar Al-Madany, from Saeed Bin Mina, from another one from his companions that,

'A number of the Quraysh raised objections to Rasool-Allah<sup>-saww</sup>, among them were Utba Bin Rabi'e, and Abayy Bin Khalaf, and Walid Bin Mugheira, and Al-Aas Bin Saeed.

فمشى إليه أبي بن خلف بعظم رميم، ففتته في يده، ثم نفخه، و قال: أ تزعمن أن ربك يحيي هذا بعد ما ترى؟! فأنزل الله تعالى: وَ ضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ الْعِظَامُ وَ هِيَ رَمِيمٌ قُلْ يُحْيِيهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ، إلى آخر السورة.

Abayy Bin Khalaf walked towards him<sup>-saww</sup> and he had a large bone in his hand, opened his hand, then blew it away and said, 'You<sup>-saww</sup> are claiming that your<sup>-saww</sup> Lord<sup>-azwj</sup> will give life to this after what you<sup>-saww</sup> see?'<sup>35</sup>

من لا يحضره الفقيه حديث طويل وفيه قالوا وقد رممت يا رسول الله يعنون صرت رميما ؟ فقال: كلا ان الله عزوجل حرم لحومنا على الارض أن تطعم منها شيئا

In Man La Yahzur Al-Faqih is a lengthy Hadeeth and in it they said,

'(Someone said) And you<sup>-saww</sup> will (also) decay, O Rasool-Allah<sup>-saww</sup>, meaning the decaying of your<sup>-saww</sup> bones?' He<sup>-saww</sup> said: 'No way! Surely, Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited our<sup>-saww</sup> flesh upon the earth, for it to consume anything from it.'<sup>36</sup> (take the full Hadith from Manla Hazar ul Faqhi)

## VERSES 18 - 21

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ {18}

**Say: 'Yes! And you shall be humiliated [37:18]**

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ {19}

<sup>34</sup> الكافي 3: 28 / 258

<sup>35</sup> (Extract) الأمالي 1: 18

<sup>36</sup> Tafseer Noor Al Saqalayn – Ch 36 H 85

***But rather, it would only be a single scream, and then they will be looking on [37:19]***

وَقَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ {20}

***And they shall say, 'O woe be unto us! This is the Yuun ul Deen (Day of Religion is the Day of covenant) [37:20]***

هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ {21}

***This is the Day of the Decision which you were belying with [37:21]***

علي بن إبراهيم، قال: حدثني أبي، عن محمد بن أبي عمير، عن النضر بن سويد، عن أبي بصير، عن أبي عبد الله (عليه السلام)، في قوله: وَ قَالُوا يَا وَيْلَنَا هَذَا يَوْمُ الدِّينِ: «يعني يوم الحساب».

Ali Bin Ibrahim said, 'My father narrated to me, from Muhammad Bin Abu Umeir, from Al-Nazar Bin Suweyd, from Abu Baseer, who has narrated:

'Abu Abdullah<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***[37:20] O woe unto us! This is the Day of Religion***, he<sup>-asws</sup> said: 'Meaning the Day of the Reckoning'.<sup>37</sup>

***'Yuun Al-Deen' is 'The Day of Covenant'***

وقال أيضا: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن ابن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده عليهم السلام أن النبي صلى الله عليه وآله قال لعلي عليه السلام: يا علي "كل نفس بما كسبت رهينة إلا أصحاب اليمين في جنات يتسائلون عن المجرمين ما سلككم في سقر" والمجرمون هم المنكرون لولايتك "

And he said as well, 'It was narrated to us by Ahhmah Bin Muhammad Bin Musa al Nowfal, from Muhammad Bin Abdullah, from his father, from Al Hassan Bin Mahboub, from Ibn Zakariyya Al Mowsaly, from Jabir Al Ju'fy,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that the Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! ***Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]. In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42]***, and the criminals, they are the deniers of your<sup>-asws</sup> Wilayah.

قالوا لم نك من المصلين ولم نك نطعم المسكين وكنا نخوض مع الخائضين " فيقول لهم أصحاب اليمين: ليس من هذا اتيتم، فما الذي سلككم في سقر يا أشقياء ؟

***They shall say, 'We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45].*** The companions of the right hand would say to them, 'It is not due to this you have come, so what is that which brought you in Saqar, O wretched ones?'

تفسير القمي 1: 28. 37

قالوا: " وكنا نكذب بيوم الدين حتى أتينا اليقين " فقالوا لهم: هذا الذي سلككم في سقر يا أشقياء، ويوم الدين يوم الميثاق حيث جحدوا وكذبوا بولايتك وعتوا عليك واستكبروا.

They would say, '**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]**'. They would say to them, 'This is which brought you into Saqar, O wretched ones!' And the Day of Religion, is the day of the Covenant where they rejected and belied your<sup>-asws</sup> Wilayah, and exceeded upon you<sup>-asws</sup>, and were arrogant".<sup>38</sup>

## VERSES 22 & 23

احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ  
{22-23}

**They will be Gathered together, those who were unjust and their wives, and whatever they were worshipping Besides Allah. So, lead them to the path of the Blazing Fire [37:22-23]**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ، يقول: «ادعوهم إلى طريق الجحيم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **[37:23] so lead them to the path of the Blazing Fire**, He<sup>-azwj</sup> is Saying: "Call them to the Path of the Blazing Fire".<sup>39</sup>

محمد بن العباس، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل العلوي، عن عيسى بن داود، عن الإمام موسى بن جعفر، عن أبيه (عليهما السلام)، قال: « و الذين سعوا في قطع مودة آل محمد (عليهم السلام) معاجزين أولئك أصحاب الجحيم - قال - هم الأربعة نفر: التيمي، و العدوي، و الأمويان».

Muhammad Bin Al Abbas, from Muhammad Bin Hamam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

(It has been narrated) from the Imam Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, he<sup>-asws</sup> said: 'Those who are striving to cut-off the cordiality of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> in order to frustrate them<sup>-asws</sup>, they are the inmates of **the Blazing Fire [37:23]**. They are four in number – the Taymi (clan of Abu Bakr), the Adwayy (clan of Umar), and the Umayyad's (clan of Umayya)'.<sup>40</sup>

<sup>38</sup> Bihar Al-Anwaar – V 6, The book of Justice, S 3, Ch 8 H 56

<sup>39</sup> تفسير القمّي 2: 222.

<sup>40</sup> تأويل الآيات 1: 29/345

## VERSE 24

وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ {24}

**And stop them! They have to be Questioned [37:24]**

### The first and main subject matter of the Questioning

عَنِ الشَّعْبِيِّ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ تَعَالَى وَ قِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

From Al Shaby, from Ibn Abbas,

‘Regarding the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, ‘About the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’.<sup>41</sup>

وَحَدَّثَنَا الْإِسْنَادُ عَنْ أَبِي مُحَمَّدٍ الْفَخَّامِ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ مُحَمَّدُ بْنُ هَاشِمٍ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسَامَرَاءَ قَالَ: حَدَّثَنِي أَبِي هَاشِمُ الْهَاشِمِيُّ صَاحِبُ الصَّلَاةِ بِسُرْمَنْ رَأَى قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زَكَرِيَّا عَنْ عَبْدِ اللَّهِ الْجَوْهَرِيِّ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُثَنَّى بْنِ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ بْنِ مَالِكٍ عَنْ أَبِيهِ عَنْ جَدِّهِ

And by this chain, from Abu Muhammad Al Fahham, from Abu Al Fazl Muhammad Bin Hashim Al Hashimy, the prayer at Samarra, from Abu Hashim Al Hashimy the prayer leader at Sur Man Rayy, from Abu Hashim Bin Al Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al Jowhary Al Basry, from Abdullah Bin Al Musna Bin Tumama Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

عَنِ النَّبِيِّ ص قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ نُصِبَ الصِّرَاطُ عَلَى جَهَنَّمَ لَمْ يَجْزْ عَلَيْهِ إِلَّا مَنْ كَانَ مَعَهُ جَوَازٌ فِيهِ يَوْلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ قِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ يَعْنِي عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ أَفْضَلُ الصَّلَاةِ وَ السَّلَامِ.

From the Prophet<sup>-saww</sup> having said: ‘When it will be the Day of Judgment and the Bridge is set up upon Hell, none would be allowed to cross over it except the one who had with him a permit wherein is the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and these are the Words of Allah<sup>-azwj</sup> the Exalted: **And stop them! They have to be Questioned [37:24]**, Meaning about the Wilayah of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, may the most superior of the Salawaat and the greetings be upon him<sup>-asws</sup> and upon his<sup>-asws</sup> offspring’.<sup>42</sup>

حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْغَزَالِيِّ حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ غَزْوَانَ أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ:

It was narrated to us by Ismail Bin Al Ghazaly, from Muhammad Bin Fuzayl, from Gazwan, from Ata’a Bin Al Saib, from Saeed Bin Jubeyr, from Ibn Abbas who said,

قَالَ رَسُولُ اللَّهِ ص: إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَفَفُ أَنَا وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ عَلَى الصِّرَاطِ بَيْنَ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَمَا يَمُرُّ أَحَدٌ إِلَّا سَأَلْنَاهُ عَنْ وَلَايَةِ عَلِيٍّ بْنِ أَبِي طَالِبٍ

<sup>41</sup> Bashaarat Al-Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 8 H 12

<sup>42</sup> Bashaarat Al-Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 3 H 54

'Rasool-Allah-saww said: 'When it will be the Day of Judgment, I-saww and Ali-asws Bin Abu Talib-asws would pause upon the Bridge. In the hand of each one of us-asws would be a sword, so no one would pass except we-asws will ask him about the Wilayah of Ali-asws Bin Abu Talib-asws.

فَمَنْ كَانَتْ مَعَهُ وَ إِلَّا ضَرَبْنَا عَنْقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ وَ ذَلِكَ قَوْلُهُ تَعَالَى وَ يَقُوهُمْ إِنَّهُمْ مَسْئُولُونَ.

So, the one who would have it (fine), or else we-asws would strike his neck and cast him into the Fire, and that is the Speech of the Exalted: **And stop them! They have to be Questioned [37:24]**.<sup>43</sup>

وعنه: عن محمد بن عمر الحافظ الجعابي، قال: حدثني عبد الله بن محمد بن سعيد بن زياد من أصل كتابه، قال: حدثنا أبي، قال: حدثنا حفص بن عمر العمري، قال: حدثنا عصام بن طليق، عن أبي هارون، عن أبي سعيد، عن النبي (صلى الله عليه و آله) في قول الله عز و جل: وَ يَقُوهُمْ إِنَّهُمْ مَسْئُولُونَ، قال: «عن ولاية علي، ما صنعوا في أمره و قد أعلمهم الله عز و جل أنه الخليفة من بعد رسوله».

And from him, from Muhammad Bin Umar Al-Hafiz Al-Ja'any, from Abdullah Bin Muhammad Bin Saeed Bin Ziyad from the originAl-of his book, from his father, from Hafs Bin Umar Al-Amary, from Asaam Bin Taleyq, from Abu Haroun, from Abu Saeed,

'The Prophet-saww regarding the Words of Allah-azwj Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**, said: 'About the Wilayah of Ali-asws, what they did regarding his-asws matter, and Allah-azwj Mighty and Majestic had Made it Known to them that he-asws was the Caliph (immediately) after His-azwj Rasool-saww'.<sup>44</sup>

## The four main matters to be Questioned about

موفق بن أحمد في كتاب (المناقب)، بإسناده عن أبي برزة، قال: قال رسول الله (صلى الله عليه و آله): «لا تزول قدم عبد يوم القيامة حتى يسأله الله تبارك و تعالى عن أربع: عن عمره فيما أفناه، و عن جسده فيما أبلاه، و عن ماله مما كسبه، و فيما أنفق، و عن حينا أهل البيت».

Mowfaq Bin Ahmad in the book Al Manaqib, by his chain, from Abu Barzat, said,

'Rasool-Allah-saww said: The feet of a servant would not move on the Day of Judgment until Allah-azwj Blessed and Exalted Questions him about four (matters) – About his life-time, in what he spent it, and about his body, in what did he indulge it in, and about his wealth, from what did he earn it, and in what did he spend it, and about our-asws love of the People-asws of the Household'.

فقال عمر بن الخطاب: فما آية حبكم من بعدك؟

Umar Bin Khattab said, 'So what is the sign of (having) your-asws love from after you-saww?'

فوضع يده على رأس علي (عليه السلام) - و هو إلى جانبه-، فقال: «إن آية حبي من بعدي: حب هذا، و طاعته طاعتي، و مخالفتي مخالفتي».

He-saww placed his-saww hand upon the head of Ali-asws – and he-asws was by his-saww side – and he-saww said: 'The sign of (having) my-saww loved from after me-saww is (having) the love of this

<sup>43</sup> Bashaarat Al-Mustafa-saww Li Shia Al Murtaza-asws - P 5 H 7 (Extract)

<sup>44</sup> معاني الأخبار: 7 / 67.



one<sup>-asws</sup>, and obeying him<sup>-asws</sup> is obeying me<sup>-saww</sup>, and opposing him<sup>-asws</sup> is opposing me<sup>-saww</sup>”<sup>45</sup>.

## The Detailed scenario on the Day of Judgment

قَالَ رَسُولُ اللَّهِ ص أَخْبَرَ اللَّهُ تَعَالَى أَنَّ مَنْ لَا يُؤْمِنُ بِالْقُرْآنِ، فَمَا آمَنَ بِالتَّوْرَةِ، لِأَنَّ اللَّهَ تَعَالَى أَخَذَ عَلَيْهِمُ الْإِيمَانَ بِمَا، لَا يَقْبَلُ الْإِيمَانَ بِأَحَدِهِمَا إِلَّا مَعَ الْإِيمَانِ بِالْآخَرِ.

(Imam Hassan Al-Askari<sup>-asws</sup> said): ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> the Exalted Informed that the one who does not believe in the Quran, so he did not believe in the Torah, because Allah<sup>-azwj</sup> the Exalted Took upon them (an oath) of the *Eman* in both these. The *Eman* is not Accepted in one of the two except with the *Eman* in the other.

فَكَذَلِكَ فَرَضَ اللَّهُ الْإِيمَانَ بِوَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع كَمَا فَرَضَ الْإِيمَانَ بِمُحَمَّدٍ فَمَنْ قَالَ: آمَنْتُ بِنُبُوَّةِ مُحَمَّدٍ وَكَفَرْتُ بِوَلَايَةِ عَلِيٍّ ع فَمَا آمَنَ بِنُبُوَّةِ مُحَمَّدٍ.

Similar to that, Allah<sup>-azwj</sup> Necessitated the *Eman* in the *Wilayah* of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, just as He<sup>-azwj</sup> Necessitated the *Eman* in Muhammad<sup>-saww</sup>. So, the one who said, ‘I believe in the Prophet-hood and disbelieves in the *Wilayah* of Ali<sup>-asws</sup>, so he did not believe in the Prophet-hood of Muhammad<sup>-saww</sup>’.

إِنَّ اللَّهَ تَعَالَى إِذَا بَعَثَ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ نَادَى مُنَادِي رَبَّنَا- نِدَاءً تَعْرِيفِ الْخَلَائِقِ فِي إِيمَانِهِمْ وَكُفْرِهِمْ، فَقَالَ: «اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ» وَ مُنَادٍ آخَرَ يُنَادِي: «مَعَاشِرَ الْخَلَائِقِ سَاعِدُوهُ عَلَى هَذِهِ الْمَقَالَةِ-»:

Allah<sup>-azwj</sup> the Exalted, when He<sup>-azwj</sup> Resurrects the creatures on the Day of Judgment, a caller of our<sup>-saww</sup> Lord<sup>-azwj</sup> would call out with a call which would introduce the creatures with regards to their *Eman* and their *Kufr*, and he would say: ‘Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest!’ And another caller would call out: ‘Community of people! Support him upon this speech!’

فَأَمَّا الدَّهْرِيُّ وَ الْمُعْطَلُ فَيُخْرَسُونَ عَنْ ذَلِكَ- وَ لَا تَنْطَلِقُ أَلْسِنَتُهُمْ، وَ يَقُولُ سَائِرُ النَّاسِ مِنَ الْخَلَائِقِ، فَيَمْتَنُزُ الدَّهْرِيُّ [وَ الْمُعْطَلُ] مِنْ سَائِرِ النَّاسِ بِالْحَرَسِ.

So, as for the eternalists and the atheists would be muted from that, and their tongues will not speak, and the rest of the people from the creatures would be saying it. Thus the eternalists and the atheists would be differentiated from the rest of the people by the muteness.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ» فَيَقُولُ الْخَلَائِقُ كُلُّهُمْ ذَلِكَ- إِلَّا مَنْ كَانَ يُشْرِكُ بِاللَّهِ تَعَالَى مِنَ الْمُجُوسِ وَ النَّصَارَى وَ عِبَادَةِ الْأَوْثَانِ فَإِنَّهُمْ يُخْرَسُونَ فَيَبِينُونَ بِذَلِكَ مِنْ سَائِرِ الْخَلَائِقِ.

Then the caller would be saying: ‘I testify that there is no god except Allah<sup>-azwj</sup>!’ So the creatures, all of them would be saying that – except for the one who was associating with

مناقب الخوارزمي: 35. <sup>45</sup>

Allah<sup>-azwj</sup> the Exalted, from the Magians, and the Christians, and the worshippers of the idols. Thus, they would be muted, and they would be clarified with that from the rest of the creatures.

ثُمَّ يَقُولُ الْمُنَادِي: «أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» فَيَقُولُهَا الْمُسْلِمُونَ أَجْمَعُونَ وَ يَخْرُسُ عَنْهَا الْيَهُودُ وَ النَّصَارَى وَ سَائِرُ الْمُشْرِكِينَ.

Then the caller would be saying: 'I testify that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'. So the Muslims would be saying that in their entirety, and there would be muted from it, the Jews and the Christians, and the rest of the polytheists.

ثُمَّ يُنَادِي مِنْ آخِرِ عَرَصَاتِ الْقِيَامَةِ: أَلَا فَسَوْفُوهُمْ إِلَى [الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ] فَإِذَا الْبِدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [لَا، بَلْ] وَ يَقُولُهُمْ إِيَّاهُمْ مَسْئُولُونَ يَقُولُ الْمَلَائِكَةُ الَّذِينَ قَالُوا «سَوْفُوهُمْ إِلَى الْجَنَّةِ لِشَهَادَتِهِمْ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ»: لِمَاذَا يُوقَفُونَ يَا رَبَّنَا

Then another caller would call out in the plains of the (Day of) Judgment: 'Indeed! Usher them to the Paradise due to their testifying with the Prophet-hood!' And there would be a call from Allah<sup>-azwj</sup> the Exalted: "No! But, **And stop them! They have to be Questioned [37:24]**". The Angels, those who said, 'Usher them to the Paradise due to their testifying with the Prophet-hood!' would be saying, 'Due to what are they being paused?'

فَإِذَا الْبِدَاءُ مِنْ قِبَلِ اللَّهِ تَعَالَى: [فَقُولُهُمْ] إِيَّاهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ آلِ مُحَمَّدٍ، يَا عِبَادِي وَ إِمَائِي - إِيَّيْكُمْ أَمَرْتُمْ مَعَ الشَّهَادَةِ بِمُحَمَّدٍ بِشَهَادَةِ أُخْرَى، فَإِنْ جَاءُوا بِهَا فَعَظِّمُوا ثَوَابَكُمْ، وَ أَكْرِمُوا مَا بَيْنَكُمْ وَ إِنْ لَمْ يَأْتُوا بِهَا لَمْ تَنْفَعَهُمُ الشَّهَادَةُ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ - وَ لَا لِي بِالرُّبُوبِيَّةِ، فَمَنْ جَاءَ بِهَا فَهُوَ مِنَ الْفَائِزِينَ، وَ مَنْ لَمْ يَأْتِ بِهَا فَهُوَ مِنَ الْهَالِكِينَ.

There would be a call from Allah<sup>-azwj</sup> the Exalted: "**And stop them! They have to be Questioned [37:24]**" - about the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>. O My<sup>-azwj</sup> servants and My<sup>-azwj</sup> maids! I<sup>-azwj</sup> Commanded them along with the testimony with Muhammad<sup>-saww</sup>, another testimony. So, if they have come with it, then magnify their Rewards and honour their return. And if they have not come with it, the testimony of Muhammad<sup>-saww</sup> with the Prophet-hood will not benefit them, nor (their testimony for Me<sup>-azwj</sup> with the Lordship. Therefore, the one who has come with it, so he would be from the successful ones, and the one who did not come with it, so he would be from the destroyed ones!"

قَالَ: فَمِنْهُمْ مَنْ يَقُولُ: قَدْ كُنْتُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بِالْوَلَايَةِ شَهِيدًا، وَ لِآلِ مُحَمَّدٍ حُبًّا. وَ هُوَ فِي ذَلِكَ كَاذِبٌ يَطْلُبُ أَنْ كَذِبَهُ يُنْجِيَهُ، فَيَقَالُ لَهُ: سَوْفَ نَسْتَشْهَدُ عَلَى ذَلِكَ عَلِيًّا. - فَتَشْهَدُ أَنْتَ يَا أَبَا الْحَسَنِ، فَتَقُولُ: الْجَنَّةُ لِأَوْلِيَائِي شَاهِدَةٌ، وَ النَّارُ عَلَى أَعْدَائِي شَاهِدَةٌ.

He<sup>-asws</sup> said: 'So from them would be one saying, 'I used to testify with the Wilayah for Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and was one who loved the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>', and he would be a liar in that, thinking that his lie would rescue him. But, it would be said to him, 'Soon you would be testified upon that by Ali<sup>-asws</sup> (in verification or otherwise)'. So you<sup>-asws</sup> will be testifying, O Abu Al-Hassan<sup>-asws</sup>, and you<sup>-asws</sup> would be saying: 'The Paradise will testify for my<sup>-asws</sup> friends, and the Fire would testify against my<sup>-asws</sup> enemies'.

فَمَنْ كَانَ مِنْهُمْ صَادِقًا - خَرَجَتْ إِلَيْهِ رِيَاخُ الْجَنَّةِ وَ نَسِيمُهَا - فَاحْتَمَلَتْهُ، فَأَوْرَدَتْهُ عَلَالِي الْجَنَّةِ وَ غُرُفَهَا - وَ أَحَلَّتْهُ دَارَ الْمُقَامَةِ مِنْ فَضْلِ رَبِّهِ لَا يَمَسُّهُ فِيهَا نَصَبٌ وَ لَا يَمَسُّهُ فِيهَا لُغُوبٌ

The one who was truthful from them – winds of Paradise would come out to him and its breezes, and carry him to the lofty gardens and its rooms – and free him in the house of staying from the Grace of his Lord<sup>-azwj</sup>. Neither will he be touched by the difficulties nor the weariness.

وَمَنْ كَانَ مِنْهُمْ كَاذِبًا - جَاءَتْهُ سَمُومُ النَّارِ وَ حَمِيمُهَا - وَ ظِلُّهَا الَّذِي هُوَ ثَلَاثُ شُعَبٍ لَا ظَلِيلَ - وَ لَا يُغْنِي مِنَ اللَّهَبِ فَتَحْمِلُهُ، فَتَرْفَعُهُ فِي الْهَوَاءِ، وَ تُورِدُهُ فِي نَارِ جَهَنَّمَ.

And the one from them who was a liar – the toxins of the Fire and its boiling waters would come, a shade of which would be three-pronged, **Neither having the coolness of the shade nor availing against the flame [77:31]**. So, it would carry him and raise him in the air, and place him in the Fire of Hell.

قَالَ رَسُولُ اللَّهِ ص: فَلِذَلِكَ أَنْتَ قَسِيمٌ [الْجَنَّةِ وَ النَّارِ، تَقُولُ لَهَا: هَذَا لِي وَ هَذَا لَكَ].

Rasool-Allah<sup>-saww</sup> said: 'Thus, due to that, you<sup>-asws</sup> are the distributor of the Paradise and the Fire. You<sup>-asws</sup> would be saying to it: 'This one is for me<sup>-asws</sup>, and this one is for you'.<sup>46</sup>

### Requirement of the written authorisation at the Bridge (Archway)

أبو الحسن الشاذلي: عن أبي سعيد الخدري، قال: سمعت رسول الله (صلى الله عليه و آله) يقول: «إذا كان يوم القيامة أمر الله تعالى ملكين يقعدان على الصراط، فلا يجوز أحد إلا ببراءة علي بن أبي طالب، و من لم تكن له براءة أمير المؤمنين أكبه الله على منخره في النار، و ذلك قوله تعالى: وَ يُقَوِّمُهُمْ إِنَّهُمْ مَسْئُولُونَ».

Abu Al-Hassan Al-Shazany, from Abu Saeed Al-Khudry who said,

'I heard Rasool-Allah<sup>-saww</sup> saying: 'When it will be the Day of Judgement, Allah<sup>-azwj</sup> the High would Command two Angels to be seated upon the Bridge (الصراط). So they would not allow anyone (to pass) except with an approval of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>. And the one who does not have an approval of Amir-Al-Momineen<sup>-asws</sup>, Allah<sup>-azwj</sup> would Have him to be grabbed by his nostrils and flung into the Fire, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**'.

قلت: فذاك أبي و أمي - يا رسول الله - ما معنى البراءة التي أعطاها علي؟ فقال: «مكتوب: لا إله إلا الله، محمد رسول الله، و أمير المؤمنين علي بن أبي طالب وصي رسول الله».

I said, 'May my father and my mother be sacrificed for you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>! What is the meaning of the 'approval' which Ali<sup>-asws</sup> would be giving out?' So he<sup>-saww</sup> said: 'A written (permit) – 'There is no god except for Allah<sup>-azwj</sup>, Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>, and Amir-Al-Momineen<sup>-asws</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the successor<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>'.<sup>47</sup>

الشيخ في (أماليه): عن أبي محمد الفحام، قال: حدثنا أبو الفضل محمد بن هاشم الهاشمي صاحب الصلاة بسر من رأى، قال: حدثنا أبي هاشم بن القاسم، قال: حدثنا محمد بن زكريا بن عبد الله الجوهري البصري، عن عبد الله بن المثنى، عن ثمامة بن عبد الله بن أنس بن مالك، عن أبيه، عن جده،

<sup>46</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 276

<sup>47</sup> مائة منقبة: 16 /36

عن النبي (صلى الله عليه وآله)، قال: «إذا كان يوم القيامة، و نصب الصراط على جهنم، لم يجز عليه إلا من معه جواز فيه ولاية علي بن أبي طالب، و ذلك قوله تعالى: وَ قُفُّوهُمْ إِنْهُمْ مَسْئُولُونَ، يعني عن ولاية علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Muhammad Al-Faham, from Abu Al-Fazal Muhammad Bin Hashim bin Hisham Al-Hasimy the Prayer leader at Sur Man Rayy, from Abu hashim Bin Al-Qasim, from Muhammad Bin Zakariyya Bin Abdullah Al-Jowhary Al-Basry, from Abdullah Bin Al-Masny, from Samamat Bin Abdullah Bin Anas Bin Malik, from his father, from his grandfather,

(It has been narrated) from the Prophet<sup>-saww</sup> having said: 'When it will be the Day of Judgement, and the Bridge would be Established over Hell, no one would be permitted to cross over it except the one with whom would be a permit in which is (mentioned) the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and these are the Words of the Exalted: **And stop them! They have to be Questioned [37:24]**, meaning about the Wilayah of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> 48

### The Questioning would be at the first Bridge (Archway)

وبعضه: ما رواه محمد بن مؤمن الشيرازي رحمه الله: في كتابه حديثا يرفعه بإسناده إلى ابن عباس قال: قال رسول الله صلى الله عليه وآله: إذا كان يوم القيامة أمر الله مالكا أن يسعر النيران السبع، ويأمر رضوان أن يزخرف الجنان الثمان، ويقول: يا ميكائيل مد الصراط على متن جهنم ويقول: يا جبرئيل أنصب ميزان العدل تحت العرش، ويقول: يا محمد قرب امتك للحساب

And it is supported by what has been reported by Muhammad Bin Mo'min Al-Sheyrazi, in his book, narrating by an unbroken chain going up to Ibn Abbas who said,

'Rasool-Allah<sup>-saww</sup> said: 'When it will be the Day of Judgement, Allah<sup>-azwj</sup> would Command An Angel to Inflamm the seven Fires, and Command Rizwaan that he should decorate the eight Gardens, and He<sup>-azwj</sup> Would be Saying: "O Mikaeel<sup>-as</sup>! Extend the Bridge over the Hell!" and He<sup>-azwj</sup> would be Saying: "O Jibraeel<sup>-as</sup>! Establish the Scale of Justice underneath the Throne!" and He<sup>-azwj</sup> would be Saying: "O Muhammad<sup>-saww</sup>! Bring your<sup>-saww</sup> community near for the Reckoning!"

ثم يأمر الله تعالى أن يعقد على الصراط سبع قناطر طول كل قنطرة سبعة عشر ألف فرسخ، وعلى كل قنطرة سبعون ألف ملك يسألون هذه الامة نساءهم ورجالهم على القنطرة الاولى عن ولاية أمير المؤمنين وحب أهل بيت محمد صلى الله عليه وآله.

Then Allah<sup>-azwj</sup> the Exalted would Command that he<sup>-saww</sup> should hold seven arches upon the Bridge, the length of each arch being of ten thousand Farsakhs, and upon each of the arch would be seven thousand Angels questioning this community, their women and their men, upon the first archway, about the Wilayah of Amir-Al-Momineen<sup>-asws</sup> and the love for the People<sup>-asws</sup> of the Household of Muhammad<sup>-saww</sup>.

فمن أتى به جاز القنطرة كالبرق الخاطف، ومن لا يحب أهل بيته سقط على أم رأسه في قعر جهنم، ولو كان معه من أعمال البر عمل سبعين صديقا.

So the one who comes with it, would pass over the arch like a streak of lightning, and the one who does not love the People<sup>-asws</sup> of his<sup>-saww</sup> Household would be flung headlong into

the bottom of the Hell, even if he had with him the righteous deeds performed by seventy truthful ones'.<sup>49</sup>

### Allah<sup>-azwj</sup> will not Accept 'لا إله إلا الله' from those who were not on Wilayah

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، و عدة من أصحابنا، عن أحمد ابن محمد، جميعا، عن الوشاء، عن أحمد بن عائذ، عن أبي الحسن السواق، عن أبان بن تغلب، عن أبي عبد الله (عليه السلام)، قال: «يا أبان، إذا قدمت الكوفة فارو هذا الحديث: من شهد أن لا إله إلا الله مخلصا، وجبت له الجنة».

Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, and a number of our companions, from Ahmad Ibn Muhammad altogether from Al-Washa, from Ahmad Bin A'iz, from Abu Al-Hassan Al-Sawaq, from Aban Bin Taghlab,

'Abu Abdullah<sup>-asws</sup> has said: 'O Aban! When you proceed to Al-Kufa, so narrate this Hadeeth: 'The one who sincerely testifies that there is no god except for Allah<sup>-azwj</sup>, the Paradise becomes Obligatory upon him'.

قال: قلت له: إنه يأتيني من كل صنف، فأروي لهم هذا الحديث؟ قال: «نعم. يا أبان، إذا كان يوم القيامة، و جمع الله الأولين و الآخرين، فتسلب لا إله إلا الله منهم، إلا من كان على هذا الأمر».

I said, 'They will come to me from every type of people, so shall I report to them this Hadeeth?' He<sup>-asws</sup>: 'Yes. O Aban! When it will be the Day of Judgement, and Allah<sup>-azwj</sup> Gathers the Former ones and the Later ones, so He<sup>-azwj</sup> would Confiscate 'There is no god but Allah<sup>-azwj</sup> from them, except from the one who was upon this matter (Al-Wilayah)'.<sup>50</sup>

### VERSES 25 - 34

مَا لَكُمْ لَا تَنَاصَرُونَ {25}

*What is the matter with you that you are not helping each other? [37:25]*

بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ {26}

*But they, on the Day, would be submissive [37:26]*

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {27}

*And some of them would advance towards others, questioning [37:27]*

<sup>49</sup> Taweel Al Ayaat Al Zaahira – CH 37 H 4

<sup>50</sup> الكافي 2: 1/378

قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ {28}

***They would say, 'You used to come to us from the right' [37:28]***

قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ {29}

***They would say, 'But you did not become Momineen [37:29]***

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۖ بَلْ كُنْتُمْ قَوْمًا طَاغِينَ {30}

***And there wasn't any authority for us upon you, but you were a transgressing people [37:30]***

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَائِقُونَ {31}

***So the Word of our Lord proved True upon us. We shall be tasting (the Punishment as well) [37:31]***

فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ {32}

***So we led you astray, as we happened to have strayed (ourselves)' [37:32]***

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ {33}

***Thus, they would be sharing in the Punishment on that Day [37:33]***

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ {34}

***Surely, like that do We Deal with the Criminals [37:34]***

في تفسير على بن ابراهيم: قالوا انكم كنتم تأتوننا عن اليمين يعني فلانا وفلانا قالوا بل لم تكونوا مؤمنين.

In Tafseer of Ali Bin Ibrahim (Qummi) –

***They would say, 'You used to come to us from the right' [37:28] - Meaning so and so and so and so (Abu Bakr and Umar). They would say, 'But you did not become Momineen [37:29] (By following Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>)'.<sup>51</sup>***

<sup>51</sup> Tafseer Noor Al Saqalayn – CH 37 H 27

و عنه، قال: حدثنا أحمد بن محمد بن موسى النوفلي، عن محمد بن عبد الله، عن أبيه، عن الحسن بن محبوب، عن زكريا الموصلي، عن جابر الجعفي، عن أبي جعفر، عن أبيه، عن جده (عليهم السلام): «أن النبي (صلى الله عليه و آله) قال لعلي (عليه السلام): يا علي، و المجرمون هم المنكرون لولايتك.

And he said, 'It was narrated to us by Ahmad Bin Muhammad Bin Musa Al-Nowfaly, from Muhammad Bin Abdullah, from his father, from Al-Hassan Bin Mahboub, from Zakariya Al-Mowsaly, from Jabir Al-Ju'fy, who has narrated the following:

'Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> that: 'The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: 'O Ali<sup>-asws</sup>! And the criminals, they are the deniers of your<sup>-asws</sup> Wilayah''.<sup>52</sup>

## VERSES 35 - 42

إِھْمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ {35}

***They, when it was said to them, 'There is no god except Allah', were being arrogant [37:35]***

وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَجْنُونٍ {36}

***And they were saying, 'Should we leave our gods for an insane poet?' [37:36]***

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ {37}

***But, he came with the Truth and ratified the (former) Rasools [37:37]***

إِنَّكُمْ لَذَائِقُو الْعَذَابِ الْأَلِيمِ {38}

***You will be tasting the painful Punishment [37:38]***

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ {39}

***And you will not be Recompensed except for what you had been doing [37:39]***

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {40}

***Except for the sincere servants of Allah [37:40]***

<sup>52</sup>.395:2 (Extract) تفسير القمي

أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ {41}

***They, for them is a known sustenance [37:41]***

فَوَاكِهُ وَهُمْ مُكْرَمُونَ {42}

***Fruits, and they shall be Honoured [37:42]***

محمد بن يعقوب: عن علي بن إبراهيم، عن أبيه، عن ابن محبوب، عن محمد بن إسحاق المدني، عن أبي جعفر (عليه السلام)، قال: قوله: أُولَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ فَوَاكِهُ وَهُمْ مُكْرَمُونَ، قال: «يعلمه الخدام، فيأتون به إلى أولياء الله قبل أن يسألوهم إياه».

Muhammad Bin Yaqoub, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Muhammad Bin Is'haq Al-Madany,

'Abu Ja'far<sup>-asws</sup> having said: 'His<sup>-azwj</sup> Words: ***They, for them is a known sustenance [37:41]***, he<sup>-asws</sup> said: 'The servants know of it, so they bring it to the friend of Allah<sup>-azwj</sup> before he even asks them for it'.

و أما قوله عز و جل: فَوَاكِهُ وَهُمْ مُكْرَمُونَ، قال: «فإنهم لا يشتهون شيئا في الجنة إلا أكرموا به».

And as for the Words of the Mighty and Majestic: ***Fruits, and they shall be Honoured [37:42]***, he<sup>-asws</sup> said: 'They will not desire anything in the Paradise, except that they will be honoured with it'.<sup>53</sup>

## VERSES 43 - 57

فِي جَنَّاتِ النَّعِيمِ {43}

***In the Blissful Gardens [37:43]***

عَلَى سُرُرٍ مُتَقَابِلِينَ {44}

***Facing each other upon thrones [37:44]***

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ {45}

***A bowl of spring water shall be made to go round them [37:45]***

بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ {46}

الكافي 8: 69 / 95. <sup>53</sup>



**White, delicious for the drinkers [37:46]**

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ {47}

**There being neither any adverse effects in it nor would they be intoxicated from it [37:47]**

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ {48}

**And in their presence would be the hosts of the lovely eyes [37:48]**

كَأَنَّ بَيْضَ مَكْنُونٍ {49}

**As if they were concealed eggs (pure white) [37:49]**

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ {50}

**Then some of them shall advance to others, questioning. [37:50]**

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي قَرِينٌ {51}

**A speaker from among them shall say, 'Surely there was a comrade of mine [37:51]**

يَقُولُ أَأَنْتَ لِمَنِ الْمُصَدِّقِينَ {52}

**Who was saying, 'What! Are you (from among) authenticated ones? [37:52]**

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ {53}

**What! When we are dead and become dust and bones, shall we then be brought to Judgment?" [37:53]**

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ {54}

**He shall say, 'Do you not notice?' [37:54]**

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ {55}

**So he would look down and would see him in the evenness of the Blazing Fire [37:55]**

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِين {56}

**He shall say, 'By Allah! You almost ruined me, [37:56]**

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُخْضَرِّينَ {57}

**And had it not been for the Favour of my Lord, I would have been from the ones present (in Hell) [37:57]**

ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام) في قوله: فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ، يقول: «في وسط الجحيم».

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: **He shall say, 'Do you not notice?' [37:54]**

**So he would look down and would see him in the evenness of the Blazing Fire [37:55], said: 'In the midst of the Blazing Fire'.<sup>54</sup>**

## VERSES 58 - 61

أَفَمَا نَحْنُ بِمَيِّتِينَ {58}

**'Is it so we would not be dying [37:58]**

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ {59}

**Except our first death, and we shall not be Punished?' [37:59]**

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ {60}

**Surely, this is the mighty success' [37:60]**

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ {61}

**For the like of this, so let the workers be working [37:61]**

الحسين بن سعيد في كتاب (الزهد): عن النضر بن سويد، عن درست، عن أبي المغراء، عن أبي بصير، قال: لا أعلمه ذكره إلا عن أبي جعفر (عليه السلام)، قال: «إذا أدخل الله أهل الجنة الجنة و أهل النار النار، جيء بالموت في صورة كبش حتى يوقف بين الجنة و النار. قال: ثم ينادي مناد يسمع أهل الدارين جميعا: يا أهل الجنة، يا أهل النار.

<sup>54</sup> تفسير القمي 2: 222

Al-Husayn Bin Saeed in the book Al-Zohad, from Al-Nazar Bin Suweyd, from Darast, from Abu Al-Magra, from Abu Baseer who said,

'I do know that it has been mentioned except from Abu Ja'far<sup>-asws</sup> having said: 'When the people of the Paradise enter the Paradise, and the people of the Fire enter the Fire, the death would be brought in an image of a ram until it is paused to be in between the Paradise and the Fire. Then a Caller would Call out which all the dwellers would hear: 'O people of the Paradise! O people of the Fire!'

فإذا سمعوا الصوت أقبلوا: قال، فيقال لهم: أ تدرّون ما هذا؟ هذا هو الموت الذي كنتم تخافون منه في الدنيا. قال: فيقول أهل الجنة: اللهم لا تدخل الموت علينا. قال: و يقول أهل النار: اللهم أدخل الموت علينا.

When they hear the voice, they would respond to it, and it would be said to them: 'Do you all know what this is? This is the death, which you used to fear from in the world! So the people of the Paradise would say, 'Our Allah<sup>-azwj</sup>! Do not let the death to enter to be with us'. And the people of the Fire would be saying, 'Our Allah<sup>-azwj</sup>! Enter the death to be with us'.

قال: ثم يذبح كما تذبح الشاة». قال: «ثم ينادي مناد: لا موت أبدا، أيقنوا بالخلود.

Then it would be slaughtered the like slaughtering of the sheep'. Then the Caller would Call out: 'There no death any more, forever, so be certain of the immortality'.

قال: فيفرح أهل الجنة فرحا لو كان أحد يومئذ يموت من فرح لماتوا، قال: ثم قرأ هذه الآية: أ فَمَا نَحْنُ بِمَيِّتِينَ إِلَّا مَوْتُنَا الْأَوَّلَى وَ مَا نَحْنُ بِمُعَذِّبِينَ إِنَّ هَذَا لَهُو الْفُتُورُ الْعَظِيمُ لِيُمَثِّلَ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ

He<sup>-asws</sup> said: 'So the people of the Paradise would be so overjoyed, that if one of them could have died of happiness, he would have'. Then he<sup>-asws</sup> recited these Verses: ***'Is it so that we would not be dying [37:58] Except our first death? And we shall not be Punished?' [37:59] Surely this is the mighty success [37:60] For the like of this, so let the workers be working [37:61]'***.

قال: و يشهق أهل النار شهقة لو كان أحد ميتا من شهيق لماتوا، و هو قول الله عز و جل: وَ أَنْذَرُهُمْ يَوْمَ الْحُسْرَةِ إِذْ قُضِيَ الْأَمْرُ».

He<sup>-asws</sup> said: 'And the people of the Fire would gasp. If one of them could have died from the gasping, he would have. And these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: ***And warn them of the Day of Regret, when the matter would have been Decided; and they are (now) in negligence and they are not believing [19:39]'***<sup>55</sup>.

## VERSES 62 - 74

أَذْلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ {62}

***Is that better as a lodging or the tree of Zaqqum? [37:62]***

الزهد: 273 / 100. <sup>55</sup>

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ {63}

***We Made it a fitna for the unjust [37:63]***

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ {64}

***It is a tree which comes out in the roots of the Blazing Fire [37:64]***

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ {65}

***Its emerging fruit is like the heads of the satans [37:65]***

فَإِنَّهُمْ لَا كِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ {66}

***So they would be eating from it, and they would be filling their bellies from it [37:66]***

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ {67}

***Then indeed, for them upon it would be a mixture from scalding water [37:67]***

ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ {68}

***Then indeed, their return shall be to the Blazing Fire [37:68]***

إِنَّهُمْ أَلَفُوا آبَاءَهُمْ ضَالِّينَ {69}

***They found their fathers straying [37:69]***

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ {70}

***But, they still rushed upon their tracks [37:70]***

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ {71}

***And most of the former ones before had gone astray [37:71]***

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ {72}

**And We Sent warners among them [37:72]**

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ {73}

**Then look, how was the end result of the warned ones [37:73]**

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ {74}

**Except the sincere servants of Allah [37:74]**

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: [يَا عَلِيّ] أَضْمَنْ لِحُصَمَائِهِ تَعْوِضَهُمْ عَنْ ظُلَامَاتِهِمْ قَبْلَهُ.

(Imam Hassan Al-Askari<sup>-asws</sup> said): ‘Allah<sup>-azwj</sup> Mighty and Majestic would be Saying (on the Day of Judgment): “O Ali<sup>-asws</sup>! Guarantee to his disputants that you<sup>-asws</sup> would be compensating them for his wrongdoings upon them”.

فَيَضْمَنْ لَهُمْ عَلِيٌّ ع ذَلِكَ، وَ يَقُولُ لَهُمْ: افْتَرَحُوا عَلَيَّ مَا شِئْتُمْ - أُعْطِيكُمْوهُ عَوْضاً عَنْ ظُلَامَاتِكُمْ قَبْلَهُ.

Ali<sup>-asws</sup> would be guaranteeing that to them and he<sup>-asws</sup> would be saying to them: ‘Suggest to me<sup>-asws</sup> whatever you so desire to, I<sup>-asws</sup> shall give it to you instead for the wrongdoings from him’.

فَيَقُولُونَ: يَا أَحَا رَسُولِ اللَّهِ تَجْعَلُ لَنَا بِإِزَاءِ ظُلَامَاتِنَا قَبْلَهُ ثَوَابَ نَفْسٍ مِنْ أَنْفَاسِكَ لَيْلَةً يَبْتَوثُ عَلَيْكَ عَلَى فِرَاشِ مُحَمَّدٍ رَسُولِ اللَّهِ ص.

They would be saying, ‘O brother<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! (We want) you<sup>-asws</sup> to make it to be for us, as a compensation of his wrongdoings to us, the Rewards of one breath of your<sup>-asws</sup> breathing on the night you<sup>-asws</sup> spent upon the bed of Muhammad<sup>-saww</sup>, Rasool-Allah<sup>-saww</sup> (the night of Hijra)’.

فَيَقُولُ عَلِيٌّ ع: قَدْ وَهَبْتُ ذَلِكَ لَكُمْ.

Ali<sup>-asws</sup> would be saying: ‘I<sup>-asws</sup> have gifted that to you all’.

فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ: فَاَنْظُرُوا يَا عِبَادِي الْآنَ إِلَى مَا نَلْتُمُوهُ - مِنْ عَلِيٍّ [بْنِ أَبِي طَالِبٍ ع] فِدَاءً لِصَاحِبِهِ مِنْ ظُلَامَاتِكُمْ. وَ يَظْهَرُ لَهُمْ ثَوَابُ نَفْسٍ وَاحِدٍ فِي الْجَنَّةِ مِنْ عَجَائِبِ قُصُورِهَا وَ خَيْرَاتِهَا، فَيَكُونُ مِنْ ذَلِكَ مَا يُرْضَى اللَّهُ عَزَّ وَ جَلَّ بِهِ - لِحُصَمَاءِ أَوْلِيَاكَ الْمُؤْمِنِينَ.

Allah<sup>-azwj</sup> Mighty and Majestic would be Saying: “Look now, O My<sup>-azwj</sup> servants, at what you have attained from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, as expiation for the wrongdoings of your companion on you!”. And there would be displayed for them, the Rewards of one breath (of Ali<sup>-asws</sup>), in the Gardens, from its wonderful castles and its goodness(es). Thus, there would be happen to be from that, what Allah<sup>-azwj</sup> would Please them with – the disputants to those Momineen.

ثُمَّ يُرِيهِمْ بَعْدَ ذَلِكَ مِنَ الدَّرَجَاتِ وَ الْمَنَازِلِ - مَا لَا عَيْنٌ رَأَتْ، وَ لَا أُذُنٌ سَمِعَتْ، وَ لَا حَظَرَ عَلَى بَالٍ بَشَرٍ.

Then, after that, they would be shown from the levels and the stations – that which neither has an eye seen, nor has an ear heard, nor has the mind of a human conceived of.

فَيَقُولُونَ: يَا رَبَّنَا هَلْ بَقِيَ مِنْ جَنَّتِكَ شَيْءٌ إِذَا كَانَ هَذَا كُلُّهُ لَنَا، فَأَيْنَ يَحُلُّ سَائِرُ عِبَادِكَ الْمُؤْمِنِينَ - وَ الْأَنْبِيَاءُ وَ الصِّدِّيقِينَ [الصِّدِّيقُونَ] وَ الشُّهَدَاءُ وَ الصَّالِحِينَ [الصَّالِحُونَ] وَ يُحْتَلَى إِلَيْهِمْ عِنْدَ ذَلِكَ أَنَّ الْجَنَّةَ بِأَسْرَرٍ قَدْ جُعِلَتْ لَهُمْ.

They would be saying, ‘O our Lord<sup>-azwj</sup>! Does there remain anything from Your<sup>-azwj</sup> paradise (for anybody else), when it was so that all of this is for us? So, whereabouts would Your<sup>-azwj</sup> servants, the Momineen, and the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the righteous would be?’ And they would be thinking during that, that the Paradise in its entirety has been Made to be for them (only).

فَيَأْتِي النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ: يَا عِبَادِي- هَذَا ثَوَابُ نَفْسٍ مِنْ أَنْفَاسِ عَلِيِّ [ابْنِ أَبِي طَالِبٍ] الَّذِي قَدْ افْتَرَحْتُمُوهُ عَلَيْهِ، قَدْ جَعَلَهُ لَكُمْ، فَخُذُوهُ وَ انظُرُوا،

So, a call would come from Allah<sup>-azwj</sup> Mighty and Majestic: “O My<sup>-saww</sup> servants! This is the Reward of one breath from the breathing of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> which you had suggested to him<sup>-asws</sup>. He<sup>-asws</sup> has made it to be for you all. Therefore, take it and look around!”

فَيَصِيرُونَ هُمْ وَ هَذَا الْمُؤْمِنُ- الَّذِي عَوَّضَهُمْ عَلِيٌّ ع عَنْهُ إِلَى تِلْكَ الْجَنَّةِ، ثُمَّ يَرَوْنَ مَا يُضِيفُهُ اللَّهُ عَزَّ وَ جَلَّ إِلَى تَمَالِكِ عَلِيٍّ ع فِي الْجَنَّةِ مَا هُوَ أَضْعَافُ مَا بَدَّلَهُ عَنْ وَلِيِّهِ الْمُوَالِي لَهُ، يَمَا شَاءَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْأَضْعَافِ الَّتِي لَا يَعْرِفُهَا غَيْرُهُ.

They would be coming - them and this *Momin* whom Ali<sup>-asws</sup> compensated on his behalf, to those Gardens. Then they would be seeing what Allah<sup>-azwj</sup> Mighty and Majestic has Added to the kingdoms of Ali<sup>-asws</sup> in the Garden, what would be a multiple of what he<sup>-asws</sup> made to be on behalf of his<sup>-asws</sup> friend, to the friends of his<sup>-asws</sup>, from whatever Allah<sup>-azwj</sup> Mighty and Majestic so Desires, from the additions which none knows apart from Him<sup>-azwj</sup>.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: «أَ ذَلِكَ خَيْرٌ نَزَلَا أَمْ شَجَرَةُ الرَّقُومِ» الْمُعَدَّةُ لِمُخَالِفِي أَخِي وَ وَصِيِّ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Then Rasool-Allah<sup>-saww</sup> said: ‘**Is that a better lodgement or the tree of Zaqqum? [37:62]** – The (lodgement) prepared for the adversaries of my<sup>-saww</sup> brother<sup>-asws</sup>, and my<sup>-saww</sup> successor Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>’<sup>56</sup>

## Background report

في مجمع البيان (ان شجرة الرقوم) الآية روى ان قريشا لما سمعت هذه الآية، قالت: ما نعرف هذه الشجرة، قال ابن الزبير: الرقوم بكلام البربر التمر والزبد، وفي رواية بلغة اليمن،

In Majma Al-Bayan –

About the Verse: **Is that a better lodgement or the tree of Zaqqum? [37:62]** – It is reported that when Quraysh heard this Verse, they said, ‘We do not understand this tree’. Ibn Al-

<sup>56</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 64 (Extract)

Zab'ary said, 'Al-Zaqqum in the speech of the Berbers is the dates and the butter, and in a report reaching Al-Yemen'.

فقال أبو جهل لجاريته: يا جارية زقمينا فاتته الجارية بتمر وزبد، فقال لأصحابه: تزقموا بهذا الذي يخوفكم به محمد فيزعم أن النار تنبت الشجر، والنار تحرق الشجر، فأنزل الله سبحانه انا جعلناها فتنه للمظالمين.

Abu Jahl<sup>-la</sup> said to his maid, 'O maid! Give us Zaqqum'. So the maid came with the dates and butter, and he said to his companion, 'Let us partake from this Zaqqum which Muhammad<sup>-saww</sup> is scaring you with, for he<sup>-saww</sup> is alleging that the tree would grow in the Fire, and the Fire incinerates the tree'. So Allah<sup>-azwj</sup> the Glorious Revealed **We Made it a fitna for the unjust [37:63]**.<sup>57</sup>

وَقَدْ رُوي أَنَّ اللَّهَ تَعَالَى يُجْوعُهُمْ حَتَّى يَنْسُوا عَذَابَ النَّارِ مِنْ شِدَّةِ الْجُوعِ فَيَصْرُخُونَ إِلَى مَالِكٍ فَيَخْلُفُهُمْ إِلَى تِلْكَ الشَّجَرَةِ وَ فِيهِمْ أَبُو جَهْلٍ فَيَأْكُلُونَ مِنْهَا فَتَغْلِي بَطُونُهُمْ كَغَلْيِ الْحَمِيمِ، فَيَسْتَسْقُونَ فَيَسْقَوْنَ شَرِبَةً مِنَ الْمَاءِ الْحَارِّ الَّذِي بَلَغَ نَهَائَتُهُ فِي الْحَرَارَةِ،

And it has been reported that Allah<sup>-azwj</sup> the Exalted would Keep them hungry until they forget the Punishment of the Fire from the intensity of the hunger. So they would be shrieking to Maalik (Keeper of Hell), and he would take them to that tree, and among them would be Abu Jahl<sup>-la</sup>. So they would be eating from it, and their bellies would boil like the boiling of scalding water. So they would be quenched and would be drinking a drink from the hot water which would have reached its peak of the heat.<sup>58</sup>

## VERSE 75

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ {75}

**And Noah had called out to Us, and We are the best of the responders [37:75]**

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) أَلَا تُخْصِنِي بِدُعَائِهِ قَالَ بَلَى

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Fazalat Bin Ayoub, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Can you<sup>-asws</sup> teach me with a special supplication?' He<sup>-asws</sup> said: 'Yes'.

قَالَ

He<sup>-asws</sup> said:

<sup>57</sup> Tafseer Noor Al Saqalayn – CH 37 H 32

<sup>58</sup> 33 - تفسير نور الثقلين، ج4، ص: 405

قُلْ يَا وَاحِدُ يَا مَاجِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا عَزِيزُ يَا كَرِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا سَامِعَ الدَّعَوَاتِ يَا أَجُودَ مَنْ سُبُلَ وَيَا خَيْرَ مَنْ أَعْطَى يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ فُلْتُ وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ

‘Say, ‘O the One, O Glorified, O the First, O the Last, O the One Who does not beget and is not begotten and there does not happen anyone to be a match for Him<sup>-azwj</sup>! O the Mighty, O the Benevolent, O the Affectionate, O the Benefactor, O the Hearer of the supplications, O the most Generous of the asked ones, and O the Best of the ones who give. O Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>!’ I said, ‘**And Noah had called out to Us, and We are the best of the responders [37:75]**’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَقُولُ نَعَمْ لَنِعْمَ الْمُجِيبُ أَنْتَ وَ نِعْمَ الْمَدْعُو وَ نِعْمَ الْمُسْتَوْثَلُ

Then Abu Abdullah<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> was saying: ‘Yes, You<sup>-azwj</sup> are the Best of the Responders, and the best of the ones supplicated to, and best of the ones asked from’.

أَسْأَلُكَ بِنُورِ وَجْهِكَ وَ أَسْأَلُكَ بِعِزَّتِكَ وَ قُدْرَتِكَ وَ جَبَرُوتِكَ وَ أَسْأَلُكَ بِمَلَكُوتِكَ وَ دِرْعِكَ الْحَصِينَةِ وَ بِجَمْعِكَ وَ أَرْكَانِكَ كُلِّهَا وَ بِحَقِّ مُحَمَّدٍ وَ بِحَقِّ الْأَوْصِيَاءِ بَعْدَ مُحَمَّدٍ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا .

(Say), ‘I ask You<sup>-azwj</sup> by the Light of Your<sup>-azwj</sup> Face, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Might, and Your<sup>-azwj</sup> Power, and Your<sup>-azwj</sup> Compulsion, and I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Kingdom, and Your<sup>-azwj</sup> Fortified Shield, and by Your<sup>-azwj</sup> Grip, and Your<sup>-azwj</sup> Elements, all of them, and by the right of Muhammad<sup>-saww</sup>, and by the right of the successors<sup>-as</sup> after Muhammad<sup>-saww</sup>, that You<sup>-azwj</sup> should Send *Salawāt* upon Muhammad<sup>-saww</sup> and the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and that You<sup>-azwj</sup> should Do such and such with me’<sup>59</sup>.

## VERSES 76 - 78

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ {76}

**And We Rescued him and his family from the great distress [37:76]**

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ {77}

**And We Made his offspring to be the survivors [37:77]**

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ {78}

**And upon it, We Left (his mention to be) among the later ones [37:78]**

<sup>59</sup> Al Kafi V 2 – The Book Of Supplication CH 60 H 19



ثم قال علي بن إبراهيم: و في رواية أبي الجارود، عن أبي جعفر (عليه السلام)، في قوله: وَ جَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ، يقول: «الحق، و النبوة، و الكتاب، و الإيمان في عقبه، و ليس كل من في الأرض من بني آدم من ولد نوح،

Then Ali Bin Ibrahim said, 'And in a report of Abu Al-Jaroud,

'Abu Ja'far<sup>-asws</sup> regarding His<sup>-azwj</sup> Words: ***And We Made his offspring to be the survivors [37:77]***, he<sup>-asws</sup> said: 'The Truth, and the Prophet-hood, and the Book, and the Eman to be in his<sup>-as</sup> posterity, and it is not that everyone in the earth from the Children of Adam<sup>-as</sup> is from the children of Noah<sup>-as</sup>'.<sup>60</sup>

ابن بابويه، قال: حدثنا محمد بن علي ما جيلويه، و محمد بن موسى بن المتوكل، و أحمد بن محمد بن يحيى العطار (رضي الله عنهم)، قالوا: حدثنا محمد بن يحيى العطار، عن الحسين بن الحسن بن أبان، عن محمد بن أورمة، عن محمد بن سنان، عن إسماعيل بن جابر، و عبد الكريم بن عمرو، عن عبد الحميد بن أبي الديلم، عن أبي عبد الله الصادق (عليه السلام) قال: عاش نوح بعد نزوله من السفينة خمسين سنة، ثم أتاه جبرئيل (عليه السلام)، فقال له: يا نوح، قد انقضت نبوتك، و استكملت أيامك، فانظر الاسم الأكبر، و ميراث العلم، و آثار علم النبوة التي معك فادفعها إلى ابنك سام، فإني لا أترك الأرض إلا و فيها عالم تعرف به طاعتي،

Ibn Babuwayh, from Muhammad Bin Ali Majaylawiya, and Muhammad Bin Musa Bin Al-Mutawakkil, and Ahmad Bin Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Yahya Al-Attar, from Al-Husayn Bin Al-Hassan Bin Abaan, from Muhammad Bin Owramat, from Muhammad Bin Sinan, from Ismail Bin Jabir, and Abdul Kareen Bin Amro, from Abdul Hameed Bin Abu Al-Daylam,

'Abu Abdullah Al-Sadiq<sup>-asws</sup> having said: 'Noah<sup>-as</sup> lived, after his<sup>-as</sup> descent from the ship, for five hundred years. Then Jibraeel<sup>-as</sup> came up to him<sup>-as</sup> and said: "O Noah<sup>-as</sup>! Your<sup>-as</sup> Prophet-hood is over, and your<sup>-as</sup> days are completed, so consider the Great Name, and the inheritance of the Knowledge, and the Ahadeeth of the Knowledge of the Prophet-hood which is with you<sup>-as</sup>, and hand it over to your<sup>-as</sup> son<sup>-as</sup> Saam<sup>-as</sup>, for I<sup>-azwj</sup> do not Leave the earth except that there is within it a Knowledgeable one by whom My<sup>-azwj</sup> obedience is recognised.

فيكون نجاة فيما بين قبض النبي و مبعث النبي الآخر، و لم أكن أترك الناس بغير حجة، و داع إلي، و هاد إلى سبيلي، و عارف بأمرى، فإني قد قضيت أن أجعل لكل قوم هاديا أهدي به السعداء، و يكون حجة على الأشقياء».

Thus there would be salvation in what is between the passing away of the Prophet<sup>-as</sup> and the Sending of another Prophet<sup>-as</sup>, and I<sup>-azwj</sup> do not Leave the people without a Proof, and an Inviter towards Me<sup>-azwj</sup>, and a Guide towards My<sup>-azwj</sup> Way, and one who understands My<sup>-azwj</sup> Commands. Therefore I<sup>-azwj</sup> have Judged that the term of the people who are guided to be happy, and for them to be an argument against the wretched".

قال: «فدفع نوح (عليه السلام) الاسم الأكبر، و ميراث العلم، و آثار علم النبوة إلى ابنه سام، و أما حام و يافث فلم يكن عندهما علم ينتفعان به. قال: و بشرهم نوح بمهود (عليه السلام) و أمرهم باتباعه، و أن يفتحوا الوصية كل عام فينظروا فيها، و يكون عيدا لهم، كما أمرهم آدم (عليه السلام)،

He<sup>-asws</sup> said: 'So Noah<sup>-as</sup> handed over the Great Name, and inheritance of the Knowledge, and the Ahadeeth of the Knowledge of the Prophet-hood, to his<sup>-as</sup> son<sup>-as</sup> Saam<sup>-as</sup>. And as for Haam, and Yaafis, so there did not become knowledge to be with these two, which they could benefit by. So Noah<sup>-as</sup> gave them the good news of Hud<sup>-as</sup>, and ordered them to be

obedient to him<sup>-as</sup>. And they used to open the will every year, and they would look into it, and make it to be a day of Eid for themselves, just as Adam<sup>-as</sup> had instructed before.

فظهرت الجبرية في ولد حام و يافث، فاستخفى ولد سام بما عندهم من العلم، و جرت على سام بعد نوح الدولة لحام و يافث، و هو قول الله عز و جل: وَ تَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ يَقُولُ: تركت على نوح دولة الجبارين، و نصر الله محمدا (صلى الله عليه و آله) بذلك».

And so the tyrants appeared in the children of Haam and Yaafis. The children of Saam<sup>-as</sup> feared due to what knowledge they had with them, and after Saam<sup>-as</sup>, the government went to Haam and Yaafis, and these are the Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And upon it, We Left (his mention to be) among the later ones [37:78]**, and left to Noah<sup>-as</sup> the governments of the tyrants, and Allah<sup>-azwj</sup> Helped Muhammad<sup>-saww</sup> by that’.

قال: «و ولد لحام: السند، و الهند، و الحبش، و ولد لسام: العرب، و العجم، و جرت عليهم الدولة، و كانوا يتوارثون الوصية عالم بعد عالم، حتى بعث الله عز و جل هودا (عليه السلام)».

He<sup>-asws</sup> said: ‘And the children of Haam – the Sind, and the Hind, and the Ethiopia. And the children of Saam<sup>-as</sup> – the Arabs, and the non-Arabs (Persians), and the government flowed to them, and they used to inherit the will, a scholar after a scholar, until Allah<sup>-azwj</sup> Mighty and Majestic Sent Hud<sup>-as</sup>’.<sup>61</sup>

## VERSES 79 - 84

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ {79}

**Greetings be upon Noah among the nations [37:79]**

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ {80}

**Surely, like that do We Recompense the good doers [37:80]**

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ {81}

**He was from Our Momineen servants [37:81]**

ثُمَّ أَعْرَفْنَا الْآخَرِينَ {82}

**Then We Drowned the others [37:82]**

وَإِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ {83}

كمال الدين و تمام النعمة: 134 / 3<sup>61</sup>

**And indeed from his Shias, was Ibrahim [37:83]**

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ {84}

**When he came to his Lord with an unblemished heart [37:84]**

**Ibrahim<sup>-as</sup> – a Shia of Amir Al-Momineen<sup>-asws</sup>**

شرف الدين النجفي، قال: روي عن مولانا الصادق (عليه السلام) أنه قال: «قوله عز و جل: وَ إِنَّ مِنْ شِيعَتِهِ لِبَرَاهِيمَ أَيَّ إِنِّ إِبْرَاهِيمَ (عليه السلام) من شيعة النبي (صلى الله عليه و آله)، فهو من شيعة علي (عليه السلام)، و كل من كان من شيعة علي فهو من شيعة النبي (صلى الله عليهما و على ذريتهما الطيبين)».

Sharaf Al-Deen Al-Najafy said,

‘It has been reported from our Master Al-Sadiq<sup>-asws</sup> having said: ‘The Words of the Mighty and Majestic: **And indeed from his Shias, was Ibrahim [37:83]**, i.e., Ibrahim<sup>-as</sup> was from the Shias of the Prophet<sup>-saww</sup>, so he<sup>-as</sup> is from the Shias of Ali<sup>-asws</sup>. And everyone who was from the Shias of Ali<sup>-asws</sup>, so he is from the Shias of the Prophet<sup>-saww</sup>’.<sup>62</sup>

قال: و يؤيد هذا التأويل – أن إبراهيم (عليه السلام) من شيعة أمير المؤمنين (عليه السلام) – ما رواه الشيخ محمد بن العباس، عن محمد بن وهبان، عن أبي جعفر محمد بن علي بن رحيم، عن العباس بن محمد، قال: حدثني أبي، عن الحسن بن علي بن أبي حمزة، عن أبيه، عن أبي بصير يحيى بن أبي القاسم، قال: سأل جابر بن يزيد الجعفي جعفر بن محمد الصادق (عليه السلام) عن تفسير هذه الآية: وَ إِنَّ مِنْ شِيعَتِهِ لِبَرَاهِيمَ.

And what supports this explanation that Ibrahim<sup>-as</sup> was from the Shias of Amir-Al-Momineen<sup>-asws</sup> is what has been reported –

From the Sheykh Muhammad Bin Al-Abbas, from Muhammad Bin Wahban, from Abu Ja’far Muhammad Bin Ali Bin Raheem, from Al-Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer Yahya Bin Abu Al-Qasim who said,

‘Jabir Bin Yazeed Al-Ju’fy asked Ja’far Bin Muhammad<sup>-asws</sup> about the interpretation of this Verse: **And indeed from his Shias, was Ibrahim [37:83]**’.

فقال (عليه السلام): «إن الله سبحانه لما خلق إبراهيم (عليه السلام) كشف له عن بصره، فنظر، فرأى نورا إلى جنب العرش، فقال: إلهي، ما هذا النور؟ فقيل له: هذا نور محمد صفوتي من خلقي».

He<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> the Glorious Created Ibrahim<sup>-as</sup>, Uncovered his<sup>-as</sup> vision for him<sup>-as</sup>, so he<sup>-as</sup> looked and saw a Light going up to the side of the Throne, and he<sup>-as</sup> said: ‘My<sup>-as</sup> God! What is this Light?’ So Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: ‘This is the Light of Muhammad<sup>-saww</sup>, the elite of My<sup>-azwj</sup> creatures’.

و رأى نورا إلى جنبه، فقال: إلهي، و ما هذا النور؟ فقيل له: هذا نور علي بن أبي طالب ناصر ديني.

And he<sup>-as</sup> saw a Light to the side of him<sup>-saww</sup>, so he<sup>-saww</sup> said: 'And what is this Light?' So Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: "This is the Light of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, the helper of My<sup>-azwj</sup> Religion'.

و رأى إلى جنبهما ثلاثة أنوار، فقال: إلهي، و ما هذه الأنوار؟ فقليل له: هذا نور فاطمة، فطمت محبيها من النار، و نور ولديها: الحسن، و الحسين. و رأى تسعة أنوار قد حفوا بهم؟ فقال: إلهي، و ما هذه الأنوار التسعة؟ قيل: يا إبراهيم، هؤلاء الأئمة من ولد علي و فاطمة.

And he<sup>-as</sup> saw three Lights to the side of these two, so he<sup>-as</sup> said: 'My<sup>-as</sup> God! And what are these Lights?' So Allah<sup>-azwj</sup> Said to him<sup>-as</sup>: "This is the Light of Fatima<sup>-asws</sup>, she<sup>-asws</sup> would remove those that love her<sup>-asws</sup> (and her<sup>-asws</sup> progeny) from the Fire, and the Lights of her<sup>-asws</sup> two sons<sup>-asws</sup> Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>. And do you<sup>-as</sup> see the nine Lights which have surrounded them<sup>-asws</sup>?" So he<sup>-as</sup> said: 'My<sup>-as</sup> God! And what are these nine Lights?' Allah<sup>-azwj</sup> Said: "O Ibrahim<sup>-as</sup>! They<sup>-asws</sup> are the Imams<sup>-asws</sup> from the sons<sup>-asws</sup> of Ali<sup>-asws</sup> and (Syeda) Fatima<sup>-asws</sup>".

فقال إبراهيم: إلهي، بحق هؤلاء الخمسة، إلا ما عرفتني من التسعة. فقليل: يا إبراهيم، أولهم علي بن الحسين، و ابنه محمد، و ابنه جعفر، و ابنه موسى، و ابنه علي، و ابنه محمد، و ابنه علي، و ابنه الحسن، و الحجة القائم ابنه.

Ibrahim<sup>-as</sup> said: 'My<sup>-as</sup> God! By the right of these five<sup>-asws</sup>, can You<sup>-azwj</sup> Introduce the nine to me<sup>-as</sup>?' So He<sup>-azwj</sup> Said: "O Ibrahim<sup>-as</sup>! The first of them<sup>-asws</sup> is Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ja'far<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Musa<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Ali<sup>-asws</sup>, and his<sup>-asws</sup> son<sup>-asws</sup> Al-Hassan<sup>-asws</sup>, and the Divine Authority Al-Qaim<sup>-asws</sup>, his<sup>-asws</sup> son<sup>-asws</sup>'.

فقال إبراهيم: إلهي و سيدي، أرى أنوارا قد أحدقوا بهم، لا يحصي عددهم إلا أنت؟ قيل: يا إبراهيم، هؤلاء شيعتهم، شيعة أمير المؤمنين علي بن أبي طالب.

Ibrahim<sup>-as</sup> said: 'My<sup>-as</sup> God and my<sup>-as</sup> Master! I<sup>-as</sup> see Lights which have surrounded them<sup>-asws</sup>, whose number no one can count except for You<sup>-azwj</sup>?' He<sup>-azwj</sup> Said: "Those are their<sup>-asws</sup> Shias, the Shias of Amir-Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>".

فقال إبراهيم: و بم تعرف شيعته؟ فقال: بصلاة إحدى و خمسين، و الجهر بسم الله الرحمن الرحيم، و القنوت قبل الركوع، و التختيم في اليمن.

Ibrahim<sup>-as</sup> said: 'And what are his<sup>-asws</sup> Shias recognised?' So He<sup>-azwj</sup> Said: "By the fifty-one (Cycles of daily) Salat, and the loud recitation of 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful', and for the invocation (القنوت) before the bowing, and the wearing of the ring in the right hand".

فعند ذلك قال إبراهيم: اللهم، اجعلني من شيعة أمير المؤمنين. قال: فأخبر الله في كتابه، فقال: وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ.

So, upon that, Ibrahim<sup>-as</sup> said: 'Our Allah<sup>-azwj</sup>! Make me<sup>-as</sup> to be from the Shias of Amir-Al-Momineen<sup>-asws</sup>'. He<sup>-asws</sup> said: 'Thus, Allah<sup>-azwj</sup> Informed about it in His<sup>-azwj</sup> Book, so He<sup>-azwj</sup> Said: **And indeed from his Shias, was Ibrahim [37:83]**'.<sup>63</sup>

ثم قال شرف الدين: و مما يدل على أن إبراهيم (عليه السلام) و جميع الأنبياء و المرسلين من شيعة أهل البيت (عليهم السلام)، ما روي عن الصادق (عليه السلام) أنه قال: «ليس إلا الله و رسوله، و نحن، و شيعتنا، و الباقي في النار».

Then Sharaf Al-Deen Al-Najafy said, 'And from what proves that Ibrahim<sup>-as</sup> and all the Prophets<sup>-as</sup> and the Rasools<sup>-asws</sup> were from the Shias of the People<sup>-asws</sup> of the Household, is what has been reported from Al-Sadiq<sup>-asws</sup> having said: 'There is none except for Allah<sup>-azwj</sup>, and us<sup>-asws</sup> and our<sup>-asws</sup> Shias – and the rest of them would be in the Fire'.<sup>64</sup>

### The claim of being a Shia

و قَالَ رَجُلٌ لِعَلِيِّ بْنِ الْحُسَيْنِ ع: يَا ابْنَ رَسُولِ اللَّهِ أَنَا مِنْ شِيعَتِكَ الْخَلَّصِ - فَقَالَ لَهُ: يَا عَبْدَ اللَّهِ - فَإِذَا أَنْتَ كِإِبْرَاهِيمَ الْخَلِيلِ ع الَّذِي قَالَ اللَّهُ فِيهِ: وَ إِنَّ مِنْ شِيعَتِهِ لَأِبْرَاهِيمَ. إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ

And a man said to Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! I am from your<sup>-asws</sup> Shias, the sincere'. So he<sup>-asws</sup> said to him: 'O servant of Allah<sup>-azwj</sup>! Then you are like Ibrahim<sup>-as</sup> the Friend (of the Beneficent) for whom Allah<sup>-azwj</sup> Said regarding him<sup>-as</sup>: **And indeed from his Shias, was Ibrahim [37:83] When he came to his Lord with an unblemished heart [37:84].**

فَإِنْ كَانَ قَلْبُكَ كَقَلْبِهِ فَأَنْتَ مِنْ شِيعَتِنَا وَ إِنْ لَمْ يَكُنْ قَلْبُكَ كَقَلْبِهِ، وَ هُوَ طَاهِرٌ مِنَ الْغَشِّ وَ الْغِلِّ [فَأَنْتَ مِنْ مُحِبِّينَا] وَ إِلَّا فَإِنَّكَ إِنْ عَرَفْتَ أَنَّكَ بِقَوْلِكَ كَاذِبٌ فِيهِ، إِنَّكَ لَمُبْتَلَى بِقَالِجٍ لَا يُفَارِقُكَ إِلَى الْمَوْتِ أَوْ جَذَامٍ لِيَكُونَ كَفَّارَةً لِكُذْبِكَ هَذَا.

So, if it was such that your heart was like his<sup>-as</sup> heart, then you would be from our<sup>-asws</sup> Shias; and if your heart does not happen to be like his<sup>-as</sup> heart, and it is clean from deception and malice, then you would be from those that love us<sup>-asws</sup>, or else you should know that you, with your words, are a liar in it. You would be afflicted with paralysis with would not separate from you until the death, or leprosy which would happen to be an expiation for this lie (false claim) of yours'.

و قَالَ الْبَاقِرُ ع لِرَجُلٍ فَخَرَّ عَلَى آخَرٍ [قَالَ]: أَ تُفَاخِرُنِي وَ أَنَا مِنْ شِيعَةِ آلِ مُحَمَّدٍ الطَّيِّبِينَ! فَقَالَ لَهُ الْبَاقِرُ ع: مَا فَخَرْتُ عَلَيْهِ وَ رَبِّ الْكَعْبَةِ، وَ عُيِّنَ مِنْكَ عَلَى الْكَذِبِ يَا عَبْدَ اللَّهِ، أَمْ أَلَاكَ مَعَكَ تُنْفِقُهُ عَلَى نَفْسِكَ أَحَبَّ إِلَيْكَ - أَمْ تُنْفِقُهُ عَلَى إِخْوَانِكَ الْمُؤْمِنِينَ قَالَ: بَلَى أَنْفِقُهُ عَلَى نَفْسِي.

And Al-Baqir<sup>-asws</sup> said to a man who prided himself upon another by saying, 'Are you priding upon me and I am from the Shias of the Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the goodly?' So Al-Baqir<sup>-asws</sup> said to him: 'Do not pride upon him, by the Lord<sup>-azwj</sup> of the Kabah, and be deceived upon the lie, O servant of Allah<sup>-azwj</sup>! Is the wealth with you which you spend upon yourself more beloved to you or your spending upon your Momineen brothers?' He said, 'But, (the wealth) I spend upon myself'.

قَالَ: فَلَسْتُ مِنْ شِيعَتِنَا، فَإِنَّا نَحْنُ مَا تُنْفِقُ عَلَى الْمُتَجَلِّلِينَ مِنْ إِخْوَانِنَا - أَحَبُّ إِلَيْنَا [مِنْ أَنْ تُنْفِقَ عَلَى أَنْفُسِنَا] وَ لَكِنْ قُلْ: أَنَا مِنْ مُحِبِّكُمْ - وَ مِنَ الرَّاجِحِ لِلتَّجَاةِ بِمَحَبَّتِكُمْ..

He<sup>-asws</sup> said: 'So you aren't from our<sup>-asws</sup> Shias, for we<sup>-asws</sup>, what we<sup>-asws</sup> spend upon the imposters from our<sup>-asws</sup> brethren is more beloved to us<sup>-asws</sup> than if we<sup>-asws</sup> were to spend it upon ourselves<sup>-asws</sup>. But, say, 'I am from those who love you<sup>-asws</sup>, and from those who are hoping for the salvation by having your<sup>-asws</sup> love'.

إِنَّ شِيعَتَنَا مِنْ شِيعَتِنَا، وَاتَّبَعَ آثارَنَا، وَافْتَدَى بِأَعْمَالِنَا.

(And he<sup>-asws</sup> said): 'Our<sup>-asws</sup> Shias are the ones who adhere with us<sup>-asws</sup>, and follow our<sup>-asws</sup> Ahadeeth, and follow our<sup>-asws</sup> deeds as a model'.<sup>65</sup>

## Congratulations for being named as a Shia

علي بن إبراهيم، قال: حدثني أبو العباس، قال: حدثنا محمد بن أحمد، عن محمد بن عيسى، عن النضر بن سويد، عن سماعة، عن أبي بصير، عن أبي جعفر (عليه السلام) أنه قال: «ليهنتكم الاسم». قلت: و ما هو، جعلت فداك؟ قال: «الشيعه».

Ali Bin Ibrahim said, 'Abu Al-Abbasi narrated to me, from Muhammad Bin Ahmad Bin Isa, from Al-nazar Bin Suweyd, from Sama'at, from Abu Baseer,

'Abu Ja'far<sup>-asws</sup> having said: 'Congratulation for the name!' I said, 'May I be sacrificed for you<sup>-asws</sup>, and what (name) is it?' He<sup>-asws</sup>: 'The Shia'.

قيل: إن الناس يعيروننا بذلك! قال: «أما تسمع قول الله: وَ إِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ، و قوله: فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فليهنتمكم الاسم».

It was said, 'The people are recognising us by that!' He<sup>-asws</sup> said: 'Have you not heard the Words of Allah<sup>-azwj</sup>: **And indeed from his Shias, was Ibrahim [37:83]**. And His<sup>-azwj</sup> Words: **The one who was from his Shias cried out for his help against the one who was his enemy [28:15]**, so congratulations for the name'.<sup>66</sup>

## The unblemished heart

الطبرسي: عن أبي عبد الله (عليه السلام): «بقلب سليم من كل ما سوى الله تعالى، لم يتعلق بشيء غيره».

Al-Tabarsy,

'Abu Abdullah<sup>-asws</sup> having said: '**an unblemished heart [37:84]**, is one which is (unblemished) from everything except for Allah<sup>-azwj</sup> the Exalted not attached with anything apart from Him<sup>-azwj</sup>'.<sup>67</sup>

وَ يَحْدَا الْإِسْنَادَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ قَالَ الْقَلْبُ السَّلِيمُ الَّذِي يَلْقَى رَبَّهُ وَ لَيْسَ فِيهِ أَحَدٌ سِوَاهُ قَالَ وَ كُلُّ قَلْبٍ فِيهِ شِرْكٌ أَوْ شَكٌّ فَهُوَ سَاقِطٌ وَ إِنَّمَا أَرَادُوا الرُّهْدَ فِي الدُّنْيَا لِيَتَفَرَّغَ قُلُوبُهُمْ لِلْآخِرَةِ .

And by this chain, he said,

<sup>65</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 155 & 156 & 149

<sup>66</sup> تفسير القمي 2: 223

<sup>67</sup> مجمع البيان 8: 701.

'He<sup>-asws</sup> said: 'The unblemished heart is that which is attached to its Lord<sup>-azwj</sup>, and there is no one in it besides Him<sup>-azwj</sup>; and every heart wherein is an association, or a doubt, so it is fallen, and rather they are intending the ascetism in the world in order to free their hearts for the Hereafter'.<sup>68</sup>

الطبرسي، قال: روي عن الصادق (عليه السلام) أنه قال: «هو القلب الذي سلم من حب الدنيا».

Al-Tabarsy said, 'It has been reported from Al-Sadiq<sup>-asws</sup> having said: 'It is (about that) heart which is unblemished from love of the world'.<sup>69</sup>

فِي مَصْنَحِ الشَّرِيعَةِ قَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ صَاحِبُ النَّيَّةِ الصَّادِقَةِ صَاحِبُ الْقَلْبِ السَّلِيمِ، لِأَنَّ سَلَامَةَ الْقَلْبِ مِنْ هَوَاجِسِ الْمَذْكُورَاتِ تُخْلِصُ النَّيَّةَ لِلَّهِ فِي الْأُمُورِ كُلِّهَا.

In (the book) Misbah Al Shari'a –

'Al-Sadiq<sup>-asws</sup> said: 'The owner of the truthful intention is the owner of the unblemished heart, because the safety of the heart is from the concerns mentioned. You should be of sincere intention for Allah<sup>-azwj</sup> in the matters, all of them!''<sup>70</sup>

## The purpose of the Creation of Hell

ولقول النبي صلى الله عليه وآله: لو اجتمع الخلق على حب علي لم يخلق الله لنا فافهم ذلك.

And the words of the Prophet<sup>-saww</sup>: 'If the creatures had gathered upon loving Ali<sup>-asws</sup>, Allah<sup>-azwj</sup> would not have Created the Fire, so understand that!''<sup>71</sup>

## Appendix: The Exalted Assembly

: محمد بن العباس، عن محمد بن همام بن سهيل، عن محمد بن إسماعيل العلوي، عن عيسى بن داود النجار، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده عليهم السلام في قوله عز وجل: " ذو مرة فاستوى "، إلى قوله: " إذ يغشى السدرة ما يغشى

Muhammad Bin Al Abbas, from Muhammad Bin Hamam Bin Suhayl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najar,

'From Abu Al-Hassan Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup> regarding the Words of the Mighty and Majestic: **With a seal, so he attained completion [53:6]** – up to His<sup>-azwj</sup> Words: **When the Lote Tree was overwhelmed by what overwhelmed it [53:16]**.

فإن النبي (صلى الله عليه وآله) لما اسرى به إلى ربه جل وعز قال: وقف بي جبرئيل (عليه السلام) عند شجرة عظيمة لم أر مثله، على كل غصن منها وعلى كل ورقة منها ملك، وعلى كل ثمرة منها ملك، وقد كللها نور من نور الله جل وعز،

<sup>68</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 11 H 5 (Extract)

<sup>69</sup> مجمع البيان 7: 305.

<sup>70</sup> H 51 (Extract) – تفسير الصافي، ج 4، ص: 41

<sup>71</sup> Taweel Al Ayaat Al Zaahira – H 11

He<sup>-asws</sup> said: 'When the Prophet<sup>-saww</sup> went on Ascension (Mi'raj) to his<sup>-saww</sup> Lord<sup>-azwj</sup>, he<sup>-saww</sup> said (about it): 'Jibrael<sup>-as</sup> paused with me<sup>-saww</sup> in the presence of a Magnificent Tree. I<sup>-saww</sup> had never seen the like of it before. Upon each of its branches was an Angel, and upon each of its leaves was an Angel, and upon each of its fruit was an Angel, and it was radiating Light from the Light of Allah<sup>-azwj</sup> Mighty and Majestic.

فقال جبرئيل: هذه سدرة المنتهى، كان ينتهي الانبياء من قبلك إليها، ثم لا يجاوزونها، وأنت تجوزها إن شاء الله ليريك من آياته الكبرى، فاطمئن أيديك الله بالثبات، حتى تستكمل كرامات الله، وتصير إلى جواره،

Jibrael<sup>-as</sup> said: 'This here is The Lote Tree (سدرة المنتهى). The Prophets<sup>-as</sup> before you<sup>-saww</sup> have ended up to here, then they<sup>-as</sup> never exceeded it, and you<sup>-saww</sup> exceed it, and if Allah<sup>-azwj</sup> so Desires, He<sup>-azwj</sup> will Show you<sup>-saww</sup> from the Greatest Signs. Be assured that Allah<sup>-azwj</sup> the Exalted will Support you<sup>-saww</sup> to be steadfast until He<sup>-azwj</sup> Completes His<sup>-azwj</sup> Prestige (upon you<sup>-saww</sup>), and you<sup>-saww</sup> travel to His<sup>-azwj</sup> Nearness'.

ثم صعد بي حتى صرت تحت العرش فدلي لي رفف أخضر ما أحسن أصفه، فرفعتي الرفرف بإذن الله إلى ربي فصرت عنده، وانقطع عني أصوات الملائكة ودويهم، وذهبت عني المخاوف والروعاء وهدأت نفسي واستبشرت، وظننت أن جميع الخلائق قد ماتوا أجمعين، ولم أرعندي أحدا من خلقه،

Then I<sup>-saww</sup> ascended to be underneath the Throne, so a green flap approached me<sup>-saww</sup>, the beauty of which I<sup>-saww</sup> cannot describe, and it raised me<sup>-saww</sup> by the Permission of my<sup>-saww</sup> Lord<sup>-azwj</sup>. I went to be in His<sup>-azwj</sup> Presence, and the voices of the Angels and their sounds was cut off from me<sup>-asws</sup>, and the fears and the concerns went away from me<sup>-saww</sup> and I<sup>-saww</sup> calmed myself<sup>-saww</sup> and was encouraged, and I<sup>-saww</sup> extended myself<sup>-saww</sup> and was overcome by the delightfulness and the serenity of it all, and I<sup>-saww</sup> thought that the whole of the creation had died out, and I<sup>-saww</sup> did not see anyone apart from myself<sup>-saww</sup> from His<sup>-azwj</sup> Creatures.

فتركني ما شاء الله، ثم رد علي روحي فأفقت، فكان توفيقا من ربي عزوجل أن غمضت عيني، وكل بصري وغشي عني النظر، فجعلت أبصر بقلبي كما أبصر بعيني، بل أبعد وأبلغ، فذلك قوله جل وعز: " ما زاغ البصر وما طغى \* لقد رأى من آيات ربه الكبرى وإنما كنت أرى في مثل محيط الابر، ونور بين يدي ربي لا تطيقه الابصار،

I<sup>-saww</sup> was left (in that situation) for as long as Allah<sup>-azwj</sup> so Desired to. Then He<sup>-azwj</sup> Returned my<sup>-saww</sup> soul back to me<sup>-saww</sup>, so I<sup>-saww</sup> came around, and it was a Guidance from my<sup>-saww</sup> Lord<sup>-azwj</sup> that my<sup>-saww</sup> eyes were closed, and every vision and look was covered. I<sup>-saww</sup> went on to visualise with my<sup>-saww</sup> heart just as I<sup>-saww</sup> visualise with my<sup>-saww</sup> eyes. But it was more extensive and more profound, and these are the Words of the Exalted: **The heart did not belie what it saw [53:11]**. But rather, I<sup>-saww</sup> was visualising a corridor of Light like a needle, between me<sup>-saww</sup> and my<sup>-saww</sup> Lord<sup>-azwj</sup>, which the sight cannot bear'.

فناداني ربي عزوجل فقال تبارك وتعالى: يا محمد، قلت: لبيك ربي وسيدي وإلهي لبيك، قال: هل عرفت قدرك عندي ومنزلك وموضعك؟ قلت: نعم يا سيدي، قال: يا محمد هل عرفت موقفك مني وموضع ذريتك قلت: نعم يا سيدي،

My<sup>-saww</sup> Lord<sup>-azwj</sup> Blessed and Exalted Called out to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>!" I<sup>-saww</sup> said: 'Here I<sup>-saww</sup> am my<sup>-saww</sup> Lord<sup>-azwj</sup>, and my<sup>-saww</sup> God<sup>-azwj</sup>, and my<sup>-saww</sup> Master<sup>-azwj</sup>!' He<sup>-azwj</sup> Said: "Do you<sup>-saww</sup> understand your<sup>-saww</sup> worth in my<sup>-saww</sup> Presence, and your<sup>-saww</sup> place, and your<sup>-saww</sup>



saww status?" I-saww said: 'Yes, my-saww Master-azwj!' He-azwj Said: "O Muhammad-saww! Do you-saww understand your-saww place from Me-azwj and the place of your-saww descendants?' I-saww said: 'Yes, my-saww Master-azwj!'

قال: فهل تعلم يا محمد فيما اختصم الملا الاعلى ؟ فقلت: يا رب أنت أعلم وأحكم وأنت علام الغيوب،

He-azwj Said: "So do you-saww know, O Muhammad-saww, regarding what the Exalted Assembly quarrelled?" I-saww said: 'O Lord-azwj, You-azwj are more Knowing and more Wise, and You-azwj are the Knower of the Hidden matters'.

قال: اختصموا في الدرجات والحسنات، فهل تدري ما الدرجات والحسنات ؟ قلت: أنت أعلم يا سيدي وأحكم،

He-azwj Said: "They quarrelled regarding the Levels, and the Rewards. So, do you-saww know what are these Levels and the Rewards?" I-saww said: 'You-azwj are more Knowing my-saww Master-azwj, and Wiser'.

قال: إسباغ الوضوء في المكروهات، والمشي على الاقدام إلى الجمعات معك ومع الائمة من ولدك، وانتظار الصلاة بعد الصلاة، وإفشاء السلام، وإطعام الطعام، وتهجد بالليل والناس نيام

He-azwj Said: "The performance of the *Wudu'u* during the Obligations (Salat), and the walking upon the feet to the congregation (Salat) with you-saww, and with your-saww children-asws, and the awaiting for the Salat after the Salat, and disclosure of the greetings, and the feeding of the food, and the Tahajjud (Salat) at night when the people sleep".

قال: " آمن الرسول بما انزل إليه من ربه " قلت: نعم يا رب " والمؤمنون كل آمن بالله وملائكته وكتبه ورسله لا نفرق بين أحد من رسله قالوا سمعنا وأطعنا غفرانك ربنا وإليك المصير "

He-azwj Said: ***"The Rasool believes in what is Revealed unto him from his Lord". [2:285].*** I-saww said: 'Yes, O Lord-azwj. ***'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'. "And they are saying, 'We hear and we obey"'.*** ***'Yours is the Forgiveness, our Lord, and to You is the Destination'. [2:285].***

قال: صدقت يا محمد " لا يكلف الله نفسا إلا وسعها لها ما كسبت وعليها ما اكتسبت " وأغفر لهم،

He-azwj Said: "You-saww speak the truth, O Muhammad-saww! ***"Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned". [2:286],*** and I-azwj shall Forgive (their sins) for them".

وقلت: " ربنا لا تؤاخذنا إن نسينا أو أخطأنا " إلى آخر السورة ، قال: ذلك لك ولذريتك يا محمد ! قلت: ربي وسيدي وإلهي !

And I-saww said: ***'Our Lord! Do not Seize us if we forget or we make a mistake. [2:286] – up to the end of the Chapter'.*** He-azwj Said: "That is for you-saww and for your-saww offspring, O Muhammad-saww!" I-saww said: 'My-saww Lord-azwj, and my-saww Master and my-saww God!'

قال: أسألك عما أنا أعلم به منك؟ من خلقت في الارض بعدك؟ قلت: خير أهلها لها: أخي وابن عمي، وناصر دينك يا رب، والغاصب لمحارمك إذا استحلته، ولنبيك، غضيب النمر إذا جدل، علي بن أبي طالب،

He<sup>-azwj</sup> Said: "I<sup>-azwj</sup> Ask you<sup>-saww</sup>, although I<sup>-azwj</sup> am more Knowing of it than you<sup>-saww</sup> are, who is the one<sup>-asws</sup> whom you<sup>-saww</sup> have left behind (in your<sup>-saww</sup> place) in the earth after you<sup>-saww</sup>?" I<sup>-saww</sup> said: 'The best of my<sup>-saww</sup> Family, my<sup>-saww</sup> brother and cousin, and helper of Your<sup>-azwj</sup> Religion, and the angry one at those who permit Your<sup>-azwj</sup> Prohibitions, and for the sake of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, has the anger of the angry tiger when he<sup>-asws</sup> argues, Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>'.

قال: صدقت يا محمد إني اصطفيتك بالنبوة، وبعثتك بالرسالة، وامتحنت عليا بالبلاغ والشهادة إلى امتك، وجعلته حجة في الارض معك وبعدك، وهو نور أوليائي، وولي من أطاعني، وهو الكلمة التي ألزمها المتقين

He<sup>-azwj</sup> Said: "You<sup>-saww</sup> have spoken the truth, O Muhammad<sup>-saww</sup>! I<sup>-azwj</sup> Chose you<sup>-saww</sup> for the Prophet-hood, and Sent you<sup>-saww</sup> with the Message, and Selected Ali<sup>-asws</sup> with the preaching and the martyrdom upon your<sup>-saww</sup> community, and Made him<sup>-asws</sup> as a Divine Authority in the earth with you<sup>-saww</sup> and after your<sup>-saww</sup>. And he<sup>-asws</sup> is the Light of the Former ones, and the Guardian of the one who obeys Me<sup>-azwj</sup>, and he<sup>-asws</sup> is the 'Word' which is necessitated upon the pious.

يا محمد، وزوجته فاطمة، وإنه وصيك ووارثك ووزيرك، وغاسل عورتك، وناصر دينك، والمقتول على سنتي وسنتك، يقتله شقي هذه الامة،

O Muhammad<sup>-saww</sup>! And get him<sup>-asws</sup> married to (Syeda) Fatima<sup>-asws</sup>, for he<sup>-asws</sup> is your<sup>-saww</sup> successor, and your<sup>-saww</sup> inheritor, and your Vizier, and washer of your<sup>-saww</sup> body, and helper of your<sup>-saww</sup> Religion, and the murdered one upon My<sup>-azwj</sup> Sunnah and your<sup>-saww</sup> Sunnah, and it would be the wretched one of this community who would kill him<sup>-asws</sup>".

قال رسول الله (صلى الله عليه وآله) ثم أمرني ربي بامور وأشياء أمرني أن أكتتمها ولم يؤذن لي في إخبار أصحابي بها،

Rasool-Allah<sup>-saww</sup> said: 'Then my<sup>-saww</sup> Lord<sup>-azwj</sup> Commanded me<sup>-saww</sup> with matters and things, and Commanded me<sup>-saww</sup> that I<sup>-saww</sup> keep these concealed, and did not Permit me<sup>-saww</sup> for informing my<sup>-saww</sup> companions about these.

ثم هوى بي الرفرف فإذا أنا بجبرئيل فتناقلني منه حتى صرت إلى سدرة المنتهى، فوقف بي تحتها، ثم أدخلني إلى جنة المأوى، فرأيت مسكني ومسكنك يا علي فيها،

Then the (green) flap raised me<sup>-asws</sup>, and took me<sup>-saww</sup> back to Sidrat Al-Muntaha to be with Jibraeel<sup>-as</sup>, who was waiting for me<sup>-saww</sup> underneath it. Then he entered me<sup>-saww</sup> into the Garden of Abode (جنة المأوى). So I<sup>-saww</sup> saw my<sup>-saww</sup> dwelling place, and your<sup>-asws</sup> dwelling, O Ali<sup>-asws</sup>, in it.

فبينما جبرئيل يكلمني إذ تجلّى لي نور من نور الله عزوجل فنظرت إلى مثل محيط الابرّة إلى مثل ما كنت نظرت إليه في المرة الاولى، فناداني ربي جل وعز: يا محمد، قلت: لبيك ربي وسيدي وإلهي

While Jibraeel<sup>-as</sup> was speaking to me<sup>-saww</sup>, I<sup>-saww</sup> noticed a Light from the Light of Allah<sup>-azwj</sup>. So I<sup>-saww</sup> looked at it, and it was like a needle, similar to what I<sup>-saww</sup> saw the first time. My<sup>-saww</sup> Lord<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Called out to me<sup>-saww</sup>: "O Muhammad<sup>-saww</sup>!" I<sup>-saww</sup> said: 'Here I<sup>-asws</sup> am, my<sup>-saww</sup> Lord<sup>-azwj</sup>, my<sup>-saww</sup> God<sup>-azwj</sup>, my<sup>-saww</sup> Master<sup>-azwj</sup>?'

قال: سبقت رحمتي غضبي لك ولذريتك، أنت مقربي من خلقي، وأنت أمني وحبيبي ورسولي، وعزتي وجلالي لولقيني جميع خلقي يشكون فيك طرفة عين، أو يغيضون صفوتي من ذريتك لادخلنهم ناري ولا ابالي،

He<sup>-azwj</sup> Said: "My<sup>-azwj</sup> Mercy Precedes My<sup>-azwj</sup> Anger for you<sup>-saww</sup> and for your<sup>-saww</sup> descendants<sup>-asws</sup>. You<sup>-saww</sup> are of My<sup>-azwj</sup> qualities from My<sup>-azwj</sup> creatures, and you<sup>-saww</sup> are My<sup>-azwj</sup> Trustworthy one, and My<sup>-azwj</sup> Beloved, and My<sup>-azwj</sup> Rasool<sup>-saww</sup>, and My<sup>-azwj</sup> Honour, and My<sup>-azwj</sup> Majesty. Even if all of My<sup>-azwj</sup> creatures were to doubt regarding you<sup>-saww</sup>, for the blink of an eye, or (try to find) faults in you<sup>-saww</sup>, or (try to find) fault in your<sup>-saww</sup> descendants<sup>-asws</sup>, I<sup>-azwj</sup> would Enter all of them into the Fire, and I<sup>-azwj</sup> would not Care.

يا محمد علي أمير المؤمنين، وسيد المسلمين، وقائد الغر المحجلين إلى جنات النعيم، أبو السبطين، سيدي شباب أهل جنتي، المقتولين ظلماً،

O Muhammad<sup>-saww</sup>! Ali<sup>-asws</sup> is the Amir-al-Momineen<sup>-asws</sup>, and the Chief of the Rasools<sup>-as</sup>, and the Guide of the Resplendent to the Garden of Bliss, father<sup>-asws</sup> of the grandsons (السبطين) the Chiefs of the youths of My<sup>-azwj</sup> Paradise, the ones (who will be) murdered by injustice".

ثم حرض على الصلاة وما أراد تبارك وتعالى، وقد كنت قريباً منه في المرة الأولى مثل ما بين كبد القوس إلى سيته، فذلك قوله عز وجل: "قاب قوسين أو أدنى" من ذلك

Then He<sup>-azwj</sup> Obligated upon me<sup>-saww</sup> the Salat, and whatever the Blessed and Exalted Wanted, and I<sup>-saww</sup> was closer to Him<sup>-azwj</sup> in the first time, similar to what is in between the two ends of the bow. So, these are the Words of the Exalted: ***So he was (at a distance of) two bows or nearer [53:9]*** than that.

ثم ذكر سدره المنتهى فقال: "ولقد رآه نزلة أخرى \* عند سدره المنتهى \* عندها جنة المأوى \* إذ يغشى السدرة ما يغشى \* ما زاغ البصر وما طغى" يعني ما غشى السدرة من نور الله وعظمته .

Then He<sup>-azwj</sup> Mentioned Sidrat Al Muntaha, so He<sup>-azwj</sup> Said: ***And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16] Neither did the sight deviate nor did it exceed [53:17]*** – meaning what overwhelmed Al Sidrat from the Light of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Magnificence".<sup>72</sup>

<sup>72</sup> Bihar Al-Anwaar – V 18, The book of our Prophet<sup>-saww</sup>, P 3 Ch 3 H 100