

تفسير الإمام العسكري (عليه السلام)

TAFSEER OF IMAM AL ASKARI^{asws}

[فضل القرآن]

Merits of the Quran

[قَالَ الْإِمَامُ ع:].

The Imam^{asws} said: -

1 حَدَّثَنِي أَبِي عَلِيُّ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ، عَنْ أَبِيهِ الْبَاقِرِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ سَيِّدِ الْمُسْتَشْهِدِينَ عَنْ أَبِيهِ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ، وَ خَلِيفَةِ رَسُولِ رَبِّ الْعَالَمِينَ، وَ فَارُوقِ الْأُمَمَةِ، وَ بَابِ مَدِينَةِ الْحِكْمَةِ، وَ وَصِيِّ رَسُولِ الرَّحْمَةِ «عَلِيِّ بْنِ أَبِي طَالِبٍ» ص عَنْ رَسُولِ رَبِّ الْعَالَمِينَ، وَ سَيِّدِ الْمُرْسَلِينَ، وَ قَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَ الْمَخْصُوصِ بِأَشْرَفِ الشَّفَاعَاتِ فِي يَوْمِ الدِّينِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَجْمَعِينَ

S 1 – It was narrated to me^{asws} by my^{asws} father^{asws} Ali^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Musa^{asws}, from his^{asws} father^{asws} Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} Ja'far^{asws} Bin Muhammad^{asws}, the truthful, from his^{asws} father^{asws} the expounder (of knowledge) Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, adornment of the worshippers, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, chief of the martyred ones, from his^{asws} father^{asws} Amir Al-Momineen^{asws}, and chief of the successors^{as}, and Caliph of the Rasool^{saww} of the Lord^{azwj} of the worlds, and differentiator (between the truth and the falsehood) of the community, and door of the city of wisdom, and successor^{asws} of the Rasool^{saww} of mercy, Ali^{asws} Bin Abu Talib^{asws}, from Rasool^{saww} of the Lord^{azwj} of the worlds, and chief of the *Mursils*^{as}, and guide of the resplendent, and the one particularised with the nobility of the intercession during the Day of Reckoning, may the *Salawat* of Allah^{azwj} be upon him^{saww} and his^{asws} entire Progeny^{asws}.

قَالَ: حَمَلَهُ الْقُرْآنُ الْمَخْصُوصُونَ بِرَحْمَةِ اللَّهِ، الْمَلْبَسُونَ نُورَ اللَّهِ، الْمَعْلَمُونَ كَلَامَ اللَّهِ، الْمُقَرَّبُونَ عِنْدَ اللَّهِ، مَنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهَ، وَ مَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهَ وَ يَدْفَعُ اللَّهُ عَنْهُمْ الْقُرْآنَ بِلُوى الدُّنْيَا، وَ عَنْ قَارِيهِ بِلُوى الْآخِرَةِ.

He^{saww} said: 'The bearers of the Quran are particularised with the Mercy of Allah^{azwj}, clothed by the Light of Allah^{azwj}, the teachers of the Speech of Allah^{azwj}, the ones of proximity in the Presence of Allah^{azwj}. The one who befriends them^{asws}, so he has befriended Allah^{azwj}, and the one who is inimical to them^{asws} so he has been inimical to Allah^{azwj}. And Allah^{azwj} will Repel the scourges of the world from the intent listeners of the Quran, and the scourges of the Hereafter from its reciters.

وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَسَامِعُ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ- وَ هُوَ مُعْتَقِدٌ أَنَّ الْمُرَادَ لَهُ عَنِ اللَّهِ تَعَالَى: مُحَمَّدٌ، الصَّادِقُ فِي كُلِّ أَقْوَالِهِ، الْحَكِيمُ فِي كُلِّ أَفْعَالِهِ الْمُودِعُ مَا أَوْدَعَهُ اللَّهُ تَعَالَى: مِنْ عُلُومِهِ أَمِيرِ الْمُؤْمِنِينَ عَلِيًّا ع، الْمُعْتَقِدُ لِلْإِنْفِيَادِ لَهُ فِيمَا يَأْمُرُ وَ يَنْهَى- أَعْظَمُ أَجْرًا مِنْ تَبْيِيرِ ذَهَبٍ يَتَصَدَّقُ بِهِ- مَنْ لَا يَعْتَقِدُ هَذِهِ الْأُمُورَ بَلَّ [تَكُونُ] صِدْقَتُهُ وَبِالْأَعْلَى عَلَيْهِ.

By the One^{azwj} in Whose Hand is the soul of Muhammad^{saww}! The listener of a Verse from the Book of Allah^{azwj} Mighty and Majestic while he is of the belief that the provider to him from Allah^{azwj} the Exalted, Muhammad^{saww}, is the truthful in all of his^{saww} words, the wise in all of his^{saww} deeds, (and that) he^{saww} deposited whatever Allah^{azwj} had Deposited to him^{saww}, to the Amir Al-Momineen, Ali^{asws}, and believes in his^{asws} obedience to him^{saww} regarding whatever he^{saww} instructed and enjoined, would have greater Recompense than a mountain of gold given in charity with it by the one who does not believe in these matters. But, his charity would (in fact) be a plague upon him.

وَلَقَارِئُ آيَةٍ مِنْ كِتَابِ اللَّهِ مُعْتَقِدًا لِهَذِهِ الْأُمُورِ - أَفْضَلُ مِمَّا دُونَ الْعَرْشِ إِلَى أَسْفَلِ التُّحُومِ يَكُونُ لِمَنْ لَا يَعْتَقِدُ هَذَا الْإِعْتِقَادَ، فَيَتَصَدَّقُ بِهِ، بَلْ ذَلِكَ كُلُّهُ وَبِالْ عَلَى هَذَا الْمُتَصَدِّقِ بِهِ.

And for a reciter of a Verse from the Book of Allah^{azwj}, believing in these matters, would be better than what is below the Throne up to the lowest end-point that can happen to be, than the one who does not believe in these beliefs, and he gives in charity with it. But that, all of it, would (in fact) be a plague upon this giver of charity with it'.

ثُمَّ قَالَ: أ تَدْرُونَ مَتَى يَتَوَفَّرُ عَلَيَّ هَذَا الْمُسْتَمْعِ - وَ هَذَا الْقَارِئِ هَذِهِ الْمُتُوبَاتِ الْعَظِيمَاتُ إِذَا لَمْ يَغْلُ فِي الْقُرْآنِ [إِنَّهُ كَلَامٌ مَجِيدٌ] وَ لَمْ يَجْفُ عَنْهُ، وَ لَمْ يَسْتَأْكِلْ بِهِ وَ لَمْ يِرَأْ بِهِ.

Then he^{asws} said: 'do you know when this would be available to this listener and this reciter, these magnificent Rewards? When he does not insert (anything) in the Quran, (it is a Glorious Quran), and does not dehydrate (take out anything) from it, and does not consume (the world) with it, and does not opine with it.

وَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِالْقُرْآنِ فَإِنَّهُ الشِّفَاءُ النَّافِعُ، وَ الدَّوَاءُ الْمُبَارِكُ [وَ] عِصْمَةٌ لِمَنْ تَمَسَكَ بِهِ، وَ نَجَاةٌ لِمَنْ [اتَّبَعَهُ] تَبِعَهُ، لَا يَعْوجُّ فَيَقْوَمُ، وَ لَا يَزِيغُ فَيَشْعَبُ وَ لَا تَنْقُضِي عَجَائِبُهُ، وَ لَا يَخْلُقُ عَلَى كَثْرَةِ الرَّدِّ.

And Rasool-Allah^{saww} said: 'Upon you all is to be with the Quran, for it is the beneficial healing, and a Blessed cure, and a protection for the one who attaches with it, and a salvation for the one who follows it. He will not be perverted, so he would be straight, and he will not be deviated, so he would remain (on the Straight Path), and its wonders will not expire, nor would it create numerous arguments'.

[وَ] اتْلُوهُ فَإِنَّ اللَّهَ يُاجِرُكُمْ عَلَى تِلَاوَتِهِ - بِكُلِّ حَرْفٍ عَشْرَ حَسَنَاتٍ، أَمَا إِنِّي لَا أَقُولُ: «الم» * عَشْرًا، وَ لَكِنْ أَقُولُ «الْأَلِفُ» عَشْرًا، وَ «اللَّامُ» عَشْرًا، وَ «الْمِيمُ» عَشْرًا.

And recite it, for Allah^{azwj} Recompense you upon its recitation, with every letter, ten Good deeds. But, I^{asws} am not saying (for) 'Alif Laam Meem', there would be ten, but I^{asws} am saying: '(for reciting) the 'Alif' would be ten, and '(for) the 'Laam' would be ten, and (for) the 'Meem' would be ten.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: أ تَدْرُونَ مَنْ الْمُتَمَسِّكُ - الَّذِي (يَتَمَسِّكُهُ يَبَالُ) هَذَا الشَّرَفَ الْعَظِيمَ هُوَ الَّذِي أَحَذَّ الْقُرْآنَ وَ تَأْوِيلَهُ عَنَّا أَهْلَ الْبَيْتِ، أَوْ عَن وَسَائِطِنَا السُّفْرَاءِ عَنَّا إِلَى شِيعَتِنَا، لَا عَن آرَاءِ الْمُجَادِلِينَ وَ قِيَاسِ الْقَائِسِينَ.

Then Rasool-Allah^{saww} said: 'Are you knowing the one attached (to it), the one who, by his attachment, would be attaining these great nobilities? He is the one who takes the Quran and its explanation from us^{asws}, the People^{asws} of the Household, or from

our^{asws} intermediaries, the ambassadors from us^{asws} to our^{asws} Shias, not from an opinion of the arguers and the analogy of the analogists.

فَأَمَّا مَنْ قَالَ فِي الْقُرْآنِ بِرَأْيِهِ، فَإِنْ اتَّفَقَ لَهُ مُصَادَفَةٌ صَوَابٍ، فَقَدْ جَهَلَ فِي أَخْذِهِ عَنْ غَيْرِ أَهْلِهِ، وَكَانَ كَمَنْ سَلَكَ طَرِيقاً مَسْبُوعاً مِنْ غَيْرِ حُفَاطٍ يَحْفَظُونَهُ فَإِنْ اتَّفَقَتْ لَهُ السَّلَامَةُ، فَهُوَ لَا يَعْدَمُ مِنَ الْعُقَلَاءِ وَالْفُضَّلَاءِ الذَّمَّ [وَالْعَدْلَ] وَ التَّوْبِيخَ

So, as for the one who says regarding the Quran by his opinion, and if he is correct in accordance with it by co-incidence, so he has been ignorant in taking it from other than its rightful ones (people^{asws}), and he would be like the one who asks the way wherein are a lot of predatory wild animals, without a protector protecting him, and he arrives safely to it (his destination) by co-incidence, so he would not be left out of condemnation and the rebuke from the intellectuals and the virtuous ones.

وَ إِنْ اتَّفَقَ لَهُ افْتِرَاسُ السَّبْعِ [لَهُ] فَقَدْ جَمَعَ إِلَى هَلَاكِهِ سُفُوطُهُ عِنْدَ الْخَيْرِينَ الْفَاضِلِينَ وَ عِنْدَ الْعَوَامِّ الْجَاهِلِينَ.

And if, by co-incidence the predatory wild animals do devour him, so he would have been led to his destruction by his silence in the presence of the good people, the virtuous ones, and in the presence of the ignorant general populace (for not having asked the right way).

وَ إِنْ أَخْطَأَ الْقَائِلُ فِي الْقُرْآنِ بِرَأْيِهِ فَقَدْ تَبَوَّأَ مَقْعَدَهُ مِنَ النَّارِ، وَ كَانَ مَثَلُهُ كَمَثَلِ مَنْ رَكِبَ بَحْراً هَائِجاً بِلاَ مَلَّاحٍ، وَ لَا سَفِينَةٍ صَحِيحَةٍ، لَا يَسْمَعُ بِهَلَاكِهِ أَحَدٌ إِلاَ قَالَ: هُوَ أَهْلٌ لِمَا لَحِقَهُ، وَ مُسْتَحِقٌّ لِمَا أَصَابَهُ.

And if the speaker errs in the Quran by his opinion, so he has assured his seat from the Fire, and his example would be like an example of the one who sails the rough sea without a navigator, and not having a correct ship. No one would hear of his destruction except he would say, 'He was deserving of his destruction and deserving of what hit him'.

وَ قَالَ صَ مَا أَنْعَمَ اللَّهُ عَزَّ وَ جَلَّ عَلَى عَبْدٍ بَعْدَ الْإِيمَانِ بِاللَّهِ- أَفْضَلَ مِنَ الْعِلْمِ بِكِتَابِ اللَّهِ وَ الْمَعْرِفَةِ بِتَأْوِيلِهِ. وَ مَنْ جَعَلَ اللَّهُ لَهُ فِي ذَلِكَ حِطّاً، ثُمَّ ظَنَّ أَنَّ أَحَدًا- لَمْ يُفْعَلْ بِهِ مَا فُعِلَ بِهِ- قَدْ فَضَلَ عَلَيْهِ فَقَدْ حَقَّرَ (نِعَمَ اللَّهُ) عَلَيْهِ.

And he^{asws} said: 'Allah^{azwj} Mighty and Majestic did not Favour upon a servant after *Eman* in Allah^{azwj}, anything more superior than the knowledge of the Book of Allah^{azwj} and the understanding of its explanation. And the one for whom Allah^{azwj} Makes a share to be in that, then he thinks that anyone (else) – who has not been Dealt with what he has been Dealt with – has superiority over him, so he has belittled the Bounty of Allah^{azwj} upon him'.

[فضل العالم بتأويل القرآن و العالم برحمته]**Preferring the knowledgeable one^{asws} with the explanation of the Quran, and the learning by his^{asws} mercy**

2 وَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِهِ تَعَالَى: «يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ- وَ شِفَاءٌ لِمَا فِي الصُّدُورِ وَ هُدًى وَ رَحْمَةٌ لِلْمُؤْمِنِينَ- فَلَنْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا- هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ»

S 2 – And Rasool-Allah^{saww} said regarding the Words of the Exalted: *O you people! There has come to you an Advice from your Lord and a Healing for what is in the chests, and a Guidance and a Mercy for the Momineen [10:57] Say: ‘(It is) by the Grace of Allah and by His Mercy’ – so with that, let them be rejoicing; it is better than what which they are amassing [10:57].*

قَالَ رَسُولُ اللَّهِ ص: «فَضْلُ اللَّهِ عَزَّ وَ جَلَّ» الْقُرْآنُ وَ الْعِلْمُ بِتَأْوِيلِهِ «وَ رَحْمَتُهُ» تَوْفِيقُهُ لِمُؤَالاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ، وَ مُعَادَاةِ أَعْدَائِهِمْ.

Rasool-Allah^{saww} said: ‘The Grace of Allah^{azwj} Mighty and Majestic is the Quran and the knowledge of its explanation, and His^{azwj} Mercy is His^{azwj} Giving inclination to the Wilayah of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and the enmity of their^{asws} enemies.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص: وَ كَيْفَ لَا يَكُونُ ذَلِكَ خَيْرًا مِمَّا يَجْمَعُونَ، وَ هُوَ تَمَنُّ الْجَنَّةِ وَ نَعِيمِهَا، فَإِنَّهُ يُكْتَسَبُ بِهَا رِضْوَانُ اللَّهِ تَعَالَى- الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ وَ يُسْتَحَقُّ بِهَا الْكُونُ بِحَضْرَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ- الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ. [وَ] إِنَّ مُحَمَّدًا وَ آلَهُ الطَّيِّبِينَ أَشْرَفُ زِينَةٍ فِي الْجَنَانِ.

Then Rasool-Allah^{saww} said: ‘And how can that not happen to be better than what they are amassing, and it is the price of the Paradise and its Bounties? So the one who earns by it the Pleasure of Allah^{azwj} the Exalted, which is superior than the Paradise (itself), and he would be deserving of it, the existing (living) in the presence of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, which is superior than the Paradise (itself), and that Muhammad^{saww} and his^{saww} goodly Progeny^{asws} are the most noble adornment in the Gardens’.

ثُمَّ قَالَ ص: يَرْفَعُ اللَّهُ بِهَذَا الْقُرْآنِ وَ الْعِلْمِ بِتَأْوِيلِهِ، وَ بِمُؤَالَاةِنَا أَهْلَ النَّبِيِّ وَ التَّوْبَةِ مِنْ أَعْدَائِنَا أَقْوَامًا، فَيَجْعَلُهُمْ فِي الْخَيْرِ قَادَةً، نُقْصُ أَنْارَهُمْ، وَ نَرْمُقُ أَعْمَالَهُمْ وَ يُقْنَدِي بِفِعَالِهِمْ،

Then he^{asws} said: ‘Allah^{azwj} would Raise a people by this Quran and the knowledge of its explanation, and with our^{asws} Wilayah, the People^{asws} of the Household, and the disavowing from our^{asws} enemies, so He^{azwj} would Make them to be among the best of the leaders, pursuing their^{asws} tracks and following their^{asws} deeds.

وَ تَرَعَبُ الْمَلَائِكَةُ فِي خُلَّتِهِمْ، وَ بِأَجْنِحَتِهَا تَمْسَحُهُمْ، وَ فِي صَلَوَاتِهَا [تُبَارِكُ عَلَيْهِمْ، وَ] تَسْتَعْفِرُ لَهُمْ [حَتَّى] كُلُّ رَطْبٍ وَ يَابِسٍ [يَسْتَعْفِرُ لَهُمْ] حَتَّى حَيْتَانِ الْبَحْرِ وَ هَوَامُهُ [سِبَاعِ الطَّيْرِ] وَ سِبَاعِ الْبُرِّ وَ أَنْعَامُهُ، وَ السَّمَاءُ وَ نُجُومُهَا.

And the Angels would be wishing to be in their isolation, and they would be touching them with their wings, and during their (sending) *Salawat*, they (Angels) would send Blessings upon them and seek Forgiveness for them, to the extent of every wet and dry (thing) would seek Forgiveness for them, even the fishes of the sea and its

vermin, the predators of the birds and the predators of the land and its beasts, and the sky and its stars’.

[آداب قراءة القرآن]

Etiquettes of reciting the Quran

3 ثُمَّ قَالَ الْحَسَنُ أَبُو مُحَمَّدٍ الْإِمَامُ عَ مَا قَوْلُهُ الَّذِي نَدَبَكَ [اللَّهُ] إِلَيْهِ، وَ أَمَرَكَ بِهِ عِنْدَ قِرَاءَةِ الْقُرْآنِ: «أَعُوذُ بِاللَّهِ [السَّمِيعِ الْعَلِيمِ] مِنَ الشَّيْطَانِ الرَّجِيمِ»

S 3 – Then Al-Hassan^{asws}, Abu Muhammad^{asws}, the Imam^{asws} said: ‘As for His^{azwj} Words which Allah^{azwj} Assigned to and Commanded with at (the commencement) of recitation of the Quran is, ‘I seek Refuge with Allah^{azwj}, the Hearing, the Knowing, from the Pelted Satan^{la}’.

فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع قَالَ: إِنَّ قَوْلَهُ: «أَعُوذُ بِاللَّهِ» أَيُّ أَمْتَعُ بِاللَّهِ، «السَّمِيعِ» لِمَقَالِ الْأَخْبَارِ وَالْأَشْرَارِ وَ لِكُلِّ الْمَسْمُوعَاتِ مِنَ الْإِعْلَانِ وَالْإِسْرَارِ «الْعَلِيمِ» بِأَفْعَالِ الْأَبْرَارِ وَالْفَجَّارِ، وَ بِكُلِّ شَيْءٍ مَا كَانَ وَ مَا يَكُونُ [وَ مَا لَا يَكُونُ] أَنْ لَوْ كَانَ كَيْفَ كَانَ يَكُونُ

So Amir Al-Momineen^{asws} said: ‘His words, ‘I seek Refuge with Allah^{azwj} – i.e., I am abstaining with Allah^{azwj}, ‘the Hearing’ – of the speeches of the good ones and the evil ones and for everything that can be heard from the (words) in public and secret; the ‘Knowing’ – of the deeds of the righteous ones and the immoral ones, and with everything what has already happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

«مِنَ الشَّيْطَانِ الرَّجِيمِ» (وَ الشَّيْطَانُ) هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ «الرَّجِيمُ» الْمَرْجُومُ بِاللَّعْنِ، الْمَطْرُودُ مِنْ بِقَاعِ الْخَيْرِ وَ الْإِسْتِعَاذَةُ هِيَ [مِمَّا] مَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ- عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ، فَقَالَ: «فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ- إِنَّهُ لَيْسَ لَهُ سُلْطَانٌ عَلَى الَّذِينَ آمَنُوا وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ- إِنَّمَا سُلْطَانُهُ عَلَى الَّذِينَ يَتَوَلَّوْنَهُ وَ الَّذِينَ هُمْ بِهِ مُشْرِكُونَ»

‘From the Pelted Satan^{la}’ – And the Satan^{la}, he^{la} is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah^{azwj} has Commanded His^{azwj} servants with, during their recitation of the Quran, so He^{azwj} Said: ***So when you recite the Quran, then seek Refuge with Allah from the Pelted Satan [16:98] Surely there isn't any authority for him over those who are believing and they are relying upon their Lord [16:99] But rather, his authority is over those who are befriending him and those who are associating with him [16:100].***

وَ مَنْ تَأَدَّبَ بِأَدَبِ اللَّهِ عَزَّ وَ جَلَّ آذَاهُ إِلَى الْفَلَاحِ الدَّائِمِ، وَ مِنْ اسْتَوْصَى بِوَصِيَّةِ اللَّهِ كَانَ لَهُ خَيْرٌ الدَّارَيْنِ.

And the one who disciplines (himself) with the Education of Allah^{azwj} Mighty and Majestic, He^{azwj} would Enable him to achieve perpetual success; and the one who heeds the Advice of Allah^{azwj}, would have for him the goodness of the two houses (world and Hereafter)’.

[سد الأبواب عن المسجد دون باب علي ع]**Closure of the doors from the Masjid other than the door of Ali^{asws}**

4 أ لَا أَنْبِئُكُمْ بِبَعْضِ أَخْبَارِنَا قَالُوا: بَلَى يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ. قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا بَنَى مَسْجِدَهُ بِالْمَدِينَةِ وَ أَسْرَعَ فِيهِ بَابَهُ، وَ أَسْرَعَ الْمُهَاجِرُونَ وَ الْأَنْصَارُ (أَبْوَابُهُمْ) أَرَادَ اللَّهُ عَزَّ وَ جَلَّ إِبَانَةَ مُحَمَّدٍ وَ آلِهِ الْأَفْضَلِينَ بِالْفَضِيلَةِ، فَنَزَلَ جِبْرَائِيلُ عَنِ اللَّهِ تَعَالَى - بِأَنَّ سُدُّوا الْأَبْوَابَ عَنِ مَسْجِدِ رَسُولِ اللَّهِ ص قَبْلَ أَنْ يَنْزِلَ بِكُمْ الْعَذَابُ.

S 4 – (He^{asws} said): ‘Shall I^{asws} inform you with one of our^{asws} Ahadeeth?’ They said, ‘Yes, O son^{asws} of Amir Al-Momineen^{asws}!’. He^{asws} said: ‘Rasool-Allah^{saww}, when his^{saww} Masjid had been built at Al-Medina and its door was set facing it, and the Muhajirs (Emigrants) and the Ansaar (Helpers) (also) had their doors set facing it, Allah^{azwj} Mighty and Majestic Wanted to Manifest Muhammad^{saww} and his^{saww} Progeny^{asws} as being superior with the merits. So Jibraeel^{as} descended from the Presence of Allah^{azwj} the Exalted, that ‘The doors should be closed from the Masjid of Rasool-Allah^{saww} before the Punishment descends with you all!’

قَالُوا مَنْ بَعَثَ إِلَيْهِ رَسُولُ اللَّهِ ص يَأْمُرُهُ بِسَدِّ الْأَبْوَابِ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ فَقَالَ: سَمِعًا وَ طَاعَةً لِلَّهِ وَ لِرَسُولِهِ، وَ كَانَ الرَّسُولُ مُعَاذُ بْنُ جَبَلٍ.

So the first one whom Rasool-Allah^{saww} sent for ordering him with the closure of the doors, was Al-Abbas Bin Abdul Muttalib. So he said, ‘I hear and am obedient to Allah^{azwj} and His^{azwj} Rasool^{saww}, and the messenger was Muaz Bin Jabal^{la}.

ثُمَّ مَرَّ الْعَبَّاسُ بِفَاطِمَةَ عَ فَرَأَاهَا قَاعِدَةً عَلَى بَابِهَا، وَ قَدْ أَفْعَدَتِ الْحَسَنَ وَ الْحُسَيْنَ عَ، فَقَالَ لَهَا: مَا بَالُكَ قَاعِدَةً أَنْظِرُوا إِلَيْهَا كَأَنَّهَا لَبُوءَةٌ بَيْنَ يَدَيْهَا جَرَوَاهَا تَنْظُرُ أَنْ رَسُولَ اللَّهِ ص يُخْرِجُ عَمَّهُ، وَ يَدْخُلُ ابْنَ عَمِّهِ.

Then Al-Abbas passed by (Syeda) Fatima^{asws} and saw her^{asws} to be seated at her^{asws} door, and Al-Hassan^{asws} and Al-Husayn^{asws} were (also) seated. So he said to her^{asws}, ‘What is the matter with you^{asws} being seated looking at it (the Masjid) like a lioness and its cubs in front of it? Do you^{asws} think that Rasool-Allah^{saww} would throw out his^{saww} uncle and will admit a son^{asws} of his^{saww} uncle^{as}?’

فَمَرَّ بِهِمْ رَسُولُ اللَّهِ ص فَقَالَ لَهَا: مَا بَالُكَ قَاعِدَةً قَالَتْ: أَنْتَظِرُ أَمْرَ رَسُولِ اللَّهِ ص بِسَدِّ الْأَبْوَابِ. فَقَالَ لَهَا: إِنَّ اللَّهَ تَعَالَى أَمْرُهُمْ بِسَدِّ الْأَبْوَابِ، وَ اسْتَنْتَى مِنْهُمْ رَسُولُهُ وَ [إِنَّمَا] أَنْتُمْ نَفْسُ رَسُولِ اللَّهِ

So Rasool-Allah^{saww} passed by them and he^{saww} said to her^{asws}: ‘What is the matter with you^{asws} being seated (here)?’ She^{asws} said: ‘I^{asws} am awaiting the instructions of Rasool-Allah^{saww} with the closure of the doors’. So he^{saww} said to her^{asws}: ‘Allah^{azwj} the Exalted Commanded them (people) with the closure of the doors, and Excluded from them His^{azwj} Rasool^{saww}, and rather you^{asws} are the soul of Rasool-Allah^{saww},

ثُمَّ إِنَّ عُمَرَ بْنَ الْخَطَّابِ جَاءَ فَقَالَ: إِنِّي أَحْبَبُ النَّظَرَ إِلَيْكَ يَا رَسُولَ اللَّهِ إِذَا مَرَرْتُ إِلَى مُصَلَّائِكَ، فَأَذِّنْ لِي فِي فُرْجَةٍ أَنْظُرُ إِلَيْكَ مِنْهَا! فَقَالَ ص: قَدْ أَبَى اللَّهُ عَزَّ وَ جَلَّ ذَلِكَ. قَالَ: فَمِقْدَارَ مَا أَصْنَعُ عَلَيْهِ وَجْهِي. قَالَ: قَدْ أَبَى اللَّهُ ذَلِكَ. قَالَ: فَمِقْدَارَ مَا أَصْنَعُ [عَلَيْهِ] إِحْدَى عَيْنِي. قَالَ: قَدْ أَبَى اللَّهُ ذَلِكَ، وَ لَوْ قُلْتَ: قَدَّرَ طَرْفَ إِبْرَةٍ لَمْ أَذَنْ لَكَ،

Then Umar Bin Al-Khattab came, and he said, ‘I love looking at you^{saww}, O Rasool-Allah^{saww} whenever I pass by your^{saww} praying place, so allow me a hole, I can look at you^{saww} from it!’ But he^{saww} said: ‘Allah^{azwj} Mighty and Majestic has Refused that’. He said, ‘So what about a measurement of what I can place my head upon it?’

He^{saww} said: 'Allah^{azwj} has Refused that'. He said, 'So (what about) a measurement of what I can place one of my eyes upon it'. He^{saww} said: 'Allah^{azwj} has Refused that, and even if I you were to say, 'An end point of a needle', that would not be allowed for you.

وَ الَّذِي نَفْسِي بِيَدِهِ مَا أَنَا أَخْرَجْتُمْ وَ لَا أَدْخَلْتُمْ، وَ لَكِنَّ اللَّهَ أَدْخَلَهُمْ وَ أَخْرَجَكُمْ.

By the One^{azwj} in Whose Hand is my^{saww} soul, it was not I^{saww} who exited you all nor admitted them^{asws}, but Allah^{azwj} Exited you all and Admitted them^{asws}.

ثُمَّ قَالَ ص: لَا يَنْبَغِي لِأَحَدٍ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ * أَنْ يَبِيتَ فِي هَذَا الْمَسْجِدِ جُنُبًا إِلَّا مُحَمَّدٌ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمُتَنَجِّبُونَ مِنْ آلِهِمْ، الطَّيِّبُونَ مِنْ أَوْلَادِهِمْ.

Then he^{saww} said: 'It is not befitting for anyone **who believes in Allah and the Last Day [9:99]** that he spends the night in this Masjid with being in requirement of major ablution, but excluded are Muhammad^{saww}, and Ali^{asws}, and Fatima^{asws}, and Al Hassan^{asws} and Al Husayn^{asws}, and the chosen ones^{asws} from their^{asws} Progeny^{asws}, the goodly ones from their^{asws} children'.

قَالَ ع: فَأَمَّا الْمُؤْمِنُونَ فَقَدْ رَضُوا وَ سَلَمُوا، وَ أَمَّا الْمُنَافِقُونَ فَاعْتَاطُوا لِذَلِكَ وَ أَنْفُوا، وَ مَشَى بَعْضُهُمْ إِلَى بَعْضٍ يَقُولُونَ [فِيمَا بَيْنَهُمْ]: أَلَا تَرَوْنَ مُحَمَّدًا لَا يَزَالُ يَخْصُ بِالْفَضَائِلِ ابْنَ عَمِّهِ لِيُخْرِجَنَا مِنْهَا صُفْرًا وَ اللَّهُ لَئِنْ أَنْفَدْنَا لَهُ فِي حَيَاتِهِ لَنَأْبِيَنَّ عَلَيْهِ بَعْدَ وَفَاتِهِ!

He^{asws} said: 'So, as for the *Momineen*, so they were pleased and submitted, and as for the hypocrites, they were indignant to that and showed scorn, and they went to each other saying in what was among them, 'Are you not seeing Muhammad^{saww} not ceasing specialising his^{saww} cousin with the merits and thrown us out from it with zero (worthless status). By Allah^{azwj}! If we are enforced to him^{saww} during his^{saww} lifetime, we will turn against him^{asws} after his^{saww} expiry'.

وَ جَعَلَ عَبْدُ اللَّهِ بْنُ أَبِي بُصَيْرٍ إِلَى مَقَالَتِهِمْ، وَ بَعْضُ تَارَةً، وَ يَسْكُنُ أُخْرَى وَ يَقُولُ لَهُمْ: إِنَّ مُحَمَّدًا ص لَمَتَّالَةٌ، فَإِيَّاكُمْ وَ مَكَاشَفَتُهُ، فَإِنَّ مَنْ كَاشَفَ الْمَتَّالَةَ انْقَلَبَ خَاسِبًا حَسِيرًا، وَ يُنْعَصُ عَلَيْهِ عَيْشُهُ وَ إِنَّ الْفَطْنَ اللَّيْبِبَ مَنْ تَجَرَّعَ عَلَى الْعَصَةِ لَيَنْتَهَزَ الْفُرْصَةَ.

And Abdullah Bin Abayy went to listen to their speeches, and sometimes he would be angry, and other (times) he would be calm, and he would be saying to them, 'Muhammad^{saww} is a lofty one, therefore beware of (trying to) remove him^{saww}, for the one who (tries to) remove a lofty one would turn back in loss and fatigued, and life would become difficult upon him, and that the discerning, wise, is the one who swallows his anger to await the opportunity'.

فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ طَلَعَ [عَلَيْهِمْ] رَجُلٌ مِنَ الْمُؤْمِنِينَ- يُقَالُ لَهُ زَيْدٌ بْنُ أَرْقَمٍ، فَقَالَ لَهُمْ: يَا أَعْدَاءَ اللَّهِ أ بِاللَّهِ تُكذِّبُونَ، وَ عَلَى رَسُولِهِ تَطَعُونَ وَ دِينِهِ تَكِيدُونَ وَ اللَّهُ لِأَخْبِرَنَّ رَسُولَ اللَّهِ ص بِكُمْ.

So while they were like that when a man from the *Momineen* called Zayd Bin Arqam emerged upon them, and he said to them, 'O servants of Allah^{azwj}! Are you belying with Allah^{azwj} and taunting upon His^{azwj} Rasool^{saww} and you are belying His^{azwj} Religion? By Allah^{azwj} I shall inform Rasool-Allah^{saww} of you all'.

فَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي وَ الْجَمَاعَةَ: وَ اللَّهُ لَئِنْ أَخْبِرْتَهُ بِنَا لَنُكَذِّبَنَّكَ، وَ لَنَحْلِفَنَّ [لَهُ] فَإِنَّهُ إِذَا يُصَدِّقُنَا، ثُمَّ وَ اللَّهُ لَنُقِيمَنَّ عَلَيْكَ مِنْ يَشْهَدُ عَلَيْكَ عِنْدَهُ- بِمَا يُوجِبُ قَتْلَكَ أَوْ قَطْعَكَ أَوْ حَدَّكَ.

So Abdullah Bin Abayy and the group said, 'By Allah^{azwj}! If you inform him^{saww} of us, we will belie you and we will swear an oath to him^{saww}. Thus, when he^{saww} would ratify us, then, by Allah^{azwj}, we would establish upon you the one who would testify against you with what would Obligate killing you or cutting off (your limbs), or punish you”.

[قَالَ ع:] فَاتَى زَيْدٌ رَسُولَ اللَّهِ ص فَاسْرَرَ إِلَيْهِ- مَا كَانَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِي وَ أَصْحَابِهِ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ: (وَ لَا تُطِعِ الْكَافِرِينَ) الْمُجَاهِرِينَ لَكَ يَا مُحَمَّدٌ فِيمَا دَعَوْتَهُمْ إِلَيْهِ- مِنَ الْإِيمَانِ بِاللَّهِ، وَ الْمَوَالَةِ لَكَ وَ لِأَوْلِيَائِكَ وَ الْمُعَادَاةِ لِأَعْدَائِكَ.

He^{asws} said: 'So Zayd Bin Arqam came to Rasool-Allah^{saww} and divulged to him^{saww} whatever was from Abdullah Bin Abayy and his companions. So Allah^{azwj} Mighty and Majestic Revealed: **And be not compliant to the unbelievers [33:48]**, the ones outspoken to you^{saww}, O Muhammad^{saww}, with regards to what you are calling them to – from having the *Eman* in Allah^{azwj}, and the Wilayah for you^{saww} and your^{saww} friends and the enmity to your^{saww} enemies.

(وَ الْمُنَافِقِينَ) الَّذِينَ يُطِيعُونَكَ فِي الظَّاهِرِ، وَ يُخَالِفُونَكَ فِي البَاطِنِ (وَ دَعَا أَذَاهُمْ) بِمَا يَكُونُ مِنْهُمْ- مِنَ الْقَوْلِ السَّيِّئِ فِيكَ وَ فِي ذَوِيكَ (وَ تَوَكَّلْ عَلَى اللَّهِ) فِي إِيْتِمَامِ أَمْرِكَ وَ إِقَامَةِ حُجَّتِكَ.

And the hypocrites – those who are obeying you in the apparent and are opposing you^{saww} in the hidden; **and disregard their hurtful talk** – with what is happening from them, from the evils words regarding you^{saww} and regarding your^{saww} folk; **and rely upon Allah [33:48]** – regarding the completion of your^{saww} matters and the establishment of your^{saww} argument.

فَإِنَّ الْمُؤْمِنَ هُوَ الظَّاهِرُ [بِالْحُجَّةِ] وَ إِنْ غَلِبَ فِي الدُّنْيَا، لِأَنَّ الْعَاقِبَةَ لَهُ لِأَنَّ غَرَضَ الْمُؤْمِنِينَ فِي كَدِّهِمْ فِي الدُّنْيَا- إِنَّمَا هُوَ الْوَسُورُ إِلَى نَعِيمِ الأَبَدِ فِي الْجَنَّةِ، وَ ذَلِكَ حَاصِلٌ لَكَ وَ لِأَلِئِكَ وَ لِأَصْحَابِكَ وَ شِيعَتِهِمْ.

So the *Momin*, he is the apparent with the argument, and even if he is overcome in the world, because the end-result is for him, because the aim of the *Momineen* is the drudgery in the world. But rather, he would be arriving to the everlasting Bliss in the Paradise, and that would be an achievement for you^{saww}, and for your^{saww} Progeny^{asws}, and for your^{saww} companions, and their^{asws} Shias.

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَلْتَفِتْ إِلَى مَا بَلَغَهُ عَنْهُمْ، وَ أَمَرَ زَيْدًا فَقَالَ [لَهُ]: إِنْ أَرَدْتَ أَنْ لَا يُصِيبَكَ شَرُّهُمْ وَ لَا يَبَالِكَ مَكْرُهُمْ- فَقُلْ إِذَا أَصْبَحْتَ: «أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَإِنَّ اللَّهَ يُعِيدُكَ مِنْ شَرِّهِمْ، فَإِنَّهُمْ شَيَاطِينٌ يُوجِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا

Then Rasool-Allah^{saww} did not turn (his^{saww} attention) towards whatever reached from them, and he^{saww} instructed Zayd, saying to him: 'If you want that their evil should not hit you, nor for their plots to hold you, so say when it is morning, 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' I seek Refuge with Allah^{azwj}, from the Pelted Satan^{la}. So Allah^{azwj} would Shelter you from their evil, for they are Satans: **Some of them suggesting to others flowery words to deceive [6:112]**.

وَ إِذَا أَرَدْتَ أَنْ يُؤْمِنَكَ بَعْدَ ذَلِكَ مِنَ العَرَقِ وَ الحَرَقِ وَ السَّرَقِ فَقُلْ إِذَا أَصْبَحْتَ:

And whenever you want to be safe after that from the drowning, and the burning, and the theft, so say when it is morning,

«بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ- لَا يَصْرِفُ السُّوءَ إِلَّا اللَّهُ «بِسْمِ اللَّهِ» مَا شَاءَ اللَّهُ لَا يَسُوقُ الْخَيْرَ إِلَّا اللَّهُ «بِسْمِ اللَّهِ» مَا شَاءَ اللَّهُ، مَا يَكُونُ مِنْ نِعْمَةٍ فَمِنَ اللَّهِ، «بِسْمِ اللَّهِ» مَا شَاءَ اللَّهُ- لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ «بِسْمِ اللَّهِ» مَا شَاءَ اللَّهُ [و] صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ».

'In the Name of Allah^{azwj}. Whatever Allah^{azwj} so Desires. None can change evil except for Allah^{azwj}. In the Name of Allah^{azwj}. Whatever Allah^{azwj} so Desires. None can usher the goodness except Allah^{azwj}. In the Name of Allah^{azwj}. Whatever Allah^{azwj} so Desires. Whatever happens from a Bounty, so it is from Allah^{azwj}. In the Name of Allah^{azwj}. Whatever Allah^{azwj} so Desires. There is neither might nor strength except with Allah^{azwj}, the Exalted, the Magnificent. In the Name of Allah^{azwj}, and Send Blessings upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}».

فَإِنَّ مَنْ قَالَهَا ثَلَاثًا إِذَا أَصْبَحَ- أَمِنَ مِنَ الْحَرَقِ وَ الْعَرَقِ وَ السَّرَقِ حَتَّى يُمَسِيَ. وَ مَنْ قَالَهَا ثَلَاثًا إِذَا أَمَسَى- أَمِنَ مِنَ الْحَرَقِ وَ الْعَرَقِ وَ السَّرَقِ حَتَّى يُصْبِحَ وَ إِنَّ الْخَضِرَ وَ الْيَاسَعَ يَلْتَقِيَانِ فِي كُلِّ مَوْسِمٍ، فَإِذَا تَفَرَّقَا تَفَرَّقَا عَنْ هَذِهِ الْكَلِمَاتِ. وَ إِنَّ ذَلِكَ شِعَارٌ شِيعَتِي، وَ بِهِ يَمْتَأَزُ أَعْدَائِي مِنْ أَوْلِيَائِي يَوْمَ خُرُوجِ قَائِمِهِمْ ص.

So the one who says it thrice when it is morning, would be safe from the burning, and the drowning, and the theft until evening. And the one who says it thrice when evening, would be safe from the burning, and the drowning, and the theft until morning. And Al-Khizr^{as} and Ilyas^{as} meet during every season (of Hajj), and when they^{as} separate, do so upon these words. And that is a symbol or my^{asws} Shias, and by it would be differentiated my^{asws} enemies from my^{asws} friends on the Day of the rising of their Qaim^{asws}.

قَالَ الْبَاقِرُ ع: لَمَّا أَمَرَ الْعَبَّاسُ بِسَدِّ الْأَبْوَابِ، وَ أذِنَ لِعَلِيِّ ع فِي تَرْكِ بَابِهِ جَاءَ الْعَبَّاسُ وَ غَيْرُهُ مِنْ آلِ مُحَمَّدٍ ص فَقَالُوا: يَا رَسُولَ اللَّهِ مَا بَالُ عَلِيِّ يَدْخُلُ وَ يَخْرُجُ فَقَالَ رَسُولُ اللَّهِ ص: ذَلِكَ إِلَى اللَّهِ فَاسْلُمُوا لَهُ تَعَالَى حُكْمُهُ، هَذَا جَبْرَيْلُ جَاءَنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ بِذَلِكَ.

Al-Baqir^{asws} said: 'When Al-Abbas was ordered with the closure of the doors, and Ali^{asws} was allowed in leaving his^{asws} door (open), Al-Abbas and others from the Progeny^{asws} of Muhammad^{saww} (relatives) came over, and they said, 'O Rasool-Allah^{saww}! What is the matter Ali^{asws} is enters and exits?' So Rasool-Allah^{saww} said: 'That is up to Allah^{azwj}, therefore submit to it, Exalted is His^{azwj} Decision. This, Jibraeel^{as} came to me from Allah^{azwj} Mighty and Majestic with that'.

ثُمَّ أَخَذَهُ مَا كَانَ يَأْخُذُهُ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ ثُمَّ سُرِّيَ عَنْهُ فَقَالَ: يَا عَبَّاسُ يَا عَمَّ رَسُولِ اللَّهِ إِنَّ جَبْرَيْلَ يُخْبِرُنِي عَنِ اللَّهِ جَلَّ جَلَالُهُ- أَنَّ عَلِيًّا لَمْ يَفَارِقْكَ فِي وَحْدَتِكَ، وَ أَنْسَكَ فِي وَحْشَتِكَ، فَلَا تُفَارِقْهُ فِي مَسْجِدِكَ

Then it seized him^{saww} what used to seize him^{saww} whenever the Revelation descended unto him^{saww}. Then he^{saww} Confided in from it, so he^{saww} said: 'O Abbas! O uncle of Rasool-Allah^{saww}! Jibraeel^{as} informs me^{saww} from Allah^{azwj}, Majestic is His^{azwj} Majesty: 'Ali^{asws} should not be separated from you^{saww} during your being alone, and he^{asws} is your^{saww} comforter in your^{saww} loneliness. Therefore, do not separate him^{asws} from your^{saww} Masjid'.

لَوْ رَأَيْتَ عَلِيًّا وَ هُوَ يَتَصَوَّرُ عَلَى فِرَاشِ مُحَمَّدٍ ص وَاقِيًّا رُوحَهُ بِرُوحِهِ، مُتَعَرِّضًا لِأَعْدَائِهِ، مُسْتَسَلِمًا لَهُمْ أَنْ يَقْتُلُوهُ شَرًّا قَتْلَةٍ- لَعَلِمْتَ أَنَّهُ يَسْتَحِقُّ مِنْ مُحَمَّدٍ الْكَرَامَةَ وَ التَّفْضِيلَ، وَ مِنَ اللَّهِ تَعَالَى التَّعْظِيمَ وَ التَّجْبِيلَ

Had you (O uncle), seen Ali^{asws} while he^{asws} resembled¹ upon the bed of Muhammad^{saww}, protecting his^{saww} soul with his^{asws} soul, displaying to his^{saww} enemies, resigning to them to kill him^{asws} by an evil killing, you^{saww} would have known that he^{asws} is deserving from Muhammad^{saww}, the prestige and the preference, and from Allah^{azwj} the Exalted, the veneration and the reverence.

إِنَّ عَلِيًّا قَدْ أَنْفَرَدَ عَنِ الْخَلْقِ فِي الْبَيْتِ عَلَى فِرَاشِ مُحَمَّدٍ وَ وَقَايَةَ رُوحِهِ بِرُوحِهِ فَأَفْرَدَهُ اللَّهُ تَعَالَى دُونَهُمْ بِسُلُوكِهِ فِي مَسْجِدِهِ

Ali^{asws} has been singled out from the people with regards to spending the night upon the bed of Muhammad^{saww} and saving his^{saww} soul with his^{asws} soul. So Allah^{azwj} Singled him^{asws} out besides by His^{azwj} Conduct with regards to His^{azwj} Masjid.

لَوْ رَأَيْتَ عَلِيًّا يَا عَمَّ رَسُولِ اللَّهِ وَ عَظِيمَ مَنْزِلَتِهِ عِنْدَ رَبِّ الْعَالَمِينَ، وَ شَرِيفَ مَحَلِّهِ عِنْدَ مَلَائِكَتِهِ الْمُقَرَّبِينَ، وَ عَظِيمَ شَأْنِهِ فِي أَعْلَى عِلِّيِّينَ لَأَسْتَقَلَّتْ مَا تَرَاهُ لَهُ هَاهُنَا.

Had you seen Ali^{asws}, O uncle of Rasool-Allah^{saww}, and great is his^{asws} status in the Presence of the Lord^{azwj} of the worlds, and noble is his^{asws} place in the presence of His^{azwj} Angels of Proximity, and great is his^{asws} glory in the High Illiyeen, you would have reduced what you view for him^{asws} over here.

إِيَّاكَ يَا عَمَّ رَسُولِ اللَّهِ وَ أَنْ تَجِدَ لَهُ فِي قَلْبِكَ مَكْرُوهًا- فَتَصِيرَ كَأَخِيكَ أَبِي لَهَبٍ فَإِنَّكُمَا شَقِيْقَانِ.

Beware, O uncle of Rasool-Allah^{saww}, of finding abhorrence for him^{asws} in your heart, so you would (end up) becoming like your brother Abu Lahab^{la}, so you would both be wretched ones.

يَا عَمَّ رَسُولِ اللَّهِ لَوْ أَبْغَضَ عَلِيًّا أَهْلُ السَّمَاوَاتِ وَ الْأَرْضِينَ- لَأَهْلَكَهُمُ اللَّهُ بِبُغْضِهِ، وَ لَوْ أَحَبَّهُ الْكُفَّارُ أَجْمَعُونَ لِاتِّبَاعِهِمُ اللَّهَ- عَنْ مَحَبَّتِهِ بِالْحَاتِمَةِ الْمَحْمُودَةِ- بِأَنْ يُوَفَّقَهُمُ لِلْإِيمَانِ ثُمَّ يُدْخِلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ.

O uncle of Rasool-Allah^{saww}! If the inhabitants of the skies and the earth were to hate Ali^{asws}, Allah^{azwj} would Destroy them due to their hatred for him^{asws}; and if the entirety of the Kafirs were to love him^{asws}, Allah^{azwj} would Reward them due to their love for him^{asws}, with the conclusion of the Most-Praised One^{azwj} being, Inclining them to the *Eman*, then Entering them into the Paradise by His^{azwj} Mercy.

يَا عَمَّ رَسُولِ اللَّهِ إِنَّ شَأْنَ عَلِيٍّ عَظِيمٌ، إِنَّ حَالَ عَلِيٍّ جَلِيلٌ، إِنَّ وَزْنَ عَلِيٍّ ثَقِيلٌ [وَ] مَا وَضِعَ حُبُّ عَلِيٍّ فِي مِيزَانٍ أَحَدٍ إِلَّا رَجَحَ عَلَيَّ سَيِّئَاتِهِ، وَ لَا وَضِعَ بُغْضُهُ فِي مِيزَانٍ أَحَدٍ إِلَّا رَجَحَ عَلَيَّ حَسَنَاتِهِ.

O uncle of Rasool-Allah^{saww}. The glory of Ali^{asws} is magnificent. The state of Ali^{asws} is majestic. The weight of Ali^{asws}'s (status) is heavy, and the love of Ali^{asws} would not be placed in the Scale of anyone except it would outweigh upon his evil deeds; and hatred for him^{asws} would not be placed in the scale of anyone except it would outweigh his good deeds.

فَقَالَ الْعَبَّاسُ: قَدْ سَلَّمْتُ وَ رَضِيْتُ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ص: يَا عَمَّ أَنْظِرْ إِلَى السَّمَاءِ.

¹ (i.e. - Resembling and manifesting himself^{asws} like the Rasool^{saww}, longing and desiring.

So Al-Abbas said, 'I have submitted and I am pleased, O Rasool-Allah^{saww}'. So Rasool-Allah^{saww} said: 'O uncle! Look at the sky!'

فَنظَرَ الْعَبَّاسُ، فَقَالَ: مَاذَا تَرَى يَا عَبَّاسُ فَقَالَ: أَرَى شَمْسًا طَالِعَةً نَقِيَّةً مِنْ سَمَاءٍ صَافِيَةٍ جَلِيَّةٍ.

So Al-Abbas looked, and he^{saww} said: 'What do you see, O Abbas?' He said, 'I see the pure sun emerging from the sky, clear, shining'.

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَمَّ رَسُولُ اللَّهِ إِنَّ حُسْنَ تَسْلِيمِكَ لِمَا وَهَبَ اللَّهُ عَزَّ وَجَلَّ لِعَلِيِّ [مِنْ] الْفَضِيلَةِ- أَحْسَنُ مِنْ هَذِهِ الشَّمْسِ فِي [هَذِهِ] السَّمَاءِ، وَ عَظْمُ بَرَكَتِهِ هَذَا التَّسْلِيمِ عَلَيْكَ أَعْظَمُ وَ أَكْثَرُ مِنْ عَظْمِ بَرَكَتِهِ هَذِهِ الشَّمْسِ عَلَى النَّبَاتِ وَ الْحُبُوبِ وَ الثَّمَارِ- حَيْثُ تُنْضِجُهَا وَ تُنْمِيهَا وَ [تُرَبِّيَهَا]،

So Rasool-Allah^{saww} said: 'O uncle of Rasool-Allah^{saww}! The excellence of your submission to what Allah^{azwj} Mighty and Majestic Endowed to Ali^{asws} from the merits is more excellent that this sun in this sky. And the greatness of the Blessings of this submission upon you is greater and more than the greatness of the Blessings of this sun upon the vegetation, and the seeds, and the fruits – where it matures these, and develops these, and nourishes these.

وَ اعْلَمُ أَنَّهُ قَدْ صَافَاكَ بِتَسْلِيمِكَ لِعَلِيِّ قَبِيلَةَ مِنَ الْمَلَائِكَةِ الْمُقَرَّبِينَ أَكْثَرَ عَدَدًا مِنْ قَطْرِ الْمَطَرِ- وَ وَرَقِ الشَّجَرِ وَ رَمْلِ عَالِحٍ، وَ عَدَدِ شُعُورِ الْحَيَوَانَاتِ وَ أَصْنَافِ النَّبَاتَاتِ، وَ عَدَدِ خُطَى بَنِي آدَمَ وَ أَنْفَاسِهِمْ وَ أَلْفَاطِهِمْ وَ الْحَاطِظِهِمْ- كُلُّ يَقُولُونَ: اللَّهُمَّ صَلِّ عَلَى الْعَبَّاسِ عَمَّ نَبِيِّكَ فِي تَسْلِيمِهِ لِنَبِيِّكَ فَضَّلْ أَخِيهِ عَلِيَّ.

And know, that they have cleaned you, by your submission to Ali^{asws}, a tribe from the Angels of Proximity whose number is more than the drops of the rain, and leaves of the tree, and sands of a desert, and the number of the hairs of the animals, and the varieties of the vegetation, and the number of the footsteps (taken by) the children of Adam^{as}, and their breaths, and their letters (spoken), and their memories – all of them are saying, 'O Allah^{azwj}! Send Blessings upon Al-Abbas, uncle of Your^{azwj} Prophet^{saww} during his submission to Your^{azwj} Prophet^{saww} preferring his^{saww} brother^{asws} Ali^{asws}'.

فَاحْمَدِ اللَّهَ وَ اشْكُرْهُ، فَلَقَدْ عَظَّمَ رُبُوكَ، وَ جَلَّتْ رُتْبَتُكَ فِي مَلَكُوتِ السَّمَاوَاتِ.

I^{saww} thus praise Allah^{azwj} and thank Him^{azwj}, for He^{azwj} has Magnified your gain and Made your rank to be majestic in the kingdoms of the skies'.