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## CHAPTER 53

### AL-NAJM

#### (62 VERSES)

#### VERSES 1 - 62

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

#### 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 محمودا بين الناس، و كان مغفورا له، و كان محبوبا بين الناس».

Ibn Babuwayh, by his chain from Yazeed Bin Khalifa,

'Abu Abdullah<sup>asws</sup> 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'.<sup>1</sup>

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 –

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

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'.<sup>2</sup>

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<sup>asws</sup> 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

<sup>1</sup> ثواب الأعمال: 116.

<sup>2</sup> (خواص القرآن)

quarrel with him except being overcome, and there would be for him the (strong) hand and the strength by the Permission of Allah<sup>azwj</sup>,<sup>3</sup>

## 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]*

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ {4}

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

## The Swearing of Oaths

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَاللَّيْلِ إِذَا يَغْشَىٰ وَالنَّجْمِ إِذَا هَوَىٰ وَمَا أَشْبَهَ 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<sup>asws</sup>, 'The Words of Allah<sup>azwj</sup> 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 وَ جَلَّ أَنْ يُقْسِمَ مِنْ خَلْقِهِ بِمَا شَاءَ وَ لَيْسَ لَخَلْقِهِ أَنْ يُقْسِمُوا إِلَّا بِهِ .

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> Mighty and Majestic Swears from His<sup>azwj</sup> creation with whatsoever He<sup>azwj</sup> so Desires to, and it is not for His<sup>azwj</sup> creatures that they should be swearing except by Him<sup>azwj</sup>'.<sup>4</sup>

<sup>3</sup> خواص القرآن: 9 «مخطوط»<sup>3</sup>

## Explanation of the Verses

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْعَبَّاسِ عَنْ عَلِيٍّ 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 بِمُبْضِ مُحَمَّدٍ إِذَا قُبِضَ مَا ضَلَّ صَاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ وَ مَا غَوَى 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<sup>asws</sup> - 'And regarding the Words of the Mighty and Majestic: **(I Swear) by the star when it swoops down [53:1]**, he<sup>asws</sup> said; '(It means) I<sup>azwj</sup> Swear by the passing away of Muhammad<sup>saww</sup> when he<sup>saww</sup> passes away, **Your companion does not err** - in giving out the virtues of the People<sup>asws</sup> of his<sup>saww</sup> 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 إِنَّ هُوَ إِلَّا وَحْيِي يُوحَى

He<sup>azwj</sup> is Saying that he<sup>saww</sup> does not speak of the virtues of the People<sup>asws</sup> of his<sup>saww</sup> Household out of his<sup>saww</sup> own desires, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Surely it is only a Revelation He Revealed [53:4].**<sup>5</sup>

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 ولا فخر، وعلي 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<sup>asws</sup> Bin Muhammad<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said: 'I<sup>saww</sup> am the Chief of the people, and no pride, and Ali<sup>asws</sup> is the Chief of the Momineen. O Allah<sup>azwj</sup>! Befriend the one who befriends him<sup>asws</sup>, and be Inimical to the one who is inimical to him<sup>asws</sup>.

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

A man from Quraysh said, 'By Allah<sup>azwj</sup>! He<sup>saww</sup> spares no effort in the praise of his<sup>saww</sup> cousin<sup>asws</sup>. So Allah<sup>azwj</sup>, 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]** - and these words which

<sup>4</sup> Al Kafi – V 7 - The Book of Oaths, and the Vows, and the Expiations Ch 14 H 1

<sup>5</sup> Al Kafi – H 15021 (Extract)

he<sup>saww</sup> speaks about his<sup>saww</sup> cousin<sup>asws</sup> are not by the (personal) desires, ***Surely it is only a Revelation He Revealed [53:4]***.<sup>6</sup>

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 وآله) أمير المؤمنين (عليه السلام) يوم الغدير، افترق الناس ثلاث فرق، فقالت فرقة: ضل محمد، و فرقة قالت: غوى، و فرقة قالت: بمواه 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<sup>asws</sup> has said; ‘When Rasool-Allah<sup>saww</sup> paused (to announce the Wilayah of) Amir-al-Momineen<sup>asws</sup> on the Day of Ghadeer, the (strayed) people were divided into three categories. One group said, ‘Muhammad<sup>saww</sup> is mistaken’. And a group said, ‘Strayed’. And a group said, ‘He<sup>saww</sup> speaks by (personal) desire regarding the People<sup>asws</sup> of his<sup>saww</sup> Household and his<sup>saww</sup> cousin<sup>asws</sup>’.

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<sup>azwj</sup> 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]***.<sup>7</sup>

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 Ali Husayn Bin Al Abbas,

‘From Abu Ja’far<sup>asws</sup> regarding the Words of the Exalted: ‘***Your companion does not err, and does not deviate [53:2]***, He<sup>azwj</sup> is Saying: ‘He<sup>saww</sup> does not err regarding Ali<sup>asws</sup> and does not deviate, and he<sup>saww</sup> does not speak by the (personal desire), and whatever he<sup>saww</sup> has said regarding him<sup>asws</sup> (Ali<sup>asws</sup>), ***is only a Revelation He Revealed [53:4]*** unto him<sup>saww</sup>’.<sup>8</sup>

## The event of the swooping star

الحُسَيْنُ بْنُ عَلِيٍّ بْنِ عَمْرَةَ 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,

<sup>6</sup> تأويل الآيات 2: 623 / 4.

<sup>7</sup> تأويل الآيات 2: 623 / 6.

<sup>8</sup> تفسير القمّي 2: 334.

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

'While I was in the presence of Rasool-Allah<sup>saww</sup> in his<sup>saww</sup> Masjid after the last Isha (Salat), and in his<sup>saww</sup> presence was a group of his<sup>saww</sup> companions, when a star swooped. So the Prophet<sup>saww</sup> said: 'The one in who chamber this star dives (shines) into, so he would be the successor<sup>asws</sup> from after me<sup>saww</sup>'.

قَالَ فَوُتِبَ الْجَمَاعَةُ وَ إِذَا النَّجْمُ قَدْ انْقَضَ 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<sup>asws</sup>, but they said, 'Muhammad<sup>saww</sup> has strayed in the love of Ali<sup>asws</sup>'.

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<sup>azwj</sup> 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].**<sup>9</sup>

ابن بابويه، قال: حدثنا أحمد بن الحسن القطان، قال: حدثنا أحمد بن يحيى، قال: حدثنا بكر ابن 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 و آله) مرضه الذي قبضه الله فيه، اجتمع إليه أهل بيته و أصحابه، فقالوا: يا رسول الله، إن حدث بك حدث، فمن لنا بعدك، و من 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<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> forefathers having said: 'When The Prophet<sup>saww</sup> became ill with his<sup>saww</sup> illness during which Allah<sup>azwj</sup> Captured his<sup>saww</sup> soul, the People<sup>asws</sup> of his<sup>saww</sup> Household gathered around him<sup>saww</sup> along with his<sup>saww</sup> companions, and they said, 'O Rasool-Allah<sup>saww</sup>! If it happens with you<sup>saww</sup> what happens, who will be for us after you<sup>saww</sup>, and the one who will establish your<sup>saww</sup> command amongst us?' But he<sup>saww</sup> did not answer them with an answer and observed silence from them.

فلما كان اليوم الثاني أعادوا عليه [القول]، فلم يجبهم عن شيء مما سألوه، 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<sup>saww</sup>. He<sup>saww</sup> did not answer them anything from what they had asked him<sup>saww</sup>. Then when it was the third day, they reiterated it to him<sup>saww</sup> and said, 'O Rasool-Allah<sup>saww</sup>! If it happens with

<sup>9</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 5 H 15

you<sup>saww</sup> what happens, so who will be for us after you<sup>saww</sup>, and the one who will establish your<sup>saww</sup> 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،

So he<sup>saww</sup> 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<sup>saww</sup> companions. Therefore look at who he<sup>asws</sup> is, for he<sup>asws</sup> is my<sup>saww</sup> Caliph over you from after me<sup>saww</sup>, and the establisher among you of my<sup>saww</sup> 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<sup>saww</sup>’.

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،

So 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<sup>asws</sup>. So the people got incited and said, ‘This man<sup>saww</sup> has strayed and has erred, and he<sup>saww</sup> does not speak regarding his<sup>saww</sup> cousin<sup>asws</sup> except with the (personal) desire!’

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

So Allah<sup>azwj</sup>, 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***.<sup>10</sup>

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؟

Al-Barsy, by the chain going up to Ali Bin Muhammad Al-Hady,

‘From Zayn Al-Abideen<sup>asws</sup>, from Jabir Bin Abdullah Al-Ansary who said, ‘The companions of Rasool-Allah<sup>saww</sup> gathered at night in the year of the conquest over Makkah, so they said, ‘O Rasool-Allah<sup>saww</sup>! There has not been a Prophet<sup>as</sup> except

<sup>10</sup> أمالي الصدوق: 1 / 468

that he<sup>as</sup> straightened his<sup>as</sup> affair by bequeathing to a successor<sup>as</sup>, to the one who would stand in his<sup>asws</sup> place after him<sup>as</sup>, and would order what he<sup>as</sup> had ordered for, and walk in the community like his<sup>as</sup> walking?’

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

So he<sup>saww</sup> said: ‘My<sup>saww</sup> Lord<sup>azwj</sup> has Promised that to me<sup>saww</sup>, and my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic would Manifest the one<sup>asws</sup> whom He<sup>azwj</sup> Loves from the community after me<sup>saww</sup>, the one<sup>asws</sup> who is the Caliph over my<sup>saww</sup> community by a Sign (Miracle) from the sky, to make known the successor<sup>asws</sup> after me<sup>saww</sup>’.

فلما صلى بهم صلاة العشاء الآخرة في تلك الساعة، نظر الناس إلى السماء، لينظروا ما يكون، و كانت ليلة ظلماء لا قمر فيها، و إذا بضوء عظيم قد أضاء المشرق و المغرب، و قد نزل نجم من السماء إلى الأرض، و جعل يدور على الدور حتى وقف على حجرة علي بن أبي طالب (عليه السلام)، و له شعاع هائل، و صار على الحجرة كالغطاء على التنور، و قد أظل شعاعه الدور،

So when he<sup>saww</sup> 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, 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 فزع 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<sup>azwj</sup>), and they said, ‘O Rasool-Allah<sup>saww</sup>! A star has descended from the sky onto the height of the chamber of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>!’

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

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

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<sup>asws</sup> said; ‘The people went out from the presence of Rasool-Allah<sup>saww</sup>, and one of the hypocrites said, ‘He<sup>azwj</sup> is not speaking about his<sup>saww</sup> cousin except by (personal)

desire, and he<sup>saww</sup> is riding upon the error to the extent that if it was possible for him<sup>saww</sup> to make him<sup>asws</sup> to be a Prophet<sup>as</sup>, he<sup>saww</sup> would have done it’.

فَنَزَلَ جِبْرِئِيلُ، وَ قَالَ: يَا مُحَمَّدُ، الْعَلِيِّ الْأَعْلَى يَقْرُوكَ السَّلَامَ، وَ يَقُولُ لَكَ: اقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَ مَا عَاوَىٰ وَ مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ.

So Jibraeel<sup>as</sup> descended and said: ‘O Muhammad<sup>saww</sup>! The most Exalted of the exalted ones Sends the Greetings to you<sup>saww</sup>, and is Saying to you<sup>saww</sup>: “Read in the Name of Allah<sup>azwj</sup>, 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]**.”<sup>11</sup>

## 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 سدرة 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<sup>asws</sup> Ja’far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from his<sup>asws</sup> grandfather<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘On the night of the Ascension (Mi’raj), I<sup>saww</sup> came to the sky, and (then arrived above) the sky, and came to the Lote Tree (سدرة المنتهى). So Jibraeel<sup>as</sup> said to me<sup>saww</sup> (and said) ‘Proceed, O Muhammad<sup>saww</sup>!’

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

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

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

I<sup>saww</sup> said, ‘O my<sup>saww</sup> Lord<sup>azwj</sup>! I<sup>saww</sup> have left for it, and ratified for it, and fulfilled it, and entrusted it to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> as my<sup>saww</sup> successor, and my<sup>saww</sup> inheritor, and my<sup>saww</sup> Caliph in my<sup>saww</sup> Family’. So He<sup>azwj</sup> Said to me<sup>saww</sup>: “Convey to

البحار 35: 275 / 3، عن الروضة لابن شاذان، الفضائل لابن شاذان: 65. <sup>11</sup>

him<sup>asws</sup> the Greetings from Me<sup>azwj</sup>, and tell him<sup>asws</sup>: 'His<sup>asws</sup> strike is mighty and his<sup>asws</sup> 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<sup>saww</sup>! I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except Me<sup>azwj</sup>, the most Exalted of the exalted ones, and I<sup>azwj</sup> have Gifted to your<sup>saww</sup> brother<sup>asws</sup> a Name from My<sup>azwj</sup> Names, so I<sup>azwj</sup> Named him<sup>asws</sup> Ali<sup>asws</sup>, and I<sup>azwj</sup> 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<sup>saww</sup>! I<sup>azwj</sup> am Allah<sup>azwj</sup>. There is no god except for Me<sup>azwj</sup>, the Originator of the Skies and the earth. And I<sup>azwj</sup> have Gifted to your<sup>saww</sup> daughter<sup>asws</sup> a Name from My<sup>azwj</sup> Names, so I<sup>azwj</sup> Named her Fatima<sup>asws</sup>, and I<sup>azwj</sup> am the Originator of everything.

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

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

قال: فلما حدث النبي (صلى الله عليه و آله) فريشا بهذا الحديث، قال قوم: ما أوحى الله إلى محمد بشيء، و إنما تكلم هو عن نفسه،

He<sup>asws</sup> said: 'So when the Prophet<sup>saww</sup> narrated this Hadeeth to the Quraysh, the people said, 'Allah<sup>azwj</sup> has not Revealed to Muhammad<sup>saww</sup> anything. But rather, he<sup>saww</sup> speaks from his<sup>saww</sup> own self'.

فأنزل الله تبارك و تعالى تبيان ذلك و النَّجْمِ إِذَا هَوَىٰ مَا ضَلَّ صَاحِبُكُمْ وَّ مَا غَوَىٰ وَّ مَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ عَلَّمَهُ شَدِيدُ الْقُوَىٰ».

Therefore Allah<sup>azwj</sup> 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]**.<sup>12</sup>

<sup>12</sup> تأويل الآيات 2: 624 / 7.

## Speaking from (on behalf of) Allah<sup>azwj</sup>

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 جدي، وحديث جدي 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 عز وجل.

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<sup>asws</sup> saying: 'My<sup>asws</sup> Hadeeth is a Hadeeth of my<sup>asws</sup> father<sup>asws</sup>, and a Hadeeth of my<sup>asws</sup> father<sup>asws</sup> is a Hadeeth of my<sup>asws</sup> grandfather<sup>asws</sup>, and a Hadeeth of my<sup>asws</sup> grandfather<sup>asws</sup> is a Hadeeth of Al-Husayn<sup>asws</sup>; and a Hadeeth of Al-Husayn<sup>asws</sup> is a Hadeeth of Al-Hassan<sup>asws</sup>; and a Hadeeth of Al-Hassan<sup>asws</sup> is a Hadeeth of Amir-al-Momineen<sup>asws</sup>; and a Hadeeth of Amir-al-Momineen<sup>asws</sup> is a Hadeeth of Rasool-Allah<sup>saww</sup>, and a Hadeeth of Rasool-Allah<sup>saww</sup> are the Words of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>13</sup>

## 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,

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

قال: فقال ابن عباس: فخرج إلى الشام في ركب فيهم هبار بن الأسود، حتى إذا كانوا بوادي الغاضرة، وهي مسبعة، نزلوا ليلا، فافتشوا صفا واحدا، فقال عتبة: أتريدون أن تجعلوني حجرة؟ 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<sup>azwj</sup>, I shall not sleep except in your midst'. So he slept in their midst.

<sup>13</sup> Tafseer Noor Al Saqalan – CH 53 H 15

قال هبار: فما أنبهني إلا السبع يشم رؤوسهم رجلا رجلا، 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<sup>saww</sup> killed me!' It seized him, and it was not before he died in their hands'.<sup>14</sup>

## VERSES 5 & 6

عَلَّمَهُ شَدِيدُ الْقُوَى {5}

**The Mighty of Strength Taught him [53:5]**

دُو مِرَّةٍ فَاسْتَوَى {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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> except that he<sup>as</sup> was the owner of a clear black seal (of Prophet-hood)'.<sup>15</sup>

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 سَوْدَاءٍ صَافِيَةٍ وَ مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ حَتَّى يَقْرَأَ لَهُ بِالْبَدَاءِ.

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

Abu Abdullah<sup>asws</sup> said that: 'Allah<sup>azwj</sup> Mighty and Majestic never Sent a Prophet<sup>as</sup> at all except that he<sup>as</sup> would have a clear Seal (of Prophet-hood), and Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> at all until he<sup>as</sup> accepts the Change of the Decision of Allah<sup>azwj</sup>'.<sup>16</sup>

<sup>14</sup>Tafseer Abu Hamza Al Sumali - Hadeeth No. 303

<sup>15</sup> تفسير القمي 2: 334.

<sup>16</sup> Al Kafi – H 14625

## VERSES 7 - 9

وَهُوَ بِالْأَفْقِ الْأَعْلَى {7}

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

ثُمَّ دَنَا فَتَدَلَّى {8}

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

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى {9}

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

الشيخ في (أماليه)، قال: أخبرنا أبو الفتح هلال بن محمد بن جعفر الحفار، قال: حدثنا ابن الجعابي، قال: حدثنا أبو عثمان سعيد بن عبد الله بن عجب الأنباري، قال: حدثنا خلف بن درست، قال: حدثنا القاسم بن هارون، قال: حدثنا سهل بن صقين، عن همام، عن قتادة، عن أنس، قال: قال رسول الله (صلى الله عليه وآله): «لما عرج بي إلى السماء، دنوت من ربي عز وجل، حتى كان بيني وبينه قاب قوسين أو أدنى، فقال: يا محمد من تحب من الخلق؟ قلت: يا رب عليا، قال: التفت يا محمد فالتفت عن يساري، فإذا علي بن أبي طالب».

Al-Sheykh in his Amaali, from Abu Al-fatah Hilal Bin Muhammad Bin Ja'far Al-Hafar, from Ibn Al-Ja'aby, from Abu Usman Saeed Bin Abdullah Bin Ajab Al-Anbary, from Khalaf Bin Darast, from Al-Qasim Bin Haroun, from Sahl Bin Saqeen, from Hamam, from Qatada, from Anas who said,

'Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> ascended up to the sky, I<sup>saww</sup> approached my<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic, until there was between me<sup>saww</sup> and Him<sup>azwj</sup>. **So he was (at a distance of) two bows or nearer [53:9].** So He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Whom do you<sup>saww</sup> love from the creation?" I said: 'O Lord<sup>azwj</sup>! Ali<sup>asws</sup>!' He<sup>azwj</sup> Said: "Turn, O Muhammad<sup>saww</sup>!" So I<sup>saww</sup> turned to my<sup>saww</sup> left, so there was Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>.<sup>17</sup>

وَبِهَذَا الْإِسْنَادِ قَالَ: قَالَ رَسُولُ اللَّهِ ص: لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ كُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَيَّ رَبِّي مَا أَوْحَى

And by this chain, said, 'Rasool-Allah<sup>saww</sup> said: 'When I<sup>saww</sup> was taken to the sky during Ascension, I<sup>saww</sup> was from my<sup>saww</sup> Lord<sup>azwj</sup>. **So he was (at a distance of) two bows or nearer [53:9],** and my<sup>saww</sup> Lord<sup>azwj</sup> Revealed unto me<sup>saww</sup> what He<sup>azwj</sup> Revealed.

ثُمَّ قَالَ يَا مُحَمَّدُ افْرَأْ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ فَمَا سَمِعْتُ بِهَذَا الْإِسْمِ أَحَدًا قَبْلَهُ وَلَا أُسْمِي بِهَذَا أَحَدًا بَعْدَهُ.

<sup>17</sup> الأمالي 1: 362.

Then He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Convey that Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> is the Emir of the Momineen, for I<sup>azwj</sup> have not Named with this name before him<sup>asws</sup> not will I<sup>azwj</sup> Name anyone with this after him<sup>asws</sup>".<sup>18</sup>

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<sup>asws</sup> Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> Bin Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> about Allah<sup>azwj</sup> Majestic is His<sup>azwj</sup> Majesty, can He<sup>azwj</sup> be described as being in a (particular) place?' So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> is Higher than that'.

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

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

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

I said, 'So (what about) the Words of Allah<sup>azwj</sup> 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 و آله)، دنا من حجب النور، فرأى ملكوت السماوات، ثم تدلى (صلى الله عليه و آله) فنظر من تحته إلى ملكوت الأرض، حتى ظن أنه في القرب من الأرض كقاب قوسين أو أدنى».

He<sup>asws</sup> said: 'That is Rasool-Allah<sup>saww</sup>, approaching the Veils of the Light. So he<sup>saww</sup> saw the Kingdoms of the skies, then he<sup>asws</sup> bowed, so he<sup>saww</sup> looked underneath him<sup>saww</sup> to the kingdoms of the earth until he<sup>saww</sup> thought he<sup>saww</sup> was near to the earth: **So he was (at a distance of) two bows or nearer [53:9]**'.<sup>19</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْجَوْهَرِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا حَاضِرٌ فَقَالَ جُعِلْتُ فِدَاكَ كَمْ عَرَّجَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) فَقَالَ مَرَّتَيْنِ فَأَوْفَقَهُ جَبْرِئِيلُ مَوْفِقاً فَقَالَ لَهُ مَكَانَكَ يَا مُحَمَّدُ فَلَقَدْ وَقَفْتَ مَوْفِقاً مَا وَقَفَهُ مَلَكٌ قَطُّ وَ لَا نَبِيٌّ إِنَّ رَبَّكَ يُصَلِّي

<sup>18</sup> Bashaarat Al Mustafa<sup>saww</sup> Li Shia Al Murtaza<sup>asws</sup> - P 5 H 9

<sup>19</sup> علل الشرائع: 1 / 131

A number of our companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad Al Jowhary, from Ali Bin Abu Hamza who said,

'Abu Baseer asked Abu Abdullah<sup>asws</sup> and I was present, so he said, 'May I be sacrificed for you<sup>asws</sup>! How many times was Rasool-Allah<sup>saww</sup> Ascended (Mi'raj) with?' So he<sup>asws</sup> said: 'Twice. So Jibraeel<sup>as</sup> paused him<sup>saww</sup> at a pausing stop and he<sup>as</sup> said to him<sup>saww</sup>: 'In your<sup>saww</sup> place, O Muhammad<sup>saww</sup>, for you<sup>saww</sup> have paused at a pausing stop, no Angel has paused at all, not any Prophet<sup>saww</sup>, your<sup>saww</sup> Lord<sup>azwj</sup> is Praying *Salat*'.

فَقَالَ يَا جِبْرِيلُ وَكَيْفَ يُصَلِّي قَالَ يَقُولُ سُوحُ قُدُوسٌ أَنَا رَبُّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقْتُ رَحْمَتِي غَضِي فَقَالَ اللَّهُمَّ عَفْوُكَ عَفْوُكَ

So he<sup>saww</sup> said: O Jibraeel<sup>as</sup>, and how does He<sup>azwj</sup> Pray *Salat*? He<sup>as</sup> said: 'He<sup>azwj</sup> is Saying: "Glorious, Holy am I<sup>azwj</sup>! Lord<sup>azwj</sup> of the Angels and the Spirit. My<sup>azwj</sup> Mercy precedes My<sup>azwj</sup> Wrath". So he<sup>saww</sup> said: 'Your<sup>azwj</sup> Pardon! Your<sup>azwj</sup> Pardon!'

قَالَ وَكَانَ كَمَا قَالَ اللَّهُ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

He<sup>asws</sup> said: 'And it was just as Allah<sup>azwj</sup> Said: **So he was (at a distance of) two bows or nearer [53:9]**.

فَقَالَ لَهُ أَبُو بَصِيرٍ جُعِلْتُ فِدَاكَ مَا قَابَ قَوْسَيْنِ أَوْ أَدْنَى قَالَ مَا بَيْنَ سَيِّئِهَا إِلَى رَأْسِهَا

So Abu Baseer said, 'May I be sacrificed for you<sup>asws</sup>! What is: **(at a distance of) two bows or nearer [53:9]**? He<sup>asws</sup> said: 'What is between its centre to its top (radius)'.

فَقَالَ كَانَ بَيْنَهُمَا حِجَابٌ يَتَلَأَلُ يَخْفِقُ وَلَا أَعْلَمُهُ إِلَّا وَ قَدْ قَالَ زَبْرَجْدٌ فَنَظَرَ فِي مِثْلِ سَمِّ الْإِبْرَةِ إِلَى مَا شَاءَ اللَّهُ مِنْ نُورِ الْعُظْمَةِ

Then he<sup>asws</sup> said, 'And there was a Veil between the two, sparkling, pulsating', and I (the narrator) do not know it except and he<sup>asws</sup> had said: 'Of aquamarine. So he<sup>saww</sup> looked into like an eye of the needle towards whatever Allah<sup>azwj</sup> so Desired from the Light of the Magnificence.

فَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا مُحَمَّدُ قَالَ لَتَبِكَ رَبِّي قَالَ مَنْ لِأُمَّتِكَ مِنْ بَعْدِكَ قَالَ اللَّهُ أَعْلَمُ قَالَ عَلِيٌّ بُنُ أَبِي طَالِبٍ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ قَائِدُ الْغُرِّ الْمُحَجَّلِينَ

So Allah<sup>azwj</sup> Blessed and Exalted Said: "O Muhammad<sup>saww</sup>!" He<sup>saww</sup> said: 'At Your<sup>azwj</sup> service my<sup>saww</sup> Lord<sup>azwj</sup>!' He<sup>azwj</sup> Said: "Who is for your<sup>saww</sup> community from after you<sup>saww</sup>?" He<sup>saww</sup> said: 'Allah<sup>azwj</sup> is more Knowing'. He<sup>azwj</sup> Said: "Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Amir Al-Momineen and chief of the Muslims, and guide of the resplendent".

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) لِأَبِي بَصِيرٍ يَا أَبَا مُحَمَّدٍ وَاللَّهِ مَا جَاءَتْ وَلَايَةُ عَلِيٍّ (عليه السلام) مِنَ الْأَرْضِ وَ لَكِنْ جَاءَتْ مِنَ السَّمَاءِ مُشَافَهَةً .

He (the narrator) said, 'Then Abu Abdullah<sup>asws</sup> said to Abu Baseer: 'O Abu Muhammad! By Allah<sup>azwj</sup>! The Wilayah of Ali<sup>asws</sup> did not come from the earth, but it came from the sky, Verbally'.<sup>20</sup>

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 Bin Ja'far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> 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<sup>saww</sup> seeing his<sup>saww</sup> Lord<sup>azwj</sup> by his<sup>saww</sup> heart, and being attributed to his<sup>saww</sup> sight. So how is this so?'

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

So Abu Ibrahim<sup>as</sup> said: '**Then he approached, so he bowed [53:8]** – he<sup>saww</sup> did not move from his<sup>saww</sup> place, and did not bow with his<sup>saww</sup> body'.

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

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

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

So Abu Ibrahim<sup>asws</sup> 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<sup>saww</sup>'s understanding approached nearer to Allah<sup>azwj</sup>)'.<sup>21</sup>

<sup>20</sup> Al Kafi V 1 – The Book Of Divine Authority CH 111 H 13

<sup>21</sup> الاحتجاج: 386.

## 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<sup>saww</sup> was asked about that Revelation, so he<sup>saww</sup> said: ‘He<sup>azwj</sup> Revealed that Ali<sup>asws</sup> is the Chief of the successors<sup>as</sup>, and Imam<sup>asws</sup> 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 ان 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<sup>saww</sup>, ‘Is this from Allah<sup>azwj</sup> and from His<sup>azwj</sup> Rasool<sup>saww</sup>?’ Then Rasool-Allah<sup>saww</sup> said to them: ‘I<sup>saww</sup> have (already) commanded with regarding it (even) without this. I<sup>saww</sup> had commanded for him<sup>asws</sup> to be Nominated for the people, and I<sup>saww</sup> said to them: ‘This is your Guardian<sup>asws</sup> from after me<sup>saww</sup>, and he<sup>asws</sup> 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’.<sup>22</sup>

حدثنا احمد بن محمد عن الحسين بن سعيد عن النضر بن سويد عن عبد الصمد بن بشير قال ذكر عند ابى 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<sup>asws</sup>, the beginning of Azaan (Call for Salat) and story of the Azaan during the ascension (Mi’raj) of the Prophet<sup>saww</sup> until he<sup>asws</sup> ended at (mention of) Al-Sidrat. He<sup>asws</sup> said, ‘So Al-Sidrat Al-Muntaha (The Lote Tree), said: ‘No creature has exceeded before you<sup>saww</sup>’.

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

He<sup>azwj</sup> 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<sup>asws</sup> said: ‘And He<sup>azwj</sup>

<sup>22</sup> تفسير القمّي 2: 334

Handed over to him<sup>saww</sup> a Book of the companions of the right and (a Book of) companions of the left.

فاخذ كتاب اصحاب اليمين بيمينه وفتحه ونظر فيه فإذا فيه اسماء اهل الجنة واسماء آبائهم وقبائلهم

He<sup>saww</sup> took the Book of companions of the right by his<sup>saww</sup> 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 آبائهم وقبائلهم ثم نزل ومعه الصحيفتان فدفعهما إلى علي بن ابي طالب عليه السلام.

He<sup>asws</sup> said: ‘And he<sup>saww</sup> 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<sup>saww</sup> came down and with him<sup>saww</sup> were two Parchments. He<sup>saww</sup> handed them both over to Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>,<sup>23</sup>

## 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 the Lote Tree [53:14]***

عِنْدَهَا جَنَّةُ الْمَأْوَى {15}

***By the Garden of abode [53:15]***

<sup>23</sup> Basaair Al Darajaat – P4 CH 5 H 6

إِذْ يَغْشَى السُّدْرَةَ مَا يَغْشَى {16}

**When the Lote Tree 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<sup>saww</sup> see Allah<sup>azwj</sup>?**

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 و آله) ربه عز و جل؟ قال: «نعم بقلبه، أما سمعت الله عز و جل يقول: ما كَذَبَ الْفُؤَادُ مَا رَأَى، لم يره بالبصر، و لكن 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<sup>asws</sup>, 'Did Rasool-Allah<sup>saww</sup> see his<sup>saww</sup> Lord<sup>azwj</sup> Mighty and Majestic?' Yes, by his<sup>saww</sup> heart. Have you not heard Allah<sup>azwj</sup> Mighty and Majestic Saying: **The heart did not belie what it saw [53:11]**? He<sup>saww</sup> did not see Him<sup>azwj</sup> with the vision, but he<sup>saww</sup> saw Him<sup>azwj</sup> with the heart'.<sup>24</sup>

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ سَأَلَنِي أَبُو قُرَّةُ الْمُحَدَّثُ أَنَّ أُذْخِلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا (عليه السلام) فَاسْتَأْذَنَهُ فِي ذَلِكَ فَأَذِنَ لِي فَدَخَلَ عَلَيْهِ فَسَأَلَهُ عَنِ الْحَلَالِ وَ الْحَرَامِ وَ الْأَحْكَامِ حَتَّى بَلَغَ سُؤَالُهُ إِلَى التَّوْحِيدِ فَقَالَ أَبُو قُرَّةٍ إِنَّا رَوَيْنَا أَنَّ اللَّهَ قَسَمَ الرُّؤْيَا وَ الْكَلَامَ بَيْنَ نَبِيِّنِ فَقَسَمَ الْكَلَامَ لِمُوسَى وَ لِمُحَمَّدٍ 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<sup>asws</sup>. So I sought permission for him regarding that and he permitted to me. So I took him over to him<sup>asws</sup>. So he asked him<sup>asws</sup> 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<sup>azwj</sup> Distributed the Sighting and the Speech between two Prophets<sup>as</sup>. So He<sup>azwj</sup> Distributed the Speech to Musa<sup>as</sup> and for Muhammad<sup>saww</sup>, the Sighting'.

<sup>24</sup> التوحيد: 17 / 116.

فَقَالَ أَبُو الْحَسَنِ ( عليه السلام ) فَمَنِ الْمُبَلِّغُ عَنِ اللَّهِ إِلَى الثَّقَلَيْنِ مِنَ الْجِنِّ وَالْإِنْسِ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ أَلَيْسَ مُحَمَّدٌ قَالَ بَلَى

So Abu Al-Hassan<sup>asws</sup> said: 'So who delivered from Allah<sup>azwj</sup> 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<sup>saww</sup>? He said, 'Yes'.

قَالَ كَيْفَ يَجِيءُ رَجُلٌ إِلَى الْخَلْقِ جَمِيعًا فَيُخْبِرُهُمْ أَنَّهُ جَاءَ مِنْ عِنْدِ اللَّهِ وَ أَنَّهُ يَدْعُوهُمْ إِلَى اللَّهِ بِأَمْرِ اللَّهِ فَيَقُولُ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَا يُحِيطُونَ بِهِ عِلْمًا وَ لَيْسَ كَمِثْلِهِ شَيْءٌ ثُمَّ يَقُولُ أَنَا رَأَيْتُهُ بِعَيْنِي وَ أَحْطَتْ بِهِ عِلْمًا وَ هُوَ عَلَى صُورَةِ الْبَشَرِ أَمَا تَسْتَحْشِرُونَ مَا قَدَرْتُ الرِّزَادِفَهُ أَنْ تَرْمِيَهُ بِهَذَا أَنْ يَكُونَ يَأْتِي مِنْ عِنْدِ اللَّهِ بِشَيْءٍ ثُمَّ يَأْتِي بِخِلَافِهِ مِنْ وَجْهِ آخَرَ

He<sup>asws</sup> said: 'How can a man<sup>saww</sup> come over to the people and he<sup>saww</sup> informs them that he<sup>saww</sup> has come from Allah<sup>azwj</sup> and that he<sup>saww</sup> is inviting them to Allah<sup>azwj</sup> by the Command of Allah<sup>azwj</sup>, so he<sup>saww</sup> 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<sup>saww</sup> would be saying that: 'I<sup>saww</sup> saw Him<sup>azwj</sup> with my<sup>saww</sup> own eyes and I<sup>saww</sup> comprehended Him<sup>azwj</sup> in knowledge and He<sup>azwj</sup> is upon an image of the person'? Are you not ashamed of what would enable the atheists to pelt with this that he<sup>saww</sup> happened to come from the Presence of Allah<sup>azwj</sup> with something, then he<sup>saww</sup> 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<sup>azwj</sup> is Saying: **And certainly he saw him [53:13]** (meaning Him<sup>azwj</sup>) **in another descent.**' So Abu Al-Hassan<sup>asws</sup> said: 'It is after the Verse indicating upon what he<sup>saww</sup> saw where He<sup>azwj</sup> Says: **The heart of Muhammad did not belie what it saw [53:11]**. He<sup>azwj</sup> is Saying that the heart of Muhammad<sup>saww</sup> did not belie what his<sup>saww</sup> eyes saw. Then He<sup>azwj</sup> Informed with what he<sup>saww</sup> saw.

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

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

فَقَالَ أَبُو قُرَّةٍ فَتُكَذَّبُ بِالرَّوَايَاتِ فَقَالَ أَبُو الْحَسَنِ ( عليه السلام ) إِذَا كَانَتِ الرَّوَايَاتُ مُخَالَفَةً لِلْقُرْآنِ كَذَّبْتُهَا وَ مَا أَجْمَعَ الْمُسْلِمُونَ عَلَيْهِ أَنَّهُ لَا يُحَاطُ بِهِ عِلْمًا وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ .

So Abu Qurra said, 'So (then) you<sup>asws</sup> are belying the reports'. Abu Al-Hassan<sup>asws</sup> said: 'When the reports were in opposition to the Quran, I<sup>saww</sup> 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]**'.<sup>25</sup>

## Did Rasool-Allah<sup>saww</sup> see Amir Al Momineen<sup>asws</sup>?

محمد بن العباس، قال: حدثنا أحمد بن محمد النوفلي، عن أحمد بن هلال، عن الحسن بن محبوب، عن عبد الله بن بكير، عن حران بن أعين، قال: سألت أبا جعفر (عليه السلام) عن قول الله عز و جل في كتابه: **ثُمَّ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى**. فقال: «أدنى الله محمداً (صلى الله عليه و آله) منه، فلم يكن بينه و بينه إلا قفص لؤلؤ، فيه فراش من ذهب يتلأل فأرى 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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic in His<sup>azwj</sup> Book: **Then he approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9]**, so he<sup>asws</sup> said: 'Muhammad<sup>saww</sup> approached to be closest to Allah<sup>azwj</sup>, so there was nothing in between except for an enclosure of pearls, in which was a mattress of shining gold. Then he<sup>saww</sup> 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<sup>azwj</sup> Said to him<sup>saww</sup>: "O Muhammad<sup>saww</sup>! Do you<sup>saww</sup> recognise this image?" He<sup>saww</sup> said: 'Yes, this is an image of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>'. So Allah<sup>azwj</sup> Revealed to him<sup>saww</sup>: "Get him<sup>asws</sup> married to Fatima<sup>asws</sup>, and take him<sup>asws</sup> to be your<sup>saww</sup> successor<sup>asws</sup>!"<sup>26</sup>

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 و آله) 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 خلفته ورائي.

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-Aslami who said,

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

<sup>25</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 9 H 2

<sup>26</sup> تأويل الآيات 2: 625/8

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

And when the Angels paused in rows, I<sup>saww</sup> said: 'O Jibraeel<sup>as</sup>, who are they?' He<sup>as</sup> said: 'They are the ones whom Allah<sup>azwj</sup> will Boast to regarding you<sup>saww</sup> on the Day of Judgement. So I<sup>saww</sup> 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 سماوات حتى رأيت سكانها و عمارها و موضع كل ملك منها.

And the second (occasion) – Where I<sup>saww</sup> went on Ascension for the second time. Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'Where is your<sup>saww</sup> brother<sup>asws</sup>?' I<sup>saww</sup> said: 'I<sup>saww</sup> left him<sup>asws</sup> behind me<sup>saww</sup>'. He<sup>as</sup> said: 'Supplicate to Allah<sup>azwj</sup>, so He<sup>azwj</sup> would Bring him<sup>asws</sup> to you<sup>saww</sup>'. So I<sup>saww</sup> supplicated to Allah<sup>azwj</sup>, and there was your<sup>asws</sup> resemblance with me<sup>saww</sup>. So the seven skies were Displayed to me<sup>saww</sup> to the extent that I<sup>saww</sup> 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<sup>saww</sup> was sent to the Jinn. Jibraeel<sup>as</sup> said to me<sup>saww</sup>: 'Where is your<sup>saww</sup> brother<sup>asws</sup>?' I<sup>saww</sup> said: 'I<sup>saww</sup> left him<sup>asws</sup> behind me<sup>saww</sup>'. So he<sup>as</sup> said: 'Supplicate to Allah<sup>azwj</sup>, so He<sup>azwj</sup> will Bring him<sup>asws</sup> to you<sup>saww</sup>'. So I<sup>saww</sup> supplicated to Allah<sup>azwj</sup>, and there you<sup>asws</sup> were with me<sup>saww</sup>. So there was nothing which I<sup>saww</sup> said to them, nor did they reply anything to me<sup>saww</sup> except that you<sup>asws</sup> 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<sup>asws</sup>.

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<sup>saww</sup> supplicated to Allah<sup>azwj</sup> regarding you<sup>asws</sup>, so Allah<sup>azwj</sup> Gave me<sup>saww</sup> everything regarding you<sup>asws</sup> except for the Prophet-hood, for He<sup>azwj</sup> Said: "I<sup>azwj</sup> have Specialised it for you<sup>saww</sup> – O Muhammad<sup>saww</sup> – and end it with you<sup>saww</sup>".

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

And as for the sixth (Occasion) – When I<sup>saww</sup> ascended to the sky, Allah<sup>azwj</sup> Gathered the Prophets<sup>as</sup>. So I<sup>saww</sup> Prayed with them<sup>as</sup>, and your<sup>asws</sup> resemblance was behind me<sup>saww</sup>.

و السابع: هلاك الأحزاب بأيدينا».

And the seventh (Occasion) – Destruction of the confederates (الأحزاب) by our<sup>asws</sup> hands’.

فهذا رد على من أنكر المعراج.

(Ali Bin Ibrahim) said, ‘So this is the rebuttal to the one who denies the (physical) Ascension (المعراج)’.<sup>27</sup>

## The greatest Sign of Allah<sup>azwj</sup>

و قال علي بن إبراهيم: الآيات: أمير المؤمنين و الائمة (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<sup>asws</sup> and the Imams<sup>asws</sup>, and the evidence upon that are the words of Amir-Al-Momineen<sup>asws</sup>: ‘There is no ‘Sign’ of Allah<sup>azwj</sup> greater than I<sup>asws</sup>’.<sup>28</sup>

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<sup>asws</sup> having said, Amir-Al-Momineen<sup>asws</sup> was saying: ‘There is no ‘Sign’ of Allah<sup>azwj</sup> Mighty and Majestic which is greater than I<sup>asws</sup>, nor a News from Allah<sup>azwj</sup> greater than I<sup>asws</sup>’.<sup>29</sup>

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

حدثنا موسى بن جعفر قال وجدت بخط ابى رواية عن محمد بن عيسى الاشعري عن محمد بن سليمان الديلمي مولى عبد الله عن سليمان قال سئلت ابا عبد الله عليه السلام عن قول الله تعالى سدره المنتهى وقوله اصلها ثابت وفرعها في السماء

<sup>27</sup> تفسير القمّي 2: 335.

<sup>28</sup> تفسير القمّي 1: 309.

<sup>29</sup> (Extract) الكافي 1: 3 / 161.

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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted: **At the Lote Tree [53:14], and His<sup>azwj</sup> Words: *its roots are stable and its branches are in the sky [14:24].***

فقال رسول الله صلى الله عليه وآله جذرها وعلى ذروها وفاطمة فرعها والأئمة اغصانها وشيعتهم اوراقها

So he<sup>asws</sup> said: 'Rasool-Allah<sup>saww</sup> said: 'By Allah<sup>azwj</sup>, I<sup>saww</sup> am its root, and Ali<sup>asws</sup> is its height, and Fatima<sup>asws</sup> is its trunk, and the Imams<sup>asws</sup> are its branches, and their<sup>asws</sup> 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 شيعة.

He (the narrator) said, 'I said, 'May I be sacrificed for you<sup>asws</sup>, what is the meaning of 'Al-Muntaha'?' He<sup>asws</sup> said: 'To it, by Allah<sup>azwj</sup>, ended the Religion. One who is not from the Tree, is not a Momin, and isn't a Shia of ours<sup>asws</sup>.'<sup>30</sup>

*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 وعدلاً، كما ملئت ظلماً وجوراً؟ فقال (عليه السلام): «ما منا إلا قائم بأمر الله [وهاد إلى دين الله]، ولكن القائم الذي يطهر الله به الأرض من الكفر والجحود، ويملأها قسطاً وعدلاً،

<sup>30</sup> Basaair Al Darajaat – P 2 Ch 2 (Rare) H 2

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

‘I said to Muhammad<sup>asws</sup> Bin Ali Bin Musa<sup>asws</sup>, ‘I am hoping that you<sup>asws</sup> would happen to be Al-Qaim<sup>asws</sup> from the People<sup>asws</sup> of the Household of Muhammad<sup>saww</sup>, who would fill the earth with equity and justice, just as it had been filled with injustice and tyranny?’ So he<sup>asws</sup> said: ‘There is none from us (Imams<sup>asws</sup>) except he<sup>asws</sup> is standing (Qaim) by the Commands of Allah<sup>azwj</sup>, and is a Guide to the Religion of Allah<sup>azwj</sup>. But, Al-Qaim<sup>asws</sup> by whom Allah<sup>azwj</sup> would Clean the earth from the *Kufr*, and the ingratitude, and he<sup>asws</sup> 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 و آله) و كنيه، و هو الذي تطوى له الأرض و يذل له كل صعب.

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

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

Abdul Azeem said, ‘So I said to him<sup>asws</sup>, ‘O my master<sup>asws</sup>! And how would he<sup>asws</sup> know that Allah<sup>azwj</sup> has been Pleased?’ He<sup>asws</sup> said: ‘He<sup>azwj</sup> would Cast the mercy into his<sup>asws</sup> heart. So when he enters Al-Medina, he<sup>asws</sup> would bring out (from their graves) Al-Laat and Al-Uzza (two idols of Quraysh – Abu Bakr & Umar), and he<sup>asws</sup> would burn them both’.<sup>31</sup>

## VERSES 21 - 30

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَى {21}

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

تِلْكَ إِذًا قِسْمَةٌ ضِيزَى {22}

***Then that is an unfair division [53:22]***

<sup>31</sup> الإحتجاج: 449.

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}

**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 لَيَسْمُؤْنَ الْمَلَائِكَةَ تَسْمِيَةً الْأُنْثَى {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]**

فَاعْرِضْ عَنْ مَنْ تَوَلَّى 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]**

ذَلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنْ 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]***

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 و آله)، 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and from Jabir Al-Ansary, from the Prophet<sup>saww</sup> having said: 'I<sup>saww</sup> am your receiver at the Fountain, and you<sup>asws</sup> Ali<sup>asws</sup> are the Quencher, and Al-Hassan<sup>asws</sup> is the Pioneer, and Al-Husayn<sup>asws</sup> is the Commander, and Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> is the Proceeder (to the water), and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is the Announcer.

و جعفر ابن محمد السائق، و موسى بن جعفر محصي الحبين و المبغضين و قانع 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<sup>asws</sup> Bin Muhammad<sup>asws</sup> is the Driver (Usher), and Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> is the Counter of the lovers and the haters and the repressor of the hypocrites, and Ali<sup>asws</sup> bin Musa<sup>asws</sup> is the Decorator of the Momineen, and Muhammad<sup>asws</sup> Bin Ali<sup>asws</sup> is the Settler of the people of the Paradise in the Levels, and Ali<sup>asws</sup> Bin Muhammad<sup>asws</sup> 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<sup>asws</sup> Bin Ali<sup>asws</sup> is the Lamp of the people of the Paradise, illuminating them by it, and the Guide, the Guided (Al-Mahdi<sup>asws</sup>), is their (Shias') intercessor on the Day of Judgement, where He<sup>azwj</sup> will only Give Permission, ***for one He so Desires and is Pleased (with) [53:26]***.<sup>32</sup>

تأويل الآيات 2: 625/9<sup>32</sup>

## VERSE 31

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

**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 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 ليجزي الذين أساءوا بما عملوا ويجزي الذين أحسنوا بالحسنى من أحسن فلنفسه ومن أساء فعليها».

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

'Rasool-Allah<sup>saww</sup> addressed us in a sermon, until he<sup>saww</sup> said: 'Indeed! And surely Allah<sup>azwj</sup> Mighty and Majestic does not do injustice for an injustice, nor does He<sup>azwj</sup> Exceed an injustice, and He<sup>azwj</sup> 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'.<sup>33</sup>

برنامج النبي عليه السلام لعلي صلى الله عليه وآله

### The Manifesto of the Prophet<sup>saww</sup> for Ali<sup>asws</sup> –

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

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

<sup>33</sup> أعلام الدين: 427

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

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<sup>azwj</sup>. O Ali<sup>asws</sup>! Allah<sup>azwj</sup> did not Send a Messenger<sup>as</sup> (to a nation) except that a group submitted (to him<sup>as</sup>) willingly and another group submitted (to him<sup>as</sup>) reluctantly. Allah<sup>azwj</sup> 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 يحدد المفضلون ذا الفضل فضله.

O Ali<sup>asws</sup>, no community differed after its Prophet<sup>as</sup> except that the people of falsehood overcame the people of the truth, and Allah<sup>azwj</sup> has Ordained sects and differences on this community, and had He<sup>azwj</sup> so Desired, He<sup>azwj</sup> could have Gathered them all on Guidance until no two from His<sup>azwj</sup> 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 أسأؤوا بما عملوا ويجزي الذين أحسنوا بالحسنى).

If He<sup>azwj</sup> so Desired He<sup>azwj</sup> could have accelerated His<sup>azwj</sup> Revenge to Change them until the unjust would come to know where the truth lay, but He<sup>azwj</sup> 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<sup>asws</sup> said: 'The Praise is for Allah<sup>azwj</sup>. I<sup>asws</sup> thank Allah<sup>azwj</sup> on His<sup>azwj</sup> Bounties, and am Patient on His<sup>azwj</sup> Afflictions, and have submitted, and am pleased with His<sup>azwj</sup> Judgement'.<sup>34</sup>

## VERSE 32

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

**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<sup>asws</sup> about the major sins, so he<sup>asws</sup> said: 'Everything for which Allah<sup>azwj</sup> has Promised the Fire, for its commission'.<sup>35</sup>

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ 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 الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ ثُمَّ أَمْسَكَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَا أَسْكَنَكَ قَالَ أَحِبُّ أَنْ أَعْرِفَ الْكَبَائِرَ 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<sup>asws</sup> narrated to me saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> saying: 'I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Musa<sup>asws</sup> Bin Ja'far<sup>asws</sup> saying: 'Amro Bin Ubeyd came over to Abu Abdullah<sup>asws</sup>. So when he greeted and was seated, recited this Verse: **[Those**

<sup>34</sup> Kitab Suleym Bin Qays – H 2 (Extract)

<sup>35</sup> Tafseer Noor Al Saqalayn – CH 53 H 75

**who are shunning the major sins and the immoralities**, then held back. So Abu Abdullah<sup>asws</sup> said to him: 'What made you withhold?' He said, 'I would love to understand the major sins from the Book of Allah<sup>azwj</sup> 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 رَوْحِ اللَّهِ  
لَأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّهُ لَا يَنَاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ

So he<sup>asws</sup> said: 'Yes – O Amro – And the biggest of the major sins is the association (الشرك) with Allah<sup>azwj</sup>. Allah<sup>azwj</sup> is Saying; "And the one who associates with Allah<sup>azwj</sup>, so Allah<sup>azwj</sup> has Prohibited the Paradise unto him", and after it is the despair from the Mercy of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> 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 وَ جَلَّ يَقُولُ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ

Then is the security from the Plan of Allah<sup>azwj</sup>, because Allah<sup>azwj</sup> 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]**.

وَ مِنْهَا عُقُوبُ الْوَالِدَيْنِ لِأَنَّ اللَّهَ سُبْحَانَهُ جَعَلَ الْعَاقَّ جَبَّاراً شَقِيئاً وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ  
فَجَزَاءُ جَهَنَّمَ خَالِداً فِيهَا إِلَى آخِرِ الْآيَةِ

And from it is the disobedience to the parents, because Allah<sup>azwj</sup>, the Glorious, Made the disobedient as a tyrant, a wretch. And the killing of a soul (person) whom Allah<sup>azwj</sup> has Prohibited to kill except with the right to do so, because Allah<sup>azwj</sup> 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.

وَ قَذْفُ الْمُحْصَنَةِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ لَهُمْ عَذَابٌ عَظِيمٌ،

And accusing the chaste woman, because Allah<sup>azwj</sup> 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]**.

وَ أَكْلُ مَالِ الْيَتِيمِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَاراً وَ سَيَصْلُونَ سَعِيرًا،

And the devourer of the wealth of the orphan, because Allah<sup>azwj</sup> 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]**.

وَ الْفِرَارُ مِنَ الزَّحْفِ، لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ: وَ مَنْ يُؤْهِمُ يَوْمَئِذٍ دُبُرُهُ إِلَّا مُتَحَرِّفًا لِقِتَالٍ أَوْ مُتَحَيِّرًا إِلَى فِتْنَةٍ فَقَدْ بَاءَ بِغَضَبٍ مِنَ اللَّهِ وَ مَأْوَاهُ جَهَنَّمُ وَ بُئْسَ الْمَصِيرُ،

And the flee from the battlefield, because Allah<sup>azwj</sup> 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 يُفْضَمُونَ إِلَّا كَمَا يُفْضَمُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ،

And the consumer of the usury (interest) because Allah<sup>azwj</sup> 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 خَلَقٍ،

And the sorcery, because Allah<sup>azwj</sup> 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 أَثَامًا يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَ يَخْلُدْ فِيهِ مُهَانًا،

And the adultery, because Allah<sup>azwj</sup> 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 وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ،

The oath immersed in the immorality, because Allah<sup>azwj</sup> 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: وَ مَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ،

And the embezzlement, because Allah<sup>azwj</sup> 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: وَ مَنْ يَكْتُمْهَا فَإِنَّهُ آتِمٌ قَلْبُهُ،

And perjury and the concealment of the testimony, because Allah<sup>azwj</sup> 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<sup>azwj</sup> Mighty and Majestic has Prohibited from it just as He<sup>azwj</sup> has Prohibited from worshipping the idols. And the deliberate avoidance of the Prayer, or anything from what Allah<sup>azwj</sup> has Obligated, because Rasool-Allah<sup>saww</sup> said: 'The one who deliberately leaves the Prayer, so he is remote from the Responsibility of Allah<sup>azwj</sup> and the responsibility of His<sup>azwj</sup> Rasool<sup>saww</sup>'.

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

And the breaking of the Covenant, and the boycotting of the relatives, because Allah<sup>azwj</sup> 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<sup>asws</sup> merits and the Knowledge'.<sup>36</sup>

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/AIKafiVol2/AIKafiV2-TheBookOfBeliefAndDisbelief\(9\).pdf](https://hubeali.com/books/English-Books/AIKafiVol2/AIKafiV2-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 وَ الْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ الْفَوَاحِشُ الرَّئِي وَ السَّرِقَةُ وَ اللَّمَمُ الرَّجُلُ يُلْمُ بِالذَّنْبِ فَيَسْتَغْفِرُ اللَّهَ مِنْهُ قُلْتُ بَيْنَ الضَّلَالِ وَ الْكُفْرِ مَنْزِلَةٌ فَقَالَ مَا أَكْثَرَ عُرَى الْإِيمَانِ .

Yunus, from Ishaq Bin Ammar,

'From Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***Those who are shunning the major sins and the immoralities except for the 'Lamam' [53:32]***, he<sup>asws</sup> said: 'The immoralities – The adultery and the theft. And the 'Lamam' – The man commits the sin, so he asks Forgiveness of Allah<sup>azwj</sup> from it'. I asked, 'Is there a level between the straying and the infidelity?' He<sup>asws</sup> said: 'More numerous than the bonds of *Emān*'.<sup>37</sup>

<sup>36</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 24

<sup>37</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 112 H 7

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ 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 يُلْمُ بِهِ الرَّجُلُ فَيَمُكُّ مَا شَاءَ اللَّهُ ثُمَّ يُلْمُ بِهِ بَعْدُ .

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

‘From Abu Abdullah<sup>asws</sup>, said, ‘I said to him<sup>asws</sup>, ‘What is your<sup>asws</sup> view of the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those who are shunning the major sins and the immoralities except for the ‘Lamam’ [53:32]**. He<sup>asws</sup> said: ‘It is the sin committed by the man, and he remains (not committing it again) for as long as Allah<sup>azwj</sup> so Desires, then he commits it (again) afterwards’.<sup>38</sup>

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ قَالَ هُنَّ بَعْدَ الْهَمَّةِ أَيْ الذَّنْبُ بَعْدَ الذَّنْبِ يُلْمُ 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 (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>asws</sup>), said, ‘I said to him<sup>asws</sup>, ‘(What about): **Those who are shunning the major sins and the immoralities except for the ‘Lamam’ [53:32]**?’ He<sup>asws</sup> said: ‘The defiance after the defiance i.e., the sin after the sin committed by the man’.<sup>39</sup>

## 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 III Al-Sharai'e, by his chain going up to Ibn Is'haq Al-Jaysi,

(It has been narrated) from Abu Ja'far Al-Baqir<sup>asws</sup> – a lengthy Hadeeth in which he<sup>asws</sup> mentioned the clay (طينة) of the Shias, and the clay of the Nasibi (Hostile one), and that Allah<sup>azwj</sup> Mixed them up, up to his<sup>asws</sup> words: ‘So what you see from our<sup>asws</sup> 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

<sup>38</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 1

<sup>39</sup> Al Kafi V 2 – The Book Of Belief and Disbelief CH 194 H 2

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 رأيت من الناصب ومواظبته على الصلوة والصيام والزكوة والحج والجهاد وأبواب البر فهو من طينة المؤمن وسنخه الذي قد مزج فيه، لان من سنخ المؤمن وعنصره وطيبته 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 يجتنبون كبائر الاثم والفواحش الا اللمم ان ربك واسع المغفرة هو أعلم بكم إذا نشأكم من الارض " يعنى من الارض المنتنة " فلا تزكوا انفسكم هو اعلم بمن اتقى "

And at the end of it he<sup>asws</sup> 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 صلواته وصيامه وزكواته ونسكه لان الله عزوجل، أعلم بمن اتقى منكم، فان ذلك من قبل اللمم وهو المزج.

He<sup>azwj</sup> 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<sup>azwj</sup> is more Knowing of the one who is the pious one amongst you, and that is before the persistence sinning, and it is the temperament”<sup>40</sup>.

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 الذي كلمه الله عزوجل، وأنزل عليه التوراة، والعصا، وفلق له البحر وأظله بالعمام؟

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

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

<sup>40</sup> Tafseer Noor Al Saqalayn – CH 53 H 77

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 اني اسئلك بحق محمد و آل محمد لما غفرت لي فغفر الله له،

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

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

And when Noah<sup>as</sup> sailed in the ship and feared the drowning, he<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! I<sup>as</sup> ask You<sup>azwj</sup> for the Sake of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'. So when I<sup>saww</sup> (agreed) to save him<sup>as</sup> from the drowning, therefore Allah<sup>azwj</sup> Mighty and Majestic Rescued him<sup>as</sup>.

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

And when Ibrahim<sup>as</sup> was flung into the fire, he<sup>as</sup> said: 'Our Allah<sup>azwj</sup>! I<sup>as</sup> ask You<sup>azwj</sup> for the Sake of Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>'. So when I<sup>saww</sup> (agreed) for his<sup>saww</sup> rescue, therefore Allah<sup>azwj</sup> Made it (fire) to be cool and safe for him<sup>as</sup>.

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

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

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

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

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

O Jew! And from my<sup>saww</sup> descendants is Al-Mahdi<sup>asws</sup>. When he<sup>asws</sup> comes out, Isa<sup>as</sup> Bin Maryam<sup>as</sup> would descend to him<sup>asws</sup> for his<sup>asws</sup> help. So he<sup>asws</sup> would proceed to pray Salat, and he<sup>as</sup> would pray Salat behind him<sup>asws</sup>.<sup>41</sup>

## VERSES 33 - 35

أَفَرَأَيْتَ الَّذِي تَوَلَّى {33}

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

وَأَعْطَى قَلِيلًا وَأَكْدَى {34}

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

أَعِنْدَهُ عِلْمُ الْغَيْبِ فَهَوْ يَرَى {35}

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

روي عن ابن عباس و السدي و الكلبي و جماعة من المفسرين: أنَّ عثمان بن عفان كان يتصدق و ينفق ماله، فقال له أخوه من الرضاة عبد الله بن سعد بن أبي سرح: ما هذا الذي تصنع؟ يوشك أن لا يبقى لك شيء. فقال له عثمان: إن لي ذنوبا، و إليّ أطلب بما أصنع رضا الله، و أرجو عفوّه. فقال له عبد الله: أعطني ناقتك برحلهما، و أنا أتحمّل عنك ذنوبك كلّها. فأعطاه، و أشهد عليه، و أمسك عن الصدقة.

It is reported from Ibn Abbas, and Al Sady, and Al Kalby (Non-Shia sources), and a group of the interpreters (of the Holy Quran) –

‘Usman Bin Affar used to give charity and spend his wealth, and his step-brother Abdullah Bin Sa’d Bin Abu Sarah said to him, ‘What is this which you are doing? There is no doubt there would not remain anything for you!’ Usman said to him, ‘For me there are sins, and I seek the Pleasure of Allah<sup>azwj</sup> with what I do, and I hope for His<sup>azwj</sup> Forgiveness’. Abdullah said to him, ‘Give me your she-camel along with its reins, and I would bear you sins on your behalf, all of them’. So he gave it to him, and was difficult upon him, and withheld from (giving) the charities.

فنزلت: أَفَرَأَيْتَ الَّذِي تَوَلَّى عَنْ آتِبَاعِ الْحَقِّ وَ الثَّبَاتِ عَلَيْهِ وَ أَعْطَى قَلِيلًا وَ أَكْدَى وَ قَطَعَ الْعَطَاءَ وَ أَمْسَكَ.

Thus it was Revealed: ***So have you seen the one who turns his back [53:33]*** – from following the Truth and being steadfast upon it, ***And gives a little and is resentful [53:34]***, and cuts off the giving and withholds’.

<sup>41</sup> Tafseer Noor Al Saqalayn – CH 53 H 79

أَعِنْدَهُ عِلْمُ الْغَيْبِ عِلْمَ مَا غَابَ عَنْهُ مِنْ أَمْرِ الْعَذَابِ فَهُوَ يَرَى يَعْلَمُ أَنَّ صَاحِبَهُ يَتَحَمَّلُ عَنْهُ الْعَذَابَ. أَوْ يَعْلَمُ أَنَّ مَا قَالَ لَهُ أَخُوهُ مِنْ اِحْتِمَالِ أَوْزَارِهِ حَقٌّ.

**Is there with him knowledge of the unseen** – knowledge of what is hidden from it, from the matter of the Punishment, **so he can see? [53:35]**, thinking that his companions would bear the Punishment on his behalf, or he thinks that what his (step) brother said to him, from bearing his burden, is true’.

و عن مجاهد: نزلت في الوليد بن المغيرة، وكان قد اتبع رسول الله صلى الله عليه وآله وسلم على دينه، فغيره بعض المشركين، وقال له: تركت دين الأشياخ و ضالتهم، و زعمت أنهم في النار. قال: إني خشيت عذاب الله.

And from Mujahid (Non-Shia source): -

‘It was Revealed regarding Al Waleed Bin Al Mugheira, and he used to follow Rasool-Allah<sup>saww</sup> and submitted upon his<sup>saww</sup> Religion. But, some of the Polytheists faulted him and said to him, ‘You are leaving the religion of the Sheikhs and their ways, and you are alleging that they are in the Fire!’ He said, ‘I fear Punishment of Allah<sup>azwj</sup>’.

فضمن له الذي عاتبه إن هو أعطاه شيئاً من ماله و رجع إلى شركه أن يتحمل عنه عذاب الله. فارتدّ و أعطى بعض المشروط، ثم بخل بالباقي.

So the one who reproached him, guaranteed to him that if he were to give him something from his wealth, and return to his association (Shirk), he would bear the Punishment of Allah<sup>azwj</sup> on his behalf. So he reneged, and gave him some of the stipulated amount, then was stingy with the rest’.<sup>42</sup>

## 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 و جل: وَ إِبْرَاهِيمَ الَّذِي وَفَّى، قال: «إنه كان يقول إذا أصبح و

<sup>42</sup> زبدة التفاسير، ج6، ص: 517

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<sup>azwj</sup> Mighty and Majestic: **And (Parchment of) Ibrahim who fulfilled it? [53:37]**, he<sup>asws</sup> said: 'He<sup>as</sup> used to say when it was the morning and evening: 'And my<sup>as</sup> Lord<sup>azwj</sup> is the Praised One. I<sup>as</sup> wake up in the morning and I<sup>as</sup> do not associate anything with Allah<sup>azwj</sup>, nor do I<sup>as</sup> supplicate to another god but Allah<sup>azwj</sup>, nor do I<sup>as</sup> take a Guardian apart from Allah<sup>azwj</sup>'. So he<sup>as</sup> was Named, due to that, as a thankful servant'.<sup>43</sup>

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 بنبوته 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<sup>asws</sup> has said: 'The Wilayah of Ali<sup>asws</sup> is written in all the Books of the Prophets<sup>as</sup>, and Allah<sup>azwj</sup> never Sent a Rasool<sup>as</sup> except with the Prophet-hood of Muhammad<sup>saww</sup> and the successor-ship of Ali<sup>asws</sup> (Covenanted)'.<sup>44</sup>

## VERSES 38 & 39

أَلَا تَرَىٰ وَازِرَةً وَّرَزْرَ 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,

<sup>43</sup> علل الشرائع: 1/ 37.

<sup>44</sup> (الكافي 1: 363 / 6).

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

فقلت: و قول الله عز و جل: وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ مَا معناه؟

So I said, 'And the Words of Allah<sup>azwj</sup> 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 بفعل آبائهم و يفتخرون بها، و من رضي شيئاً كان كمن أتاه، و لو أن رجلاً 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 بفعل آبائهم

He<sup>asws</sup> said: 'Allah<sup>azwj</sup> is True in all of His<sup>azwj</sup> Words, but the descendants of the killers of Al-Husayn<sup>asws</sup> 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<sup>azwj</sup> Mighty and Majestic, is an associate of the killer. But rather, Al-Qaim<sup>asws</sup> would kill them when he<sup>asws</sup> rises, due to them being pleased with the actions of their forefathers'.

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

I asked him<sup>asws</sup>, 'With what thing will Al-Qaim<sup>asws</sup> from you, begin with?' He<sup>asws</sup> said: 'He<sup>asws</sup> will begin with the clan of Shayba, and he<sup>asws</sup> will cut off their hands, because they are thieves in the House of Allah<sup>azwj</sup> Mighty and Majestic'.<sup>45</sup>

رَوَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: لَا تُجَنِّ يَمِينَكَ عَنْ شِمَالِكَ، وَ هَذَا مَثَلٌ ضَرَبَهُ عَلَيْهِ السَّلَامُ وَ فِي هَذَا دَلَالَةٌ وَاضِحَةٌ عَلَى بُطْلَانِ قَوْل مَنْ يَقُولُ: إِنَّ أَطْفَالَ الْكُفَّارِ يُعَذَّبُونَ مَعَ آبَائِهِمْ فِي النَّارِ، أَنْتَهَى.

It is reported from the Prophet<sup>saww</sup> having said: 'Do not incriminate your right about your left, and this is an example of one the greeting is struck upon, and in this (**A bearer of a burden will not bear the burden of another [53:38]**) there is clear evidence upon the invalidation of the words of the one who is saying, 'The children of the Kafirs would be Punished along with their fathers in the Fire'. Desist!'.<sup>46</sup>

ابن بابويه، قال: حدثنا أحمد بن محمد بن الهيثم العجلي و أحمد بن الحسن القطان و محمد بن أحمد السناني و الحسين بن إبراهيم بن أحمد بن هشام المكتب و عبد الله بن محمد الصائغ و علي 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 بهلول، قال: حدثنا أبو معاوية، عن

<sup>45</sup> عيون أخبار الرضا (عليه السلام) 1: 5 / 273

<sup>46</sup> تفسير نور الثقلين، ج3، ص: 144

الأعمش، عن جعفر بن محمد (عليهما السلام)، قال فيما وصف له من شرائع الدين: «إن الله لا يكلف نفسا إلا وسعها، و لا يكلفها فوق طاقتها، و أفعال العباد مخلوقة خلق تقدير لا خلق تكوين، و الله 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<sup>asws</sup> Bin Muhammad<sup>asws</sup> said regarding what was described to him<sup>asws</sup> from the Laws of the Religion: 'Allah<sup>azwj</sup> 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<sup>azwj</sup> 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 أَنْ لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ.

And we<sup>asws</sup> are not saying with the compulsion, nor with the delegation, and Allah<sup>azwj</sup> Mighty and Majestic does not Take the Created being with the sickness, nor does Allah<sup>azwj</sup> Mighty and Majestic Punish the sons for the sins of the father, for He<sup>azwj</sup> Said in the Decisive (Verses) of His<sup>azwj</sup> Book: **A bearer of a burden will not bear the burden of another [53:38]**, and Allah<sup>azwj</sup> Mighty and Majestic Said: **And there wouldn't be for the human being except what he strives for [53:39]**.<sup>47</sup>

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 باشرنا ذلك، ولكن يريد هؤلاء بالعدل وأولئك بالافتخار أن قومهم فعلوا كذا.

Imam Zayn Al-Abideen<sup>asws</sup> 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.

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.

<sup>47</sup> التوحيد: 5/ 506، الخصال: 9/ 603.

And the Words of Allah<sup>azwj</sup> 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.<sup>48</sup>

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 وَلَكِنْ لَكَ مَا قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِحُسَيْنَ بْنِ ثَابِتٍ لَنْ يَزَالَ مَعَكَ رُوحُ الْقُدُسِ مَا ذَبَبْتَ 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<sup>asws</sup>, so he<sup>asws</sup> said: 'By Allah<sup>azwj</sup>, O Kumeyt, if we<sup>asws</sup> had in our<sup>asws</sup> possession some wealth, we<sup>asws</sup> would have given you from it, but for you is what the Rasool<sup>saww</sup> Allah<sup>azwj</sup> said to Hassan Bin Sabit: 'The Holy Spirit will not cease to be with you so long as you defend us<sup>saww</sup>'.

قَالَ قُلْتُ خَبَّرَنِي عَنِ الرَّجُلَيْنِ قَالَ فَأَخَذَ الْوَسَادَةَ فَكَسَرَهَا فِي صَدْرِهِ ثُمَّ قَالَ وَاللَّهِ يَا كُمَيْتُ مَا أَهْرِيْقُ بِخِجْمَةٍ مِنْ دِمٍ وَلَا أُحِذِّ مَالٌ مِنْ غَيْرِ حِلِّهِ وَلَا قُلُوبَ حَجَرٍ عَنْ حَجَرٍ إِلَّا ذَاكَ فِي أَعْنَاقِهِمَا.

I said, 'Inform me about the two men (Abu Bakr and Umar)'. He (the narrator) said: 'He<sup>asws</sup> took the pillow and folded it unto his<sup>asws</sup> chest' and said: 'By Allah<sup>azwj</sup>, 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'.<sup>49</sup>

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ رَبَائٍ عَنْ أَبِي عُبَيْدَةَ الْحَذَّاءِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَنْ أَفْتَى النَّاسَ بِغَيْرِ عِلْمٍ وَلَا هُدًى لَعَنَتْهُ مَلَائِكَةُ الرَّحْمَةِ وَمَلَائِكَةُ الْعَذَابِ وَحَقُّهُ وَزُرْ مَنْ عَمِلَ بِفُتْيَاهُ .

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

'From Abu Ja'far<sup>asws</sup> 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'.<sup>50</sup>

<sup>48</sup> Tafseer Imam Hassan Al Askari<sup>asws</sup> – S 139 (Extract)

<sup>49</sup> الكافي 8: 75 / 102.

<sup>50</sup> Al Kafi V 1 – The Book Of Intellect and Ignorance CH 11 H 3

**VERSES 40 - 42**

وَأَنَّ سَعْيَهُ سَوْفَ يُرَى {40}

**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 الْمُنتَهَىٰ {42}

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ( عليه السلام ) إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ 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<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Mighty and Majestic is Saying: **And surely to your Lord is the ending [53:42]**. So when the speech (discussion) ends up to Allah<sup>azwj</sup> (His<sup>azwj</sup> Essence), so hold (stop there and refrain from further comments)’.<sup>51</sup>

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: وَ أَنَّ إِلَىٰ رَبِّكَ الْمُنتَهَىٰ، [تكلموا 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<sup>asws</sup> that, ‘The people before you<sup>asws</sup> have frequented in (discussing) the Attributes, so what are you<sup>asws</sup> saying?’ So he<sup>asws</sup> said: ‘It is detestable! But, have you not heard Allah<sup>azwj</sup> Mighty and Majestic Saying: **And surely to your Lord is the ending [53:42]**? Speak regarding other than that’.<sup>52</sup>

<sup>51</sup> Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah<sup>azwj</sup>) CH 8 H 2

<sup>52</sup> التوحيد: 18 /457

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 فتاهت 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 Umeir, from Jameel,

'From Abu Abdullah<sup>asws</sup> having said: 'When the speech (discussion) ends up to Allah<sup>azwj</sup>, so hold, and speak (only) regarding what is underneath the Throne, for there was a people who 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'.<sup>53</sup>

## VERSE 43

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى {43}

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

ابن شهر آشوب: عن شعبة، و قتادة، و عطاء، و ابن عباس، في قوله تعالى: وَ أَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى أضحك أمير المؤمنين و حمزة و عبدة و المسلمين، و أبكى كفار مكة حتى قتلوا و دخلوا النار.

Ibn Shehr Ashub, from Sha'bat, and Qatada, and Ata'a, and Ibn Abbas

Regarding the Words of the Exalted: **[53:43] And that He it is Who makes (men) laugh and makes (them) cry.** Amir-al-Momineen<sup>asws</sup>, and Hamza<sup>as</sup>, and Ubeyda, and the Muslims laughed, and the Kafirs of Makkah cried, until they were killed and entered the Fire'.<sup>54</sup>

## VERSES 44 - 46

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا {44}

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

وَأَنَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنْثَى {45}

<sup>53</sup> تفسير القمّي 1: 25.

<sup>54</sup> المناقب 3: 118.

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

مِنْ نُطْفَةٍ إِذَا تُنْفَخُ {46}

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

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

And from Sowban who said:

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

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

He<sup>saww</sup> 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<sup>azwj</sup> 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<sup>azwj</sup> Mighty and Majestic, and before that it becomes similar’. – And the Hadeeth is lengthy and we have taken from it the necessary subject’.<sup>55</sup>

وباسناده إلى محمد بن عبد الله بن زرارة عن علي بن عبد الله عن أبيه عن جده عن أمير المؤمنين عليه السلام قال: تعتليج النطفتان في الرحم فإيهما كانت أكثر جاءت تشبهها فان كانت نطفة المرأة أكثر جاءت تشبه أخواله، وان 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<sup>asws</sup> 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: تحول النطفة في الرجل أربعين يوما فمن أراد أن يدعو الله عزوجل ففي 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.

<sup>55</sup> Tafseer Noor Al Saqalayn – CH 86 H 7

And he<sup>asws</sup> said: 'The sperm wanders in the man for forty days. So the one who intends (to have a child) should supplicate to Allah<sup>azwj</sup> Mighty and Majestic, during those forty (days) before He<sup>azwj</sup> Creates. Then Allah<sup>azwj</sup> Mighty and Majestic Sends an Angel of the womb who takes it, and ascends by it to Allah<sup>azwj</sup> Mighty and Majestic. So it pauses for as long as Allah<sup>azwj</sup> so Desires it to. He (the Angel) says: 'O my God<sup>azwj</sup>! Male or female?' So Allah<sup>azwj</sup> Reveals what He<sup>azwj</sup> so Desires to, and the Angels writes it'.<sup>56</sup>

## VERSES 47 & 48

وَأَنَّ عَلَيْهِ النَّشَأَ الْآخِرَىٰ {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<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: 'Amir-al-Momineen<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> 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'.<sup>57</sup>

## VERSE 49

وَأَنَّهُ هُوَ رَبُّ الشُّعْرَىٰ {49}

**And surely, He is the Lord of the Sirius<sup>58</sup> [53:49]**

<sup>56</sup> Tafseer Noor Al Saqalayn – Ch 86 H 9

<sup>57</sup> تفسير القمّي 2: 339.

<sup>58</sup> Sirius is a star system and appears as the brightest star in the night sky.

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

Ali Bin Ibrahim said,

'It is a star in the sky called the Sirius. The Quraysh and communities of the Arabs used to worship it, and it is a star which emerges at the end of the night'.<sup>59</sup>

## VERSES 50 - 54

وَأَنَّهُ أَهْلَكَ عَادًا الْأُولَىٰ {50}

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

وَتَمُودَ فَمَا أَبْقَىٰ {51}

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

وَقَوْمَ نُوحٍ مِنْ قَبْلُ ۚ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ {52}

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

وَالْمُؤْتَفِكَةَ أَهْوَىٰ {53}

***And the overthrown cities He Overthrew [53:53]***

فَعَشَاهَا مَا غَشَىٰ {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 Yaqoub, from Ali, from Ali Bin Al-Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

<sup>59</sup> تفسير القمّي 2: 339.

'From Abu Abdullah<sup>asws</sup>, said, when I asked, '(What about) the Words of the Mighty and Majestic: **And the overthrown cities He Overthrew [53:53]**. He<sup>asws</sup> said: 'These are the people of Al-Basra. It is the overthrown city'.

قُلْتُ وَ الْمُؤْتَفِكَاتِ أَتَنَّهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ قَالَ أُولَئِكَ قَوْمٌ لُوطٍ ائْتَفَكَتْ عَلَيْهِمْ انْقَلَبَتْ عَلَيْهِمْ.

I said, '(What about): **and the overthrown cities? Their Rasools came to them with the clear proofs [9:70]**. He<sup>asws</sup> said: 'They were the people of Lut<sup>as</sup>, their town was turned upside down upon them'.<sup>60</sup>

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 فأجبتم، و عقر فانهمزتم، ماؤكم زعاق، و أديانكم رفاق، 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-Momineen<sup>asws</sup>: '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<sup>as</sup>.

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 ائتفكت بأهلها مرتين، و على الله [تمام] الثالثة، و تمام الثالثة في الرجعة».

Rasool-Allah<sup>saww</sup> informed me<sup>asws</sup> that Jibraeel<sup>ias</sup> informed him<sup>saww</sup> that the earth was rolled up for him<sup>as</sup>, so he<sup>as</sup> 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<sup>azwj</sup>. And it has been overthrown twice along with its inhabitants, and it is upon Allah<sup>azwj</sup> to complete the third, and the third overthrowing would be during the Return (الرجعة).<sup>61</sup>

## VERSE 55

فَبَآئِيَ آلَاءِ رَبِّكَ تَتَمَارَى {55}

<sup>60</sup> الكافي 8: 202 / 18.

<sup>61</sup> تفسير القمّي 2: 339.

**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: (فبأي آلاء ربك تتمازى).

Amir-al-Momineen<sup>asws</sup> 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<sup>azwj</sup> 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 امتزى في الدين تردد في الرب 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<sup>la</sup>.

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 from that is the one who preferred the conviction (certainty), and Allah<sup>azwj</sup> did not Create (anything) less than conviction (certainty).<sup>62</sup>

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<sup>asws</sup> 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<sup>saww</sup> or of Ali<sup>asws</sup>? They<sup>asws</sup> are the Favours to the servants.'<sup>63</sup>

**VERSE 56**

هَذَا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى {56}

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

<sup>62</sup> Kitaab Sulaym Bin Qays Al Hilali – H 86

<sup>63</sup> تأويل الآيات 2: 2: 6/633.

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 و جل: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى، قال: «إن الله تعالى لما ذرأ الخلق إلى الذر الأول، فأقامهم صفوفًا، و بعث الله محمدا (صلى الله عليه و آله)، 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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: ***This one is a Warner from the former Warners [53:56]***, he<sup>asws</sup> said: 'When Allah<sup>azwj</sup> the Exalted Created the creatures as the first particles, He<sup>azwj</sup> established them in rows, and Sent Muhammad<sup>saww</sup>. So a group believed in him<sup>saww</sup>, and a group denied him<sup>saww</sup>.

فقال الله عز و جل: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى يعني به محمدا (صلى الله عليه و آله)، حيث دعاهم إلى الله عز و جل في الذر الأول».

Thus Allah<sup>azwj</sup> Mighty and Majestic Said: ***This one is a Warner from the former Warners [53:56]***, Meaning by it Muhammad<sup>saww</sup>, where he<sup>saww</sup> called them to Allah<sup>azwj</sup> Mighty and Majestic in the first (world of the) particles'.<sup>64</sup>

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 المفضل، عن أبي عبد الله (عليه السلام)، قال: «ما بعث الله نبيا أكرم من محمد (صلى الله عليه و آله)، و لا خلق قبله أحدا، و لا أنذر الله خلقه بأحد من خلقه قبل محمد (صلى الله عليه و آله)،

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<sup>asws</sup> having said: 'Allah<sup>azwj</sup> did not Send a Prophet<sup>as</sup> more prestigious than Muhammad<sup>saww</sup>, nor Created anyone before him<sup>saww</sup> (as more prestigious), nor did Allah<sup>azwj</sup> Warn His<sup>azwj</sup> creatures with anyone (more prestigious) before Muhammad<sup>saww</sup>.

فذلك قوله تعالى: هذا نَذِيرٌ مِنَ النُّذُرِ الْأُولَى، و قال: إِنَّمَا أَنْتَ مُنْذِرٌ وَ لِكُلِّ قَوْمٍ هَادٍ فلم يكن قبله مطاع في الخلق، و لا يكون بعده إلى أن تقوم الساعة، في كل قرن إلى أن يرث الله الأرض و من عليها».

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<sup>saww</sup>, and there will not be anyone obeyed after him<sup>saww</sup> up to the

<sup>64</sup> تفسير القمّي 2: 340.

Establishment of the Hour, in every generation until Allah<sup>azwj</sup> Makes inherit the earth and the ones who are upon it'.<sup>65</sup>

## VERSES 57 - 61

أَزْفَتِ الْآزِفَةُ {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]*

أَفَمِنْ هَذَا الْحَدِيثِ تَعْجَبُونَ {59}

*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<sup>azwj</sup> Zikr from the Ahadeeth – from Al Sadiq<sup>asws</sup>,<sup>66</sup>

## VERSE 62

فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا {62}

<sup>65</sup> الأمالي 2: 282.

<sup>66</sup> مجمع البيان 9: 277.

***So make obeisance 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 (ع) عَلَيْهِ  
السَّلَامُ ( قَالَ إِذَا قَرَأْتَ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَبِّرُ 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<sup>asws</sup> 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 أَرْبَعٌ حَمُّ السَّجْدَةِ وَ تَنْزِيلُ وَ النَّجْمُ 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).<sup>67</sup>

<sup>67</sup> 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 عيسى بن داود، عن أبي الحسن موسى بن جعفر، عن أبيه، عن جده، عن علي (عليه السلام) في قوله عز و جل: *إِذْ يَعْشَى السَّدْرَةُ مَا يَعَشَى*.

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

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

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

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

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

فتركني ما شاء الله، ثم رد علي روحي فأفقت، و كان توفيقا 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: ما زاعَ البَصَرُ وَ ما طَغى لَقَدْ رَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى و إنما كنت أبصر مثل مخيط الإبرة نورا بيني و بين ربي لا تطيقه الأبصار.

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

فناداني ربي، 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<sup>saww</sup> Lord<sup>azwj</sup> Blessed and Exalted Called out to me<sup>saww</sup>: "O Muhammad<sup>saww</sup>!" I<sup>saww</sup> said: 'Here I<sup>saww</sup> am my<sup>saww</sup> Lord<sup>azwj</sup>, and my<sup>saww</sup> God<sup>azwj</sup>, and my<sup>saww</sup> Master<sup>azwj</sup>!' He<sup>azwj</sup> Said: "Do you<sup>saww</sup> understand your<sup>saww</sup> worth in my<sup>saww</sup> Presence, and your<sup>saww</sup> place, and your<sup>saww</sup> status?" I<sup>saww</sup> said: 'Yes, my<sup>saww</sup> Master<sup>azwj</sup>!' He<sup>azwj</sup> Said: "O Muhammad<sup>saww</sup>! Do you<sup>saww</sup> understand your<sup>saww</sup> place from Me<sup>azwj</sup> and the place of your<sup>saww</sup> descendants?' I<sup>saww</sup> said: 'Yes, my<sup>saww</sup> Master<sup>azwj</sup>!'

قال: فهل تعلم يا محمد فيما اختصم المأل الأعلى؟ قلت: يا رب أنت أعلم و أحكم، و أنت علام الغيوب.

He<sup>azwj</sup> Said: "So do you<sup>saww</sup> know, O Muhammad<sup>saww</sup>, regarding what the Exalted Assembly quarrelled?" I<sup>saww</sup> said: 'O Lord<sup>azwj</sup>, You<sup>azwj</sup> are more Knowing and more Wise, and You<sup>azwj</sup> 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<sup>azwj</sup> Said: "They quarrelled regarding the Levels, and the Rewards. So, do you<sup>saww</sup> know what are these Levels and the Rewards?" I<sup>saww</sup> said: 'You<sup>azwj</sup> are more Knowing my<sup>saww</sup> Master<sup>azwj</sup>, 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<sup>azwj</sup> Said: "The performance of the Wudu during the Obligations (Salat), and the walking upon the feet to the congregation (Salat) with you<sup>saww</sup>, and with your<sup>saww</sup> children<sup>asws</sup>, 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 لنيك غضب النمر إذا غضب علي بن أبي طالب.

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

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

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

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

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

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

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

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

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

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

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

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

Then He<sup>azwj</sup> Obligated upon me<sup>saww</sup> the Prayer, and whatever the Blessed and Exalted Wanted, and I<sup>saww</sup> was closer to Him<sup>azwj</sup> in the first time, similar to what is in between the two ends of the bow. So these are the Words of the Exalted: **So he was (at a distance of) two bows or nearer [53:9]**.<sup>68</sup>

تأويل الآيات 2: 625/9<sup>68</sup>