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CHAPTER 53

AL-NAJM

(The Star)

(62 VERSES)

VERSES 1 - 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Brief Introduction of Al-Najm (53):

Sura Al-Najm (62 verses) was revealed in Makkah.¹ In another Hadith, it appears that Al-Najm was revealed in Madinah.²

It is reported that when he^{-saww} recited: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2]**, a man from Quraysh said, 'You^{-saww} disbelieve in the Lord^{-azwj} of the star'. The Prophet^{-saww} said: 'May Allah^{-azwj} Overcome upon you by a dog from His^{-azwj} dogs' – meaning a lion. So while travelling, a lion came and killed him. He said with the last of his breath, 'Did I not say that Muhammad^{-saww} is the most truthful of the people?' And he died".³

from Al-Sadiq^{-asws} having said: 'Amir Al Momineen^{-asws} said: 'And as for the reply to the one who denies the Mi'raj, these are His^{-azwj} Words: **'And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]** – up to His^{-azwj} Words: **By the Garden of abode [53:15]**, so the Lote Tree (Sidrat Al Muntaha) is in the seventh sky'. All of this is during the night of the Mi'raj. And as for the reply to the one who denies the creation of the Paradise and the Fire, Allah^{-azwj} the Exalted Said: **At the Lote Tree [53:14] By the Garden of abode [53:15]**, and Rasool-Allah^{-saww} said: 'I^{-saww} entered the Paradise and saw therein a castle of red ruby, its interior could be seen from its exterior, and its exterior from its interior due to its light'. So, I^{-saww} said: 'O Jibraeel^{-as}! Who is this castle for?' He^{-as} said: 'For the one who is of good speech, and constant of the Fasting, and feeding the food, and holds vigil at night while the people sleep'.⁴

¹ تفسير القمي، ج 2، ص: 333

² Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 5 H 15

³ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 1 H 88

⁴ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 2

'I asked Zayn Al-Abideen Ali^{-asws} Bin Al-Husayn^{-asws}, why did He^{-azwj} Ascend His^{-azwj} Prophet^{-saww} Muhammad^{-saww} to the sky?' He^{-asws} said: 'In order to Show him^{-saww} the kingdoms of the skies and what is therein from the wonders of His^{-azwj} Making and beauty of His^{-azwj} creation'. I said, 'The Words of Mighty and Majestic: **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]**'. He^{-asws} said: 'That is Rasool-Allah^{-saww}! He^{-saww} approached the Veils of Light and saw the kingdoms of the skies, then he^{-saww} bowed and looked beneath him^{-saww} to the kingdoms of the earth until he^{-saww} thought that he^{-saww} was nearer to the earth like (a distance of) two bows of nearer".⁵

Rasool Allah^{-saww} narrates, I^{-saww} went on to visualise with my^{-saww} heart just as I^{-saww} visualise with my^{-saww} 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^{-saww} was visualising a corridor of Light like a needle, between me^{-saww} and my^{-saww} Lord^{-azwj}, which the sight cannot bear'.

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

Then He^{-azwj} Mentioned Sidrat Al Muntaha, so He^{-azwj} 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^{-azwj} and His^{-azwj} Magnificence".⁶

MERITS

ابن بابويه: بإسناده، عن يزيد بن خليفة، عن أبي عبد الله (عليه السلام)، قال: «من كان يدمن قراءة النجم في كل يوم، أو في كل ليلة، عاش محموداً بين الناس، و كان مغفوراً له، و كان محبوباً بين الناس».

Ibn Babuwayh, by his chain from Yazeed Bin Khalifa,

'Abu Abdullah^{-asws} has said: 'The one who has been habitually in the recitation of (Surah) Al-Najm during every day, or during every night, would live as a praised one between the people, and a forgiven one from them, and a beloved one of them'.⁷

و من (خواص القرآن): روي عن النبي (صلى الله عليه و آله) أنه قال: «من قرأ هذه السورة أعطاه الله عشر حسنات بعدد من صدق بمحمد (صلى الله عليه و آله)،

And from Khawas Al-Quran –

⁵ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 57

⁶ Bihar Al-Anwaar – V 18, The book of our Prophet^{-saww}, P 3 Ch 3 H 100

⁷ ثواب الأعمال: 116.

It has been reported from the Prophet^{-saww} having said: 'The one who recites this Chapter (Surah Al-Najm), Allah^{-azwj} would Grant him Rewards of the number of the ones who ratified Muhammad^{-saww}.

و من كتبها في جلد نمر و علقها عليه، قوي قلبه على كل سلطان دخل عليه».

One who writes it in tiger skin and attaches it, it would strengthen his heart over every ruling authority he comes up to'.⁸

و قال الصادق (عليه السلام): «من كتبها على جلد نمر و علقها عليه، قوي بها على كل شيطان، و لا يخاصم أحدا إلا قهره، و كان له اليد و القوة بإذن الله تعالى».

And Al-Sadiq^{-asws} said: 'One who writes it (Surah Al-Najm) in tiger skin, it would strengthen his heart over every ruling authority he comes up to, and no one would quarrel with him except being overcome, and there would be for him the (strong) hand and the strength by the Permission of Allah^{-azwj}'.⁹

ثواب الأعمال بالإِسْنَادِ إِلَى ابْنِ أَبِي بَطَّانٍ عَنْ صَنْدَلٍ عَنْ زَيْدِ بْنِ خَلِيفَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُدْمِنُ قِرَاءَةَ وَ النَّجْمِ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ عَاشَ مَحْمُوداً بَيْنَ النَّاسِ وَ كَانَ مَعْفُوراً لَهُ وَ كَانَ مُحِبّاً بَيْنَ النَّاسِ.

(The book) 'Sawaab Al Amaal' – By the chain to Ibn Al Batainy, from Sandal, from Yazeed Bin Khalifa,

'From Abu Abdullah^{-asws} having said: 'One who was habitual in reciting Surah Al Najm during every day or during every night will live as praised between the people, and (his sins) would be Forgiven for him, and he would be beloved between the people''.¹⁰

VERSES 1 - 4

وَالنَّجْمِ إِذَا هَوَىٰ {1}

(I Swear) by the star when it swoops down [53:1]

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ {2}

Your companion does not err, and does not deviate [53:2]

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ {3}

And he does not speak out of (personal) desire [53:3]

⁸ (خواص القرآن)

⁹ خواص القرآن: 9 «مخطوط»

¹⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 75 H 1

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى {4}

Surely, it is only a Revelation He Revealed [53:4]

Explanation of the Verses

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) وَ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ النَّجْمُ إِذَا هَوَى قَالَ أَقْسِمُ بِمُحَمَّدٍ إِذَا قُبِضَ مَا ضَلَّ صَاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى

Ali Bin Muhammad, from Ali Bin Al-Abbas, from Ali Bin Hammad, from Amro Bin Shimr, from Jabir, who has narrated the following:

From Abu Ja'far^{-asws} - 'And regarding the Words of the Mighty and Majestic: ***(I Swear) by the star when it swoops down [53:1]***, he^{-asws} said; '(It means) I^{-azwj} Swear by the passing away of Muhammad^{-saww} when he^{-saww} passes away, ***Your companion does not err*** - in giving out the virtues of the People^{-asws} of his^{-saww} Household, ***and does not deviate [53:2]*** And he does not speak out of (personal) desire [53:3].

يَقُولُ مَا يَتَكَلَّمُ بِفَضْلِ أَهْلِ بَيْتِهِ بِهَوَاهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

He^{-azwj} is Saying that he^{-saww} does not speak of the virtues of the People^{-asws} of his^{-saww} Household out of his^{-saww} own desires, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***Surely it is only a Revelation He Revealed [53:4]***.¹¹

حمد بن العباس (رحمه الله): عن جعفر بن محمد العلوي، عن عبد الله بن محمد الزيات، عن جندل بن والقي، عن محمد بن أبي عمير، عن غياث بن إبراهيم، عن جعفر بن محمد (عليه السلام)، قال: «قال رسول الله (صلى الله عليه وآله): أنا سيد الناس و لا فخر، و علي سيد المؤمنين، اللهم وال من والاه، و عاد من عاداه.

Muhammad Bin Al-Abbas, from Ja'far Bin Muhammad Al-Alawy, from Abdullah Bin Muhammad Al-Zayat, from JandAl-Bin Walq, from Muhammad Bin Abu Umeyr, from Gayas Bin Ibrahim,

'Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} said: 'I^{-saww} am the Chief of the people, and no pride, and Ali^{-asws} is the Chief of the Momineen. O Allah^{-azwj}! Befriend the one who befriends him^{-asws}, and be Inimical to the one who is inimical to him^{-asws}.

فقال رجل من قريش: و الله ما يألو بطري ابن عمه فأنزل الله سبحانه: وَ النَّجْمُ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى، و ما هذا القول الذي يقوله بهواه في ابن عمه: إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

A man from Quraysh said, 'By Allah^{-azwj}! He^{-saww} spares no effort in the praise of his^{-saww} cousin^{-asws}'. So Allah^{-azwj}, the Glorious Revealed: ***(I Swear) by the star when it swoops down [53:1]*** ***Your companion does not err, and does not deviate [53:2]*** ***And he does not speak***

¹¹ Al Kafi – H 15021 (Extract)

out of (personal) desire [53:3] - and these words which he^{-saww} speaks about his^{-saww} cousin^{-asws} are not by the (personal) desires, ***Surely it is only a Revelation He Revealed [53:4]***.¹²

و عنه: عن أحمد بن القاسم، عن منصور بن العباس، عن الحصين، عن العباس القصباني، عن داود بن الحصين، عن فضل بن عبد الملك، عن أبي عبد الله (عليه السلام)، قال: «لما أوقف رسول الله (صلى الله عليه و آله) أمير المؤمنين (عليه السلام) يوم الغدير، افترق الناس ثلاث فرق، فقالت فرقة: ضل محمد، و فرقة قالت: غوى، و فرقة قالت: بهواه يقول في أهل بيته و ابن عمه

And from him, from Ahmad Bin Al-Qasim, from Mansour Bin Al-Abbas, from Al-Haseyn, from Al-Abbas Al-Qasbany, from Dawood Al-Haseyn, from Fazl Bin Abdul Malik,

‘Abu Abdullah^{-asws} has said; ‘When Rasool-Allah^{-saww} paused (to announce the Wilayah of) Amir Al-Momineen^{-asws} on the Day of Ghadeer, the (strayed) people were divided into three categories. One group said, ‘Muhammad^{-saww} is mistaken’. And a group said, ‘Strayed’. And a group said, ‘He^{-saww} speaks by (personal) desire regarding the People^{-asws} of his^{-saww} Household and his^{-saww} cousin^{-asws}’.

فأنزل الله سبحانه: وَ النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوَىٰ وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ».

Therefore, Allah^{-azwj} the Glorious Revealed: ***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]***.¹³

علي بن إبراهيم، قال: أخبرنا أحمد بن إدريس، عن أحمد بن محمد، عن الحسين بن العباس، عن أبي جعفر (عليه السلام)، في قوله تعالى: مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوَىٰ، يقول: «ما ضل في علي (عليه السلام) و ما غوى، و ما ينطق فيه بالهوى، و ما كان قد قال فيه إلا بالوحي الذي أوحى إليه».

Ali Bin Ibrahim said, ‘It was informed to us by Ahmad bin Idrees, from Ahmad bin Muhammad, from Al Husayn Bin Al Abbas,

‘From Abu Ja’far^{-asws} regarding the Words of the Exalted: ***‘Your companion does not err, and does not deviate [53:2]***, He^{-azwj} is Saying: ‘He^{-saww} does not err regarding Ali^{-asws} and does not deviate, and he^{-saww} does not speak by the (personal desire), and whatever he^{-saww} has said regarding him^{-asws} (Ali^{-asws}), ***is only a Revelation He Revealed [53:4]*** unto him^{-saww}’.¹⁴

The event of the swooping star

الحُسَيْنُ بْنُ عَلِيٍّ بْنِ عُمَرَ عَنْ زُرَّارَةَ بْنِ أَوْفَى قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ:

Al Husayn Bin Ali Bin Amrat, from Zurara Bin Awfa who said, ‘Abdullah Bin Abbas said,

بَيْنَمَا أَنَا عِنْدَ رَسُولِ اللَّهِ ص فِي مَسْجِدِهِ بَعْدَ الْعِشَاءِ الْآخِرَةِ وَ عِنْدَهُ جَمَاعَةٌ مِنْ أَصْحَابِهِ إِذْ انْقَضَ نَجْمٌ فَقَالَ النَّبِيُّ ص مَنِ انْقَضَ هَذَا فِي حُجْرَتِهِ فَهُوَ الْوَصِيُّ مِنْ بَعْدِي

¹² تأويل الآيات 2: 623 / 4.

¹³ تأويل الآيات 2: 623 / 6

¹⁴ تفسير القمي 2: 334.

'While I was in the presence of Rasool-Allah^{-saww} in his^{-saww} Masjid after the last Isha (Salat) (it implies chapter 53 was Revealed in Madina), and in his^{-saww} presence was a group of his^{-saww} companions, when a star swooped. So, the Prophet^{-saww} said: 'The one in whose chamber this star dives (shines) into, so he would be the successor^{-asws} from after me^{-saww}'.

قَالَ فَوُتِبَ الْجَمَاعَةُ وَإِذَا النُّجُومُ قَدْ انْقَضَتْ فِي حُجْرَةِ عَلِيٍّ ع فَقَالُوا لَقَدْ ضَلَّ مُحَمَّدٌ فِي حُبِّ عَلِيٍّ

He (the narrator) said, 'The group leapt, and (saw) that the star had dived (shone) into the chamber of Ali^{-asws}, but they said, 'Muhammad^{-saww} has strayed in the love of Ali^{-asws}'.

فَأَنْزَلَ اللَّهُ تَعَالَى وَ النَّجْمُ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يَنْطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى.

Therefore, Allah^{-azwj} the Exalted Revealed: ***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]***.¹⁵

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى، قال: حدثنا بكر بن عبد الله، قال: حدثنا الحسن بن زياد الكوفي، قال: حدثنا علي بن الحكم، قال: حدثنا منصور بن أبي الأسود، عن جعفر بن محمد، عن أبيه، عن آبائه (عليهم السلام)، قال: «لما مرض النبي (صلى الله عليه وآله) مرضه الذي قبضه الله فيه، اجتمع إليه أهل بيته وأصحابه، فقالوا: يا رسول الله، إن حدث بك حدث، فمن لنا بعدك، ومن القائم فينا بأمرك، فلم يجبهم بجواب، و سكت عنهم،

Ibn Babuwayh, from Ahmad Bin Al-Hassan Al-Qatan, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Al-Hassan Bin Ziyad Al-Kufy, from Ali Bin Al-Hakam, from Mansour Bin Abu Al-Aswad,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers having said: 'When the Prophet^{-saww} became ill with his^{-saww} illness during which Allah^{-azwj} Captured his^{-saww} soul, the People^{-asws} of his^{-saww} Household gathered around him^{-saww} along with his^{-saww} companions, and they said, 'O Rasool-Allah^{-saww}! If it happens with you^{-saww} what happens, who will be for us after you^{-saww}, and the one who will establish your^{-saww} command amongst us?' (Implying that it was revealed in Medina) But he^{-saww} did not answer them with an answer and observed silence from them.

فلما كان اليوم الثاني أعادوا عليه [القول]، فلم يجبهم عن شيء مما سألوهم، فلما كان اليوم الثالث أعادوا عليه، و قالوا: يا رسول الله، إن حدث بك حدث، فمن لنا بعدك، و من القائم فينا بأمرك؟

So, when it was the second day, they repeated their words to him^{-saww}. He^{-saww} did not answer them anything from what they had asked him^{-saww}. Then when it was the third day, they reiterated it to him^{-saww} and said, 'O Rasool-Allah^{-saww}! If it happens with you^{-saww} what happens, so who will be for us after you^{-saww}, and the one who will establish your^{-saww} command amongst us?'

فقال لهم: إذا كان غد هبط نجم من السماء في دار رجل من أصحابي، فانظروا من هو، فهو خليفتي عليكم من بعدي، و القائم فيكم بأمري،

¹⁵ Bashaarat Al Mustafa^{-saww} Li Shia Al Murtaza^{-asws} - P 5 H 15

So he^{-saww} said to them: 'When it is tomorrow, a (light of a) star would descend from the sky in the house of a man from my^{-saww} companions. Therefore, look at who he^{-asws} is, for he^{-asws} is my^{-saww} Caliph over you from after me^{-saww}, and the establisher among you of my^{-saww} command'.

و لم يكن فيهم أحد إلا و هو يطمع أن يقول له: أنت القائم من بعدي.

And there was no one among them except that he coveted that it should be said to him: 'You are the establisher from after me^{-saww}'.

فلما كان في اليوم الرابع جلس كل رجل منهم في حجرته ينتظر هبوط النجم، إذ انقض نجم من السماء، قد غلب ضوءه على ضوء الدنيا حتى وقع في حجرة علي (عليه السلام)، فهاج القوم، و قالوا: لقد ضل هذا الرجل و غوى، و ما ينطق في ابن عمه إلا بالهوى،

When it was the fourth day, every man from among them sat in his chamber, awaiting the descent of the (light of the) star. When a star swooped from the sky, its light overcame the light of the world until it occurred in the chamber of Ali^{-asws}. So, the people got incited and said, 'This man^{-saww} has strayed and has erred, and he^{-saww} does not speak regarding his^{-saww} cousin^{-asws} except with the (personal) desire!'

فأنزل الله تبارك و تعالى في ذلك: وَ النَّجْمُ إِذَا هَوَىٰ مَا ضَلَّٰ صَاحِبُكُمْ وَ مَا غَوَىٰ وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ، إلى آخر السورة».

Allah^{-azwj}, Blessed and Exalted Revealed regarding that: ***(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] – up to the end of the Chapter***'.¹⁶

البرسي: بالإسناد، يرفعه، عن علي بن محمد الهادي، عن زين العابدين (عليهما السلام)، عن جابر ابن عبد الله الأنصاري، أنه قال: اجتمع أصحاب رسول الله (صلى الله عليه و آله) ليلة في عام فتح مكة، فقالوا: يا رسول الله، ما كان الأنبياء إلا أنهم إذا استقام أمرهم أن يوصي إلى وصي أو من يقوم مقامه بعده، و يأمره بأمره، و يسير في الأمة كسيرته؟

(Mohammed Ibn Ahmed) Al-Barsi, by the chain going up to Ali Bin Muhammad Al-Hady,

'From Zayn Al-Abideen^{-asws}, from Jabir Bin Abdullah Al-Ansari who said, 'The companions of Rasool-Allah^{-saww} gathered at night in the year of the conquest over Makkah, so they said, 'O Rasool-Allah^{-saww}! There has not been a Prophet^{-as} except that he^{-as} straightened his^{-as} affair by bequeathing to a successor^{-as}, to the one who would stand in his^{-asws} place after him^{-as}, and would order what he^{-as} had ordered for, and walk in the community like his^{-as} walking?'

فقال (صلى الله عليه و آله): «قد وعدني ربي بذلك، أن يبين ربي عز و جل من يجب أنه من الأمة بعدي من هو الخليفة على أمتي بآية تنزل من السماء، ليعلموا الوصي بعدي».

He^{-saww} said: 'My^{-saww} Lord^{-azwj} has Promised that to me^{-saww}, and my^{-saww} Lord^{-azwj} Mighty and Majestic would Manifest the one^{-asws} whom He^{-azwj} Loves from the community after me^{-saww},

the one^{-asws} who is the Caliph over my^{-saww} community by a Sign (Miracle) from the sky, to make known the successor^{-asws} after me^{-saww}’.

فلما صلى بهم صلاة العشاء الآخرة في تلك الساعة، نظر الناس إلى السماء، لينظروا ما يكون، وكانت ليلة ظلماء لا قمر فيها، وإذا بضوء عظيم قد أضاء المشرق والمغرب، وقد نزل نجم من السماء إلى الأرض، وجعل يدور على الدور حتى وقف على حجرة علي بن أبي طالب (عليه السلام)، وله شعاع هائل، وصار على الحجرة كالغطاء على التنور، وقد أظلم شعاعه الدور،

So, when he^{-saww} prayed Al-Isha Salat with them in that time, the people looked towards the sky, looking at what was to happen. And it was a dark night in which there was no moon, and a great of light lit up the east and the west, and a star (light) had descended from the sky to the earth, and went on circling the houses until it paused upon the chamber of Ali^{-asws} Bin Abu Talib^{-asws}, and it was a great beam which was upon the chamber like the cover upon the oven, and it had shaded the (other) houses.

و قد فرح الناس، فجعل الناس يهللون و يكبرون، و قالوا: يا رسول الله، نجم قد نزل من السماء إلى ذروة حجرة علي بن أبي طالب (عليه السلام)!

And the people had panicked, and then went on to cheer and exclaim the Greatness (of Allah^{-azwj}), and they said, ‘O Rasool-Allah^{-saww}! A star has descended from the sky onto the height of the chamber of Ali^{-asws} Bin Abu Talib^{-asws}!’

قال: فقام و قال: «هو و الله، الإمام من بعدي، و الوصي القائم بأمري، فأطيعوه و لا تخالفوه، و لا تتقدموه، فهو خليفة الله في أرضه من بعدي».

He^{-asws} said: ‘So he^{-saww} stood up and said: ‘By Allah^{-azwj}! He^{-asws} is the Imam^{-asws} from after me^{-saww}, and the successor^{-asws} who will establish my^{-saww} command. Therefore, you should obey him^{-asws} and not oppose him^{-asws}, and do not precede him^{-asws} for he^{-asws} is the Caliph of Allah^{-azwj} in His^{-azwj} earth from after me^{-saww}!’

قال: فخرج الناس من عند رسول الله (صلى الله عليه و آله)، فقال واحد من المنافقين: ما يقول في ابن عمه إلا بالهوى، و قد ركبته الغواية حتى لو تمكن أن يجعله نبيا لفعل، قال.

He^{-asws} said; ‘The people went out from the presence of Rasool-Allah^{-saww}, and one of the hypocrites said, ‘He^{-azwj} is not speaking about his^{-saww} cousin except by (personal) desire, and he^{-saww} is riding upon the error to the extent that if it was possible for him^{-saww} to make him^{-asws} to be a Prophet^{-as}, he^{-saww} would have done it’.

فنزّل جبرئيل، و قال: يا محمد، العلي الأعلى يقرئك السلام، و يقول لك: اقرأ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَوَىٰ وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

So Jibraeel^{-as} descended and said: ‘O Muhammad^{-saww}! The most Exalted of the exalted ones Sends the Greetings to you^{-saww}, and is Saying to you^{-saww}: “Read in the Name of Allah^{-azwj}, the Beneficent, the Merciful. **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of**

(personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4] The Mighty of Strength Taught him [53:5]' ¹⁷

During the event of Mi'raj (Ascension)

و عنه، قال: حدثنا أحمد بن هوزة الباهلي، عن إبراهيم بن إسحاق النهاوندي، عن عبد الله بن حماد الأنصاري عن محمد بن عبد الله، عن أبي عبد الله جعفر بن محمد، عن أبيه، عن جده، عن علي (عليهم السلام)، قال: «قال رسول الله (صلى الله عليه و آله): ليلة أسري في إلى السماء صرت إلى السماء صرت إلى سدة المنتهى، فقال لي: جبرئيل، تقدم يا محمد،

And from him, from Ahmad Bin Howzat Al-Bahily, from Ibrahim Bin Is'haq Al-Nahawandy, from Abdullah Bin Hamad Al-Ansary, from Muhammad Bin Abdullah,

'Abu Abdullah-asws Ja'far-asws Bin Muhammad-asws, from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws having said: 'Rasool-Allah-saww said: 'On the night of the Ascension (Mi'raj), I-saww came to the sky, and (then arrived above) the sky, and came to the Lote Tree (سدة المنتهى). So Jibraeel-as said to me-saww (and said) 'Proceed, O Muhammad-saww!'

فدنوت دنوة- و الدنوة مد البصر- فأريت نورا ساطعا، فخررت لله ساجدا، فقال لي: يا محمد، من خلفت في الأرض؟

So I-saww advanced an advance – and the advance was as far as the eye could see – and I-saww saw a brilliant Light, so I-saww fell down in Sajdah to Allah-azwj. He-azwj Said to me-saww: "O Muhammad-saww! Whom have you-saww left behind (in your-saww place) in the earth?"

قلت يا ربي أعد لها و أصدقها و أبرها و آمنها علي بن أبي طالب، وصيي و وارثي، و خليفتي في أهلي. فقال لي: أقرئه مني السلام، و قل له: إن غضبه عز، و رضاه حكم.

I-saww said, 'O my-saww Lord-azwj! I-saww have left for it, and ratified for it, and fulfilled it, and entrusted it to Ali-asws Bin Abu Talib-asws as my-saww successor, and my-saww inheritor, and my-saww Caliph in my-saww Family'. So He-azwj Said to me-saww: "Convey to him-asws the Greetings from Me-azwj, and tell him-asws: 'His-asws strike is mighty and his-asws approval is wise'.

يا محمد، إني أنا الله لا إله إلا أنا العلي الأعلى، و هبت لأخيك اسما من أسمائي، فسميته، عليا، و أنا العلي الأعلى:

O Muhammad-saww! I-azwj am Allah-azwj. There is no god except Me-azwj, the most Exalted of the exalted ones, and I-azwj have Gifted to your-saww brother-asws a Name from My-azwj Names, so I-azwj Named him-asws Ali-asws, and I-azwj am the most Exalted of the exalted ones.

يا محمد، إني أنا الله لا إله إلا أنا فاطر السماوات و الأرض، و هبت لابنتك اسما من أسمائي، فسميتها فاطمة، و أنا فاطر كل شيء، .

O Muhammad-saww! I-azwj am Allah-azwj. There is no god except for Me-azwj, the Originator of the Skies and the earth. And I-azwj have Gifted to your-saww daughter-asws a Name from My-azwj Names, so I-azwj Named her Fatima-asws, and I-azwj am the Originator of everything.

يا محمد، إني أنا الله لا إله إلا أنا الحسن البلاء، و هبت لسبطيك اسمين من أسمائي، فسميتهما الحسن و الحسين، و أنا الحسن البلاء.

البحار 35: 275 / 3، عن الروضة لابن شاذان، الفضائل لابن شاذان: 65. ¹⁷

O Muhammad^{-saww}! I^{-azwj} am Allah^{-azwj}. There is no god except for Me^{-azwj}, I^{-azwj} am the Beauty spread out, and have Gifted two Names from My^{-azwj} Names, so I^{-azwj} Named them Al-Hassan^{-asws} and Al-Husayn^{-asws}, and I^{-azwj} am the Beauty spread out”.

قال: فلما حدث النبي (صلى الله عليه وآله) قريشا بهذا الحديث، قال قوم: ما أوحى الله إلى محمد بشيء، وإنما تكلم هو عن نفسه،

He^{-asws} said: ‘So when the Prophet^{-saww} narrated this Hadeeth to the Quraysh, the people said, ‘Allah^{-azwj} has not Revealed to Muhammad^{-saww} anything. But rather, he^{-saww} speaks from his^{-saww} own self’.

فأنزل الله تبارك و تعالى تبين ذلك و النّجم إذا هوى ما ضلّ صاحبكم و ما عوى و ما ينطق عن الهوى إنّ هو إلّا وحيّ يوحى علّمهُ شَديدُ القوى».

Therefore, Allah^{-azwj} Blessed and Exalted Revealed the explanation of that: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3] Surely it is only a Revelation He Revealed [53:4]**.¹⁸

Speaking from (on behalf of) Allah^{-azwj}

في اصول الكافي على بن محمد عن سهل بن زياد عن أحمد بن محمد عن عمر بن عبد العزيز عن هشام بن سالم وحماد بن عثمان وغيره قالوا: سمعنا أبا عبد الله عليه السلام يقول: حديثي حديث أبي، وحديث أبي حديث جدّي، وحديث جدّي حديث الحسين، وحديث الحسين حديث الحسن، وحديث الحسن حديث أمير المؤمنين، وحديث أمير المؤمنين حديث رسول الله صلى الله عليه وآله، وحديث رسول الله صلى الله عليه وآله قول الله عزوجل.

In Usool Al-kafi – Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Hisham Bin Salim and Hamad Bin Usman, and someone else.

They said, ‘We heard Abu Abdullah^{-asws} saying: ‘My^{-asws} Hadeeth is a Hadeeth of my^{-asws} father^{-asws}; and a Hadeeth of my^{-asws} father^{-asws} is a Hadeeth of my^{-asws} grandfather^{-asws}; and a Hadeeth of my^{-asws} grandfather^{-asws} is a Hadeeth of Al-Husayn^{-asws}; and a Hadeeth of Al-Husayn^{-asws} is a Hadeeth of Al-Hassan^{-asws}; and a Hadeeth of Al-Hassan^{-asws} is a Hadeeth of Amir Al-Momineen^{-asws}; and a Hadeeth of Amir Al-Momineen^{-asws} is a Hadeeth of Rasool-Allah^{-saww}; and a Hadeeth of Rasool-Allah^{-saww} are the Words of Allah^{-azwj} Mighty and Majestic’.¹⁹

Punishment of the rejecter

[أبو الفرج الاصفهاني] أخبرني الحسن بن القاسم البجلي الكوفي قال: حدثنا علي بن إبراهيم بن المعلي قال: حدثني الوليد بن وهب، عن أبي حمزة الثمالي، عن عكرمة قال: لما نزلت: * (والنجم إذا هوى) *، قال عتبة للنبي (صلى الله عليه وآله): أنا أكفر برب النجم إذا هوى. فقال رسول الله (صلى الله عليه وآله): اللهم أرسل عليه كلبا من كلابك.

Abu Al Faraj Al Isfahany – Al Hassan Bin Al Qasim Al Bajaly Al Kufy informed me, from Ali Bin Ibrahim Bin Al Moala, from Al Waleed Bin Wahab, from Abu Hamza Al Sumaly, from Akrama who said,

¹⁸ تأويل الآيات 2: 624 / 7.

¹⁹ Tafseer Noor Al Saqalan – CH 53 H 15 quoting a Hadith from Al-Kafi.

'When (the Surah): **(I Swear) by the star when it swoops down [53:1]**, was Revealed, Oteyba said to the Prophet^{-saww}, 'I reject the Lord^{-azwj} of the star which swoops down'. So Rasool Allah^{-saww} said: 'O Allah^{-azwj}! Send to him a hound from Your^{-azwj} hounds!'

قال: فقال ابن عباس: فخرج إلى الشام في ركب فيهم هبار بن الأسود، حتى إذا كانوا بوادي الغاضرة، وهي مسبعة، نزلوا ليلًا، فافترشوا صفا واحداً، فقال عتبة: أتريدون أن تجعلوني حجة؟ لا، والله، لا أبيت إلا وسطكم. فبات وسطهم.

He (the narrator) said, 'Ibn Abbas said, 'So he (Oteyba) went out to Syria in the footsteps of Habar Bin Al-Aswad, until when they were at Al-Ghazara valley, and it is Masba'at. The night descended, and they slept in one row. So Oteyba said, 'Are you intending to make room for me? No, by Allah^{-azwj}, I shall not sleep except in your midst'. So, he slept in their midst.

قال هبار: فما أنبهني إلا السبع يشم رؤوسهم رجلاً رجلاً، حتى انتهى إليه، فأنشب أنيابه في صدغيه، فصاح: أي قوم، قتلني دعوة محمد، فأمسكوه، فلم يلبث أن مات في أيديهم.

Habar said, 'So what awakened me was the lion which was smelling their heads, man by man, until it ended up at him, and it sunk its teeth in his temples. So he shrieked, 'O people, the supplication of Muhammad^{-saww} killed me!' It seized him, and it was not before he died in their hands'.²⁰

The Swearing of Oaths

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَاللَّيْلِ إِذَا يَغْشَى وَ النُّجْمِ إِذَا هَوَىٰ وَمَا أَشَبَّهُ ذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{-asws}, 'The Words of Allah^{-azwj} Mighty and Majestic: **(I Swear) by the night when enveloping [92:1] (I Swear) by the star when it swoops down [53:1]**, and what resembles that'.

فَقَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ أَنْ يُقْسِمَ مِنْ خَلْقِهِ بِمَا شَاءَ وَ لَيْسَ لَخَلْقِهِ أَنْ يُقْسِمُوا إِلَّا بِهِ .

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Swears from His^{-azwj} creation with whatsoever He^{-azwj} so Desires to, and it is not for His^{-azwj} creatures that they should be swearing except by Him^{-azwj}'.²¹

VERSES 5 & 6

عَلَّمَهُ شَدِيدُ الْقُوَى {5}

²⁰Tafseer Abu Hamza Al Sumali - Hadeeth No. 303

²¹ Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 1

The Mighty of Strength Taught him [53:5]

ذُو مِرَّةٍ فَاسْتَوَىٰ {6}

With a seal, so he attained completion [53:6]

قال: و حدثني ياسر عن أبي الحسن (عليه السلام) قال: «ما بعث الله نبيا إلا صاحب مرة سوداء صافية».

(Ali Bin Ibrahim) said,

'It was narrated to me from Abu Al-Hassan^{-asws} having said: 'Allah^{-azwj} did not Send a Prophet^{-as} except that he^{-as} was the owner of a clear Black Seal (of Prophet-hood)'.²²

سَهْلُ بْنُ زِيَادٍ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ عَنْ يُونُسَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَبْعَثْ نَبِيًّا قَطُّ إِلَّا صَاحِبَ مِرَّةٍ سَوْدَاءَ صَافِيَةٍ وَ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ حَتَّى يُقَرَّ لَهُ بِالْبَدَا.

Sahl Bin Ziyad, from Al-Rayyaan Bin Al-Salt, from Yunus who said:

Abu Abdullah^{-asws} said that: 'Allah^{-azwj} Mighty and Majestic never Sent a Prophet^{-as} at all except that he^{-as} would have a clear Seal (of Prophet-hood), and Allah^{-azwj} did not Send a Prophet^{-as} at all until he^{-as} accepts 'بِالْبَدَا' Al-Badha (the Change of the Decision of Allah^{-azwj}).²³

Further Ahadeeth can be found: [Bada – Moving Forward or Delaying | Hubeali](#)

VERSES 7 - 9

وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ {7}

And he was in the highest horizon [53:7]

ثُمَّ دَنَا فَتَدَلَّىٰ {8}

Then he approached, so he bowed [53:8]

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ {9}

So, he was (at a distance of) two bows or nearer [53:9]

²² تفسير القمي 2: 334.

²³ Al Kafi – H 14625

و عنه، قال: حدثنا محمد بن أحمد السناني، و علي بن أحمد بن محمد الدقاق، و الحسين بن إبراهيم بن هاشم المؤدب، و علي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا محمد بن أبي عبد الله الكوفي الأسدي، عن موسى بن عمران النخعي، عن عمه الحسين بن يزيد النوفلي، عن علي بن سالم، عن أبيه، عن ثابت ابن دينار، قال: سألت زين العابدين علي بن الحسين بن علي بن أبي طالب (عليهم السلام)، عن الله جل جلاله، هل يوصف بمكان؟ فقال: «تعالى الله عن ذلك».

And from him, from Muhammad Bin Ahmad Al-Sanany, from Ali Bin Ahmad Bin Muhammad Daqaq, and Al-Husayn Bin Ibrahim Bin Hisham Al-Mowdab, and Ali Bin Abdullah Al-Waraq, from Muhammad Bin Abu Abdullah Al-Kufy Al-Asady, from Musa Bin Umran Al-Nakha'ie, from his uncle Al-Husayn Bin Yazeed Al-Nowfaly, from Ali Bin Salim, from his father, from Sabit Ibn Dinar who said,

'I asked Zayn Al-Abideen^{-asws} Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws} about Allah^{-azwj} Majestic is His^{-azwj} Majesty, can He^{-azwj} be described as being in a (particular) place?' So he^{-asws} said: 'Allah^{-azwj} is Higher than that'.

قلت: لم أسرى بنبيه (صلى الله عليه وآله) إلى السماء؟ قال: «ليريه ملكوت السماوات و ما فيها من عجائب صنعته و بدائع خلقه».

I said, 'Why did He^{-azwj} Make His^{-azwj} Prophet^{-saww} to ascend to the sky?' He^{-asws} said: 'To Make him^{-saww} see the Kingdoms of the skies and whatever is in these from the wonders of His^{-azwj} Making and His^{-azwj} creatures'.

قلت: فقول الله عز و جل: ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى؟

I said, 'So (what about) the Words of Allah^{-azwj} Mighty and Majestic: **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]?**'

قال: «ذاك رسول الله (صلى الله عليه وآله)، دنا من حجب النور، فرأى ملكوت السماوات، ثم تدلى (صلى الله عليه وآله) فنظر من تحته إلى ملكوت الأرض، حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدنى».

He^{-asws} said: 'That is Rasool-Allah^{-saww}, approaching the Veils of the Light. So he^{-saww} saw the Kingdoms of the skies, then he^{-asws} bowed, so he^{-saww} looked underneath him^{-saww} to the kingdoms of the earth until he^{-saww} thought he^{-saww} was near to the earth: **So he was (at a distance of) two bows or nearer [53:9]**'.²⁴

-الطبرسي في (الاحتجاج): عن يعقوب بن جعفر الجعفري قال: سأل رجل يقال له عبد الغفار السلمي أبا إبراهيم موسى بن جعفر (عليه السلام) عن قول الله تعالى: ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى، قال: أرى هاهنا خروجاً من حجب، و تدلياً إلى الأرض، و أرى محمداً رأى ربه بقلبه، و نسب إلى بصره، فكيف هذا؟

Al Tabarsy, in (the book) Al Ihtijaj – 'From Yaqoub Bin Al Ja'fary who said,

'A man called Abdul Ghaffar Al-Salmy asked Abu Ibrahim Musa^{-asws} Bin Ja'far^{-asws} about the Words of Allah^{-azwj} the Exalted: **'Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]**. He said, 'I see over here an exiting from the Veils and approaching towards the earth, and I see Muhammad^{-saww} seeing his^{-saww} Lord^{-azwj} by his^{-saww} heart, and being attributed to his^{-saww} sight. So how is this so?'

²⁴ علل الشرائع: 1/131

فقال أبو إبراهيم (عليه السلام): «دَنَا فَتَدَلَّى فَإِنَّهُ لَمْ يَزَلْ مِنْ مَوْضِعٍ، وَلَمْ يَتَدَلَّ بِبَدَنِهِ».

So, Abu Ibrahim^{-as} said: '**Then he approached, so he bowed [53:8]** – he^{-saww} did not move from his^{-saww} place, and did not bow with his^{-saww} body'.

فقال عبد الغفار أصفه بما وصف به نفسه حيث قال: دَنَا فَتَدَلَّى، فلم يتدل ببدن عن مجلسه، وإلا قد زال عنه، ولو لا ذلك لم يوصف بذلك نفسه؟

Abdul Ghaffar said, 'I am describing it with what He^{-azwj} has Described it Himself^{-azwj}. He^{-azwj} Said: '**Then he approached, so he bowed [53:8]**. So (if) he^{-saww} did not bow with his^{-saww} body from his^{-saww} place, or else he^{-saww} has moved from it, and had it not been that, He^{-azwj} would not have Described by that Himself^{-azwj}?'

فقال أبو إبراهيم (عليه السلام): «إن هذه لغة قريش، إذا أراد الرجل منهم أن يقول: قد سمعت، يقول: قد تدليت وإنا التدلي: الفهم».

So, Abu Ibrahim^{-asws} said: 'Surely this is the language of Quraysh. Whenever the man from them wants to say, 'I have heard', he is saying, 'I have 'Tadalayyat (bowed)'. And rather 'Al-Tadla' is the understanding (i.e. Rasool-Allah^{-saww}'s understanding approached nearer to Allah^{-azwj})'.²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقَالَ لَهُ رَأَيْتُ ابْنَكَ مُوسَى (عليه السلام) يُصَلِّي وَالنَّاسُ يَمْشُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَفِيهِ مَا فِيهِ

Ali Bin Ibrahim, raising it, from Muhammad Bin Muslim who said,

'Abu Haneefa came over to Abu Abdullah^{-asws} and said to him^{-asws}, 'I saw your^{-asws} son^{-asws} Musa^{-asws} praying Salāt and the people were passing by in front of him^{-asws}, and he^{-asws} did not prevent them, and (the reason) in it what is in it?'

فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) ادْعُوا لِي مُوسَى فَدَعَا مُوسَى فَقَالَ لَهُ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَالنَّاسُ يَمْشُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ

So Abu Abdullah^{-asws} said: 'Call Musa^{-asws} for me^{-asws}!' So he^{-asws} was called, and he^{-asws} said to him^{-asws}: 'O my^{-asws} son^{-asws}! Abu Haneefa mentions that you^{-asws} were praying Salāt and the people were passing by in front of you^{-asws}, and you^{-asws} did not forbid them'.

فَقَالَ نَعَمْ يَا أَبَتِ إِنَّ الَّذِي كُنْتُ أَصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَجَلَّ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بُنَيَّ أَبَايَ أَنْتَ وَأُمِّي يَا مُودَعِ الْأَسْرَارِ .

So he^{-asws} said: 'Yes, O father^{-asws}! The One Whom I^{-asws} was praying Salāt to was closer to me^{-asws} than them. Allah^{-azwj} Mighty and Majestic is Saying: **and We are nearer to him than his jugular vein [50:16]**'. So Abu Abdullah^{-asws} embraced him^{-asws} to himself^{-asws}, then said: 'O my^{-asws} son^{-asws}! By my^{-asws} father^{-asws} and my^{-asws} mother^{-asws}, O the mine of the secrets!'

²⁵ الاحتجاج: 386.

وَهَذَا تَأْدِيبٌ مِنْهُ (عليه السلام) لَا أَنَّهُ تَرَكَ الْفَضْلَ .

And this is an education from him^{-asws}, not that he^{-asws} neglected the merit.²⁶

VERSE 10

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ {10}

And He Revealed unto His servant what He Revealed [53:10]

علي بن إبراهيم: فسئل رسول الله (صلى الله عليه و آله) عن ذلك الوحي، فقال: «أوحى إلي أن عليا سيد الوصيين، و إمام المتقين، و قائد الغر المحجلين، و أول خليفة يستخلفه خاتم النبيين

Ali Bin Ibrahim (Tafseer Qummi) –

‘Rasool-Allah^{-saww} was asked about that Revelation, so he^{-saww} said: ‘He^{-azwj} Revealed that Ali^{-asws} is the Chief of the successors^{-as}, and Imam^{-asws} of the pious, and the leader of the resplendent, and the first Caliph which the last of the Prophets Nominated’.

فدخل القوم في الكلام، فقالوا له: أمن الله و من رسوله؟ ثم قال لهم رسول الله (صلى الله عليه و آله): «قد أمرت فيه بغير هذا، أمرت أن أنصبه للناس، و أقول لهم: هذا وليكم من بعدي، و هو بمنزلة السفينة يوم الغرق، من دخل فيها، نجا، و من خرج عنها غرق».

So, the people entered into discussion and said to him^{-saww}, ‘Is this from Allah^{-azwj} and from His^{-azwj} Rasool^{-saww}?’ Then Rasool-Allah^{-saww} said to them: ‘I^{-saww} have (already) commanded with regarding it (even) without this. I^{-saww} had commanded for him^{-asws} to be Nominated for the people, and I^{-saww} said to them: ‘This is your Guardian^{-asws} from after me^{-saww}, and he^{-asws} is of the status of a ship on the day of drowning. The one who enters into it is saved, and the one who comes out from it, drowns’.²⁷

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الصمد بن بشير قال ذكر عند ابي عبد الله عليه السلام بدو الاذان وقصة الاذان في اسراء النبي صلى الله عليه وآله حتى انتهى إلى السدرة قال فقالت السدرة المنتهى ما جاوزني مخلوق قبلك

It has been narrated to us by Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Nazar Bin Suweyd, from Abdul Samad Bin Bashir who said:

‘It has been mentioned from Abu Abdullah^{-asws}, the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi’raj) of the Prophet^{-saww} until he^{-asws} ended at (mention of) Al-Sidrat. He^{-asws} said, ‘So Al-Sidrat Al-Muntaha (The Lote Tree), said: ‘No creature has exceeded before you^{-saww}’.

قال ثم دنى فتدلى فكان قاب قوسين أو أدنى فأوحى إلى عبده ما أوحى قال فدفع إليه كتاب اصحاب اليمين واصحاب الشمال

²⁶ Al Kafi V 3 – The Book of Salāt CH 14 H 4

²⁷ تفسير القمي 2: 334

He^{-azwj} said: '*And he was in the highest horizon [53:7] Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10]*'. He^{-asws} said: 'And He^{-azwj} Handed over to him^{-saww} a Book of the companions of the right and (a Book of) companions of the left.

فاخذ كتاب اصحاب اليمين بيمينه وفتح فيه ونظر فيه فإذا فيه اسماء اهل الجنة واسماء آباؤهم وقبايلهم

He^{-saww} took the Book of companions of the right by his^{-saww} right hand, and opened it, and looked in it. In it were the names of the inhabitants of the Paradise and the names of their fathers and their tribes'.

قال وفتح كتاب اصحاب الشمال ونظر فيه فإذا هي اسماء اهل النار واسماء آباؤهم وقبايلهم ثم نزل ومعه الصحيفتان فدفعهما إلى علي بن أبي طالب عليه السلام.

He^{-asws} said: 'And he^{-saww} opened the Book of companions of the left and looked in it. In it were the names of the inhabitants of the Fire and the names of their fathers and their tribes. Then he^{-saww} came down and with him^{-saww} were two Parchments. He^{-saww} handed them both over to Ali^{-asws} Bin Abu Talib^{-asws}'.²⁸

VERSES 11 - 18

مَا كَذَبَ الْفُؤَادُ مَا رَأَى {11}

The heart did not belie what it saw [53:11]

أَفْتُمَارُونَهُ عَلَىٰ مَا يَرَى {12}

So, will you then dispute with him upon what he saw? [53:12]

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى {13}

And he had seen him in another descent [53:13]

عِنْدَ سِدْرَةِ الْمُنْتَهَى {14}

*At Al-Sidrat Al-Muntaha*²⁹ [53:14]

عِنْدَهَا جَنَّةُ الْمَأْوَى {15}

²⁸ Basaair Al Darajaat – P4 CH 5 H 6

²⁹ (*the Lote Tree*) Usually translated

By the Garden of abode [53:15]

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى {16}

When the Al-Sidrat Al-Muntaha was overwhelmed by what overwhelmed it [53:16]

مَا زَاغَ الْبَصَرُ وَمَا طَغَى {17}

Neither did the sight deviate nor did it exceed [53:17]

لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى {18}

He saw from the greatest Signs of his Lord [53:18]

Did Rasool-Allah^{-saww} see Allah^{-azwj}?

و عنه، قال: حدثنا محمد بن الحسن بن أحمد بن الوليد، قال: حدثنا محمد بن الحسن الصفار، عن محمد بن الحسين بن أبي الخطاب، عن محمد بن الفضيل، قال: سألت أبا الحسن (عليه السلام): هل رأى رسول الله (صلى الله عليه وآله) ربه عز وجل؟ قال: «نعم بقلبه، أما سمعت الله عز وجل يقول: ما كَذَبَ الْفُؤَادُ مَا رَأَى، لم يره بالبصر، ولكن رآه بالفؤاد».

And from him, from Muhammad Bin Al-Hassan Bin Ahmad Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khatib, from Muhammad Bin Al-Fazeyl who said,

‘I asked Abu Al-Hassan^{-asws}, ‘Did Rasool-Allah^{-saww} see his^{-saww} Lord^{-azwj} Mighty and Majestic?’ Yes, by his^{-saww} heart. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **The heart did not belie what it saw [53:11]**? He^{-saww} did not see Him^{-azwj} with the vision, but he^{-saww} saw Him^{-azwj} with the heart’.³⁰

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو فُرَّةَ الْمُحَدِّثُ أَنَّ أُدْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) فَاسْتَأْذَنَهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلْتُ عَلَيْهِ فَسَأَلْتُهُ عَنِ الْحَالِ وَالْحَرَامِ وَالْأَحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو فُرَّةَ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَالْكَلامَ بَيْنَ نَبِيِّنَ فَقَسَمَ الْكَلَامَ لِمُوسَى وَلِمُحَمَّدٍ الرُّؤْيَا

Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

‘Abu Qurra the narrator asked me if I could take him over to Abu Al-Hassan Al-Reza^{-asws}. So, I sought permission for him regarding that and he permitted to me. So I took him over to him^{-asws}. So he asked him^{-asws} about the Permissible and the prohibitions and the regulations, until his questions reached to the *Tawheed* (Oneness). So, Abu Qurra said, ‘We are reporting that Allah^{-azwj} Distributed the Sighting and the Speech between two Prophets^{-as}. So He^{-azwj} Distributed the Speech to Musa^{-as} and for Muhammad^{-saww}, the Sighting’.

التوحيد: 17 / 116. ³⁰

فَقَالَ أَبُو الْحَسَنِ (عليه السلام) (فَمَنْ الْمُبْلَغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْماً وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّدٌ قَالَ بَلَى

So, Abu Al-Hassan^{-asws} said: 'So who delivered from Allah^{-azwj} to the two communities of the Jinn and the human beings **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**? Was it not Muhammad^{-saww}? He said, 'Yes'.

قَالَ كَيْفَ يَجِيءُ رَجُلًا إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَلَا يُحِيطُونَ بِهِ عِلْماً وَ لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَخْطُتُ بِهِ عِلْماً وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحْجُونَ مَا قَدَرْتُ الزَّانِدَةَ أَنْ تَزِمِيَهُ بِحَدِّ أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He^{-asws} said: 'How can a man^{-saww} come over to the people and he^{-saww} informs them that he^{-saww} has come from Allah^{-azwj} and that he^{-saww} is inviting them to Allah^{-azwj} by the Command of Allah^{-azwj}, so he^{-saww} is saying **Visions cannot comprehend Him [6:103]**, (and) **and they do not comprehend Him in knowledge [20:110]**, (and) **nothing is a likeness of Him [42:11]**, then he^{-saww} would be saying that: 'I^{-saww} saw Him^{-azwj} with my^{-saww} own eyes and I^{-saww} comprehended Him^{-azwj} in knowledge and He^{-azwj} is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he^{-saww} happened to come from the Presence of Allah^{-azwj} with something, then he^{-saww} came with the opposite of it from another aspect?'

قَالَ أَبُو قُرَّةٍ فَإِنَّهُ يَقُولُ وَ لَقَدْ رَأَاهُ نَزَلَهُ أُخْرَى فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِنَّ بَعْدَ هَذِهِ الْآيَةِ مَا يَدُلُّ عَلَى مَا رَأَى حَيْثُ قَالَ مَا كَذَبَ الْفُؤَادُ مَا رَأَى يَقُولُ مَا كَذَبَ فُؤَادُ مُحَمَّدٍ مَا رَأَتْ عَيْنَاهُ ثُمَّ أَخْبَرَ بِمَا رَأَى

Abu Qurrat said, 'But He^{-azwj} is Saying: **And certainly he saw him [53:13]** (meaning Him^{-azwj}) **in another descent.**' So Abu Al-Hassan^{-asws} said: 'It is after the Verse indicating upon what he^{-saww} saw where He^{-azwj} Says: **The heart of Muhammad did not belie what it saw [53:11]**. He^{-azwj} is Saying that the heart of Muhammad^{-saww} did not belie what his^{-saww} eyes saw. Then He^{-azwj} Informed with what he^{-saww} saw.

فَقَالَ لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى فَآيَاتُ اللَّهِ غَيْرُ اللَّهِ وَ قَدْ قَالَ اللَّهُ وَ لَا يُحِيطُونَ بِهِ عِلْماً فَإِذَا رَأَاهُ الْأَبْصَارُ فَقَدْ أَحَاطَتْ بِهِ الْعِلْمُ وَ وَقَعَتِ الْمَعْرِفَةُ

Then He^{-azwj} Said: **He saw of the greatest Signs of his Lord [53:18]**. So the Signs of Allah^{-azwj} is other than Allah^{-azwj}, and He^{-azwj} had Said: **and they do not comprehend Him in knowledge [20:110]**. So if the visions were to see Him^{-azwj}, then they would have comprehended Him^{-azwj} in knowledge, and the recognition would occur'.

فَقَالَ أَبُو قُرَّةٍ فَتُكَذِّبُ بِالرِّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ (عليه السلام) إِذَا كَانَتِ الرِّوَايَاتُ مُخَالِفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْماً وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

Abu Qurra said, 'So (then) you^{-asws} are belying the reports'. Abu Al-Hassan^{-asws} said: 'When the reports were in opposition to the Quran, I^{-asws} would belie these, and what the Muslims have formed a consensus upon is that: **and they do not comprehend Him in knowledge**

[20:110], Visions cannot comprehend Him [6:103], (and) nothing is a likeness of Him [42:11]³¹

Did Rasool-Allah^{-saww} see Amir Al-Momineen^{-asws}?

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن أحمد بن هلال، عن الحسن بن محبوب، عن عبد الله بن بكير، عن حمran بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز وجل في كتابه: **ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى**. فقال: «أدنى الله محمداً (صلى الله عليه وآله) منه، فلم يكن بينه وبينه إلا قفص لؤلؤ، فيه فراش من ذهب يتألألأ فأري صورة،

Muhammad Bin Al-Abbas, from Ahmad Bin Muhammad Al-Nowfaly, from Ahmad Bin Hilal, from Al-Hassan Bin Mahboub, from Abdullah Bin Bakeyr, from Humran Bin Ayn who said,

'I asked Abu Ja'far^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic in His^{-azwj} Book: **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]**, so he^{-asws} said: 'Muhammad^{-saww} approached to be closest to Allah^{-azwj}, so there was nothing in between except for an enclosure of pearls, in which was a mattress of shining gold. Then he^{-saww} saw an image.

فقليل له، يا محمد، أ تعرف هذه الصورة؟ فقال: نعم، هذه صورة علي بن أبي طالب (عليه السلام)، فأوحى الله تعالى إليه: أن زوجه فاطمة، و اتخذها وصياً».

He^{-azwj} Said to him^{-saww}: "O Muhammad^{-saww}! Do you^{-saww} recognise this image?" He^{-saww} said: 'Yes, this is an image of Ali^{-asws} Bin Abu Talib^{-asws}'. So Allah^{-azwj} Revealed to him^{-saww}: "Get him^{-asws} married to (Syeda) Fatima^{-asws}, and take him^{-asws} to be your^{-saww} successor^{-asws}!"³²

ثم قال: حدثني أبي، عن إبراهيم بن محمد الثقفي، عن أبان بن عثمان، عن أبي داود، عن أبي بردة الأسلمي، قال: سمعت رسول الله (صلى الله عليه وآله) يقول لعلي (عليه السلام): «يا علي إن الله أشهدك معي في سبعة مواطن أما أول ذلك: فليلة أسري بي إلى السماء، قال لي جبرئيل: أين أخوك؟ فقلت خلقتك ورأيتك».

Then (Ali Bin Ibrahim) said, 'My father narrated to me, from Ibrahim Bin Muhammad Al-Saqafy, from Aban Bin Usman, from Abu Dawood, from Abu Bardat Al-Aslamy who said,

'I heard Rasool-Allah^{-saww} saying to Ali^{-asws}: 'O Ali^{-asws}! Allah^{-azwj} is a Witness with me^{-saww} in seven occasions. As for the first of that is on the night of the Ascension (Mi'raj) to the sky. Jibraeel^{-as} said to me^{-saww}: 'Where is your^{-saww} brother^{-asws}?' So I^{-saww} said: 'I^{-saww} left him^{-asws} behind me^{-saww}'. He^{-as} said: 'Supplicate to Allah^{-azwj} and He^{-azwj} will Bring him^{-asws} to you^{-saww}'. So I^{-saww} supplicated to Allah^{-azwj}, and there was your^{-asws} resemblance with me^{-saww}.

قال: ادع الله فليأتك به، فدعوت الله، فإذا مثالك معي، وإذا الملائكة وقوف صفوف، فقلت: يا جبرئيل، من هؤلاء؟ قال: هم الذين يباهيهم الله بك يوم القيامة، فدعوت و نطقت بما كان و بما يكون إلى يوم القيامة.

And when the Angels paused in rows, I^{-saww} said: 'O Jibraeel^{-as}, who are they?' He^{-as} said: 'They are the ones whom Allah^{-azwj} will Boast to regarding you^{-saww} on the Day of Judgement.

³¹ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{-azwj}) CH 9 H 2

³² تأويل الآيات 2: 625 / 8

So, I^{-saww} approached, and we spoke of what has happened and what will be happening up to the Day of Judgement’.

و الثاني: حين أسري بي في المرة الثانية، فقال لي جبرئيل: أين أخوك؟ قلت: خلفته ورائي. قال ادع الله فليأتك به فدعوت الله، فإذا مثالك معي، فكشط لي عن سبع سموات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second (occasion) – Where I^{-saww} went on Ascension for the second time. Jibraeel^{-as} said to me^{-saww}: ‘Where is your^{-saww} brother^{-asws}?’ I^{-saww} said: ‘I^{-saww} left him^{-asws} behind me^{-saww}’. He^{-as} said: ‘Supplicate to Allah^{-azwj}, so He^{-azwj} would Bring him^{-asws} to you^{-saww}’. So I^{-saww} supplicated to Allah^{-azwj}, and there was your^{-asws} resemblance with me^{-saww}. So the seven skies were Displayed to me^{-saww} to the extent that I^{-saww} saw its dwellers, and its buildings, and the place of every Angel from it’.

و الثالث: حين بعثت إلى الجن، فقال لي جبرئيل أين أخوك؟ قلت: خلفته ورائي. فقال: ادع الله فليأتك به، فدعوت الله، فإذا أنت معي، فما قلت لهم شيئاً، و لا ردوا علي شيئاً إلا سمعته.

And the third (occasion) – Where I^{-saww} was sent to the Jinn. Jibraeel^{-as} said to me^{-saww}: ‘Where is your^{-saww} brother^{-asws}?’ I^{-saww} said: ‘I^{-saww} left him^{-asws} behind me^{-saww}’. So he^{-as} said: ‘Supplicate to Allah^{-azwj}, so He^{-azwj} will Bring him^{-asws} to you^{-saww}’. So I^{-saww} supplicated to Allah^{-azwj}, and there you^{-asws} were with me^{-saww}. So, there was nothing which I^{-saww} said to them, nor did they reply anything to me^{-saww} except that you^{-asws} heard it (as well)’.

و الرابع: خصصنا بليلة القدر، و ليست لأحد غيرنا.

And the fourth (occasion) – Specialised us with the Night of Pre-destination (ليلة القدر), and it is not for anyone apart from us^{-asws}.

و الخامس: دعوت الله فيك فأعطاني فيك كل شيء إلا النبوة، فإنه قال: خصصتك – يا محمد – بها، و ختمتها بك.

And the fifth (occasion) – I^{-saww} supplicated to Allah^{-azwj} regarding you^{-asws}, so Allah^{-azwj} Gave me^{-saww} everything regarding you^{-asws} except for the Prophet-hood, for He^{-azwj} Said: “I^{-azwj} have Specialised it for you^{-saww} – O Muhammad^{-saww} – and end it with you^{-saww}’.

و أما السادس: لما أسري بي إلى السماء، جمع الله النبيين فصليت بهم و مثالك خلفي.

And as for the sixth (Occasion) – When I^{-saww} ascended to the sky, Allah^{-azwj} Gathered the Prophets^{-as}. So I^{-saww} Prayed with them^{-as}, and your^{-asws} resemblance was behind me^{-saww}’.

و السابع: هلاك الأحزاب بأيدينا».

And the seventh (Occasion) – Destruction of the confederates (الأحزاب) by our^{-asws} hands’.

فهذا رد على من أنكروا المعراج.

(Ali Bin Ibrahim) said, 'So this is the rebuttal to the one who denies the (physical) Ascension (المعراج)'.³³

The greatest Sign of Allah^{-azwj}

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الأئمة (عليهم السلام)، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «ما لله آية أكبر مني».

And Ali Bin Ibrahim said,

'The Signs are Amir-Al-Momineen^{-asws} and the Imams^{-asws}, and the evidence upon that are the words of Amir-Al-Momineen^{-asws}: 'There is no 'Sign' of Allah^{-azwj} greater than I^{-asws}!'³⁴

محمد بن يعقوب: عن محمد بن يحيى، عن أحمد بن محمد، عن محمد بن أبي عمير أو غيره، عن محمد بن الفضيل، عن أبي حمزة، عن أبي جعفر (عليه السلام)، قال: كان أمير المؤمنين (صلوات الله عليه) يقول: ما لله عز و جل آية هي أكبر مني، و لا لله من نبأ أعظم مني».

Muhammad Bin Yaqoub, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr or someone else, from Muhammad Bin Al Fazeyl, from Abu Hamza,

From Abu Ja'far^{-asws} having said, Amir-Al-Momineen^{-asws} was saying: 'There is no 'Sign' of Allah^{-azwj} Mighty and Majestic which is greater than I^{-asws}, nor a News from Allah^{-azwj} greater than I^{-asws}!'³⁵

Al-Sidrat Al-Muntaha (The Lote Tree) – An esoteric explanation

حدثنا موسى بن جعفر قال وجدت بخط أبي رواية عن محمد بن عيسى الأشعري عن محمد بن سليمان الديلمي مولى عبد الله عن سليمان قال سئلت أبا عبد الله عليه السلام عن قول الله تعالى سدره المنتهى وقوله أصلها ثابت وفرعها في السماء

Narrated to us Musa Bin Ja'far who said that he found in the writing of his father, reporting from Muhammad Bin Isa Al-Ashary, from Muhammad Bin Suleyman Al-Daylami the retainer of Abdullah, from Suleyman who said:

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} the Exalted: **At the Lote Tree [53:14]**, and His^{-azwj} Words: **its roots are stable and its branches are in the sky [14:24]**.

فقال رسول الله صلى الله عليه وآله وأله الله جذرها وعلى ذروها وفاطمة فرعها والأئمة أغصانها وشيعتهم أوراقها

So he^{-asws} said: 'Rasool-Allah^{-saww} said: 'By Allah^{-azwj}, I^{-saww} am its root, and Ali^{-asws} is its height, and (Syeda) Fatima^{-asws} is its trunk, and the Imams^{-asws} are its branches, and their^{-asws} Shias are its leaves.'

قال قلت جعلت فداك فما معنى المنتهى قال إليها والله انتهى الدين من لم يكن من الشجرة فليس بمؤمن وليس لنا شيعه.

³³ تفسير القمّي 2: 335.

³⁴ تفسير القمّي 1: 309.

³⁵ (Extract) الكافي 1: 161 / 3

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}, what is the meaning of 'Al-Muntaha'?' He^{-asws} said: 'To it, by Allah^{-azwj}, ended the Religion. One who is not from the Tree, is not a Momin, and isn't a Shia of ours^{-asws}.'³⁶

Please see Hadeeth in the appendix

VERSES 19 & 20

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ {19}

So have you considered Al-Laat and Al-Uzza, [53:19]

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ {20}

And Al-Manat, the third, the other? [53:20]

The names of idols – esoteric meaning

الطبرسي في (الاحتجاج) عن عبد العظيم الحسيني (رضي الله عنه)، قال: قلت لمحمد بن علي بن موسى (عليه السلام): إني لأرجو أن تكون القائم من أهل بيت محمد (صلى الله عليه وآله)، الذي يملأ الأرض قسطاً و عدلاً، كما ملئت ظلماً و جوراً؟ فقال (عليه السلام): «ما منا إلا قائم بأمر الله [و هاد إلى دين الله]، و لكن القائم الذي يطهر الله به الأرض من الكفر و الجحود، و يملأها قسطاً و عدلاً،

Al Tabarsy, in Al Ihtijaj, from Abdul Azeem Al Hasany who said,

'I said to Muhammad^{-asws} Bin Ali Bin Musa^{-asws}, 'I am hoping that you^{-asws} would happen to be Al-Qaim^{-ajfj} from the People^{-asws} of the Household of Muhammad^{-saww}, who would fill the earth with equity and justice, just as it had been filled with injustice and tyranny?' So he^{-asws} said: 'There is none from us (Imams^{-asws}) except he^{-asws} is standing (Qaim) by the Commands of Allah^{-azwj}, and is a Guide to the Religion of Allah^{-azwj}. But, Al-Qaim^{-asws} by whom Allah^{-azwj} would Clean the earth from the *Kufr*, and the ingratitude, and he^{-asws} would fill it with equity and justice (would be) –

هو الذي تخفى على الناس ولادته، و يغيب عنهم شخصه، و تحرم عليهم تسميته، و هو سمي رسول الله (صلى الله عليه وآله) و كنيه، و هو الذي تطوى له الأرض و يذل له كل صعب.

He^{-asws} is the one whose coming to the world would be concealed upon the people, and his^{-asws} person would be absent from them (in Occultation), and there would be a prohibition upon naming him^{-asws}, and he^{-asws} would have the name of Rasool-Allah^{-saww} and his^{-saww} teknonym, and he^{-asws} is the one for whom the earth would be folded for, and every difficulty would be humbled (made easy)'.

³⁶ Basaair Al Darajaat – P 2 Ch 2 (Rare) H 2

قال عبد العظيم: [فقلت له: يا سيدي، وكيف يعلم أن الله قد رضي؟ قال: «يلقي في قلبه الرحمة، فإذا دخل المدينة أخرج الالات و العزى فأحرقهما».

Abdul Azeem said, 'So I said to him^{-asws}, 'O my master^{-asws}! And how would he^{-asws} know that Allah^{-azwj} has been Pleased?' He^{-asws} said: 'He^{-azwj} would Cast the mercy into his^{-asws} heart. So when he enters Al-Medina, he^{-asws} would bring out (from their graves) Al-Laath and Al-Uzza (two idols of Quraysh – Abu Bakr & Umar), and he^{-asws} would burn them both'.³⁷

VERSES 21 - 30

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى {21}

Is the male for you and for him the female? [53:21]

تِلْكَ إِذَا قِسْمَةٌ ضِيزَى {22}

Then that is an unfair division [53:22]

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا أَنْزَلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ ۚ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَمَا تَهْوَى الْأَنْفُسُ ۖ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمُ الْهُدَى {23}

Surely, these are only names (which) you and your fathers have named. Allah did not Send any Authorisation of it. Surely, they are not following except the conjecture and whatever the souls incline them to, and (although) the Guidance had come to them from their Lord [53:23]

أَمْ لِلْإِنْسَانِ مَا تَمَنَّى {24}

Or should there be for the human being whatever he wishes for? [53:24]

فَلِلَّهِ الْآخِرَةُ وَالْأُولَى {25}

For Allah is the Hereafter and the former (life) [53:25]

وَكَمْ مِنْ مَلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِنْ بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ
وَيَرْضَى {26}

الإحتجاج: 449. 37

And how many an Angel is there in the skies whose intercession does not avail anything except from after Allah Permits it for one, He so Desires and is Pleased (with) [53:26]

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنثَى {27}

Surely, those who are not believing in the Hereafter tend to name the Angels with female names [53:27]

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا {28}

And there is no knowledge for them of it. Surely, they are not following except the conjecture, and surely the conjecture does not avail anything from the Truth [53:28]

فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا {29}

Therefore, turn aside from one who turns his back from Our Zikr, and he does not want except the life of the world [53:29]

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ {30}

That is their reach from the knowledge. Surely your Lord, He is more Knowing of one who strays from His Way, and He is more Knowing of one who follows rightful Guidance [53:30]

In a lengthy Hadeeth, a Jew asked Rasool Allah-saww some question, among those questions was:

قال صدقت يا محمد، قال: فأخبرني عن جبرئيل في زي الاناث أم في زي الذكور ؟ قال: في زي الذكور ليس في زي الاناث.
قال: فأخبرني ما طعامه ؟ قال: طعامه التسبيح، وشرابه التهليل.

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me about Jibraeel^{-as}, is he^{-as} among the females or among the males?' He^{-saww} said: 'Among the males. He^{-as} isn't among the females'. Inform me, what is his food?' He^{-saww} said: 'His^{-as} food is the Glorification (of Allah^{-azwj}), and his^{-as} drink is the extollation of Holiness (of Allah^{-azwj})'.

قال: صدقت يا محمد، فأخبرني ما طول جبرئيل ؟ قال: إنه على قدر بين الملائكة ليس بالطويل العالي، ولا بالقصير المتداني، له ثمانون ذؤابة، وقصته جعدة، وهلال بين عينيه، أغر، أدعج محجل، ضوءه بين الملائكة كضوء النهار عند ظلمة الليل،

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, what is the length of Jibraeel^{-as}?' He^{-saww} said: 'He^{-as} is upon a measurement between the Angels, not being the tallest nor the shortest. For him^{-as} are eighty forelocks, and his^{-as} hair is wavy, and a crescent

between his^{-as} eyes, outstanding, (wearing) a garland. His^{-as} illumination between the Angels is like the illumination of the day amidst the darkness of the night.

له أربع وعشرون جناحا خضرا مشبكة بالدر والياقوت، مختمة باللؤلؤ، وعليه وشاح بطانته الرحمة، إزاره الكرامة، ظهارته الوقار، ريشه الزعفران، واضح الجبين، أفنى الأنف، سائل الخدين، مدور اللحيين، حسن القامة، لا يأكل ولا يشرب، ولا يمل ولا يسهو، قائم بوحى الله إلى يوم القيامة.

For him^{-as} are twenty-four green wings, knitted with gems and sapphire, sealed with pearls, and upon him^{-as} is a scarf its lower portion is the Mercy, and his^{-as} trouser is the Honour, his^{-as} apparent is the dignity, and his^{-as} beard is the saffron, and the forehead is clear, strong nose, flowing cheeks, rounded cheeks, good posture. He^{-as} neither eats nor drinks, nor does he^{-as} get tire, nor does he^{-as} forget, standing by the Revelation of Allah^{-azwj} up to the Day of Judgment”.

قال: صدقت يا محمد،

He said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}! (an extract).³⁸

ابن شهر آشوب، في (المناقب): عن الأعمش، عن أبي إسحاق، عن الحارث بن سعيد بن قيس، عن علي بن أبي طالب (عليه السلام)، و عن جابر الأنصاري، كليهما عن النبي (صلى الله عليه وآله)، قال: «أنا واردكم على الحوض، و أنت يا علي الساقى، و الحسن الرائد، و الحسين الأمر، و علي بن الحسين الفارط، و محمد بن علي الناصر،

Ibn Shehr Ashub, in Al-Manaqib, from Al-Amsh, from Abu Is’haq, from Al-Haris Bin Saeed Bin Qays,

Ali^{-asws} Bin Abu Talib^{-asws}, and from Jabir Al-Ansary, from the Prophet^{-saww} having said: ‘I^{-saww} am your receiver at the Fountain, and you^{-asws} Ali^{-asws} are the Quencher, and Al-Hassan^{-asws} is the Pioneer, and Al-Husayn^{-asws} is the Commander, and Ali^{-asws} Bin Al-Husayn^{-asws} is the Proceeder (to the water), and Muhammad^{-asws} Bin Ali^{-asws} is the Announcer.

و جعفر ابن محمد السائق، و موسى بن جعفر محصي الحبين و المبغضين و قاصع المنافقين، و علي بن موسى مزين المؤمنين، و محمد بن علي منزل أهل الجنة في درجاتهم، و علي بن محمد خطيب شيعتهم و مزوجهم الحور،

And Ja’far^{-asws} Bin Muhammad^{-asws} is the Driver (Usher), and Musa^{-asws} Bin Ja’far^{-asws} is the Counter of the lovers and the haters and the repressor of the hypocrites, and Ali^{-asws} bin Musa^{-asws} is the Decorator of the Momineen, and Muhammad^{-asws} Bin Ali^{-asws} is the Settler of the people of the Paradise in the Levels, and Ali^{-asws} Bin Muhammad^{-asws} is the Speaker of the Shias and Conductor of their marriages with the Houries.

و الحسن بن علي سراج أهل الجنة، يستضيئون به، و الهادي المهدي شفيعهم يوم القيامة، حيث لا يأذن إلا لمن يشاء و يرضى».

And Al-Hassan^{-asws} Bin Ali^{-asws} is the Lamp of the people of the Paradise, illuminating them by it, and the Guide, the Guided (Al-Mahdi^{-asws}), is their (Shias’) intercessor on the Day of

³⁸ Bihar Al-Anwaar – V 9, The book of Argumentation, S 2 Ch 2 H 20

Judgement, where He^{-azwj} will only Give Permission, **for one He so Desires and is Pleased (with) [53:26]**'.³⁹

شيء، تفسير العياشي عن أبي بصير عن أبي جعفر ع و مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ قَالَ مَنِ ادَّعَى الْإِمَامَةَ دُونَ الْإِمَامِ ع.

Tafseer Al Ayyashi – From Abu Baseer,

'From Abu Ja'far^{-asws}: **And who is more unjust than the one who fabricates a lie upon Allah, or says, 'It has been revealed unto me', and nothing is Revealed to him, and the one who says, 'I can Reveal similar to what Allah Revealed'; [6:93].** He said, 'One who claims the Imamate besides the Imam^{-asws}'.⁴⁰

: و عن ابن مردويه: في قوله تعالى - فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ وَ كَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ عن موسى بن جعفر عن أبيه ع قال هو من رد قول رسول الله ص في علي ع.

And from Ibn Mardawayh,

'Regarding Words of the Exalted: **So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32]** – From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}. He said, 'It is the one who rejected the words of Rasool-Allah^{-saww} regarding Ali^{-asws}'.⁴¹

فس، تفسير القمي إِنْكَ مَيِّتٌ وَ إِنْهُمْ مَيِّتُونَ - ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ يعني أمير المؤمنين ع و من غصبه حقه ثم ذكر أيضا أعداء آل محمد و من كذب على الله و على رسوله و ادعى ما لم يكن له

Tafseer Al-Qummi - **You shall pass away and they would be dying [39:30] Then, on the Day of Judgement you would be quarrelling in the Presence of your Lord [39:31]** – meaning Amir Al-Momineen^{-asws} and the ones who usurped his^{-asws} rights. Then He^{-azwj} Mentioned enemies of Progeny^{-asws} of Muhammad^{-asws} and the one who belied upon Allah^{-azwj} and upon His^{-azwj} Rasool^{-saww} and claimed what did not happen to be for him.

فقال فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ عَلَى اللَّهِ وَ كَذَّبَ بِالصِّدْقِ إِذْ جَاءَهُ يعني لما جاء به رسول الله ص من الحق و ولاية أمير المؤمنين ع ثم ذكر رسول الله و أمير المؤمنين ع فقال - وَ الَّذِي جَاءَ بِالصِّدْقِ وَ صَدَّقَ بِهِ يعني أمير المؤمنين ع أُولَئِكَ هُمُ الْمُتَّقُونَ.

He^{-azwj} Said: **So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? [39:32]** – meaning, when Rasool-Allah^{-saww} came with it, of the truth and Wilayah of Amir Al-Momineen^{-asws}. Then He^{-azwj} Mentioned Rasool-Allah^{-saww} and Amir

³⁹ تأويل الآيات 2: 625/9

⁴⁰ Bihar Al-Anwaar – V 25, The book of Imamate, P 3 Ch 3 H 12

⁴¹ Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{-asws}, Ch 21 H 14 b

Al-Momineen^{-asws}. He^{-azwj} Said: **And the one who came with the truth, and he ratified it, - meaning Amir Al-Momineen^{-asws} - those, they are the pious [39:33]**".⁴²

قَالَ: فَذَلِكَ قَوْلُهُ: وَ مَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ. وَ هِيَ مَسَاجِدُ خِيَارِ الْمُؤْمِنِينَ بِمَكَّةَ لِمَا مَنَعُوهُمْ مِنَ التَّعْبُدِ فِيهَا- بِأَنْ أَلْجُؤُوا رَسُولَ اللَّهِ ص إِلَى الْخُرُوجِ عَنْ مَكَّةَ وَ سَعَى فِي خَرَابِهَا خَرَابَ تِلْكَ الْمَسَاجِدِ لِغَلَا تُعْمَرَ بِطَاعَةِ اللَّهِ

He (Imam Hassan Al-Askari^{-asws}) said: 'So these are His^{-azwj} Words: **And who is more unjust than one who prevents (people from) the Masjids of Allah, that His Name be mentioned in them [2:114]** – and these were the *Masjids* (built by) the best of the Momineen at Makkah and for preventing them from the worship in them, that when Rasool-Allah^{-saww} embarked to exit from Makkah, **and strives to ruin them** – ruin those *Masjid* built with the obedience of Allah^{-azwj}.

قَالَ اللَّهُ تَعَالَى أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ أَنْ يَدْخُلُوا بِقَاعَ تِلْكَ الْمَسَاجِدِ فِي الْحَرَمِ إِلَّا خَائِفِينَ مِنْ عَذَابِهِ وَ حُكْمِهِ النَّافِذِ عَلَيْهِمْ- أَنْ يَدْخُلُوهَا كَافِرِينَ- بِسُيُوفِهِ وَ سِيَاطِهِ لَهُمْ هَؤُلَاءِ الْمُشْرِكِينَ فِي الدُّنْيَا خِزْيٌ وَ هُوَ طَرْدُهُ إِيَّاهُمْ عَنِ الْحَرَمِ، وَ مَنَعُهُمْ أَنْ يَعُودُوا إِلَيْهِ وَ لَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ.

Allah^{-azwj} the Exalted Said: **(As for) they, it was not for them that they should be entering them except fearing** – that they should be entering a spot of that *Masjid* in the Harrum (Sanctuary) only as fearing from His^{-azwj} Justice and His^{-azwj} Ruling to be implemented upon them – that they are entering it as Kafirs – by his sword and his whip (for them). **for them** – for these Polytheists **in the world is disgrace** – and it is His^{-azwj} Expulsion of them from the Harrum, and Forbidding them from returning to it **and for them in the Hereafter is a grievous Punishment [2:114]**".⁴³

أبو علي الطبرسي- في معنى الآية- عن أبي عبد الله (عليه السلام): «أُتِمَّ قَرِيشَ حِينَ مَنَعُوا رَسُولَ اللَّهِ (صلى الله عليه و آله) دَخُولَ مَكَّةَ وَ الْمَسْجِدِ الْحَرَامِ».

Abu Ali Al Tabarsy –

Regarding the meaning of the Verse – from Abu Abdullah^{-asws} having said: 'These were the Quraysh where they were preventing Rasool-Allah^{-saww} entering Makkah and the Sacred *Masjid*'.⁴⁴

VERSE 31

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا
بِالْحُسْنَى {31}

⁴² Bihar Al Anwaar – V 35, The book of History – Amir Al Momineen^{asws}, Ch 21 H 15

⁴³ Tafseer Imam Hassan Al Askari^{asws} – S 330

⁴⁴ مجمع البيان 1: 361

And for Allah is whatever is in the skies and whatever is in the earth, for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those who did good, with the Goodness [53:31]

الدليمي، في (أعلام الدين): عن عبد الله بن عباس، قال: خطب بنا رسول الله (صلى الله عليه وآله) خطبة - إلى أن قال - «ألا وإن الله عز وجل لا يظلم بظلم، ولا يجاوزه ظلم، وهو بالمرصاد ليَجْزِيَ الَّذِينَ أَسَؤُوا بِمَا عَمِلُوا وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى من أحسن فلنفسه و من أساء فعليها».

Al Dulaymi in (the book) A'alam Al Deen, from Abdullah Bin Abbas who said,

'Rasool-Allah^{-saww} addressed us in a sermon, until he^{-saww} said: 'Indeed! And surely Allah^{-azwj} Mighty and Majestic does not do injustice for an injustice, nor does He^{-azwj} Exceed an injustice, and He^{-azwj} is with the Lookout in order ***for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31]***. One who does good, so it is for himself, and one who does evil so it is against him''⁴⁵.

The Manifesto of the Prophet^{-saww} for Ali^{-asws} –

فابشر يا علي، فإن حياتك وموتك معي، وأنت أخي وأنت وصيي وأنت صفيي ووزير ووارثي والمؤدي عني، وأنت تقضي ديني وتنجز عداوتي عني، وأنت تبرء ذمتي وتؤدي أمانتي وتقاتل على سنتي الناكثين من أمتي والقاسطين والمارقين، وأنت مني بمنزلة هارون من موسى، ولك بهارون أسوة حسنة إذ استضعفه قومه وكادوا يقتلونه.

He^{-saww} (Rasool-Allah^{-saww}) gave the good news: 'O Ali^{-asws}, your^{-asws} life and your^{-asws} death is with me^{-saww}, and you^{-asws} are my^{-saww} brother, and you^{-asws} are my^{-saww} successor^{-asws}, and my^{-saww} choice, and my^{-saww} vizier, and my^{-saww} inheritor, and my^{-saww} caller from me^{-saww}, and you^{-asws} are the fulfiller of my^{-saww} debts, and the fulfiller of my^{-saww} promises, and you^{-asws} completer of my^{-saww} responsibilities, and the returner of my^{-saww} trusts, and the fighter on my^{-saww} Sunnah against the breakers (of the covenant) of my^{-saww} community, the unjust and the renegades, and you^{-asws} are of the status with me^{-saww} as Haroon^{-as} had with Musa^{-as}, and for you^{-asws} are the best example of Haroon^{-as} when his^{-as} people considered him^{-as} to be weak and were very close to killing him^{-as}'.

فاصبر لظلم قريش إياك وتظاهروهم عليك، فإنك بمنزلة هارون من موسى ومن تبعه وهم بمنزلة العجل ومن تبعه. وإن موسى أمر هارون حين استخلفه عليهم: إن ضلوا فوجد أعوانا أن يجاهدوهم بهم، وإن لم يجد أعوانا أن يكف يده ويحرق دمه ولا يفرق بينهم.

Therefore, observe patience on the injustices of the Quraysh upon you^{-asws} and their protests against you^{-asws}, for you^{-asws} are of the status, which Haroon^{-as} had with Musa^{-as}, and those that follow them (your^{-asws} opponents) are of the status of the one who followed the calf. And Musa^{-as} ordered Haroon^{-as} to be the Caliph to them saying that if they were to stray, and if he^{-as} should find 'Al-Ansar' he^{-as} should fight against them, and if he^{-as} does not find 'Al-Ansar', he^{-as} should withhold his^{-as} hand and save his^{-as} blood, and not create differences between them.

⁴⁵ أعلام الدين: 427

إختلاف الأمة امتحان إلهي يا علي، ما بعث الله رسولا إلا وأسلم معه قوم طوعا وقوم آخرون كرها، فسلط الله الذين أسلموا كرها على الذين أسلموا طوعا فقتلوهم ليكون أعظم لأجورهم.

The differences, which are in the nation, are a Test of Allah^{-azwj}. O Ali^{-asws}! Allah^{-azwj} did not Send a Messenger^{-as} (to a nation) except that a group submitted (to him^{-as}) willingly and another group submitted (to him^{-as}) reluctantly. Allah^{-azwj} Made the reluctant group to overcome the willing group. They killed them and their (the willing group's) Rewards were magnified.

يا علي، وإنه ما اختلفت أمة بعد نبيها إلا ظهر أهل باطلها على أهل حقها، وإن الله قضى الفرقة والاختلاف على هذه الأمة، ولو شاء لجمعهم على الهدى حتى لا يختلف اثنان من خلقه ولا يتنازع في شيء من أمره، ولا يجحد المفضول ذا الفضل فضله.

O Ali^{-asws}, no community differed after its Prophet^{-as} except that the people of falsehood overcame the people of the truth, and Allah^{-azwj} has Ordained sects and differences on this community, and had He^{-azwj} so Desired, He^{-azwj} could have Gathered them all on Guidance until no two from His^{-azwj} creatures would have differed, nor disputed regarding anything from the Commands, nor would the lowers ones fought against the higher ones for their status.

ولو شاء عجل النعمة فكان منه التغيير حتى يكذب الظالم ويعلم الحق أين مصيره، ولكن جعل الدنيا دار الأعمال وجعل الآخرة دار القرار، (ليجزى الذين أسأفوا بما عملوا ويجزي الذين أحسنوا بالحسنى).

If He^{-azwj} so Desired He^{-azwj} could have accelerated His^{-azwj} Revenge to Change them until the unjust would come to know where the truth lay, but He^{-azwj} has Made the world to be a house of the deeds, and Made the Hereafter the house of the resolution, **for Him to Recompense those committers of evil for what they had done, and (for) Him to Recompense those did good, with the Goodness [53:31].'**

فقلت: الحمد لله شكرا على نعمائه وصبرا على بلائه وتسليما ورضى بقضائه.

I^{-asws} said: 'The Praise is for Allah^{-azwj}. I^{-asws} thank Allah^{-azwj} on His^{-azwj} Bounties, and am Patient on His^{-azwj} Afflictions, and have submitted, and am pleased with His^{-azwj} Judgement'.⁴⁶

VERSE 32

الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجْنَةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۚ فَلَا تُزَكُّوا أَنْفُسَكُمْ ۚ هُوَ أَعْلَمُ بِمَنِ اتَّقَى {32}

⁴⁶ Kitab Suleym Bin Qays – H 2 (Extract)

Those who are shunning the major sins and the immoralities except for the ‘Lamam’, surely your Lord is Capacious of the Forgiveness. He is more Knowing of you when He Produced you from the earth, and when you were embryos in the bellies of your mothers. Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32]

The major sins

في كتاب ثواب الاعمال باسناده إلى عباد بن كثير النوا قال: سألت أبا جعفر عليه السلام عن الكبائر فقال: كل شيء وعد الله عليه النار.

In the book Sawaab Al-Amaal, by his chain going up to Abaad Bin Kaseer Al-Naza who said,

‘I asked Abu Abdullah^{-asws} about the major sins, so he^{-asws} said: ‘Everything for which Allah^{-azwj} has Promised the Fire, for its commission’.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحَسَنِيِّ قَالَ حَدَّثَنِي أَبُو جَعْفَرٍ (صلوات الله عليه) قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبِي مُوسَى بْنَ جَعْفَرٍ (عليه السلام) يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَلَمَّا سَلَّمَ وَجَلَسَ تَلَا هَذِهِ الْآيَةَ الَّتِي يَحْتَنِبُونَ كِبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أُحِبُّ أَنْ أَعْرِفَ الْكِبَائِرَ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Abdul Azeem Bin Abdullah Al Hasany who said,

‘Abu Ja’far^{-asws} narrated to me saying: ‘I^{-asws} heard my^{-asws} father^{-asws} saying: ‘I^{-asws} heard my^{-asws} father^{-asws} Musa^{-asws} Bin Ja’far^{-asws} saying: ‘Amro Bin Ubeyd came over to Abu Abdullah^{-asws}. So when he greeted and was seated, recited this Verse: ***[Those who are shunning the major sins and the immoralities]***, then held back. So Abu Abdullah^{-asws} said to him: ‘What made you withhold?’ He said, ‘I would love to understand the major sins from the Book of Allah^{-azwj} Mighty and Majestic’.

فَقَالَ نَعَمْ يَا عَمْرُو أَكْبَرُ الْكِبَائِرِ الْإِشْرَاقُ بِاللَّهِ يَقُولُ اللَّهُ وَ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ بَعْدَهُ الْإِنْسَانُ مِنْ رُوحِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ إِنَّهُ لَا يَتَّيَسَّرُ مِنْ رُوحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he^{-asws} said: ‘Yes – O Amro – And the biggest of the major sins is the association (الشرك) with Allah^{-azwj}. Allah^{-azwj} is Saying; “And the one who associates with Allah^{-azwj}, so Allah^{-azwj} has Prohibited the Paradise unto him”, and after it is the despair from the Mercy of Allah^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Saying: ***and do not despair from Mercy of Allah; surely none despairs of Allah's Mercy except the Kafir people [12:87]***.

ثُمَّ الْأَمْنُ لِمَكْرِ اللَّهِ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah^{-azwj}, because Allah^{-azwj} Mighty and Majestic is Saying: ***Are they feeling secure from the Plan of Allah? But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]***.

⁴⁷ Tafseer Noor Al Saqalayn – CH 53 H 75

وَمِنْهَا عُتُوقُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَ جَبَّاراً شَقِيئاً وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَجَزَاؤُهُ جَهَنَّمُ خَالِداً فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah^{-azwj}, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah^{-azwj} has Prohibited to kill except with the right to do so, because Allah^{-azwj} the Mighty and Majestic is Saying: **And whoever kills a Momin intentionally, his Recompense is Hell, being eternally in it [4:93]** – up to the end of the Verse.

و قذف المحصنة، لأن الله عز و جل يقول: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah^{-azwj} Mighty and Majestic is Saying **Surely, those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23].**

و أكل مال اليتيم، لأن الله عز و جل يقول: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah^{-azwj} Mighty and Majestic is Saying: **(As for) those who are devouring the wealth of the orphans unjustly, but rather they are swallowing fire into their bellies, and they shall be arriving at the Blazing Fire [4:10].**

و الفرار من الزحف، لأن الله عز و جل يقول: وَ مَنْ يُؤْمِدْ يُؤْمِدْ ذُبُرَهُ إِلَّا مُتَحَرِّفاً لِقِتَالٍ أَوْ مُتَحَيِّراً إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the fleer from the battlefield, because Allah^{-azwj} Mighty and Majestic is Saying: **And the one who turns his back to them on that day - except for a strategy of battle or retreating to a group – so he has incurred Wrath from Allah, and his abode is Hell, and the destination is evil [8:16].**

و أكل الربا، لأن الله عز و جل يقول: الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah^{-azwj} Mighty and Majestic is Saying: **Those who are consuming the interest are not standing except as the standing of the one whom the Satan has confused him from the craze [2:275].**

و السحر، لأن الله عز و جل يقول: وَ لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ،

And the sorcery, because Allah^{-azwj} Mighty and Majestic: **And they had taught to the one who acquired it, there would be no share for him in the Hereafter [2:102].**

و الزنا، لأن الله عز و جل يقول: وَ مَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَاماً يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يُخْلَدُ فِيهِ مُهَانًا،

And the adultery, because Allah^{-azwj} Mighty and Majestic is Saying: **And one who does that, indulges in sin [25:68] The Punishment would be doubled for him on the Day of Judgment, and he would be therein eternally in disgrace [25:69].**

و اليمين الغموس الفاجرة، لأن الله عز و جل يقول: الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَتْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The oath immersed in the immorality, because Allah^{-azwj} Mighty and Majestic is Saying: ***Those who are taking for the Covenant of Allah and their own oaths, a small price – there shall be no portion for them in the Hereafter [3:77].***

و الغلول ، لأن الله عز و جل يقول: وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah^{-azwj} Mighty and Majestic is Saying: ***and the one who embezzles will bring what he had embezzled with him on the Day of Judgement [3:161].***

و منع الزكاة المفروضة لأن الله عز و جل يقول: فَتُكْوَى بِهَا جِبَاهُهُمْ وَ جُنُوبُهُمْ وَ ظُهُورُهُمْ،

The prevention (Non-payment) of the obligatory Zakat: ***then their foreheads and their sides and their backs shall be branded with it [9:35].***

و شهادة الزور و كتمان الشهادة، لأن الله عز و جل يقول: وَمَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah^{-azwj} Mighty and Majestic is Saying: ***And do not conceal the testimony, and the one who conceals it, so he is of a sinful heart [2:283].***

و شرب الخمر، لأن الله عز و جل نهي عنها، كما نهي عن عبادة الأوثان، و ترك الصلاة متعمدا، أو شيئا مما فرض الله، لأن رسول الله (صلى الله عليه و آله) قال: من ترك الصلاة متعمدا فقد برىء من ذمة الله و ذمة رسوله،

And drinking of the intoxicants, because Allah^{-azwj} Mighty and Majestic has Prohibited from it just as He^{-azwj} has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah^{-azwj} has Obligated, because Rasool-Allah^{-saww} said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah^{-azwj} and the responsibility of His^{-azwj} Rasool^{-saww}'.

و نقض العهد و قطيعة الرحم، لأن الله عز و جل يقول: أُولَئِكَ هُمُ اللَّعَنَةُ وَ هُمْ سُوءُ الدَّارِ.

And the breaking of the Covenant, and the boycotting of the relatives, because Allah^{-azwj} Mighty and Majestic is Saying: ***They, for them is the Curse and for them would be the evil abode [13:25]'***.

قال: فخرج عمرو و له صراخ من بكائه، و هو يقول: هلك من يقول برأيه، و نازعكم في الفضل و العلم».

He (the narrator) said, 'Amro went out screaming from his crying, and he was saying, 'Destroyed is the one who is speaking from his opinion, and disputes with regards to your^{-asws} merits and the Knowledge'.⁴⁸

⁴⁸ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

For detailed Ahadeeth on major sins, refer to Al Kafi V 2 – The Book of Eman and Kufr, Chapter 112 – [https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AlKafiVol2/AlKafiV2-TheBookOfBeliefAndDisbelief(9).pdf)

The ‘Lamam’ (Persistence sinning)

يُونُسُ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الرَّبِّيُّ وَالسَّرِقَةُ وَاللَّمَمُ الرَّجُلُ يُلَمُّ بِالذَّنْبِ فَيَسْتَغْفِرُ اللَّهُ مِنْهُ فُلْتُ بَيْنَ الضَّلَالِ وَالْكُفْرِ مَنْزِلَةً فَقَالَ مَا أَكْثَرَ عُرَى الْإِيمَانِ .

Yunus, from Ishaq Bin Ammar,

‘From Abu Abdullah^{-asws} regarding the Words of Allah^{-azwj} Mighty and Majestic: **Those who are shunning the major sins and the immoralities except for the ‘Lamam’ [53:32]**, he^{-asws} said: ‘The immoralities – The adultery and the theft. And the ‘Lamam’ – The man commits the sin, so he asks Forgiveness of Allah^{-azwj} from it’. I asked, ‘Is there a level between the straying and the infidelity?’ He^{-asws} said: ‘More numerous than the bonds of *Emān*’.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ أَرَأَيْتَ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ هُوَ الذَّنْبُ يُلَمُّ بِهِ الرَّجُلُ فَيَمُكُّ مَا شَاءَ اللَّهُ ثُمَّ يُلَمُّ بِهِ بَعْدُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, said, ‘I said to him^{-asws}, ‘What is your^{-asws} view of the Words of Allah^{-azwj} Mighty and Majestic: **Those who are shunning the major sins and the immoralities except for the ‘Lamam’ [53:32]**. He^{-asws} said: ‘It is the sin committed by the man, and he remains (not committing it again) for as long as Allah^{-azwj} so Desires, then he commits it (again) afterwards’.⁵⁰

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْهَنْتُ بَعْدَ الْهَنْتِ أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلَمُّ بِهِ الْعَبْدُ .

Abu Ali Al Ashary, from Muhammad Bin Abdul Jabbar, from Safwan, from Al A’ala, from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}), said, ‘I said to him^{-asws}, ‘(What about): **Those who are shunning the major sins and the immoralities except for the ‘Lamam’ [53:32]**?’ He^{-asws} said: ‘The defiance after the defiance i.e., the sin after the sin committed by the man’.⁵¹

مُذْمِنُ الْحَمْرِ يُلْقَى اللَّهُ عَزَّ وَ جَلَّ حِينَ يُلْقَاهُ كَعَابِدٍ وَثَنٍ فَقَالَ لَهُ حُجْرُ بْنُ عَدِيٍّ يَا أَمِيرَ الْمُؤْمِنِينَ مَنْ الْمُذْمِنُ لِلْحَمْرِ – قَالَ الَّذِي إِذَا وَجَدَهَا شَرِبَهَا

(Amir-ul-Momineen^{-asws} said) Allah^{-azwj} will treat the alcoholics same as the idolaters. “O Amir-ul-Momineen,” asked Hujr bin Adi, “Who are the alcoholics?” The Imam^{-asws} answered: The alcoholics are those who consume intoxicants whenever they find some.⁵²

⁴⁹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 7

⁵⁰ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 1

⁵¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 2

Attribution of purity to oneself

Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32]

في كتاب علل الشرايع باسناده إلى ابن اسحاق الليثي عن أبي جعفر الباقر عليه السلام حديث طويل يذكر فيه خلق الله طينة الشيعة وطينة الناصب وان الله مزج بينهما إلى قوله: فما رأيته من شيعتنا من زنا أو لواط أو ترك صلوة أو صيام أو حج أو جهاد أو خيانة أو كبيرة من هذا الكبائر فهو من طينة الناصب وعنصره الذي قد مزج فيه، لا من سنخ الناصب وعنصره وطينته اكتساب المآثم والفواحش والكبائر،

In the book IIIAl-Sharai'e, by his chain going up to Ibn Is'haq Al-Jaysi,

(It has been narrated) from Abu Ja'far Al-Baqir^{-asws} – a lengthy Hadeeth in which he^{-asws} mentioned the clay (طينة) of the Shias, and the clay of the Nasibi (Hostile one), and that Allah^{-azwj} Mixed them up, up to his^{-asws} words: 'So what you see from our^{-asws} Shias indulging in adultery, or the sodomy, or the avoidance of the Salat, or Fasts, or Hajj, or Jihad, or misappropriation, or major sins from these major sins, so it is from the clay of the Nasibi, and its component which had been mixed up in it. And there is none from the Nasibis, and its components, and its clay except that it is in the acquisition of the sins, and the immoralities, and the major sins.

وما رأيته من الناصب ومواظبته على الصلوة والصيام والزكاة والحج والجهاد وأبواب البر فهو من طينة المؤمن وسنخه الذي قد مزج فيه، لان من سنخ المؤمن وعنصره وطينته اكتساب الحسنات واستعمال الخير واجتناب المآثم

And what you see from the Nasibi and his persistence upon the Salat, and the Fasts, and the Zakat, and the Hajj, and the Jihad, and the doors of the righteousness, so he is from the clay of the Momineen, and his persistence is from the mixed up with it, because it is from the essence of the Momin, and his components, and his clay to be in the acquisition of the good deeds, and the acting upon the good, and the keeping away from the sins'.

وفي آخره قال عليه السلام: اقرأ يا ابراهيم: "الذين يمتنعون كبائر الاثم والفواحش الا اللمم ان ربك واسع المغفرة هو أعلم بكم إذا نشأكم من الارض" يعني من الارض المنتنة "فلا تزكوا انفسكم هو أعلم بمن اتقى"

And at the end of it he^{-asws} said: 'Read, O Ibrahim, ***Those, who are shunning the major sins and the immoralities except for the 'Lamam', surely your Lord is Capacious of the Forgiveness. He is more Knowing of you when He Produced you from the earth*** - Meaning the rotten land, ***Therefore, do no attribute purity to yourselves, He is more Knowing of the one who fears [53:32]***.

يقول: لا يفتخر احدكم بكثرة صلوته وصيامه وركوته ونسكه لان الله عزوجل، أعلم بمن اتقى منكم، فان ذلك من قبل اللمم وهو المزج.

He^{-azwj} is Saying that one of you should not pride himself over the frequency of his Salats, and his Fasts, and his Zakat and his rituals, because Allah^{-azwj} is more Knowing of the one

⁵² Ibid,

who is the pious one amongst you, and that is before the persistence sinning, and it is the temperament”⁵³.

في كتاب الاحتجاج للطبرسي (ره) وعن معمر بن راشد قال: سمعت ابا عبد الله عليه السلام يقول: أتى يهودى إلى رسول الله صلى الله عليه وآله فقام بين يديه يحذ النظر إليه فقال: يا يهودى ما حاجتك؟ فقال: أنت أفضل ام موسى بن عمران النبي الذى كلمه الله عزوجل، وأنزل عليه التوراة، والعصا، وفلق له البحر وأظله بالغمام؟

In the book Al-Ihtijaj Al-tabarsy, and from Moamar Bin Rashid who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A Jew came up to Rasool-Allah^{-saww} and stood in front of him^{-saww}, blocking his^{-saww} view. So he^{-saww} said: ‘O Jew, what is your need?’ So, he said, ‘Are you^{-saww} higher or Musa^{-as} Bin Imran^{-as}, the Prophet^{-as} whom Allah^{-azwj} Mighty and Majestic Spoke to, and Revealed the Torah unto him^{-as}, and the Staff, and Parted for him^{-as} the sea, and Shaded him^{-as} with the clouds?’

فقال له النبي صلى الله عليه وآله: انه يكره للعبد أن يزكى نفسه ولكني أقول: ان آدم عليه السلام لما أصاب الخطيئة كانت توبته ان قال: اللهم انى اسئلك بحق محمد و آل محمد لما غفرت لى فغفر الله له،

So, the Prophet^{-saww} said to him: ‘He^{-azwj} Dislikes that the servant should attribute purity to himself, but, I^{-saww} say that when Adam^{-as} made the error, repented by saying: ‘Our Allah^{-azwj}! I^{-as} ask You^{-azwj} for the Sake of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’. So when I^{-saww} (agreed) to his^{-as} Forgiveness, therefore Allah^{-azwj} Forgave him^{-as}.

وان نوحا عليه السلام لما ركب السفينة وخاف الغرق قال: اللهم انى اسئلك بحق محمد وآله محمد لما أنجيتني من الغرق فنجاه الله عزوجل

And when Noah^{-as} sailed in the ship and feared the drowning, he^{-as} said: ‘Our Allah^{-azwj}! I^{-as} ask You^{-azwj} for the Sake of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’. So when I^{-saww} (agreed) to save him^{-as} from the drowning, therefore Allah^{-azwj} Mighty and Majestic Rescued him^{-as}.

وان ابراهيم عليه السلام لما القى في النار قال: اللهم انى اسئلك بحق محمد وآل محمد لما أنجيتني منها، فجعلها الله عليه بردا وسلاما

And when Ibrahim^{-as} was flung into the fire, he^{-as} said: ‘Our Allah^{-azwj}! I^{-as} ask You^{-azwj} for the Sake of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’. So when I^{-saww} (agreed) for his^{-saww} rescue, therefore Allah^{-azwj} Made it (fire) to be cool and safe for him^{-as}.

وان موسى عليه السلام لما القى عصاه وأوجس في نفسه خيفة قال: اللهم انى اسئلك بحق محمد وآله محمد لما آمنتني، قال الله عزوجل: " لا تخف انك انت الاعلى "

And when Musa^{-as} struck his^{-as} staff (in the sea), he^{-as} felt fear within himself^{-as}, said: ‘Our Allah^{-azwj}! I^{-as} ask You^{-azwj} for the Sake of Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}’. When I^{-saww} (agreed) for his^{-as} security, Allah^{-azwj} Mighty and Majestic Said: **We said: “Do not fear! Surely you will be the uppermost! [20:68].**

⁵³ Tafseer Noor Al Saqalayn – CH 53 H 77

يا يهودى ان موسى لو أدركني ثم لم يؤمن بى وبنبوتى ما نفعه إيمانه شيئاً، ولا نفعته النبوة،

O Jew! If Musa^{-as} came to know me^{-saww}, then did not believe in me^{-saww} and my^{-saww} Prophet-hood, his^{-as} faith would not benefit him^{-as} for anything, nor would the Prophet-hood have benefitted him^{-as}.

يا يهودى و من ذريتي المهدي إذا خرج نزل عيسى بن مريم عليه السلام لنصرته فقدمه ويصلى خلفه.

O Jew! And from my^{-saww} descendants is Al-Mahdi^{-ajfj}. When he^{-ajfj} comes out, Isa^{-as} Bin Maryam^{-as} would descend to him^{-asws} for his^{-asws} help. So he^{-ajfj} would proceed to pray Salat, and he^{-as} would pray Salat behind him^{-asws}.⁵⁴

VERSES 33 - 35

أَفَرَأَيْتَ الَّذِي تَوَلَّى {33}

So have you seen the one who turns his back [53:33]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ أَبِي الْعَلَاءِ الْخَفَّافِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا انْهَزَمَ النَّاسُ يَوْمَ أُحُدٍ عَنِ النَّبِيِّ (صلى الله عليه وآله) انْصَرَفَ إِلَيْهِمْ بِوَجْهِهِ وَهُوَ يَقُولُ أَنَا مُحَمَّدٌ أَنَا رَسُولُ اللَّهِ لَمْ أَقْتُلْ وَلَمْ أَمُتْ فَالْتَفَتَ إِلَيْهِ فُلَانٌ وَ فُلَانٌ فَقَالَا الْآنَ يَسْخَرُ بِنَا أَيْضاً وَقَدْ هَرَمْنَا وَ بَقِيَ مَعَهُ عَلِيٌّ (عليه السلام) وَ سَمَّاكُ بْنُ خَرْشَةَ أَبُو دُجَانَةَ رَحِمَهُ اللَّهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al-Hakam, from Al-Husayn Abu Al-A'ala Al-Khaffaf, who has narrated the following:

Abu Abdullah^{-asws} has said: 'When the people were defeated on the Day of Ohad and fled from the Prophet^{-saww}, he^{-saww} turned towards them with his^{-saww} face and was saying: 'I^{-saww} am Muhammad^{-saww}! I^{-saww} am the Rasool Allah^{-saww}! I^{-saww} have neither been killed nor have I^{-saww} died'. So and so, and so and so (first and second) turned towards him^{-saww} saying, 'Now he^{-saww} is mocking with us as well and we have been defeated. And there remained with him^{-saww} Ali^{-asws} and Samaak Bin Kharsha Abu Dujana^{-ra}, may Allah^{-azwj} have Mercy on him.

فَدَعَاَهُ النَّبِيُّ (صلى الله عليه وآله) فَقَالَ يَا أَبَا دُجَانَةَ انْصَرِفْ وَ أَنْتَ فِي حِلٍّ مِنْ بَيْعَتِكَ فَأَمَّا عَلِيٌّ فَأَنَا هُوَ وَ هُوَ أَنَا فَتَحَوَّلَ وَ جَلَسَ بَيْنَ يَدَيْ النَّبِيِّ (صلى الله عليه وآله) وَ بَكَى وَ قَالَ لَا وَ اللَّهُ وَ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ قَالَ لَا وَ اللَّهُ لَا جَعَلْتُ نَفْسِي فِي حِلٍّ مِنْ بَيْعَتِي إِيَّيْكَ فَإِلَى مَنْ انْصَرَفَ يَا رَسُولَ اللَّهِ إِلَى زَوْجَةٍ تَمُوتُ أَوْ وَلَدٍ يَمُوتُ أَوْ دَارٍ تَحْرُبُ وَ مَالٍ يَفْقَى وَ أَجَلٍ قَدْ اقْتَرَبَ فَرَقَ لَهُ النَّبِيُّ (صلى الله عليه وآله) فَلَمْ يَزَلْ يُقَاتِلُ حَتَّى أَتَتْهُ الْجِرَاحَةُ وَ هُوَ فِي وَجْهِهِ وَ عَلِيٌّ (عليه السلام) فِي وَجْهِهِ

So the Prophet^{-saww} called him^{-ra} over and said: 'O Abu Dujana! Leave, for you^{-ra} are free from your pledge of allegiance. As for Ali^{-asws}, so I^{-saww} am him^{-asws} and he^{-asws} is me^{-saww}'. So he came over and sat down in front of the Prophet^{-saww} and wept, and said, 'No, by Allah^{-azwj}!' And he^{-ra} raised his^{-ra} head towards the sky and said, 'No, by Allah^{-azwj}! I^{-ra} will not make myself free from my pledge of allegiance. I^{-ra} gave my^{-ra} pledge of allegiance to you^{-saww}, so where shall I^{-ra} go, to a wife who will die, or a son who will die, or a house which will be

⁵⁴ Tafseer Noor Al Saqalayn – CH 53 H 79

ruined and wealth which will be destroyed, and a term (death) which comes nearer?’ So the Prophet^{-saww} left him^{-ra}, and he^{-ra} did not stop fighting until he was weakened by the wounds and he^{-ra} was on one side of him^{-saww} and Ali^{-asws} was on the other side of him^{-saww}.

فَلَمَّا اسْتَقَطَ احْتَمَلَهُ عَلِيٌّ (عليه السلام) فَجَاءَ بِهِ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَوَضَعَهُ عِنْدَهُ فَقَالَ يَا رَسُولَ اللَّهِ أَ وَفَيْتَ بِبِعْتِي قَالَ نَعَمْ وَ قَالَ لَهُ النَّبِيُّ (صلى الله عليه وآله) خَيْرًا وَ كَانَ النَّاسُ يَحْمِلُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) الْمَيْمَنَةَ فَيَكْشِفُهَا عَنْ عَلِيٍّ (عليه السلام) فَإِذَا كَشَفُوهَا أَقْبَلَتْ الْمَيْسِرَةَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمْ يَزَلْ كَذَلِكَ حَتَّى تَقَطَّعَ سَيْفُهُ بِثَلَاثٍ قِطْعٍ فَجَاءَ إِلَى النَّبِيِّ (صلى الله عليه وآله) فَطَرَحَهُ بَيْنَ يَدَيْهِ وَ قَالَ هَذَا سَيْفِي قَدْ تَقَطَّعَ فَيَوْمَئِذٍ أَعْطَاهُ النَّبِيُّ (صلى الله عليه وآله) ذَا الْقِفَارِ

So when he^{-ra} dropped, Ali^{-asws} carried him^{-ra} to the Prophet^{-saww} and placed him^{-ra} in his^{-saww} presence. So he^{-ra} said, ‘O Rasool Allah^{-saww}, have I^{-ra} been loyal to my^{-ra} pledge of allegiance?’ He^{-saww} said: ‘Yes’. And the Prophet^{-saww} said good things for him^{-ra}. And the people were attacking the Prophet^{-saww} from the right, so Ali^{-asws} defended him^{-saww}. So when he^{-asws} defended him^{-saww}, they attacked the Prophet^{-saww} from the left. That situation did not cease until his^{-asws} sword broke into three pieces. So he^{-asws} came to the Prophet^{-saww}. He^{-asws} displayed it in front him^{-saww} and said: ‘This is my^{-asws} sword which has broken. Thus, it was on that day that the Prophet^{-saww} gave him^{-asws} *Za Al-Fiqar* (Zulfiqar).

وَ لَمَّا رَأَى النَّبِيُّ (صلى الله عليه وآله) اخْتِلَاجَ سَاقِيهِ مِنْ كَثَرَةِ الْقِتَالِ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَ هُوَ يَبْكِي وَ قَالَ يَا رَبِّ وَعْدْتَنِي أَنْ تُظَهِّرَ دِينَكَ وَ إِنْ شِئْتَ لَمْ يُعْصِكَ فَأَقْبَلَ عَلِيٌّ (عليه السلام) إِلَى النَّبِيِّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَسْمِعْ دَوِيًّا شَدِيدًا وَ أَسْمِعْ أَقْدِمَ حَيَزُومٍ وَ مَا أَهْمُ أَضْرِبُ أَحَدًا إِلَّا سَقَطَ مَيِّتًا قَبْلَ أَنْ أَضْرِبَهُ فَقَالَ هَذَا جَبْرِئِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ فِي الْمَلَائِكَةِ

And when the Prophet^{-saww} saw that (Ali^{-asws}) was exhausted due to the frequency of the fighting, he^{-saww} raised his^{-saww} head towards the sky and he wept and said: ‘O Lord^{-azwj}! You^{-azwj} Promised me^{-saww} that You^{-azwj} would be Making Your^{-azwj} Religion to prevail, and if You^{-azwj} so Desire, it would not Tire You^{-azwj}’. Ali^{-asws} turned towards the Prophet^{-saww} and said: ‘O Rasool Allah^{-saww}! I^{-asws} heard a loud rumble and heard the galloping of Hayzoum (Horse of Jibraeel), and I^{-asws} did not attack to strike anyone except that he would fall dead before I^{-asws} struck him. So he^{-saww} said: ‘This was Jibraeel and Mikaeel, and Israfeel among the Angels’.

ثُمَّ جَاءَ جَبْرِئِيلُ (عليه السلام) فَوَقَفَ إِلَى جَنْبِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ يَا مُحَمَّدُ إِنَّ هَذِهِ لَهِيَ الْمُوَاسَاةُ فَقَالَ إِنَّ عَلِيًّا مَعِي وَ أَنَا مِنْهُ فَقَالَ جَبْرِئِيلُ وَ أَنَا مِنْكُمَا ثُمَّ أَهْرَمَ النَّاسُ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ امْضِ بِسَيْفِكَ حَتَّى تُعَارِضَهُمْ فَإِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْقِلَاصَ وَ جَنَبُوا الْحَيْلَ فَأَتَهُمْ يُرِيدُونَ مَكَّةَ وَ إِنْ رَأَيْتَهُمْ قَدْ رَكِبُوا الْحَيْلَ وَ هُمْ يَجْتَنِبُونَ الْقِلَاصَ فَأَتَهُمْ يُرِيدُونَ الْمَدِينَةَ

Then Jibraeel^{-as} went and paused to the side of the Rasool Allah^{-saww}. He said: ‘O Muhammad^{-saww}, this is the comfort’. So he^{-saww} said: ‘Ali^{-asws} is from me^{-asws}, and I^{-saww} am from him^{-asws}’. So Jibraeel said: ‘And I am from both of you^{-asws}’. Then the people (enemy) were defeated. So the Rasool Allah^{-saww} said to Ali^{-asws}: ‘O Ali^{-asws}! Go with your^{-asws} sword until you are opposite to them. If you^{-asws} see them riding the camels and the horses are by their side, then they are intending to go to Makkah. And if you^{-asws} see them to be riding the horses and their camels are by their sides, so they are intending to go to Al-Medina.

فَأَتَاهُمْ عَلِيٌّ (عليه السلام) فَكَانُوا عَلَى الْقِلَاصِ فَقَالَ أَبُو سُفْيَانَ لِعَلِيٍّ (عليه السلام) يَا عَلِيُّ مَا تُرِيدُ هُوَ دَا نَحْنُ دَاهِبُونَ إِلَى مَكَّةَ فَانْصَرَفَ إِلَى صَاحِبِكَ فَأَتَبَعَهُمْ جَبْرِئِيلُ (عليه السلام) فَكَلَّمَا سَبَعُوا وَقَعَ خَافِرٌ فَرَسِهِ جَدُّوا فِي السَّيْرِ وَ كَانَ يَتْلُوهُمْ فَإِذَا ارْتَحَلُوا قَالُوا هُوَ دَا عَشَرَ مُحَمَّدٍ قَدْ أَقْبَلَ

فَدَخَلَ أَبُو سُفْيَانَ مَكَّةَ فَأَخْبَرَهُمُ الْخَبَرَ وَ جَاءَ الرُّعَاةُ وَ الْحَطَّابُونَ فَدَخَلُوا مَكَّةَ فَقَالُوا رَأَيْنَا عَسْكَرَ مُحَمَّدٍ كُلَّمَا رَحَلَ أَبُو سُفْيَانَ نَزَلُوا يَفْدُمُهُمْ فَارِسٌ عَلَى فَرَسٍ أَشَقَرٍ يَطْلُبُ آثَارَهُمْ فَأَقْبَلَ أَهْلُ مَكَّةَ عَلَى أَبِي سُفْيَانَ يُؤَيِّجُونَهُ

Ali^{-asws} came up to them, and they were upon their camels, so Abu Sufyan said to Ali^{-asws}, 'O Ali^{-asws}! What do you^{-asws} want. That is where we are going, to Makkah. So leave and go to your^{-asws} companion^{-saww}'. Jibraeel followed them, and when they heard the galloping of his horse, they strived to move faster, and he kept following them. So when they moved, they said, 'It is the army of Muhammad^{-saww} which is coming'. Abu Sufyan entered Makkah and informed them of the news. The shepherds and the woodcutters came. So they entered Makkah. They said, 'We saw the army of Muhammad^{-saww}!' All of them left. Abu Sufyan descended at Makkah and followed their footsteps horse to the horse. The people of Makkah came and addressed Abu Sufyan and reproached him.

وَ رَحَلَ النَّبِيُّ (صلى الله عليه وآله) وَ الرَّائِيَةُ مَعَ عَلِيٍّ (عليه السلام) وَ هُوَ بَيْنَ يَدَيْهِ فَلَمَّا أَنَّ أَشْرَفَ بِالرَّائِيَةِ مِنَ الْعَقَبَةِ وَ رَأَاهُ النَّاسُ نَادَى عَلِيٌّ (عليه السلام) أَيُّهَا النَّاسُ هَذَا مُحَمَّدٌ لَمْ يَمُتْ وَ لَمْ يُقْتَلْ فَقَالَ صَاحِبُ الْكَلَامِ الَّذِي قَالَ الْآنَ يَسْحَرُ بِنَا وَ قَدْ هُزِمْنَا هَذَا عَلِيٌّ وَ الرَّائِيَةُ بِيَدِهِ حَتَّى هَجَمَ عَلَيْهِمُ النَّبِيُّ (صلى الله عليه وآله) وَ نِسَاءُ الْأَنْصَارِ فِي أَفْنِيَّتِهِمْ عَلَى أَبْوَابِ دُورِهِمْ وَ خَرَجَ الرِّجَالُ إِلَيْهِ يَلُودُونَ بِهِ وَ يُثَوِّبُونَ إِلَيْهِ وَ النِّسَاءُ نِسَاءُ الْأَنْصَارِ قَدْ حَدَشْنَ الْوُجُوهَ وَ نَشَرْنَ الشُّعُورَ وَ حَزَزْنَ النَّوَاصِي وَ حَرَقْنَ الْجُيُوبَ وَ حَزَمْنَ الْبُطُونَ عَلَى النَّبِيِّ (صلى الله عليه وآله) فَلَمَّا رَأَيْنَهُ قَالَ هُنَّ خَيْرٌ وَ أَمْرُهُنَّ أَنْ يَسْتَبْرَأَ وَ يَدْخُلْنَ مَنَازِلَهُنَّ وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ وَعَدَنِي أَنْ يُظَهِّرَ دِينَهُ عَلَى الْأَذْيَانِ كُلِّهَا وَ أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) وَ مَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَ فَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَ مَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئاً الْآيَةَ.

And the Prophet^{-saww} moved and the flag was with Ali^{-asws} and he^{-asws} was in front of him^{-saww}. So when he^{-asws} came up with the flag while moving in front and when they reached 'Al-Uqba', and the people saw him^{-asws}, Ali^{-asws} called out: 'O you people! This is Muhammad^{-saww}. He^{-saww} never died and he^{-saww} was never killed!' So the one who had said, 'He^{-saww} is mocking us and we have been defeated' (first and second)', said, 'This is Ali^{-asws} and flag is in his^{-asws} hands', until the Prophet^{-saww} moved towards them, and the women of the Helpers were in their courtyards and on the doorways of their houses, and the men came out to him^{-saww} returning from their flight and escape. The women of the Helpers had scratched their faces, and spread their hair, and placed dust upon their foreheads, and had torn the sides of their dresses, and tied their abdomens for (the grief for) Prophet^{-saww}. So when he^{-saww} saw them, he^{-saww} said good things for them and told them to cover themselves up and enter their respective houses. And he^{-saww} said: 'Allah^{-azwj} Promised me^{-saww} that He^{-azwj} would Make His^{-azwj} Religion to prevail over all the Religions'. And Allah^{-azwj} Revealed unto Muhammad^{-saww}: "[3:144] Muhammad is but a messenger, messengers (the like of whom) have passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least", the Verse.⁵⁵

وَأَعْطَى قَلِيلًا وَأَكْدَى {34}

And gives a little and (then) is resentful [53:34]

⁵⁵ Al-Kafi, Vol. 8, H. 14950.

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى {35}

Is there with him knowledge of the unseen, so he can see? [53:35]

VERSES 36 & 37

أَمْ لَمْ يُنَبِّأْ بِمَا فِي صُحُفِ مُوسَى {36}

Or, did he (the Rasool) not inform of what is in the Parchment of Musa? [53:36]

وَإِبْرَاهِيمَ الَّذِي وَفَّى {37}

And (Parchment of) Ibrahim who fulfilled it? [53:37]

ابن بابويه، قال: حدثنا أبي (رحمه الله)، قال: حدثنا سعد بن عبد الله، عن يعقوب بن يزيد، عن محمد بن أبي عمير، عن حفص بن البختري، عن أبي عبد الله (عليه السلام)، في قول الله عز وجل: «وَإِبْرَاهِيمَ الَّذِي وَفَّى»، قال: «إنه كان يقول إذا أصبح و أمسى: أصبحت و ربي محمود، أصبحت لا أشرك بالله شيئاً، و لا أدعو مع الله إلهاً آخر، و لا أتخذ من دون الله ولياً، فسمي بذلك عبداً شكوراً».

Ibn Babuwayh said, 'My father narrated to me, from Sa'd Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from hafs Bin Al-Bakhtary,

'From Abu Abdullah regarding the Words of Allah^{-azwj} Mighty and Majestic: **And (Parchment of) Ibrahim who fulfilled it? [53:37]**, he^{-asws} said: 'He^{-as} used to say when it was the morning and evening: 'And my^{-as} Lord^{-azwj} is the Praised One. I^{-as} wake up in the morning and I^{-as} do not associate anything with Allah^{-azwj}, nor do I^{-as} supplicate to another god but Allah^{-azwj}, nor do I^{-as} take a Guardian apart from Allah^{-azwj}'. So he^{-as} was Named, due to that, as a thankful servant'.⁵⁶

و عنه: عن محمد بن يحيى، عن أحمد بن محمد، عن ابن محبوب، عن محمد بن الفضيل، عن أبي الحسن (عليه السلام)، قال: «ولاية علي (عليه السلام) مكتوبة في جميع صحف الأنبياء، و لن يبعث الله رسولا إلا بنبوة محمد (صلى الله عليه و آله) و وصية علي (عليه السلام)».

And from him, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Muhammad Bin Al-Fazeyl, who has said:

'Abu Al-Hassan^{-asws} has said: 'The Wilayah of Ali^{-asws} is written in all the Books of the Prophets^{-as}, and Allah^{-azwj} never Sent a Rasool^{-as} except with the Prophet-hood of Muhammad^{-saww} and the successor-ship of Ali^{-asws} (Covenanted)'.⁵⁷

⁵⁶ علل الشرائع: 1/ 37.

⁵⁷ (الكافي: 1/ 363 .6).

VERSES 38 & 39

أَلَا تَرَىٰ وَازِرَةً وَّرَزَّ أُخْرَىٰ {38}

A bearer of a burden will not bear the burden of another [53:38]

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ {39}

And there wouldn't be for the human being except what he strives for [53:39]

و عنه، قال: حدثنا أحمد بن زياد بن جعفر الهمداني ، قال: حدثنا علي بن إبراهيم بن هاشم، عن أبيه، عن عبد السلام بن صالح الهروي، قال: قلت لأبي الحسن الرضا (عليه السلام): ما تقول في حديث يروى عن الصادق (عليه السلام) أنه إذا خرج القائم (عليه السلام) قتل ذراري قتلة الحسين (عليه السلام) بفعال آبائهم؟ فقال (عليه السلام): «هو كذلك».

And from him, from Ahmad Bin Ziyad Bin Ja'far Al-hamdany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al-Harwy who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, What would you^{-asws} say regarding a Hadeeth which is being reported from Al-Sadiq^{-asws} that, when Al-Qaim^{-ajfj} rises, he^{-ajfj} would kill the descendants of the killers of Al-Husayn^{-asws}, for the actions of their forefathers?' So he^{-asws} said: 'It is like that'.

فقلت: و قول الله عز و جل: وَ لَا تَرَىٰ وَازِرَةً وَّرَزَّ أُخْرَىٰ ما معناه؟

So, I said, 'And the Words of Allah^{-azwj} Mighty and Majestic: ***A bearer of a burden will not bear the burden of another [53:38]***, what is its meaning?'

قال: «صدق الله تعالى في جميع أقواله، و لكن ذراري قتلة الحسين (عليه السلام) يرضون بفعال آبائهم و يفتخرون بها، و من رضي شيئا كان كمن أتاه، و لو أن رجلا قتل بالمشرك فرضي بقتله رجل في المغرب لكان الراضي عند الله عز و جل شريك القاتل، و إنما يقتلهم القائم (عليه السلام) إذا خرج، لرضاهم بفعال آبائهم

He^{-asws} said: 'Allah^{-azwj} is True in all of His^{-azwj} Words, but the descendants of the killers of Al-Husayn^{-asws} would be pleased with the actions of their forefathers. And the one who is happy with a matter is like the one who has done it, even if a man was killed in the east and the man in the west was pleased with him being killed, because the one who is pleased with it, in the Presence of Allah^{-azwj} Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim^{-ajfj} would kill them when he^{-asws} rises, due to them being pleased with the actions of their forefathers'.

« . قال: فقلت له: بأي شيء يبدأ القائم (عليه السلام) منكم؟ قال: «يبدأ ببني شيبه، و يقطع أيديهم لأنهم سراق بيت الله عز و جل».

I asked him^{-asws}, 'With what thing will Al-Qaim^{-ajfi} from you, begin with?' He^{-asws} said: 'He^{-asws} will begin with the clan of Shayba, and he^{-ajfi} will cut off their hands, because they are thieves in the House of Allah^{-azwj} Mighty and Majestic'.⁵⁸

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي وأحمد بن الحسن القطان ومحمد بن أحمد السناني والحسين بن إبراهيم بن أحمد بن هشام المكتب وعبد الله بن محمد الصائغ وعلي بن عبد الله الوراق (رضي الله عنهم)، قالوا: حدثنا أبو العباس أحمد بن يحيى بن زكريا القطان، قال: حدثنا بكر بن عبد الله بن حبيب، قال: حدثنا تميم بن مهلل، قال: حدثنا أبو معاوية، عن الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفسا إلا وسعها، ولا يكلفها فوق طاقتها، وأفعال العباد مخلوقة خلق تقدير لا خلق تكوين، والله خالق كل شيء،

Ibn Babuwayh Ibn Babuwayh, from Ahmad Bin Muhammad Bin Al-Haysam Al-Ajaly, and Ahmad Bin Al-Hassan Al-Qatan, and Muhammad Bin Ahmad Al-Sanany, and Al-Husayn Bin Ibrahim Bin Ahmad Bin Hisham Al-Maktab and Abdullah Bin Muhammad Al-Sa'ig and Ali Bin Abdullah Al-Waraq, from Abu Al-Abbas Ahmad Bin Yahya Bin Zakariya Al-Qatan, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al-Amsh,

'From Ja'far^{-asws} Bin Muhammad^{-asws} said regarding what was described to him^{-asws} from the Laws of the Religion: 'Allah^{-azwj} does not Burden a soul except to its capacity, and does not Burden it above its strength. And the actions of the servant are a creation Created in accordance to a measurement and not configured, and Allah^{-azwj} is the Creator of everything.

و لا نقول بالجبر و لا بالتفويض، و لا يأخذ الله عز و جل البريء بالسقيم، و لا يعذب الله عز و جل الأبناء بذنوب الآباء فإنه قال في محكم كتابه: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَ قَالَ عَزَّ وَ جَلَّ: وَ أَنَّ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ.

And we^{-asws} are not saying with the compulsion, nor with the delegation, and Allah^{-azwj} Mighty and Majestic does not Take the Created being with the sickness, nor does Allah^{-azwj} Mighty and Majestic Punish the sons for the sins of the father, for He^{-azwj} Said in the Decisive (Verses) of His^{-azwj} Book: **A bearer of a burden will not bear the burden of another [53:38]**, and Allah^{-azwj} Mighty and Majestic Said: **And there wouldn't be for the human being except what he strives for [53:39]**.⁵⁹

فقال زين العابدين (عليه السلام): إن القرآن - نزل - بلغة العرب، فهو يخاطب فيه أهل - هذا - اللسان بلغتهم، يقول الرجل التميمي - قد أغار قومه على بلد وقتلوا من فيه -: أغرتم على بلد كذا - وكذا - وقتلتم كذا، ويقول العربي أيضا: نحن فعلنا ببني فلان، ونحن سبينا آل فلان ونحن خربنا بلد كذا، لا يريد أنهم باسروا ذلك، ولكن يريد هؤلاء بالعدل وأولئك بالافتخار أن قومهم فعلوا كذا.

Imam Zayn Al-Abideen^{-asws} said: 'The Quran was Sent down in the Arabic language, and addresses the people of this language in their language. For instance, a man of Al-Tamimi says – We destroyed a city and killed the people therein, although such and such destroyed the city and such and such killed the people. In the same way an Arab says: 'We are the people of such a clan, and we captured the children of such a clan and we destroyed a particular city.' He does not mean that he himself was involved in it personally, but he means those who actually performed the deed were from among his people.

⁵⁸ عيون أخبار الرضا (عليه السلام) 1: 273 / 5

⁵⁹ التوحيد: 506 / 5، الخصال: 603 / 9.

وقول الله تعالى في هذه الآيات إنما هو توبيخ لاسلافهم، وتوبيخ العذل على هؤلاء الموجودين، لان ذلك هو اللغة التي بها أنزل القرآن، فلان هؤلاء الاخلاف أيضا راضون بما فعل أسلافهم، مصوبون ذلك لهم، فجاز أن يقال - لهم - : أنتم فعلتم، أي إذ رضيتم بقبيح فعلهم.

And the Words of Allah^{-azwj} in these Verses is a Rebuke to the ancestors and a Rebuke to those who are in the present times, because this is the language in which the Quran was Revealed, for those who are in the progenies are happy with the deeds of their ancestors, and think of them to be correct, and therefore it is appropriate to be said to them: 'You have done this.' Meaning – you are happy with the ugly deeds of your ancestors.⁶⁰

وَبِهَذَا الْإِسْنَادِ عَنْ أَبَانَ عَنْ عُقْبَةَ بْنِ بَشِيرٍ الْأَسَدِيِّ عَنِ الْكُمَيْتِ بْنِ زَيْدٍ الْأَسَدِيِّ قَالَ دَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عليه السلام) فَقَالَ وَاللَّهِ يَا كُمَيْتُ لَوْ كَانَ عِنْدَنَا مَالٌ لَأَعْطَيْنَاكَ مِنْهُ وَ لَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحُسَّانَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْفُلُسِ مَا ذَبَبَتْ عَنَّا

And by this chain, from Abaan, from Uqba Bin Basheer Al-Asady, from Al-Kumeyt Bin Zayd Al-asady who said:

'I came up to Abu Ja'far^{asws}, so he^{asws} said: 'By Allah^{-azwj}, O Kumeyt, if we^{asws} had in our^{asws} possession some wealth, we^{asws} would have given you from it, but for you is what the Rasool^{-saww} Allah^{-azwj} said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us^{-saww}'.

قَالَ قُلْتُ خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَاللَّهِ يَا كُمَيْتُ مَا أَهْرِيقُ مُحْجَمَةً مِنْ دَمٍ وَلَا أُخَذَ مَالٌ مِنْ غَيْرِ حِلٍّ وَلَا قُلُوبٌ حَجَرٌ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men (Abu Bakr and Umar)'. He (the narrator) said: 'He^{asws} took the pillow and folded it unto his^{asws} chest' and said: 'By Allah^{-azwj}, O Kumeyt, there is no blood spilled unlawfully, nor any wealth taken without right, and not stone turned from another stone except that it would be upon their necks'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رِثَابٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَفْقَى النَّاسَ بَعِيرٌ عَلَيْهِمْ وَلَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ وَ لِحْفَهُ وَزُرَّ مَنْ عَمِلَ بِقُتْيَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubada Al Haza'a,

'From Abu Ja'far^{asws} having said: 'The one who issues Fatwa to the people without knowledge and without (having) guidance, the Angels of the Mercy and the Angels of the Punishment curse him, and attach him with the burden of the ones who acted by his Fatwa'.⁶²

VERSES 40 - 42

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى {40}

⁶⁰ Tafseer Imam Hassan Al Askari^{asws} – S 139 (Extract)

⁶¹ الكافي 8: 102 / 75.

⁶² Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

And surely his striving will soon be Seen [53:40]

ثُمَّ يُجْزَاهُ الْجَزَاءَ الْأَوْفَى {41}

Then He will Recompense him the fullest Recompense [53:41]

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَى {42}

And surely to your Lord is the ending [53:42]

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَى فَإِذَا انْتَهَى الْكَلَامُ إِلَى اللَّهِ فَأَمْسِكُوا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjal, from Suleyman Bin Khalid who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic is Saying: **And surely to your Lord is the ending [53:42]**. So when the speech (discussion) ends up to Allah^{-azwj} (His^{-azwj} Essence), so hold (stop there and refrain from further comments)’.⁶³

و عنه، قال: حدثنا علي بن أحمد بن محمد بن عمران الدقاق (رضي الله عنه)، قال: حدثنا أبو الحسين محمد بن أبي عبد الله الكوفي، قال: حدثنا محمد بن سليمان، عن الحسن الكوفي، قال: حدثنا عبد الله ابن محمد بن خالد، عن علي بن حسان الواسطي، عن بعض أصحابنا، عن زرارة، قال: قلت لأبي جعفر (عليه السلام): إن الناس قبلنا قد أكثروا في الصفة، فما تقول؟ فقال: «مكروه، أما تسمع الله عز و جل يقول: وَأَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَى، [تكمّلوا فيما دون ذلك]».

And from him, from Ali Bin Ahmad Bin Muhammad Bin Umran Al-Daqaq, from Abu Al-Husayn Muhammad Bin Abu Abdullah Al-Kufy, from Muhammad Bin Suleyman, from Al-Hassan Al-Kufy, from Abdullah Ibn Muhammad Bin Khalid, from Ali Bin Hasaan Al-Wasity, from one of our companions, from Zurara who said,

‘I said to Abu Ja’far^{-asws} that, ‘The people before you^{-asws} have frequented in (discussing) the Attributes, so what are you^{-asws} saying?’ So he^{-asws} said: ‘It is detestable! But, have you not heard Allah^{-azwj} Mighty and Majestic Saying: **And surely to your Lord is the ending [53:42]**? Speak regarding other than that’.⁶⁴

علي بن إبراهيم، قال: حدثني أبي، عن ابن أبي عمير، عن جميل، عن أبي عبد الله (عليه السلام)، قال: «إذا انتهى الكلام إلى الله فأمسكوا، و تكلموا فيما دون العرش، فإن قوما تكلموا فيما فوق العرش فتأهت عقولهم، حتى كان الرجل ينادى من بين يديه فيجيب من خلفه، و ينادى من خلفه، فيجيب من بين يديه».

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah^{-asws} having said: ‘When the speech (discussion) ends up to Allah^{-azwj}, so hold, and speak (only) regarding what is underneath the Throne, for there was a people who

⁶³ Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) CH 8 H 2

⁶⁴ التوحيد: 18 / 457

spoke regarding what was above the Throne, so their intellects were lost, to the extent that there was the man who was called from in front of him, so he answered from his back, and he was called from his back, so he answered from his front'.⁶⁵

VERSE 43

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى {43}

And that He it is Who makes (people) laugh and makes (them) cry [53:43]

شُعْبَةُ وَ قَتَادَةُ وَ عَطَاءُ وَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ أَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى أَضْحَكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ حَمْرَةُ وَ عُبَيْدَةُ يَوْمَ بَدْرٍ الْمُسْلِمِينَ وَ أَبْكَى كُفَّارَ مَكَّةَ حَتَّى قُتِلُوا وَ دَخَلُوا النَّارَ.

Shuba, and Qatadah, and Ata'a, and Ibn Abbas –

‘Regarding Words of the Exalted: ***And that He it is Who makes (people) laugh and makes (them) cry [53:43]*** – Amir Al-Momineen^{-asws} and Hamza^{-as} and Ubeyda made the Muslims laugh on the Day of Badr, and the Kafirs of Makkah to cry until they were killed and entered the Fire’.⁶⁶

VERSES 44 - 46

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا {44}

And surely He Causes to die and live [53:44]

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنْثَى {45}

And that He Created pairs, the male and the female [53:45]

مِنْ نُّطْفَةٍ إِذَا تُمْنَى {46}

From a seed when it is emitted [53:46]

وعن ثوبان قال: ان يهوديا قال لرسول الله صلى الله عليه وآله: أفلا اسألك عن شيء لا يعلمه الا نبي؟ قال: وما هو؟ قال: عن شبه الولد بأبيه وامه،

And from Sowban who said:

‘A Jew said to the Rasool-Allah^{-saww}, ‘Shall I not ask you^{-saww} about something which no one would know except a Prophet^{-as?}’ He^{-saww} said: ‘And what is it?’ He said, ‘About the resemblance of the son to his father and his mother’.

⁶⁵ تفسير القمي 1: 25.

⁶⁶ Bihar Al-Anwaar – V 41, The book of History – Amir Al-Momineen^{-asws}, Ch 106 H 9 d

قال: ماء الرجل أبيض غليظ وماء المرأة أصفر رقيق، فإذا علا ماء الرجل ماء المرأة كان الولد ذكراً باذن الله عزوجل، ومن قبل ذلك يكون الشبه، وإذا علا ماء المرأة ماء الرجل خرج الولد أنثى باذن الله عزوجل، ومن قبل ذلك يكون الشبه، والحديث طويل أخذنا منه موضع الحاجة.

He^{-saww} said: 'The water of the man is white and thick, and the water of the woman is yellow and thin. So if the water of the man were higher than the water of the woman, the child would be male by the Permission of Allah^{-azwj} Mighty and Majestic, and before that it becomes similar. And if the water of the woman is higher than the water of the man, so the female child would come out by the Permission of Allah^{-azwj} Mighty and Majestic, and before that it becomes similar'. – And the Hadeeth is lengthy and we have taken from it the necessary subject'.⁶⁷

وباسناده إلى محمد بن عبد الله بن زرارة عن علي بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتلج النطفتان في الرحم فإيتهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة أكثر جاءت تشبه أخواله، وإن كانت نطفة الرجل أكثر جاءت تشبه أعمامه،

And by his chain going up to Muhammad Bin Abdullah Bin Zurara, from Ali Bin Abdullah, from his father, from his grandfather, who has narrated:

'Amir Al-Momineen^{-asws} has said: 'Two sperms occupy the womb. So whichever of the two is more, it would adopt its resemblance. So if it was the sperm of the woman which is more, it would come to resemble its maternal uncle, and if the sperm of the man was more, it would come to resemble its paternal uncle'.

وقال: تجول النطفة في الرجل أربعين يوماً فمن أراد أن يدعو الله عزوجل ففى تلك الأربعين قبل ان يخلق، ثم يبعث الله عزوجل ملك الارحام فيأخذها فيصعد بها إلى الله عزوجل، فيقف ما شاء الله فيقول: يا الهى اذكر ام انثى؟ فيوحى الله عزوجل ما يشاء ويكتب الملك.

And he^{-asws} said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah^{-azwj} Mighty and Majestic, during those forty (days) before He^{-azwj} Creates. Then Allah^{-azwj} Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah^{-azwj} Mighty and Majestic. So it pauses for as long as Allah^{-azwj} so Desires it to. He (the Angel) says: 'O my God^{-azwj}! Male or female?' So Allah^{-azwj} Reveals what He^{-azwj} so Desires to, and the Angels writes it'.⁶⁸

و فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ **أَمْشَاجٌ** قَالَ مَاءُ الرَّجُلِ وَ مَاءُ الْمَرْأَةِ اخْتَلَطَا جَمِيعاً.

And in a report of Abu Al Jaroud –

'From Abu Ja'far^{-asws} regarding His^{-azwj} Word: **a uniting seed. [76:2]**. He said, 'Water of the man and water of the woman, mingled together''.⁶⁹

⁶⁷ Tafseer Noor Al Saqalayn – CH 86 H 7

⁶⁸ Tafseer Noor Al Saqalayn – Ch 86 H 9

⁶⁹ Bihar Al-Anwaar – V 57 The book of creation - Ch 41 H 89

VERSES 47 & 48

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ {47}

And surely, upon it is another growth [53:47]

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ {48}

And it is He Who Enriches and Satisfies [53:48]

علي بن إبراهيم، قال: حدثنا أبو العباس، قال: حدثنا محمد بن أحمد، قال: حدثنا إبراهيم بن هاشم، عن النوفلي، عن السكوني، عن جعفر بن محمد، عن آبائه (عليهم السلام)، قال: قال أمير المؤمنين (عليه السلام) في قول الله تعالى: وَ أَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ، قال: «أغنى كل إنسان بمعيشته، و أرضاه بكسب يده».

Ali Bin Ibrahim, from Abu Al-Abbas, from Muhammad Bin Ahmad, from Ibrahim Bin Hashim, from Al-Nowfaly, from Al-Sakuny,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said regarding the Words of Allah^{-azwj} the Exalted: **And it is He Who Enriches and Satisfies [53:48]**, said: 'Enriches every human being with his livelihood, and Satisfies him with the earnings by his hand'.⁷⁰

VERSE 49

وَأَنَّهُ هُوَ رَبُّ الشَّعْرَىٰ {49}

And surely, He is the Lord of the Sirius⁷¹ [53:49]

علي بن إبراهيم، قال: هو نجم في السماء، يسمى الشعري، كانت قريش و قوم من العرب يعبدونه، و هو نجم يطلع في آخر الليل.

And Ali bin Ibrahim said in his statement: And that He is the Lord of Sirius, he said: A star in the sky called Sirius, which the Quraysh and some Arabs used to worship, and it is a star that rises at the end of the night.⁷²

VERSES 50 - 54

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ {50}

⁷⁰ تفسير القمي 2: 339.

⁷¹ Sirius is a star system and appears as the brightest star in the night sky.

⁷² تفسير القمي، ج2، ص: 339

And surely, He Destroyed (people of) Aad, the former ones [53:50]

وَتَمُودَ فَمَا أَبْقَى {51}

And Samood, so they did not remain [53:51]

وَقَوْمِ نُوحٍ مِنْ قَبْلُ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْعَى {52}

And the people of Nuh before; surely they were most unjust and most inordinate [53:52]

وَالْمُؤْتَفِكَةَ أَهْوَى {53}

And the overthrown cities He Overthrew [53:53]

فَعَشَّاهَا مَا عَشَّى {54}

So there overcame these what overcame [53:54]

محمد بن يعقوب: عن علي، عن علي بن الحسين، عن علي بن أبي حمزة، عن أبي بصير، عن أبي عبد الله (عليه السلام)، قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ وَ الْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

Muhammad Bin Yaquob, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{-asws}, said, when I asked, ‘(What about) the Words of the Mighty and Majestic: **And the overthrown cities He Overthrew [53:53]**. He^{-asws} said: ‘These are the people of Al-Basra. It is the overthrown city’.

قُلْتُ وَ الْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ قَالَ أُولَئِكَ قَوْمُ لُوطٍ ائْتَفَكْتَ عَلَيْهِمْ انْقَلَبَتْ عَلَيْهِمْ.

I said, ‘(What about): **and the overthrown cities? Their Rasools came to them with the clear proofs [9:70]**. He^{-asws} said: ‘They were the people of Lut^{-as}, their town was turned upside down upon them’.⁷³

علي بن إبراهيم: قوله تعالى: وَ الْمُؤْتَفِكَةَ أَهْوَى، قال: المؤتفكة: البصرة، و الدليل على ذلك قول أمير المؤمنين (عليه السلام): «يا أهل البصرة، يا أهل المؤتفكة، يا جند المرأة، و أتباع البهيمة، رغا فأجبتهم، و عقر فانحزمتهم، ماؤكم زعاق، و أديانكم رقاق، و فيكم ختم النفاق، و لعنتم على لسان سبعين نبيا،

Ali Bin Ibrahim –

Regarding the Words of the Exalted: **And the overthrown cities He Overthrew [53:53]**, said, ‘The Overthrown city – Al-Basra, and the evidence upon that is the speech of Amir-al-

الكافي 8: 202 / 18. 73

Momineen^{-asws}: 'O people of Al-Basra! O people of the overthrown cities! O army of women, and the followers of animals. You hoped and were answered, and you betrayed so you were defeated! Your water is salty (cannot be drunk), and your Religion is that of slaves, and among you is the seal of hypocrisy, and you have been Cursed upon the tongues of seventy Prophets^{-as}.

إن رسول الله (صلى الله عليه و آله) أخبرني أن جبرئيل (عليه السلام) أخبره أنه طوى له الأرض، فرأى البصرة أقرب الأرضين من الماء، و أبعداها من السماء، و فيها تسعة أعشار الشر و الداء العضال، المقيم فيها بذنب، و الخارج منها [متدارك] برحمة [من ربه]، و قد ائتمكت بأهلها مرتين، و على الله [تمام] الثالثة، و تمام الثالثة في الرجعة».

Rasool-Allah^{-saww} informed me^{-asws} that Jibraeel^{-as} informed him^{-saww} that the earth was rolled up for him^{-as}, so he^{-as} saw Al-Basra to be nearest of the lands from the water, and furthest from the sky, and in it were nine-tenths of the evil and chronic illnesses. The residents of it are (immersed) in sin, and the outsiders from it are rectifying by the Mercy from their Lord^{-azwj}. And it has been overthrown twice along with its inhabitants, and it is upon Allah^{-azwj} to complete the third, and the third overthrowing would be during the Return (الرجعة)⁷⁴.

VERSE 55

فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى {55}

So, which of the Favours of your Lord will you two doubt? [53:55]

والشك على أربع شعب: على المرية والهوى والتردد والاستسلام، وهو قول الله عز وجل: (فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَى).

Amir Al-Momineen^{-asws} said: - And the doubt has four branches – the dispute, and the desire, and the hesitation, and the surrender (giving up), and it is the Statement of Allah^{-azwj} Mighty and Majestic: ***So which of the Favours of your Lord will you two doubt? [53:55].***

فمن هاله ما بين يديه نكص على عقبيه ومن امترى في الدين تردد في الريب وسبقه الأولون من المؤمنين وأدركه الآخرون ووطئته سنايك الشيطان.

The one who is petrified of what is in front of him will turn back on his heels, and the one who disputes in the Religion will frequently be in (deep) uncertainties, and the former ones from the Believers will move in front of him, and the later ones will catch up with him, and he will be trod on by the feet of the Satan^{-la}.

ومن استسلم لهلكة الدنيا والآخرة هلك فيما بينهما، ومن نجا من ذلك فمن فضل اليقين، ولم يخلق الله خلقاً أقل من اليقين.

And the one who surrenders (gives up) due to the severe exhaustion of the world and the Hereafter will perish in what is in between them, and the one who will achieve salvation

⁷⁴ تفسير القمي 2: 339.

from that is the one who preferred the conviction (certainty), and Allah^{-azwj} did not Create (anything) less than conviction (certainty).⁷⁵

محمد بن العباس، قال: حدثنا جعفر بن محمد بن مالك، عن الحسن بن علي بن مروان، عن سعيد بن عثمان، عن داود الرقي، عن أبي عبد الله (عليه السلام)، قال: «و قوله تعالى: فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ، أي بأي، نعمتي تكذبان بمحمد أم بعلي؟ فبهما أنعمت على العباد».

Muhammad Bin Al-Abbas said that it has been narrated from Ja'far Bin Muhammad Bin Maalik, from Al-Hassan Bin Ali Bin Marwan, from Saeed Bin Uthman, from Dawood Al-Raqy,

'Abu Abdullah^{-asws} said: 'And the Words of the Exalted: **So which of the Favours of your Lord with you two belie? [55:13]** – i.e., the Favour of Muhammad^{-saww} or of Ali^{-asws}? They^{-asws} are the Favours to the servants.'⁷⁶

VERSE 56

هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَى {56}

This one is a Warner from the former Warners [53:56]

ثم قال: حدثنا علي بن الحسين، عن أحمد بن أبي عبد الله، عن محمد بن علي، عن علي بن أسباط، عن علي بن معمر، عن أبيه، قال: سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل: هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَى، قال: «إن الله تعالى لما ذرأ الخلق إلى الذر الأول، فأقامهم صفوفاً، و بعث الله محمداً (صلى الله عليه وآله)، فأمن به قوم، و أنكره قوم،

Then (Ali Bin Ibrahim) said, 'Ali Bin Al-Husayn narrated to me, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Ali Bin Asbaat, from Ali Bin Moamar, from his father who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Mighty and Majestic: **This one is a Warner from the former Warners [53:56]**, he^{-asws} said: 'When Allah^{-azwj} the Exalted Created the creatures as the first particles, He^{-azwj} established them in rows, and Sent Muhammad^{-saww}. So a group believed in him^{-saww}, and a group denied him^{-saww}.

فقال الله عز وجل: هَذَا نَذِيرٌ مِنَ النَّذْرِ الْأُولَى يعني به محمداً (صلى الله عليه وآله)، حيث دعاهم إلى الله عز وجل في الذر الأول».

Thus, Allah^{-azwj} Mighty and Majestic Said: **This one is a Warner from the former Warners [53:56]**, Meaning by it Muhammad^{-saww}, where he^{-saww} called them to Allah^{-azwj} Mighty and Majestic in the first (world of the) particles'.⁷⁷

الشيخ في (مجالسه)، قال: أخبرنا الحسين بن إبراهيم القزويني قال: حدثنا أبو عبد الله محمد ابن وهبان، قال: حدثنا أبو القاسم علي بن حبشي، قال: حدثنا أبو الفضل العباس بن محمد بن الحسين، قال: حدثنا أبي، قال: حدثنا صفوان بن يحيى، عن الحسين بن أبي غندر عن الفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبياً أكرم من محمد (صلى الله عليه وآله)، و لا خلق قبله أحداً، و لا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه وآله)،

⁷⁵ Kitaab Sulaym Bin Qays Al Hilali – H 86

⁷⁶ تأويل الآيات 2: 2 / 633 .6

⁷⁷ تفسير القمي 2: 340.

Al-Shaykh, in his Majaalis said, 'Al-Husayn Bin Ibrahim Al-Qazwiny informed us from Abu Abdullah Muhammad Ibn Wahban, from Abu Al-Qasi, Ali Bin Habashy, from Abu Al-Fazl Al-Abbas Bin Muhammad Bin Al-Husayn, from his father, from Safwan Bin Yahya, from Al-Husayn Bin Abu Gandar, from Al-Mufazzal,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} did not Send a Prophet^{-as} more prestigious than Muhammad^{-saww}, nor Created anyone before him^{-saww} (as more prestigious), nor did Allah^{-azwj} Warn His^{-azwj} creatures with anyone (more prestigious) before Muhammad^{-saww}.

فذلك قوله تعالى: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى، و قال: إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فَلَمْ يَكُنْ قَبْلَهُ مَطَاعٌ فِي الْخَلْقِ، وَ لَا يَكُونُ بَعْدَهُ إِلَى أَنْ تَقُومَ السَّاعَةُ، فِي كُلِّ قَرْنٍ إِلَى أَنْ يَرِثَ اللَّهُ الْأَرْضَ وَ مِنْ عَلَيْهَا».

So, these are the Words of the Exalted: ***This one is a Warner from the former Warners [53:56]***, and Said: ***But rather, you are a Warner, and for every people there is a Guide [13:7]***. So there has not been anyone obeyed among the creatures before him^{-saww}, and there will not be anyone obeyed after him^{-saww} up to the Establishment of the Hour, in every generation until Allah^{-azwj} Makes inherit the earth and the ones who are upon it'.⁷⁸

بعض أصحابنا، عن محمد بن الحسين، عن علي بن أسباط، عن علي بن معمر عن أبيه قال: سألت أبا عبد الله عليه السلام عن قول الله تبارك وتعالى: (هذا نذير من النذر الأولى) قال: يعني به محمدا " صلى الله عليه وآله حيث دعاهم إلى الاقرار بالله في النذر الاول.

One of our companions, from Muhammad Bin Al Husayn, from Ali Bin Asbat, from Ali Bin Ma'bar, from his father who said,

'I asked Abu Abdullah^{-asws} about the Words of Allah^{-azwj} Blessed and Exalted: ***This one is a Warner from the former Warners [53:56]***, Meaning by it Muhammad^{-saww}, where he^{-saww} called them to Allah^{-azwj} Mighty and Majestic to the acknowledgment with Allah^{-azwj} in the first (realm of the) particles".⁷⁹

VERSES 57 - 61

أَزْفَتِ الْأَزْفَةُ {57}

The approaching (Day) approaches [53:57]

لَيْسَ لَهَا مِنْ دُونِ اللَّهِ كَاشِفَةٌ {58}

There isn't any remover of it from besides Allah [53:58]

أَقْمِنِ هَذَا الْحَدِيثَ تَعْجِبُونَ {59}

⁷⁸ الأمالي 2: 282.

⁷⁹ Bihar Al-Anwaar – V 15, The book of our Prophet^{-saww}, Ch 1 H 3

So, is it from this Hadeeth you are astounded? [53:59]

وَتَضْحَكُونَ وَلَا تَبْكُونَ {60}

And you are laughing and are not crying, [53:60]

وَأَنْتُمْ سَامِدُونَ {61}

And you are amusing yourselves [53:61]

الطبرسي: يعني بالحديث ما تقدم ذكره من الأخبار، عن الصادق (عليه السلام).

Al Tabarsy –

‘It means by the Hadeeth, what has preceded from His^{-azwj} Zikr from the Ahadeeth – from Al-Sadiq^{-asws}’.⁸⁰

VERSE 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا {62}

So, make obeisance (prostration) to Allah and worship (Him) [53:62]

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قَرَأْتَ شَيْئاً مِنَ الْعَزَائِمِ الَّتِي يُسْجَدُ فِيهَا فَلَا تُكَبِّرْ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Whenever you recite anything from the determined (Verses) in which there is a Sajdah, (to be performed), so do not exclaim Takbeer before your Sajdah, but, exclaim Takbeer when you raise your head.

وَالْعَزَائِمُ أَرْبَعُ حَمِ السَّجْدَةُ وَ تَنْزِيلُ وَ التَّجْمُ وَ اقْرَأْ بِاسْمِ رَبِّكَ .

And the determined (Verses of Sajdah) are four – Ha Meem Sajdah (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and *Iqra Bi Ism Rabbik* (Chapter 96:19)’.⁸¹

⁸⁰ مجمع البيان 9: 277.

⁸¹ Al Kafi V 3 – The Book of Salāt CH 22 H 1

APPENDIX

و عنه، قال: حدثنا محمد بن همام، عن محمد بن إسماعيل، عن عيس بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده، عن علي (عليه السلام) في قوله عز و جل: *إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى*.

And from him, from Muhammad Bin Hamam, from Muhammad Bin Ismail, from Ays Bin Dawood,

‘Abu Al-Hassan^{-asws} Al-Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} regarding the Words of the Mighty and Majestic: ***When the Lote Tree was overwhelmed by what overwhelmed it [53:16]***.

قال: «إن النبي (صلى الله عليه و آله) لما أسري به إلى ربه، قال: وقف بي جبرئيل (عليه السلام) عند شجرة عظيمة، لم أر مثلاً، على كل غصن منها ملك، و على كل ورقة منها ملك، و على كل ثمرة منها ملك، و قد تجلله نور من نور الله عز و جل،

He^{-asws} said: ‘When the Prophet^{-saww} went on Ascension (Mi’raj) to his^{-saww} Lord^{-azwj}, he^{-saww} said (about it): ‘Jibraeel^{-as} paused with me^{-saww} in the presence of a Magnificent Tree. I^{-saww} 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^{-azwj} Mighty and Majestic.

فقال جبرئيل [(عليه السلام): هذه سدرة المنتهى، كان ينتهي الأنبياء قبلك إليها]، ثم لا يتجاوزونها، و أنت تجوزها إن شاء الله ليريك من آياته الكبرى، فاطمئن أيدك الله تعالى بالثبات حتى تستكمل كراماته، و تصير إلى جواره،

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

ثم صعد بي إلى تحت العرش، فلدني إلى رفرف أخضر، ما أحسن أصفه، فرفعني بإذن ربي، فصرت عنده، و انقطع عني أصوات الملائكة و دويهم، و ذهب المخاوف و الروعات، و هدأت نفسي و استبشرت، و جعلت أمتد و أنقبض، و وقع علي السرور و الاستبشار، و ظننت أن جميع الخلائق قد ماتوا، و لم أر غيري أحدا من خلقه،

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

فتركني ما شاء الله، ثم رد علي روحي فأفقت، و كان توفيقاً من ربي أن غمضت عيني، و كل بصري و غشي عن النظر، فجعلت أبصر بقلبي كما أبصر بعيني، بل أبعد و أبلغ، و ذلك قوله تعالى: *مَا زَاغَ الْبَصَرُ* و ما طغى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى و إنما كنت أبصر مثل مخيط الإبرة نورا بيني و بين ربي لا تطيقه الأبصار.

So I^{-saww} was left (in that situation) for as long as Allah^{-azwj} so Desired to. Then He^{-azwj} Returned my^{-saww} soul back to me^{-saww}, so I^{-saww} came around, and it was a Guidance from my^{-saww} Lord^{-azwj} that my^{-saww} eyes were closed, and every vision and look was covered. So I^{-saww} went on to visualise with my^{-saww} heart just as I^{-saww} visualise with my^{-saww} 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^{-saww} was visualising a corridor of Light like a needle, between me^{-saww} and my^{-saww} Lord^{-azwj}, which the sight cannot bear’.

فناداني ربي، فقال تبارك و تعالى: يا محمد. قلت: لبيك ربي و سيدي و إلهي لبيك. قال: [هل] عرفت قدرك عندي، و موضعك و منزلتك؟ قلت: نعم، يا سيدي. قال: يا محمد، هل عرفت موقعك مني و موقع ذريتك؟ قلت: نعم، يا سيدي،

So my^{-saww} Lord^{-azwj} Blessed and Exalted Called out to me^{-saww}: “O Muhammad^{-saww}!” I^{-saww} said: ‘Here I^{-saww} am my^{-saww} Lord^{-azwj}, and my^{-saww} God^{-azwj}, and my^{-saww} Master^{-azwj}!’ He^{-azwj} Said: “Do you^{-saww} understand your^{-saww} worth in my^{-saww} Presence, and your^{-saww} place, and your^{-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 الملائ الأعلى؟ قلت: يا رب أنت أعلم و أحكم، و أنت 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 و الحسنات [فهل تدري ما الدرجات و الحسنات]، قلت: أنت أعلم سيدي و أحكم.

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 more Wise’.

قال: إسباغ الوضوء في المفروضات، و المشي على الأقدام إلى الجماعات [معك]، و مع الأئمة من ولدك، و انتظار الصلاة بعد الصلاة، و إفشاء السلام، و إطعام الطعام، و التهجد بالليل و الناس نيام.

He^{-azwj} Said: “The performance of the Wudu 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: أسألك عما أنا أعلم به منك، من خلفت في الأرض بعدك؟ قلت: خير أهلها، أخي و ابن عمي، و ناصر دينك و الغاضب لمحارمك إذا استحلحت و لنبيك غضب النمر إذا غضب علي بن أبي طالب.

He^{-azwj} Said: “I^{-azwj} Ask you^{-saww}, although I^{-azwj} am more Knowing of it than you^{-saww} are, who is the one^{-asws} whom you^{-saww} have left behind (in your^{-saww} place) in the earth after you^{-saww}?” I^{-saww} said: ‘The best of my^{-saww} Family, my^{-saww} brother and cousin, and helper of Your^{-azwj} Religion, and the angry one at those who permit Your^{-azwj} Prohibitions, and for the sake of Your^{-azwj} Prophet^{-saww}, has the anger of the angry tiger, Ali^{-asws} Bin Abu Talib^{-asws}’.

قال: صدقت يا محمد، إني اصطفتك بالنبوة، و بعثتك بالرسالة، و امتحنت عليا بالبلاغ و الشهادة على أمتك و جعلته حجة في الأرض معك و بعدك، و هو نور أوليائي، و ولي من أطاعني، و هو الكلمة التي ألزمتها المتقين،

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

يا محمد، و زوجته فاطمة، فإنه وصيك و وارثك و وزيرك، و غاسل عورتك، و ناصر دينك، و المقتول على سنتي و سنتك، يقتله شقي هذه الامة.

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

قال رسول الله (صلى الله عليه و آله): ثم إن ربي أمرني بأمر و أشياء، و أمرني أن أكتمها، و لم يأذن لي في إخبار أصحابي بها

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

ثم هوى بي الرفرف، فإذا بجبرئيل (عليه السلام) فتناولني حتى صرت إلى سدة المنتهى، فوقف بي تحتها، ثم أدخلني جنة المأوى، فرأيت مسكني و مسكنك يا علي فيها،

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

فبينما جبرئيل يكلمني إذ علاني نور من نور الله، فنظرت إلى مثل محيط الإبرة، مثل ما كنت نظرت إليه في المرة الاولى، فنناداني ربي جل جلاله: يا محمد. قلت: لبيك يا ربي و إلهي و سيدي؟

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

قال: سبقت رحمتي غضبي لك و لذريتك، أنت صفوتي من خلقي، و أنت أمني و حبيبي و رسولي، و عزتي و جلالي لو لقيني جميع خلقي يشكون فيك طرفة عين أو ينقصونك أو ينقصون صفوتي من ذريتك لأدخلتهم ناري و لا ابالي.

He^{-azwj} Said: "My^{-azwj} Mercy Precedes My^{-azwj} Anger for you^{-saww} and for your^{-saww} descendants^{-asws}. You^{-saww} are of My^{-azwj} qualities from My^{-azwj} creatures, and you^{-saww} are My^{-azwj} Trustworthy one, and My^{-azwj} Beloved, and My^{-azwj} Rasool^{-saww}, and My^{-azwj} Honour,

and My^{-azwj} Majesty. Even if all of My^{-azwj} creatures were to doubt regarding you^{-saww}, for the blink of an eye, or (try to find) faults in you^{-saww}, or (try to find) fault in your^{-saww} descendants^{-asws}, I^{-azwj} would Enter all of them into the Fire, and I^{-azwj} would not Care.

يا محمد، علي أمير المؤمنين، و سيد المرسلين، و قائد الغر المحجلين إلى جنات النعيم، أبو السبطين سيدي شباب جنتي المقتولين بي ظلما.

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

ثم فرض علي الصلاة و ما أراد تبارك و تعالى، و قد كنت قريبا منه في المرة الأولى مثل ما بين كبد القوس إلى سيته، فذلك قوله تعالى: كقاب قوسين أو أدنى من ذلك».

Then He^{-azwj} Obligated upon me^{-saww} the Prayer, and whatever the Blessed and Exalted Wanted, and I^{-saww} was closer to Him^{-azwj} 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]***⁸².