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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 4 – THE THRONE, AND THE CHAIR AND THEIR BEARERS

الآيات

The Verses:

البقرة وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

(Surah) Al Baqarah: ***His Chair contains the skies and the earth, [2:255].***

الأعراف ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al A'raaf: ***then Established upon the Throne [7:54].***

يونس ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدِيرُ الْأَمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ

(Surah) Yunus: ***then Established upon the Throne, Regulating the matters. There is none from an intercessor except from after His Permission. [10:3].***

هود وَكَانَ عَرْشُهُ عَلَى الْمَاءِ

(Surah) Hud^{as}: ***and His Throne was upon the water, [11:7].***

الرعد ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al Ra'ad: ***Then He Established upon the Throne, [13:2].***

طه الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

(Surah) Ta Ha: ***The Beneficent, Established upon the Throne [20:5].***

المؤمنون قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ

(Surah) Al Mominoun: ***Say: 'Who is Lord of the seven skies and Lord of the Magnificent Throne?' [23:86].***

الفرقان ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسْئَلُ بِهِ حَبِيرًا

(Surah) Al Furqan: ***then the Beneficent Established upon the Throne. So ask the one who is well-informed, about Him [25:59].***

النمل رَبُّ الْعَرْشِ الْعَظِيمِ

(Surah) Al Naml: **Lord of the Magnificent Throne [27:26].**

التنزيل ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al Tanzeel (Al Sajdah): **then He Established upon the Throne. [32:4].**

الْمُؤْمِنِ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا

(Surah) Al Momin: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7].**

الحديد ثُمَّ اسْتَوَى عَلَى الْعَرْشِ

(Surah) Al Hadeed: **then He Established upon the Throne. [57:4].**

الْحَاقَّةُ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

(Surah) Al Haqah: **and eight shall hold above them the Throne of your Lord on that Day [69:17].**

TRANSLATOR'S NOTE

و قال أبو عبدالله الصادق (عليه السلام): «من فسر برأيه آية من كتاب الله فقد كفر».

And Abu Abdullah^{-asws} said: 'The one who interprets a Verse from the Book of Allah^{-azwj} by his opinion, so he has disbelieved'.¹

تفسير وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ قال الطبرسي ره اختلف فيه على أقوال أحدها وسع علمه السموات و الأرض عن ابن عباس و مجاهد و هو المروي عن أبي جعفر و أبي عبد الله ع.

(Forbidden) Tafseer (Opinionated): **His Chair contains the skies and the earth, [2:255].** Al-Tabarsee said, 'There is differing regarding it based upon (various) words. One of these is – His^{-azwj} Knowledge contains the skies and the earth – from Ibn Abbas, and Mujahid, and it is reported from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

و يقال للعلماء كراسي كما يقال لهم أوتاد الأرض لأن بهم قوام الدين و الدنيا و ثانيها أن الكرسي هاهنا هو العرش عن الحسن و إنما سمي كرسيا لتركب بعضه على بعض

And it is said for the scholars 'chairs' just as it is said to them 'pegs of the earth', because by them is the foundation of the religion and the world and its affirmation. The Chair over here,

¹ تفسير العياشي 1: 6/18

it is the Throne, from Al-Hassan, and rather it is named as 'Chair' due to part of it installed over part.

و ثالثها أن المراد بالكرسي هاهنا الملك و السلطان و القدرة كما يقال اجعل لهذا الحائط كرسيًا أي عمادا يعمد به حتى لا يقع و لا يميل فيكون معناه أحاطت قدرته بالسموات و الأرض و ما فيهما

And the third of it is that the intent by the 'Chair' over here is the Kingdom, and the Authority, and the Power, just as it is said, 'Make chairs for this wall', i.e. support it can be supported with until it does not fall down, nor incline. So, its meaning is, His^{-azwj} Power surrounds the skies and the earth and whatever is within these.

و رابعها أن الكرسي سرير دون العرش و قد روي ذلك عن أبي عبد الله ع.

And it's fourth is that the 'Chair' is besides the Throne, and that has been reported from Abu Abdullah^{-asws}.

و قريب منه ما روي عن عطاء أنه قال ما السماوات و الأرض عند الكرسي إلا كحلقة خاتم في فلاة و ما الكرسي عند العرش إلا كحلقة في الفلاة

And near to it is what is reported from Ata'a having said, 'The skies and the earth in the presence of (compared to) the Chair is only like a ring thrown in the desert, and the Chair in the presence of the Throne is only like a ring in the desert'.

و منهم من قال إن السماوات و الأرض جميعا على الكرسي و الكرسي تحت العرش فالعرش فوق السماوات

And from them is one who said that the skies and the earth, altogether, are upon the Chair, and the Chair is beneath the Throne. So the Throne is above the skies.

و روى الأصْبَعُ بْنُ نُبَاتَةَ أَنَّ عَلِيًّا ع قَالَ: السَّمَاوَاتُ وَ الْأَرْضُ وَ مَا فِيهِمَا مِنْ مَخْلُوقٍ فِي جَوْفِ الْكُرْسِيِّ.

And it is reported by Al-Asbagh Bin Nubata that Ali^{-asws} said: 'The skies and the earth and whatever creation is in these two, is in the interior of the Chair'.

و ساق الحديث إلى آخره كما سيأتي في رواية علي بن إبراهيم.

Then he continued the Hadeeth up to its end just as I (Majlisi) shall be coming with the report of Ali Bin Ibrahim.

ثُمَّ اسْتَوَى عَلَى الْعَرْشِ مِنْهُمْ مَنْ فسر العرش هنا بمعنى الملك قال القفال العرش في كلامهم هو السرير الذي يجلس عليه الملوك ثم جعل العرش كناية عن نفس الملك يقال ثل عرشه أي انتقص ملكه

then Established upon the Throne [7:54] – From them is one who interprets the Throne over here as meaning the Kingdom. Al-Qafal said, 'The 'throne' in their speech is the throne which the kings tend to sit upon'. Then he made the Throne to be a metaphor about the soul of the king. It is said, 'His throne is broken', i.e., his kingdom is derogated.

و قالوا استوى على عرشه و استقر على سريره ملكه

And they said, '**then Established upon the Throne [7:54]**', and He^{-azwj} Settled upon the Throne of His^{-azwj} Kingdom.

و منهم من فسر العرش بالجسم الأعظم و الاستواء بمعنى الاستيلاء كما مر قال الرازي في تفسيره اتفق المسلمون على أن فوق السماوات جسماً عظيماً هو العرش و اختلف في المراد بالعرش هنا

And from them is one who interprets the Throne with the Mighty body, and the 'established' in the meaning of seizing, just as has passed. Al-Razy said regarding it's interpretation, 'The Muslims concur upon that above the skies there is a mighty body, it is the Throne, and the differing is regarding the intended with the Throne over here.

فقال أبو مسلم المراد أنه لما خلق الله السماوات و الأرض سطحها و رفع سمكها فإن كل بناء يسمى عرشاً و بانيه يسمى عارشا قال تعالى وَ جَمًّا يَعْرِشُونَ و الاستواء على العرش هو الاستعلاء عليه بالقهر و المشهور بين المفسرين أن المراد بالعرش فيها الجسم العظيم الذي في السماء

Abu Muslim said, 'The intended is that when Allah^{-azwj} the skies and the earth, Dropped it and Raised it's sky. So, if every construction is named as 'throne' and it's builder' is named as 'crowned'. The Exalted Said: **and from what they are constructing [16:68]**, and the 'establishing' upon the Throne is the ascending upon it by the force, and the famous between the interpreters is that the intent with the Throne wherein is the mighty body which is in the sky.

و قيل المراد من العرش الملك و ملك الله تعالى عبارة عن مخلوقاته و وجود مخلوقاته إنما حصل بعد خلق السماوات و الأرض

And it is said the intent with the Throne is the kingdom and the King is Allah^{-azwj} the Exalted, consisting of His^{-azwj} created beings and existence of His^{-azwj} created beings. But rather it resulted after creation of the skies and the earth.

فَسْتَأْذِنُ بِهِ خَيْرًا قَالَ الطبرسي ره قيل أي فاسأل عنه خبيراً و الباء بمعنى عن و الخبير هاهنا هو الله تعالى أو محمد ص و قيل إن الباء على أصلها و المعنى فاسأل سؤالك أيها الإنسان خبيراً يخبرك بالحق في صفته

So ask the one who is well-informed, about Him [25:59]. Al-Tabarsee said, 'It is said i.e., so ask the Informed about Him^{-azwj}, and the (letter) 'Ba' is with the meaning 'about', and the Informed over here is Allah^{-azwj} the Exalted, or Muhammad^{-saww}. And it is said that the (letter) 'Ba' is upon it's original, and the meaning is, so ask your question, O human being, an informed one. He will inform you with the truth regarding His^{-azwj} attributes.

و قيل إن الباء فيه مثل الباء في قولك لقيت بفلان ليثاً إذا وصفت شجاعته و المعنى إذا رأيته رأيت الشيء المشبه بأنه الخبير به.

And it is said that the (letter) 'Ba' in it is like the 'Ba' in your words, 'I met (with) so and so', not when describing his bravery, and the meaning is, when you see him, you see the thing, the resemblance that he is the informed with Him^{-azwj}.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ قَالَ الطبرسي ره عبادة الله و امتثالاً لأمره وَ مَنْ حَوْلَهُ يعني الملائكة المطيفين بالعرش و هم الكروبيون و سادة الملائكة يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ أَي يزهون ربهم عما يصفه به هؤلاء المجادلون

Those who are carrying the Throne [40:7] – Al-Tabarsee said, ‘Worshipping Allah^{-azwj} and compliant to His^{-azwj} Commands - **and ones around it** - meaning the Angels, the ones performing Tawaaf of the Throne, and they are cherubim and chiefs of the Angels - **are Glorifying with Praise of their Lord** – i.e., they are distancing their Lord^{-azwj} from what these arguers are describing Him^{-azwj} with.

و قيل يسبحونه بالتسبيح المعهود و يحمدهونه على إنعامه و يُؤْمِنُونَ بِهِ أَي و يصدقونه و يعترفون بوحدانيته و يَسْتَعْفِرُونَ أَي و يسألون الله المغفرة لِلَّذِينَ آمَنُوا من أهل الأرض أَي صدقوا بوحدانية الله و اعترفوا بالهيبته و بما يجب الاعتراف به

And it is said they are glorifying Him^{-azwj} with the customary Glorification and are praising Him^{-azwj} upon His^{-azwj} Favours - **and are believing in Him** – i.e., and they are ratifying Him^{-azwj} and they are acknowledging with His^{-azwj} Oneness - **and are seeking Forgiveness** – i.e. they are asking Allah^{-azwj} for the Forgiveness - **for those who believe, [40:7]** - from the people of the earth that they should ratify with the Oneness of Allah^{-azwj} and they should acknowledge with His^{-azwj} Godhead, and with whatever He^{-azwj} Loves to be acknowledged with’.

و قال في قوله تعالى وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يعني فوق الخلائق يَوْمَئِذٍ يعني يوم القيامة ثَمَانِيَةً من الملائكة عن ابن زيد

And he said regarding Words of the Exalted: **and eight shall hold above them the Throne of your Lord** – meaning above the created beings - **on that Day [69:17]** – meaning the Day of Qiyamah – **eight** – from the Angels. – from Ibn Zayd’.

و رُوِيَ ذَلِكَ عَنِ النَّبِيِّ ص أَنَّهُمُ الْيَوْمَ أَرْبَعَةٌ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أُيِّدُهُمْ بِأَرْبَعَةٍ أُخْرَى فَيَكُونُونَ ثَمَانِيَةً.

And that is reported from the Prophet^{-saww}: ‘They are four today. So when it will be the Day of Qiyamah, He^{-azwj} will Aid them with another four, so they would be eight’.

و قيل ثمانية صفوف من الملائكة لا يعلم عددهم إلا الله تعالى عن ابن عباس.

And it is said eight rows of the Angels. No one knows their number except Allah^{-azwj} the Exalted – from Ibn Abbas.

و قال الرازي نقل عن الحسن أنه قال لا أدري أنهم ثمانية أشخاص أو ثمانية آلاف يصفون و حمله على ثمانية أشخاص أولى لما روي أنهم ثمانية أملاك أرجلهم في تخوم الأرض السابعة و العرش فوق رؤوسهم و هم يطوفون يسبحون

And Al-Razy said, ‘It is transmitted from Al-Hassan, he said, ‘I don’t know whether they are eight persons or eight thousand forming rows, and it’s load is upon eight persons. Firstly when it is reported they are eight Angels. Their legs are in the bounds of the seventh earth, and the Throne is above their heads, and they are performing Tawaaf (while) glorifying.

و قيل بعضهم على صورة الإنسان و بعضهم على صورة الأسد و بعضهم على صورة الثور و بعضهم على صورة النسر

And it is said one of them is upon an image of the human being, and one of them is upon an image of the lion, and one of them is upon an image of the bull, and one of them is upon an image of the eagle.

و روي ثمانية أملاك على صورة الأوعال ما بين أظلافها إلى ركبها مسيرة سبعين عاما و عن شهر بن حوشب أربعة منهم يقولون سبحانك اللهم و بحمدك لك الحمد على عفوك بعد قدرتك و أربعة تقول سبحانك اللهم و بحمدك لك الحمد على حلمك بعد علمك.

And it is reported the eight Angels are upon the images of the beasts. What is between their hooves to their knees is a travel distance of seventy years. And from Shahr Bin Howshab, four of them are saying, 'Glory be to You^{-azwj}, O Allah^{-azwj} and with Your^{-azwj} Praise. For You^{-azwj} is the Praise upon Your^{-azwj} Pardoning after Your^{-azwj} Power'. And four are saying, 'Glory be to You^{-azwj}. The Praise is upon Your Forbearance after Your^{-azwj} Knowledge''.

1- الحِصَالُ، وَ الْمَعَانِي، وَ الْعِيَاشِي، وَ الدُّرُّ الْمُنْتَوِرُ، فِي حَدِيثِ أَبِي ذَرٍّ عَنِ النَّبِيِّ ص قَالَ: يَا بَا ذَرٍّ مَا السَّمَاوَاتُ السَّبْعُ فِي الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلْقَاةٍ فِي أَرْضِ فَلَاةٍ وَ فَضْلُ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى تِلْكَ الْحَلْقَةِ.

(The books) 'Al Khisaaal', and 'Al Ma'any', and 'Al Ayyashi', and 'Al Durr Al Mansour' –

'In a Hadeeth of Abu Zarr^{-ra} from the Prophet^{-saww} having said: 'O Abu Zarr^{-ra}! What are the seven skies in (comparison to) the Chair except like a ring thrown in a land of wilderness, and the merit of the Throne over the Chair is like the merit of the wilderness over that ring''.²

2- الْفَقِيه، وَ الْعِلَلُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ زُوَيْ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ لِمَ سُمِّيَ الْكَعْبَةُ كَعْبَةً قَالَ لِأَنَّهَا مُرَبَّعَةٌ

(The books) 'Al Faqeeh', and 'Al Illal', and 'Al Majalis' of Al Sadouq,

'Reporting from Al-Sadiq^{-asws} having been asked, 'Why was Kabah named as the Kabah?' He^{-asws} said: 'Because it is a cube'.

فَقِيلَ لَهُ وَ لِمَ صَارَتْ مُرَبَّعَةً قَالَ لِأَنَّهَا بِحَدَايِ بَيْتِ الْمُعْمُورِ وَ هُوَ مُرَبَّعٌ

It was said to him^{-asws}, 'And why did it become a cube?' He^{-asws} said: 'Because it was parallel to Bayt Al-Mamour, and it is a cube'.

فَقِيلَ لَهُ وَ لِمَ صَارَ الْبَيْتُ الْمُعْمُورُ مُرَبَّعًا قَالَ لِأَنَّهُ بِحَدَايِ الْعَرْشِ وَ هُوَ مُرَبَّعٌ

It was said to him^{-asws}, 'And why did Bayt Al-Mamour become a cube?' He^{-asws} said: 'Because it is parallel to the Throne and it is a cube'.

فَقِيلَ لَهُ وَ لِمَ صَارَ الْعَرْشُ مُرَبَّعًا قَالَ لِأَنَّ الْكَلِمَاتِ الَّتِي بُنِيَ عَلَيْهَا الْإِسْلَامُ أَرْبَعٌ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

It was said to him^{-asws}, 'And why did the Throne become a cube?' He^{-asws} said: 'Because the phrases which Al-Islam is built upon are four – 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest!''³

² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 1

³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 2

3 الْمُتَهَجِّدُ، وَ الْفَقِيه، وَ التَّهْدِيْب، فِي حُطْبَةِ الْاِسْتِسْقَاءِ الَّذِي جَعَلَ السَّمَاوَاتِ لِكُرْسِيِّهِ عِمَاداً وَ الْجِبَالِ اَوْتَاداً وَ الْاَرْضَ لِلْعِبَادِ مَهَاداً وَ مَلَائِكَتَهُ عَلَي اَرْجَائِهَا وَ حَمَلَةَ عَرْشِهِ عَلَي اَمْطَانِهَا وَ اَقَامَ بِعَرْزِهِ اَرْكَانَ الْعَرْشِ وَ اَشْرَقَ بِضَوْوِهِ شُعَاعَ الشَّمْسِ وَ اَطْفَأَ بِشُعَاعِهِ ظُلْمَةَ الْعَطَشِ وَ فَجَّرَ الْاَرْضَ عُيُوناً وَ الْقَمَرَ نُوراً وَ النُّجُومَ جُوراً.

(The books) 'Al Mutahajjid', and 'Al Faqeeh', and 'Al Tahzeeb', in the sermon 'Al Isttiqsa' –

'The One^{-azwj} Who Made the skies as pillars for His^{-azwj} Chair, and the mountains as pegs, and the earth a cradle for the servants, and His^{-azwj} Angels upon it's edges, and bearers of the Throne upon it's stretches, and the corners of the Throne stood by His^{-azwj} Mighty, and the rays of the sun shone by it's illumination, and the intense darkness was extinguished by it's rays, and the earth burst forth with its springs, and the moon with its radiance, and the stars with its beams".⁴

4- الْاِقْبَالُ، عَنِ التَّلْعُكْرِيِّ بِاِسْنَادِهِ عَنِ اَبِي عَبْدِ اللهِ ع فِي دُعَاءِ يَوْمِ عَرَفَةَ وَ اَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ وَ كُلِّ مَسْأَلَةٍ حَتَّى يَنْتَهِيَ اِلَى اسْمِكَ الْاَعْظَمِ الْاَعْظَمِ الْاَكْبَرِ الْاَكْبَرِ الْعَلِيِّ الْعَلِيِّ الَّذِي اسْتَوَيْتَ بِهِ عَلَي عَرْشِكَ وَ اسْتَقْلَلْتَ بِهِ عَلَي كُرْسِيِّكَ.

(The book) 'Al Iqbal' – From Al Tal'ukbari, by his chain,

'From Abu Abdullah^{-asws} in a supplication for the day of Arafaat: 'And I^{-asws} ask You^{-azwj} will every Name which is for You^{-azwj}, and every asking until it ends to Your^{-azwj} Magnificent Name the Greatest, the Greatest, the Exalted, the Lofty which You^{-azwj} established with upon Your^{-azwj} Throne, and were autonomous with it upon Your^{-azwj} Chair".⁵

6- الْعَقَائِدُ، لِلصَّادِقِ اعْتِمَادَنَا فِي الْعَرْشِ اَنَّهُ جُمْلَةُ جَمِيعِ الْخَلْقِ وَ الْعَرْشُ فِي وَجْهِ اٰخَرَ هُوَ الْعِلْمُ وَ سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللهِ عَزَّ وَ جَلَّ الرَّحْمَنُ عَلَي الْعَرْشِ اسْتَوَى فَقَالَ اسْتَوَى مِنْ كُلِّ شَيْءٍ فَلَيْسَ شَيْءٌ اَقْرَبَ مِنْهُ مِنْ شَيْءٍ

(The book) 'Al Aqaaid' of Al Sadouq –

'Our beliefs regarding the Throne is that it is a totality of entirety of creation, and the Throne in another aspect, it is the knowledge. And Al-Sadiq^{-asws} said about Words of Allah^{-azwj} Mighty and Majestic: **The Beneficent, Evened upon the Throne [20:5]**, so he^{-asws} said: 'Even from all things. There isn't anything closer from Him^{-azwj} than anything (else)'.⁶

وَ اَمَّا الْعَرْشُ الَّذِي هُوَ جُمْلَةُ جَمِيعِ الْخَلْقِ فَحَمَلَتْهُ ثَمَانِيَةٌ مِنَ الْمَلَائِكَةِ لِكُلِّ وَاحِدٍ ثَمَانِي اَعْيُنٍ كُلُّ عَيْنٍ طِبَاقُ الدُّنْيَا وَاحِدٌ مِنْهُمْ عَلَي صُورَةِ بَنِي اٰدَمَ يَسْتَرْزُقُ اللهُ تَعَالَى لِبَنِي اٰدَمَ وَ وَاحِدٌ مِنْهُمْ عَلَي صُورَةِ الثَّوْرِ يَسْتَرْزُقُ اللهُ تَعَالَى لِبَنِي اٰدَمَ كُلِّهَا وَ وَاحِدٌ مِنْهُمْ عَلَي صُورَةِ الْاَسَدِ يَسْتَرْزُقُ اللهُ تَعَالَى لِلْبَيْتَاعِ وَ وَاحِدٌ مِنْهُمْ عَلَي صُورَةِ الْوَيْكِ يَسْتَرْزُقُ اللهُ تَعَالَى لِلطُّيُورِ

And as for the Throne which it is entirety of the creation, so eight from the Angels are carrying it. For each one of the eight there is an eye. Each eye is a layer of the world. One of them is upon an image of the Adamaite (human being), providing the sustenance for the Adamites. And one of them is upon an image of the bull, providing the sustenance of Allah^{-azwj} the Exalted to the animals, all of them. And one of them is upon an image of the lion, providing

⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 3

⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 4

sustenance of Allah^{-azwj} the Exalted to the wild animals. And one of them is upon an image of the rooster, providing the sustenance of Allah^{-azwj} the Exalted to the birds.

فَهُمْ الْيَوْمَ هَوْلَاءِ الْأَرْبَعَةِ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ صَارُوا ثَمَانِيَةً وَ أَمَّا الْعَرْشُ الَّذِي هُوَ الْعِلْمُ فَحَمَلَتْهُ أَرْبَعَةٌ مِنَ الْأُولَى وَ أَرْبَعَةٌ مِنَ الْآخِرِينَ فَأَمَّا الْأَرْبَعَةُ مِنَ الْأُولَى فَنُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عِيسَى ع وَ أَمَّا الْأَرْبَعَةُ مِنَ الْآخِرِينَ فَ مُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

So today they are four. When it will be the Day of Qiyaman, they would become eight. And as for the Throne which it is the knowledge, so it is carried by four from the former ones, and four from the latter ones. As for four from the former ones, it is Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}. And as for the four from the latter ones, it is Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}.

هَكَذَا رُوِيَ بِالْأَسَانِيدِ الصَّحِيحَةِ عَنِ الْأَيْمَةِ ع فِي الْعَرْشِ وَ حَمَلْتِهِ وَ إِذَا صَارَ هَوْلَاءِ حَمَلَةَ الْعَرْشِ الَّذِي هُوَ الْعِلْمُ لِأَنَّ الْأَنْبِيَاءَ الَّذِينَ كَانُوا قَبْلَ نَبِيِّنَا مُحَمَّدٍ ص عَلَى شَرَائِعِ الْأَرْبَعِ مِنَ الْأُولَى نُوحٍ وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع

This is how it has been reported by the correct chains from the Imams^{-asws} regarding the Throne and it's bearers. And rather, they became entirety of the Throne which it is the knowledge, because the Prophets^{-as}, the ones who were before our Prophet Muhammad^{-saww}, were upon four Laws from the former ones – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}.

وَ مِنْ قَبْلِ هَوْلَاءِ الْأَرْبَعَةِ صَارَتِ الْعُلُومُ إِلَيْهِمْ وَ كَذَلِكَ صَارَ الْعِلْمُ بَعْدَ مُحَمَّدٍ ص وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ إِلَى مَنْ بَعْدَ الْحُسَيْنِ مِنَ الْأَيْمَةِ ع.

And from before these four, the knowledge(s) came to them^{-as}, and like that the knowledge after Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws} came to be to the one from the Imams^{-asws} after Al-Husayn^{-asws}.

وَ قَدْ جَاءَ الْحَدِيثُ أَنَّ اللَّهَ تَعَالَى خَلَقَ بَيْتًا تَحْتَ الْعَرْشِ سَمَاهُ الْبَيْتِ الْمَعْمُورِ تَحْتَهُ الْمَلَائِكَةُ فِي كُلِّ عَامٍ وَ خَلَقَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتًا سَمَاهُ الضَّرْحِ وَ تَعْبُدُ الْمَلَائِكَةُ بِحُجَّةٍ وَ التَّعْظِيمِ لَهُ وَ الطَّوَّافِ حَوْلَهُ وَ خَلَقَ الْبَيْتَ الْحَرَامَ فِي الْأَرْضِ فَجَعَلَهُ تَحْتَ الضَّرْحِ.

And the Hadeeth has come, 'Allah^{-azwj} the Exalted Created a House beneath the Throne. He^{-azwj} Named it as 'Bayt Al-Mamour'. The Angels are performing it's Hajj during every year. And He^{-azwj} Created a House in the fourth sky. He^{-azwj} Named is as Al-Zaraah, and Enslaved the Angels with performing it's Hajj and reverence to it, and performing the Tawaaf around it. And He^{-azwj} Created the Sacred House in the earth, and Made it to be beneath Al-Zaraah'.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَوْ أُلْقِيَ حَجَرٌ مِنَ الْعَرْشِ لَوَقَعَ عَلَى ظَهْرِ بَيْتِ الْمَعْمُورِ وَ لَوْ أُلْقِيَ مِنَ الْبَيْتِ الْمَعْمُورِ لَسَقَطَ عَلَى ظَهْرِ الْبَيْتِ الْحَرَامِ وَ لَمْ يَخْلُقِ اللَّهُ عَرْشًا لِنَفْسِهِ يَسْتَوِطُنُهُ تَعَالَى اللَّهُ عَنْ ذَلِكَ

And it is reported from Al-Sadiq^{-asws} having said: 'If a stone were to be thrown from the Throne, it would fall upon the back of Bayt Al-Mamour, and if it were to be thrown from Bayt Al-Mamour, it would fall upon the back of the Sacred House. And Allah^{-azwj} did not Create the Throne for Himself^{-azwj} to inhabit it. Allah^{-azwj} is Exalted from that.

لَكِنَّهُ خَلَقَ عَرْشًا أَضَافَهُ إِلَى نَفْسِهِ تَكْرِمَةً لَهُ وَ إِعْظَامًا وَ تَعَبَّدَ الْمَلَائِكَةُ بِحُجَّتِهِ كَمَا خَلَقَ بَيْتًا فِي الْأَرْضِ وَ لَمْ يَخْلُقْهُ لِنَفْسِهِ وَ لَا يَسْكُنُهُ تَعَالَى اللَّهُ عَنْ ذَلِكَ لَكِنَّهُ خَلَقَهُ لِحُجَّتِهِ وَ أَضَافَهُ إِلَى نَفْسِهِ إِحْرَامًا لَهُ وَ إِعْظَامًا وَ تَعَبَّدَ الْخَلْقُ بِرِيَّازَتِهِ وَ الْحُجِّ إِلَيْهِ.

But He^{-azwj} Created the Throne and Added to Himself as a Prestige for Him^{-azwj} and a reverence, and He^{-azwj} Enslaved the Angels with carrying it, just as He^{-azwj} has Created a House in the earth, and He^{-azwj} did not Create it for Himself^{as} nor to dwell in it. Allah^{-azwj} is Exalted from that. But, He^{-azwj} Created is for His^{-azwj} creatures and Added it to Himself^{-azwj} as a Prestige for Him^{-azwj} and reverence, and He^{-azwj} Enslaved the creatures with visiting it, and to perform the Hajj to it’.

فأما الوصف للعلم بالعرش فهو في مجاز اللغة دون حقيقتها و لا وجه لتأول قوله تعالى الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى بمعنى أنه احتوى على العلم

As for the description of the knowledge with the Throne, it is a metaphor of the language besides it’s reality, and not it’s aspect to interpret Words of the Exalted: **The Beneficent, Evened upon the Throne [20:5]**, with the meaning that He^{-azwj} Encompasses upon the knowledge.

و إنما الوجه في ذلك ما قدمناه و الأحاديث التي رويت في صفة الملائكة الحاملين للعرش أحاديث آحاد و روايات أفراد لا يجوز القطع بها و لا العمل عليها و الوجه الوقوف عندها و القطع على أن العرش في الأصل هو الملك و العرش المحمول جزء من الملك تعبد الله بحمله الملائكة على ما قدمناه.

And rather, the aspect in that is what we have forwarded and the Ahadeeth which have been reported in description of the Angels, the bearers of the Throne, separate Ahadeeth and individual reports. It is not allowed to cut these off, nor the acting upon it. And the aspect of the pausing at it, and the cutting up, that the Throne in the original, it is the kingdom, and the Throne is carried, being a part of the kingdom. Allah^{-azwj} has Enslave the Angels with carrying it, based upon what we have forwarded’.⁶ (Beliefs of Al-Sadouq including Ahadeeth)

6- الْعَقَائِدُ، اعْتِقَادُنَا فِي الْكُرْسِيِّ أَنَّهُ وَعَاءُ جَمِيعِ الْخَلْقِ مِنَ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ كُلِّ شَيْءٍ خَلَقَ اللَّهُ تَعَالَى فِي الْكُرْسِيِّ

(The book) ‘Al-Aqaaid’ – ‘Our beliefs regarding the Chair is that it is a receptacle of entirety of the creation, from the Throne, and the skies, and the earth, and all things Allah^{-azwj} the Exalted Created in the Chair.

وَ فِي وَجْهِ آخَرَ الْكُرْسِيِّ هُوَ الْعِلْمُ وَ قَدْ سُئِلَ الصَّادِقُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ قَالَ عَلِمُهُ.

And in another aspect, the Chair, it is the knowledge, and Al-Sadiq^{-asws} had been asked about Word of Allah^{-azwj} mighty and Majestic: **His Chair contains the skies and the earth, [2:255]**. He^{-asws} said: ‘His^{-azwj} Knowledge’.⁷

7- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي سَعِيدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الصُّعْدِيِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْعَسْكَرِيِّ وَ أَخِيهِ مُعَاذِ بْنِ مُحَمَّدِ بْنِ سِنَانَ الْخُنْطَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ قَيْسٍ عَنْ أَبِي هَاشِمِ الرُّمَّانِيِّ عَنْ زَادَانَ عَنْ سَلْمَانَ الْفَارِسِيِّ قَالَ: سَأَلَ الْجَائِلِيُّ أَمِيرَ الْمُؤْمِنِينَ ع أَحْبَرَنِي عَنْ رَبِّكَ أَمْ يَحْمَلُ أَوْ يُحْمَلُ

(The book) ‘Al Tawheed’ – From Muhammad Bin Ibrahim Bin Is’haq, from Ahmad Bin Muhammad Bin Abu Saeed, from Ahmad Bin Muhammad Bin Abdullah Al Sugdy, from Muhammad Bin Yaqoub Al Askari and his brother

⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 5

⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 6

Muaz, from Muhammad Bin Sinan Al Hanzaly, from Abdullah Bin Aasim, from Abdul Rahman Bin Qays, from Abu Hashim Al Rumany, from Zazan,

‘From Salman Al-Farsy^{ra} having said: ‘The catholic asked Amir Al-Momineen^{asws}, ‘Inform me about your^{asws} Lord^{azwj}. Does He^{azwj} Carry or is He^{azwj} carried?’

فَقَالَ إِنَّ رَبَّنَا جَلَّ جَلَالُهُ يَحْمِلُ وَلَا يُحْمَلُ

He^{asws} said: ‘Our Lord^{azwj}, Majestic is His^{azwj} Majestic neither Carries nor is He^{azwj} carried’.

قَالَ النَّصْرَانِيُّ كَيْفَ ذَلِكَ وَ نَحْنُ نَجِدُ فِي الْإِنْجِيلِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةً

The Christian said, ‘How can that be so and we find in the Evangel, ‘And they would carry the Throne of your Lord^{azwj} above them on that Day, eight?’

فَقَالَ عَلِيُّ ع إِنَّ الْمَلَائِكَةَ تَحْمِلُ الْعَرْشَ وَ لَيْسَ الْعَرْشُ كَمَا تَظُنُّ كَهَيْئَةِ السَّرِيرِ وَ لَكِنَّهُ شَيْءٌ مَخْدُودٌ مَخْلُوقٌ مُدَبَّرٌ وَ رَبُّكَ عَزَّ وَ جَلَّ مَالِكُهُ لَا أَنَّهُ عَلَيْهِ كَكُونَ الشَّيْءِ عَلَى الشَّيْءِ وَ أَمَرَ الْمَلَائِكَةَ بِحَمْلِهِ فَهُمْ يَحْمِلُونَ الْعَرْشَ بِمَا أَقْدَرَهُمْ عَلَيْهِ

Ali^{asws} said: ‘The Angels carry the Throne, and the Throne isn’t like what you are thinking, it is like the throne (of a king), but is it a thing, Limited, Created, Managed, and your Lord^{azwj} Mighty and Majestic is its’ owner, not that He^{azwj} is upon it like the thing being upon the thing, and He^{azwj} Commanded the Angels to carry it, so they would be carrying the Throne with what they are able upon’.

قَالَ النَّصْرَانِيُّ صَدَقْتَ رَجَمَكَ اللَّهُ.

The Christian said, ‘You^{asws} speak the truth. May Allah^{azwj} have Mercy on you^{asws}!’⁸

8- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّقِّي رَفَعَهُ قَالَ: سَأَلَ الْجَائِلِيَّ أَمِيرَ الْمُؤْمِنِينَ ع فَقَالَ لَهُ أَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ يَحْمِلُ الْعَرْشَ أَوْ الْعَرْشُ يَحْمِلُهُ

(The book) ‘Al Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Al Barqy, raising it, said,

‘The Catholic Bishop asked Amir Al-Momineen^{asws}. He said, ‘Inform me about Allah^{azwj} mighty and Majestic. Does He^{azwj} Carry the Throne or does the Throne carry Him^{azwj}?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع اللَّهُ عَزَّ وَ جَلَّ حَامِلُ الْعَرْشِ وَ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِمَا وَ مَا بَيْنَهُمَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ يُنْسِكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِي إِنَّهُ كَانَ خَلِيمًا عَفُورًا

Amir Al-Momineen^{asws} said: ‘Allah^{azwj} mighty and Majestic Carries the Throne and the skies and the earth and whatever is among these, and whatever is between these, and that is the Word of Allah^{azwj} Mighty and Majestic: **Surely Allah Withholds the skies and the earth lest**

⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 7

they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving [35:41]’.

قَالَ فَأَخْبِرْنِي عَنْ قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ فَكَثِيفَ ذَلِكَ وَ قُلْتَ إِنَّهُ يَحْمِلُ الْعَرْشَ وَ السَّمَاوَاتِ وَ الْأَرْضَ

He said, ‘Inform me about His^{-azwj} Words: **And the Angels would be on its edges, and eight shall hold above them the Throne of your Lord on that Day [69:17]**. How can that be so and you^{-asws} said that He^{-azwj} Carries the Throne and the skies and the earth?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ الْعَرْشَ خَلَقَهُ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ أَنْوَارٍ أَرْبَعَةٍ نُورٍ أَحْمَرَ مِنْهُ احْمَرَّتِ الْحُمْرَةُ وَ نُورٍ أَخْضَرَ مِنْهُ اخْضَرَّتِ الْخَضِرَةُ وَ نُورٍ أَصْفَرَ مِنْهُ اصْفَرَّتِ الصُّفْرَةُ وَ نُورٍ أَبْيَضَ مِنْهُ ابْيَضَّ الْبَيْضُ وَ هُوَ الْعِلْمُ الَّذِي حَمَلَهُ اللَّهُ الْحَمَلَةَ وَ ذَلِكَ نُورٌ مِنْ نُورِ عَظَمَتِهِ

Amir Al-Momineen^{-asws} said: ‘The Throne, Allah^{-azwj} Blessed and Exalted Created it from the four lights – a red light, from it is redness became red, and the green light, from it the greenness became green, and a yellow light, from it yellowness became yellow, and a white light, from it the whiteness became white, and it is the Knowledge which Allah^{-azwj} Loaded upon the carriers, and that is a light from the Light of His^{-azwj} Magnificence.

فِعَظَمَتِهِ وَ نُورِهِ أَبْصَرَ قُلُوبَ الْمُؤْمِنِينَ وَ بِعَظَمَتِهِ وَ نُورِهِ غَادَاهُ الْجَاهِلُونَ وَ بِعَظَمَتِهِ وَ نُورِهِ ابْتَغَى مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنْ جَمِيعِ خَلْقِهِ إِلَيْهِ الْوَسِيلَةَ بِالْأَعْمَالِ الْمُخْتَلِفَةِ وَ الْأَدْيَانِ الْمُشْتَبِهَةِ

So, by His^{-azwj} Magnificent and His^{-azwj} Noor the hearts of the Momineen visualised, and by His^{-azwj} Magnificence and His^{-azwj} noor the ignorant ones were inimical to Him^{-azwj}, and by His^{-azwj} Magnificence and His^{-azwj} Noor the ones in the skies and the earth, from entirety of His^{-azwj} creatures sought the means to Him^{-azwj} with the different deeds and the various religions.

فَكُلُّ شَيْءٍ مَحْمُولٍ يَحْمِلُهُ اللَّهُ بِنُورِهِ وَ عَظَمَتِهِ وَ قُدْرَتِهِ لَا يَسْتَطِيعُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا فَكُلُّ شَيْءٍ مَحْمُولٌ وَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْمُمْسِكُ لَهُمَا أَنْ تَزُولَا وَ الْمُحِيطُ بِهِمَا مِنْ شَيْءٍ وَ هُوَ حَيَاةٌ كُلِّ شَيْءٍ وَ نُورٌ كُلِّ شَيْءٍ وَ سُبْحَانَهُ وَ تَعَالَى عَمَّا يَقُولُونَ غُلُوبًا كَثِيرًا

So every thing carried, Allah^{-azwj} Carries it with His^{-azwj} Noor, and His^{-azwj} Magnificent, and His^{-azwj} Power. It has no capacity for itself, neither to harm nor benefit, neither to die nor live nor resurrection. So, all things are carried, and Allah^{-azwj} Blessed and Exalted is the Withholder of them from declining (moving), and is Encompassing with them of anything, and He^{-azwj} is life of all things and Noor of all things. **Glorified is He, and Exalted from what they are saying, Exalted, Great! [17:43]’.**

قَالَ لَهُ فَأَخْبِرْنِي عَنِ اللَّهِ عَزَّ وَ جَلَّ أَيْنَ هُوَ

He said to him^{-asws}, ‘Inform me about Allah^{-azwj} Mighty and Majestic, where is He^{-azwj}?’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع هُوَ هَاهُنَا وَ هَاهُنَا وَ فَوْقَ وَ تَحْتَ وَ مُحِيطٌ بِنَا وَ مَعَنَا وَ هُوَ قَوْلُهُ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةِ إِلَّا هُوَ رَابِعُهُمْ وَ لَا حَسْبَهُ إِلَّا هُوَ سَادِسُهُمْ وَ لَا أَدْنَى مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا

Amir Al-Momineen^{-asws} said: 'He^{-azwj} is over here, and over there, and above, and under, and surrounding us, and with us, and it is His^{-azwj} Word: **There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. [58:7].**

فَالْكَرْسِيُّ مُحِيطٌ بِالسَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَىٰ وَإِنْ تَجَهَّزَ بِالْمَقُولِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَالْأَخْفَىٰ وَ ذَلِكَ قَوْلُهُ تَعَالَىٰ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ

So the Chair is surrounding the skies and the earth, **and whatever is beneath the soil [20:6] And if you are loud with the speech, so He Knows the secret and the concealed (matters) [20:7],** and that is the Word of the Exalted: **His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].**

فَ الَّذِينَ يَجْعَلُونَ الْعَرْشَ هُمْ الْعُلَمَاءُ الَّذِينَ حَمَلَهُمُ اللَّهُ عِلْمَهُ وَ لَيْسَ يَخْرُجُ مِنْ هَذِهِ الْأَرْبَعَةِ شَيْءٌ خَلَقَ اللَّهُ فِي مَلَكُوتِهِ وَ هُوَ الْمَلَكُوتُ الَّذِي أَرَاهُ اللَّهُ أَصْفِيَاءَهُ وَ أَرَاهُ حَلِيلَهُ ع فَقَالَ وَ كَذَلِكَ تُرَىٰ إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لَيْكُونَ مِنَ الْمُؤَقِنِينَ

So **Those who are holding the Throne [40:7],** they are the scholar, the ones Allah^{-azwj} has Loaded them^{-asws} with His^{-azwj} Knowledge, and nothing Allah^{-azwj} has Created from His^{-azwj} Kingdom comes out from these four, and it is the Kingdom which Allah^{-azwj} has Shown His^{-azwj} elites and Shown it to His^{-azwj} Friend (Ibrahim^{-as}), so He^{-azwj} Said: **And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75].**

وَ كَيْفَ يَحْمِلُ حَمْلَةَ الْعَرْشِ اللَّهُ وَ بِحَيَاتِهِ حَيِّتْ قُلُوبُهُمْ وَ بُنُورِهِ اهْتَدُوا إِلَىٰ مَعْرِفَتِهِ.

And how can the carriers of the Throne carry Allah^{-azwj} and they are living by His^{-azwj} Life and are being guided by His^{-azwj} noor to His^{-azwj} recognition".⁹

وَ يُومئِي إِلَيْهِ مَا يُومئِي عَنِ الرِّضَا ع أَنَّهُ سُئِلَ عَمَّا يُرَوَىٰ أَنَّ مُحَمَّدًا ص رَأَىٰ رَبَّهُ فِي صُورَةِ الشَّبَابِ الْمُؤَقِفِ فِي صُورَةِ أَبْنَاءِ ثَلَاثِينَ سَنَةً رَجُلَاهُ فِي حُضْرَةٍ

And it gestures towards it what has been reported from Al-Reza^{-asws}, he^{-asws} was asked about what is being reported that Muhammad^{-saww} saw his^{-saww} Lord in the image of a youth compatible with the image of a man of thirty years old. His legs were in the greenery.

فَقَالَ ع إِنَّ رَسُولَ اللَّهِ ع حِينَ نَظَرَ إِلَىٰ عَظَمَةِ رَبِّهِ كَانَ فِي هَيْئَةِ الشَّبَابِ الْمُؤَقِفِ وَ سِرِّ أَبْنَاءِ ثَلَاثِينَ سَنَةً

He^{-asws} said: 'When Rasool-Allah^{-azwj} looked at the Magnificence of his^{-saww} Lord^{-azwj}, he^{-saww} (Rasool-Allah^{-saww} himself) was in the appearance of the youth compatible to the age of a man of thirty years'.

فَقَالَ الرَّوَايِ جُعِلَتْ فِدَاكَ مَنْ كَانَتْ رَجُلَاهُ فِي حُضْرَةٍ

⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 8 a

The reporter said, 'May I be sacrificed for you^{-asws}! Who was the one whose legs were in greenery?'

قَالَ ذَاكَ مُحَمَّدٌ ص كَانَ إِذَا نَظَرَ إِلَى رَبِّهِ بِقَلْبِهِ جَعَلَهُ فِي نُورٍ مِثْلِ نُورِ الْحُجُبِ حَتَّى يَسْتَبِينَ لَهُ مَا فِي الْحُجُبِ إِنَّ نُورَ اللَّهِ مِنْهُ أَخْضَرُ وَمِنْهُ أَحْمَرُ وَمِنْهُ أَبْيَضُ وَمِنْهُ غَيْرُ ذَلِكَ.

He^{-asws} said: 'That is Muhammad^{-saww}. When he^{-saww} had looked at his^{-saww} Lord^{-azwj} with his^{-saww} heart, He^{-azwj} Made him^{-saww} to be in the light of the veil until it was clear to him^{-saww} what was in the veils. The Noor of Allah^{-azwj}, from it is the green, and from it is the red, and from it is the white, and from it is other than that'¹⁰

9- الكافي، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى قَالَ: سَأَلَنِي أَبُو فُرَّةَ الْمُحَدِّثُ أَنَّ أَدْخَلَهُ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَاسْتَأْذَنَهُ فَأَذِنَ لِي فَدَخَلْتُ فَسَأَلَهُ عَنِ الْحَلَالِ وَالْحَرَامِ ثُمَّ قَالَ لَهُ أَفْتَقِرُّ أَنَّ اللَّهَ حُمُولٌ

(The book) 'Al Kafi' – From Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya who said,

'Abu Qurra the narrator asked me to get him to see Abu Al-Hassan Al-Reza^{-asws}. I sought his^{-asws} permission. He^{-asws} permitted for me. He entered and asked him^{-asws} about the Permissible and the Prohibited. Then he said to him^{-asws}, 'Do you^{-asws} accept that Allah^{-azwj} is carried?'

فَقَالَ أَبُو الْحَسَنِ ع كُلُّ حُمُولٍ مُفْعُولٌ بِهِ مُضَافٌ إِلَى غَيْرِهِ مُخْتِاجٌ وَ الْمَحْمُولُ اسْمٌ نَقَصَ فِي اللَّفْظِ وَالْحَامِلُ فَاعِلٌ وَ هُوَ فِي اللَّفْظِ مِدْحَةٌ وَ كَذَلِكَ قَوْلُ الْفَائِلِ فَوْقَ وَ تَحْتَ وَ أَعْلَى وَ أَسْفَلَ وَ قَدْ قَالَ اللَّهُ وَ لِلَّهِ الْأَسْمَاءُ الْحُسْنَى فَادْعُوهُ بِهَا

Abu Al-Hassan^{-asws} said: 'Every carried is worked with, added to something else, needy, and the carried is a name in the wordings, and the carrier is a worker, and it is a praise in the wording, and like that are the words of the speaker, 'Above', and 'Under', and 'Top', and 'Bottom', and Allah^{-azwj} has Said: **And for Allah are the most Beautiful Names, therefore supplicate by these, [7:180].**

وَ لَمْ يَقُلْ فِي كُتُبِهِ أَنَّهُ الْمَحْمُولُ بَلْ قَالَ إِنَّهُ الْحَامِلُ فِي الْبَرِّ وَ الْبَحْرِ وَ الْمُمْسِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ الْمَحْمُولُ مَا سِوَى اللَّهِ وَ لَمْ يُسْمَعْ أَحَدٌ آمَنَ بِاللَّهِ وَ عَظَمَتِهِ قَطُّ قَالَ فِي دُعَائِهِ يَا حُمُولُ

And He^{-azwj} did not Say in His^{-azwj} Book that He^{-azwj} is the carried, but He^{-azwj} Said that He^{-azwj} is the Carrier in the land, and the sea, and the Withholder of the skies and the earth, and the carries is whatever is besides Allah^{-azwj}, and no one who believes in Allah^{-azwj} and His^{-azwj} Magnificence say in his supplication at all saying, 'O Carried One!'

قَالَ أَبُو فُرَّةَ فَإِنَّهُ قَالَ وَ يَجْمَعُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ وَ قَالَ الَّذِينَ يَجْمَلُونَ الْعَرْشَ

Abu Qurra said, 'But He^{-azwj} Says: **and eight shall hold above them the Throne of your Lord on that Day [69:17].** And Said: **Those who are holding the Throne [40:7]!**'

¹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 8 b

are in His^{-azwj} Hands, and His^{-azwj} Management, and all of them are needy to Him^{-azwj} and He^{-azwj} is Needless from the ones besides Him^{-azwj}".¹¹

10- الدُّرُّ الْمَنْشُورُ، عَنْ أَبِي ذَرٍّ قَالَ: سُئِلَ النَّبِيُّ صَ عَنِ الْكُرْسِيِّ فَقَالَ يَا أَبَا ذَرٍّ مَا السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُونَ السَّبْعُ عِنْدَ الْكُرْسِيِّ إِلَّا كَحَلْقَةٍ مُلقَاةٍ بِأَرْضِ فَلَاةٍ وَإِنَّ فَضْلَ الْعَرْشِ عَلَى الْكُرْسِيِّ كَفَضْلِ الْفَلَاةِ عَلَى تِلْكَ الْحَلْقَةِ.

(The book) 'Al Durr Al Mansour',

'From Abu Zarr^{-la} having said, 'The Prophet^{-saww} was asked about the Chair. He^{-saww} said: 'O Abu Zarr^{-ra}! The seven skies and the seven earths are not in the presence (compared with) the Chair, except like a ring thrown in a land of wilderness (desert), and that the merit of the Throne over the Chair is like the merit of the desert over that ring'.¹²

11- عَنِ ابْنِ عَبَّاسٍ وَ ابْنِ مَسْعُودٍ قَالَا السَّمَاوَاتُ وَالْأَرْضُ فِي جَوْفِ الْكُرْسِيِّ وَالْكُرْسِيُّ بَيْنَ يَدَيْ الْعَرْشِ.

And from Ibn Abbas, and Ibn Masoud who both said,

'The skies and the earth are in the interior of the Chair, and the Chair is in front of the Throne'.¹³ (Not a Hadeeth)

12- وَعَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا مِثْبَ الْعَرْشِ عَرْشًا لَا يَرْتَفَاعُهُ.

And from Ibn Abbas who said,

'But rather the Throne has been named as 'Throne' because of its loftiness'.¹⁴ (Not a Hadeeth)

13- وَعَنْ وَهْبٍ قَالَ: إِنَّ اللَّهَ تَعَالَى خَلَقَ الْعَرْشَ وَالْكُرْسِيَّ مِنْ نُورِهِ وَالْعَرْشُ مُلْتَصِقٌ بِالْكُرْسِيِّ وَالْمَلَائِكَةُ فِي جَوْفِ الْكُرْسِيِّ وَ حَوْلَ الْعَرْشِ أَرْبَعَةُ أَنْهَارٍ نَهْرٌ مِنْ نُورٍ يَتَأَلَّأُ وَ نَهْرٌ مِنْ نَارٍ تَتَلَطَّى وَ نَهْرٌ مِنْ نَلْجٍ أبيضَ تَلْتَمِعُ مِنْهُ الْأَبْصَارُ وَ نَهْرٌ مِنْ مَاءٍ وَ الْمَلَائِكَةُ قِيَامٌ فِي تِلْكَ الْأَنْهَارِ يُسَبِّحُونَ اللَّهَ وَ لِلْعَرْشِ أَلْسِنَةٌ بَعْدَ أَلْسِنَةِ الْخَلْقِ كُلِّهِمْ فَهُوَ يُسَبِّحُ اللَّهَ وَ يَذْكُرُهُ بِتِلْكَ الْأَلْسِنَةِ.

And from Wahab who said,

'Allah^{-azwj} the Exalted Created the Throne and the Chair from His^{-azwj} Noor, an the Throne is attached with the Chair, and the Angels are in the interior of the Chair, and around the Throne there are four rivers – a river of sparkling light, and a river of blaxing fire, and a river of white snow, the sights are dazzled from it, and a river of water, and the Angels are standing in these rivers glorifying Allah^{-azwj}. And for the Throne there are tongues of the number of creatures, all of them, and it glorifies Allah^{-azwj} and Mentions Him^{-azwj} with those tongues'.¹⁵ (Not a Hadeeth)

¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 9

¹² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 10

¹³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 11

¹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 12

¹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 13

18- وَعَنْ كَعْبٍ قَالَ: إِنَّ السَّمَاوَاتِ فِي الْعَرْشِ كَالْقَنْدِيلِ مُعَلَّقٍ بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

And from Ka'ab who said,

'The skies in the Throne are like a lamp hanging between the skies and the earth'.²⁰ (Not a Hadeeth and non-Shia source)

19- وَعَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ص قَالَ: مَا الْكُرْسِيُّ فِي الْعَرْشِ إِلَّا كَحَلْقَةٍ مِنْ حَدِيدٍ أُلْقِيَتْ بَيْنَ طَهْرَيْ فَلَاةٍ مِنَ الْأَرْضِ.

And from Abu Zarr^{ra}, from the Prophet^{saww} having said: 'What is the Chair in the Throne except like a ring of iron thrown between the outback of a wilderness from the earth'.²¹ (Non-Shia source)

20- وَعَنْ وَهْبٍ قَالَ: خَلَقَ اللَّهُ الْعَرْشَ وَ لِلْعَرْشِ سَبْعُونَ أَلْفَ سَائِي كُلُّ سَائِي كَأَسْتِدَارَةِ السَّمَاءِ وَ الْأَرْضِ.

And from Wahb who said, 'Allah^{azwj} Created the Throne, and for the Throne there are a thousand legs, each leg is like the rotation of the sky and the earth'.²² (Not a Hadeeth and non-Shia source)

21- وَعَنْ جَابِرٍ أَنَّ النَّبِيَّ ص قَالَ: أُذِنَ لِي أَنْ أُحَدِّثَ عَنْ مَلَكٍ مِنْ مَلَائِكَةِ اللَّهِ مِنْ حَمَلَةِ الْعَرْشِ مَا بَيْنَ شَحْمَةِ أُذُنِهِ إِلَى عَاتِقِهِ مَسِيرَةُ سَبْعِمِائَةِ عَامٍ.

And from Jabir,

'The Prophet^{saww} said: 'There is Permission for me^{saww} that I^{saww} narrate about an Angel from the Angels of Allah^{azwj}, from bearers of the Throne, what between his ear lobe up to his shoulder there is a travel distance of seven hundred years'.²³ (Non-Shia source)

22- وَعَنْ حَسَّانَ بْنِ عَطِيَّةٍ قَالَ: حَمَلَةُ الْعَرْشِ ثَمَانِيَةٌ أَقْدَامُهُمْ مُثَبَّتَةٌ فِي الْأَرْضِ السَّابِعَةِ وَ رُؤُوسُهُمْ قَدْ جَاوَزَتِ السَّمَاءَ السَّابِعَةَ وَ قُرُوعُهُمْ مِثْلُ طُولِهِمْ عَلَيْهَا الْعَرْشُ.

And from Hassan Bin Atiya who said,

'The bearers of the Throne are eight. Their feet are affirmed in the seventh earth and their heads are exceeding the seventh sky, and their horns are like their tallness and upon it is the Throne'.²⁴ (Not a Hadeeth and non-Shia source)

23- وَعَنْ زَادَانَ قَالَ: حَمَلَةُ الْعَرْشِ أَرْجُلُهُمْ فِي التُّحُومِ لَا يَسْتَطِيعُونَ أَنْ يَرْفَعُوا أَبْصَارَهُمْ مِنْ شُعَاعِ النُّورِ.

And from Zazan who said,

²⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 18

²¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 19

²² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 20

²³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 21

²⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 22

‘Bearers of the Throne, their legs are in the stars. They are not able upon raising their sights from (due to) rays of the light’.²⁵ (Not a Hadeeth and non-Shia source)

24- وَعَنْ هَارُونَ بْنِ رِئَابٍ قَالَ: حَمَلَةُ الْعَرْشِ ثَمَانِيَةٌ يَتَجَاوَبُونَ بِصَوْتِ رَجِيمٍ يَقُولُ أَرْبَعَةٌ مِنْهُمْ سُبْحَانَكَ وَ بِحَمْدِكَ عَلَى حِلْمِكَ بَعْدَ عِلْمِكَ وَأَرْبَعَةٌ مِنْهُمْ يَقُولُونَ سُبْحَانَكَ وَ بِحَمْدِكَ عَلَى عَفْوِكَ بَعْدَ قُدْرَتِكَ.

And from Haroun Bin Ri'ab who said,

‘Bearers of the Throne are eight. They are responding in a low voice. Four of them are saying, ‘Glory be to You^{-azwj} and with Your^{-azwj} Praise upon Your^{-azwj} Forbearance after Your^{-azwj} Knowledge!’ And four of them are saying, ‘Glory be to You^{-azwj} upon Your^{-azwj} Pardoning after Your^{-azwj} Power!’²⁶ (Not a Hadeeth and non-Shia source)

25- وَعَنْ وَهْبٍ قَالَ: حَمَلَةُ الْعَرْشِ الَّذِينَ يَحْمِلُونَهُ لِكُلِّ مَلَكٍ مِنْهُمْ أَرْبَعَةٌ وَجُوهٌ وَأَرْبَعَةٌ أُجْنِحَةٍ جَنَاحَانِ عَلَى وَجْهِهِ مِنْ أَنْ يَنْظُرَ إِلَى الْعَرْشِ فَيَصْعَقَ وَ جَنَاحَانِ يَطِيرُ بِمَا أَقْدَامُهُمْ فِي النَّرِّ وَالْعَرْشُ عَلَى أَكْتَانِهِمْ لِكُلِّ وَاحِدٍ مِنْهُمْ وَجْهٌ نُورٌ وَ وَجْهٌ أَسَدٍ وَ وَجْهٌ إِنْسَانٍ وَ وَجْهٌ نَسْرٍ وَ لَيْسَ لَهُمْ كَلَامٌ إِلَّا أَنْ يَقُولُوا قُدُّوسٌ اللَّهُ الْقَوِيُّ مَلَأَتْ عَظَمَتُهُ السَّمَاوَاتِ وَالْأَرْضَ.

And from Wahab who said,

‘Bearers of the Throne are the ones carrying it. For each Angel from them there are four faces and four wings. Two wings upon his face from him being able to look at the Throne, so it is stretched, and two wings to fly with these. Their feet are in the soil and the Throne is upon their shoulders. For each one of them there is a face of a bull, and face of lion, and face of a human being, and face of an eagle. And there isn't any speech for them except they are saying, ‘Holy is Allah^{-azwj}, the Strong. His^{-azwj} Magnificence fills up the skies and the earth’.²⁷ (Not a Hadeeth and non-Shia source)

26- وَعَنْ وَهْبٍ قَالَ: حَمَلَةُ الْعَرْشِ الْيَوْمَ أَرْبَعَةٌ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ أُبْدُوا بِأَرْبَعَةٍ آخِرِينَ مَلَكَ مِنْهُمْ فِي صُورَةِ إِنْسَانٍ يَشْفَعُ لِيَنِي آدَمَ فِي أَرْزَاقِهِمْ

And from Wahab who said,

‘Bearers of the Throne today are four. When it will be the Day of Qiyamah, they would be aided with four other. An Angel from them is in the image of a human being. He intercedes for the children of Adam^{-as} regarding their sustenance.

وَ مَلَكَ فِي صُورَةِ نَسْرٍ يَشْفَعُ لِلطَّيْرِ فِي أَرْزَاقِهِمْ وَ مَلَكَ فِي صُورَةِ ثَوْرٍ يَشْفَعُ لِلْبَهَائِمِ فِي أَرْزَاقِهَا وَ مَلَكَ فِي صُورَةِ أَسَدٍ يَشْفَعُ لِلسَّبَاعِ فِي أَرْزَاقِهَا

And an Angel in the image of an eagle. He intercedes for the birds regarding their sustenance. And an Angel in the image of a bull. He intercedes for the animals regarding their sustenance. And an Angel in the image of a lion. He intercedes for the wild animals regarding their sustenance.

²⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 23

²⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 24

²⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 25

فَلَمَّا حَمَلُوا الْعَرْشَ وَقَعُوا عَلَى رُكْبِهِمْ مِنْ عَظَمَةِ اللَّهِ فَلَقُوا لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ فَاسْتَوُوا قِيَاماً عَلَى أَرْجُلِهِمْ.

When they carried the Throne, they fell to their knees from the Magnificence of Allah^{-azwj}. They were indoctrinate, 'There is neither any might nor strength except with Allah^{-azwj}'. They stood up straight upon their legs".²⁸ (Not a Hadeeth and non-Shia source)

27- وَ عَنْ مَيْسَرَةَ قَالَ: لَا تَسْتَطِيعُ الْمَلَائِكَةُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ أَنْ يَنْظُرُوا إِلَى مَا فَوْقَهُمْ مِنْ شِعَاعِ النُّورِ.

And from Maysara who said,

'The Angels, those who are bearing the Throne, have no capacity to be looking at what is above them, from the rays of light".²⁹ (Not a Hadeeth and non-Shia source)

28- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: حَمَلَةُ الْعَرْشِ مَا بَيْنَ كَعْبِ أَحَدِهِمْ إِلَى أَسْفَلِ قَدَمَيْهِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ ذَكَرَ أَنَّ حُطْوَةَ مَلِكِ الْمَوْتِ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

And from Ibn Abbas who said,

'Bearers of the Throne, between a heel (shoulder) of one of them up to the bottom of his feet is a travel distance of five hundred years'. And he (Ibn Abbas) mentioned that a step of the Angel of death is what is between the east and the west".³⁰ (Not a Hadeeth and non-Shia source)

29- وَ عَنْ مَيْسَرَةَ قَالَ: حَمَلَةُ الْعَرْشِ أَرْجُلُهُمْ فِي الْأَرْضِ السُّفْلَى وَ رُءُوسُهُمْ قَدْ حَرَقَتِ الْعَرْشَ وَ هُمْ خُشُوعٌ لَا يَرْفَعُونَ طَرْفَهُمْ وَ هُمْ أَشَدُّ خَوْفاً مِنْ أَهْلِ السَّمَاءِ السَّابِعَةِ وَ أَهْلِ السَّمَاءِ السَّابِعَةِ أَشَدُّ خَوْفاً مِنْ أَهْلِ السَّمَاءِ الَّتِي تَلِيهَا وَ الَّتِي تَلِيهَا أَشَدُّ خَوْفاً مِنَ الَّتِي تَلِيهَا.

And from Maysara who said,

'Bearers of the Throne, their legs are in the lowest earth and their heads are puncturing the Throne, and they are humble, not raising their eyes, and they are with intense fear from the inhabitants of the seven skies, and the inhabitants of the seventh sky are of intense fear from the inhabitants of the sky which follows it, and which follows it are of intense fear from that which follows it".³¹ (Not a Hadeeth and non-Shia source)

30- وَ عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص خَرَجَ عَلَى أَصْحَابِهِ فَقَالَ مَا جَمَعَكُمْ فَقَالُوا اجْتَمَعْنَا نَذْكُرُ رَبَّنَا وَ نَتَفَكَّرُ فِي عَظَمِيَّتِهِ

And from Ibn Abbas,

'Rasool-Allah^{-saww} came out to his^{-saww} companions. He^{-saww} said: 'What made you gather?' They said, 'We have gathered to mention our Lord^{-azwj} and to ponder regarding His^{-azwj} Magnificence'.

²⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 26

²⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 27

³⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 28

³¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 29

فَقَالَ لَنْ تُدْرِكُوا التَّفَكُّرَ فِي عَظَمَتِهِ أَلَا أُخْبِرُكُمْ بِبَعْضِ عَظَمَةِ رَبِّكُمْ قِيلَ بَلَى يَا رَسُولَ اللَّهِ

He^{-saww} said: 'You will never realise the pondering regarding His^{-azwj} magnificence. Shall I^{-saww} inform you all with part of the Magnificence of your Lord^{-azwj}?' It was said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ إِنَّ مَلَكًا مِنْ حَمَلَةِ الْعَرْشِ يُقَالُ لَهُ إِسْرَافِيلُ زَاوِيَةٌ مِنْ زَوَايَا الْعَرْشِ عَلَى كَاهِلِهِ قَدَمَاهُ فِي الْأَرْضِ السَّابِعَةِ السُّفْلَى وَرَأْسُهُ فِي السَّمَاءِ السَّابِعَةِ الْعُلْيَا فِي مِثْلِهِ مِنْ خَلِيقَةِ رَبِّكُمْ تَبَارَكَ وَتَعَالَى.

He^{-saww} said: 'An Angel from bearers of the Throne called Israfeel^{-as}. A corner from the corners of the Throne is upon his^{-as} shoulders. His^{-as} feet are in the seventh lowest earth and his^{-as} head is in the seventh highest sky. In his^{-as} example are creatures of your Lord^{-azwj} Blessed and Exalted".³² (Nor-Shia source)

31- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ قَالَ يُقَالُ ثَمَانِيَةٌ صُفُوفٍ مِنَ الْمَلَائِكَةِ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ

And from Ibn Abbas –

'Regarding His^{-azwj} Words: **and eight shall hold above them the Throne of your Lord on that Day [69:17]**. He said, 'It is said these are eight rows from the Angels. No one knows their number except Allah^{-azwj}.

وَ يُقَالُ ثَمَانِيَةٌ أَمْثَلُكُمْ زُرُوسُهُمْ تَحْتَ الْعَرْشِ فِي السَّمَاءِ السَّابِعَةِ وَ أَقْدَامُهُمْ فِي الْأَرْضِ السُّفْلَى وَ لَهُمْ قُرُونٌ كَقُرُونِ الْوَعَلَةِ مَا بَيْنَ أَصْلِ قَرْنٍ أَحَدِهِمْ إِلَى مُنْتَهَاهَا حُمْسِمِائَةِ عَامٍ.

And it is said, eight Angels. Their heads are beneath the Throne in the seventh sky, and their feet are in the lowest earth, and for them are horns like the horns of an ibex. What is between a horn of one of them to its end is (a travel distance of) five hundred years".³³ (Not a Hadeeth and non-Shia source)

32- وَ عَنِ الرَّبِيعِ قَالَ: ثَمَانِيَةٌ مِنَ الْمَلَائِكَةِ.

And from Al Rabie who said,

'Eight from the Angels".³⁴ (Not a Hadeeth and non-Shia source)

33- وَ عَنِ ابْنِ زَيْدٍ قَالَ: لَمْ يُسَمَّ مِنْ حَمَلَةِ الْعَرْشِ إِلَّا إِسْرَافِيلُ وَ مِيكَائِيلُ لَيْسَ مِنْ حَمَلَةِ الْعَرْشِ.

And from Ibn Zayd who said,

³² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 30

³³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 31

³⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 32

‘No one from the bearers of the Throne has been named except Israfeel^{-as}, and Mikaeel isn’t from bearers of the Throne’.³⁵ (Not a Hadeeth and non-Shia source)

34- وَعَنْ كَعْبٍ قَالَ: لَبَنَانُ أَحَدِ الثَّمَانِيَةِ تَحْمِلُ الْعَرْشَ يَوْمَ الْقِيَامَةِ.

And from Ka’ab who said,

‘(The Angel) ‘Labanan’ is one of the eight to bear the Throne on the Day of Qiyamah’.³⁶ (Not a Hadeeth and non-Shia source)

35- وَعَنْ مَيْسَرَةَ قَالَ: ثَمَانِيَةٌ أَرْجُلُهُمْ فِي التُّحُومِ وَرُءُوسُهُمْ عِنْدَ الْعَرْشِ لَا يَسْتَطِيعُونَ أَنْ يَرْفَعُوا أَبْصَارَهُمْ مِنْ شِعَاعِ النُّورِ.

And from Maysara who said, ‘Eight, their legs are in the surroundings and their heads are by the Throne. They are not able to raise their sights from the rays of light’.³⁷ (Not a Hadeeth and non-Shia source)

36- المَهْج، مَهْجِ الدَّعَوَاتِ فِي دُعَاؤِ مَرْوِيِّ عَنِ مُوسَى بْنِ جَعْفَرٍ ع يَا مَنْ خَافَتِ الْمَلَائِكَةُ مِنْ نُورِهِ الْمُتَوَقِّدِ حَوْلَ كُرْسِيِّهِ وَ عَرْشِهِ صَافُونَ مُسَبِّحُونَ طَائِفُونَ خَاضِعُونَ مُدْعِنُونَ الدُّعَاءَ.

(The book) ‘Mahj Al Dawaat’ –

‘In a supplication reported from Musa Bin Ja’far^{-asws}: ‘O One^{-azwj} Whom the Angels fear from His^{-azwj} Light Ignited around His^{-azwj} Chair and His^{-azwj} Throne. They are in rows, glorifying, performing Tawaaf, humble, submissive’ – the supplication’.³⁸

37- الإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْكُرْسِيِّ أَمْ الْعَرْشِ فَقَالَ ع كُلُّ شَيْءٍ خَلَقَ اللَّهُ فِي جَوْفِ الْكُرْسِيِّ خِلا عَرْشِهِ فَإِنَّهُ أَكْبَرُ مِنْ أَنْ يُحِيطَ بِهِ الْكُرْسِيُّ.

(The book) ‘Al Ihtijaj’ – From Hisham Bin Al Hakam who said,

‘An atheist asked Abu Abdullah^{-asws} about the Chair, ‘Is it larger or the Throne?’ He^{-asws} said: ‘Allah^{-azwj} things Allah^{-azwj} has Created are in the interior of the Chair apart from His^{-azwj} Throne, for it is larger than the chair to contain it’.³⁹

38- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ إِسْحَاقَ بْنِ أَهْبَيْمَ عَنِ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّ عَلِيًّا ع سُئِلَ عَنِ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

Tafseer of Ali Bin Ibrahim, from his father, from Is’haq Bin Al Haysam, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

³⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 33

³⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 34

³⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 35

³⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 36

³⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 37

'Ali-asws was asked about Words of Allah-azwj Blessed and Exalted: **His Chair contains the skies and the earth [2:255]**.

قَالَ السَّمَاوَاتُ وَالْأَرْضُ وَمَا فِيهِنَّ مِنْ مَخْلُوقٍ فِي جَوْفِ الْكَرْسِيِّ وَ لَهُ أَرْبَعَةُ أَمْلَاقٍ يَحْمِلُونَهُ بِإِذْنِ اللَّهِ

He-asws said: 'The skies and the earth and whatever creatures are among these, are in the interior of the Chair, and there are four Angels for it, carrying it by the Permission of Allah-azwj.

فَأَمَّا مَلَكٌ مِنْهُمْ فِي صُورَةِ الْإِنْسَانِ وَ هِيَ أَكْرَمُ الصُّورِ عَلَى اللَّهِ وَ هُوَ يَدْعُو اللَّهَ وَ يَتَضَرَّعُ إِلَيْهِ وَ يَطْلُبُ الشَّفَاعَةَ وَ الرِّزْقَ لِبَنِي آدَمَ

As for an Angel from them, he is in an image of the human beings, and it is the most honourable of the images to Allah-azwj, and he supplicated to Allah-azwj and beseeches to Him-azwj and seeks the intercession and the sustenance for the children of Adam-as.

وَ الْمَلَكُ الثَّانِي فِي صُورَةِ الثَّوْرِ وَ هُوَ سَيِّدُ الْبَهَائِمِ وَ هُوَ يَطْلُبُ إِلَى اللَّهِ وَ يَتَضَرَّعُ إِلَيْهِ وَ يَطْلُبُ الشَّفَاعَةَ وَ الرِّزْقَ لِلْبَهَائِمِ

And the second Angel is in an image of the bull, and it is chief of the animals, and he seeks to Allah-azwj and beseeches to Him-azwj and seeks the intercession and the sustenance for the animals.

وَ الْمَلَكُ الثَّلَاثُ فِي صُورَةِ النَّسْرِ وَ هُوَ سَيِّدُ الطَّيْرِ وَ هُوَ يَطْلُبُ إِلَى اللَّهِ وَ يَتَضَرَّعُ إِلَيْهِ وَ يَطْلُبُ الشَّفَاعَةَ وَ الرِّزْقَ لِجَمِيعِ الطَّيْرِ

And the third Angel is in the image of an eagle, and it is chief of the birds, and he seeks to Allah-azwj and beseeches to Him-azwj and seeks the intercession and the sustenance to entirety of the birds.

وَ الْمَلَكُ الرَّابِعُ فِي صُورَةِ الْأَسَدِ وَ هُوَ سَيِّدُ السَّبَاعِ وَ هُوَ يَتَضَرَّعُ إِلَى اللَّهِ وَ يَطْلُبُ الشَّفَاعَةَ وَ الرِّزْقَ لِجَمِيعِ السَّبَاعِ

And the fourth Angel is in the image of a lion, and it is chief of the predatory wild animals, and he wishes to Allah-azwj and beseeches to Him-azwj and seeks the intercession and the sustenance for entirety of the predatory wild animals.

وَ لَمْ يَكُنْ فِي هَذِهِ الصُّورِ أَحْسَنُ مِنَ الثَّوْرِ وَ لَا أَشَدُّ انْتِصَاباً مِنْهُ حَتَّى اتَّخَذَ الْمَلَأُ مِنْ بَنِي إِسْرَائِيلَ الْعِجْلَ فَلَمَّا عَكَفُوا عَلَيْهِ وَ عَبَدُوهُ مِنْ دُونِ اللَّهِ حَقَضَ الْمَلَكُ الَّذِي فِي صُورَةِ الثَّوْرِ رَأْسَهُ اسْتِحْيَاءً مِنَ اللَّهِ أَنْ عُبِدَ مِنْ دُونِ اللَّهِ شَيْءٌ يُشْبِهُهُ وَ تَخَوَّفَ أَنْ يُنَزَلَ بِهِ الْعَذَابُ

And there did not happen to among these images any more excellent than the bull, nor intensely stronger than it until the chiefs from the children of Israel took the calf. When they devoted to it and worshipped it from besides Allah-azwj, the Angel who was in the image of the bull lowered his head in embarrassment from Allah-azwj that there was being worshipped from besides Allah-azwj something resembling him, and he feared that the Punishment might befall him'.

ثُمَّ قَالَ عِ إِنَّ الشَّجَرَ لَمْ يَزَلْ حَصِيداً كُلَّهُ حَتَّى دُعِيَ لِلرَّحْمَنِ وَ أُلِدَّ عَزَّ الرَّحْمَنُ وَ جَلَّ أَنْ يَكُونَ لَهُ وَلَدٌ فَكَادَتِ السَّمَاوَاتُ يَتَفَطَّرْنَ مِنْهُ وَ تَنْسَقُ الْأَرْضُ وَ تَحِرُّ الْجِبَالُ هَدًّا

Then he^{-asws} said: ‘Then the tree did not cease to be harvested, all of it, until a son was claimed to be for the Beneficent. Mighty is the Beneficent and Majestic for a son to be for Him^{-azwj}. So, **The skies were almost torn apart from it, and the earth was rent asunder, and the mountains fell down crumbling [19:90].**

فَعِنْدَ ذَلِكَ افْتَشَعَرُ الشَّجَرُ وَ صَارَ لَهُ شَوْكٌ حَذَارًا حَذَرًا أَنْ يَنْزَلَ بِهِ الْعَذَابُ فَمَا بَالُ قَوْمٍ عَيَّبُوا سُنَّةَ رَسُولِ اللَّهِ ص وَ عَدَلُوا عَنْ وَصِيهِ لَا يَخَافُونَ أَنْ يَنْزَلَ بِهِمُ الْعَذَابُ

During that, the tree trembled and thorn came to be for it, as a caution that the Punishment might befall it. So what is the matter with a people changing the Sunnah of Rasool-Allah^{-saww} and turning away from his^{-saww} successor^{-asws}, they are not fearing that the Punishment might befall with them?’

ثُمَّ تَلَا هَذِهِ آيَةَ الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَحْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ يَنْسَوْنَ الْفَرَاغَ

Then he^{-asws} recited this Verse: **those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28] Into Hell they will be arriving, and evil is the settlement [14:29].**

ثُمَّ قَالَ تَحْنُ وَ اللَّهُ نِعْمَتُهُ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيَّ عِبَادِهِ بِنَا فَازَ مَنْ فَازَ.

Then he^{-asws} said: ‘By Allah^{-azwj}! We^{-asws} are the Favour of Allah^{-azwj} which He^{-azwj} has Favoured with upon His^{-azwj} servants! Due to us^{-asws} he shall succeed, the one who succeeds”.⁴⁰

39- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ مُوسَى بْنِ نَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَسِعَنَ الْكُرْسِيُّ أُمَّ الْكُرْسِيِّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ

Tafseer Ali Bin Ibrahim – From his father, from Al Nazr, from Musa Bin Bakr, from Zurara,

‘From Abu abdullah^{-asws} regarding His^{-azwj} Words: **His Chair contains the skies and the earth [2:255].** He (the narrator) said, ‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} the Exalted: **His Chair contains the skies and the earth [2:255].** Do the skies and the earth contain the Chair or the Chair contains the skies and the earth?’

قَالَ بَلِ الْكُرْسِيُّ وَسِعَ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْعَرْشُ وَ كُلُّ شَيْءٍ خَلَقَ اللَّهُ فِي الْكُرْسِيِّ.

He^{-asws} said: ‘But, the Chair contains the skies and the earth, and the Throne, and all things Created by Allah^{-azwj} are in the Chair”.⁴¹

40- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونِ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَسِعَ كُرْسِيُّهُ إِلَى قَوْلِهِ وَ الْعَرْشُ وَ كُلُّ شَيْءٍ فِي الْكُرْسِيِّ.

⁴⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 38

⁴¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 39

(The book) 'Al Tawheed' – From Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Ahmad Bin Muhammad Bin Isa, from Abdullah Bin Muhammad Al Hajjal, from Sa'alba Bin Maymoun, from Zurara who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **His Chair contains [2:255]** – up to his^{-asws} words: 'And the Throne, and all things are in the Chair''^{.42}

41- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عَمَرَ الْبِمَانِيِّ عَنْ أَبِي الطُّقَيْلِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ إِنَّ ابْنَ عَبَّاسٍ يَزْعُمُ أَنَّهُ يَعْلَمُ كُلَّ آيَةٍ نَزَلَتْ فِي الْقُرْآنِ فِي أَيِّ يَوْمٍ نَزَلَتْ وَ فِيمَنْ نَزَلَتْ

Tafseer Ali Bin Ibrahim – From his father, from hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Abu Al Tufeyl,

'From Abu Ja'far^{-asws} having said: 'A man came to Ali Bin Al-Husayn^{-asws}. He said to him^{-asws}, 'Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, during which day it was Revealed, and regarding who it was Revealed'.

فَقَالَ أَبِي ع سَلْتُهُ فِيمَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا وَ فِيمَنْ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُمْ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ وَ فِيمَنْ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا

My^{-asws} father^{-asws} said: 'Ask him, regarding whom was it Revealed: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**? And regarding whom was it Revealed: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray. [11:34]**? And regarding whom was it Revealed: **O you who believe! Be patient, and excel in patience, and remain steadfast, [3:200]**'?

فَأْتَاهُ الرَّجُلُ فَسَأَلَهُ فَقَالَ وَدِدْتُ أَنْ أَلِدِي أَمَرَكَ بِحَدَا وَاجِهِي بِهِ فَاسْأَلْهُ عَنِ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ وَ كَيْفَ هُوَ

Then man went to him and asked him. He said, 'I would love it if the one who has instructed you with this, I can go to him so I can ask him^{-asws} about the Throne, what has Allah^{-azwj} Created it from, and how much it is, and how is it?'

فَانصَرَفَ الرَّجُلُ إِلَى أَبِي ع فَقَالَ أَبِي ع فَهَلْ أَجَابَكَ بِالْآيَاتِ قَالَ لَا

So the man left to come to my^{-asws} father^{-asws}. My^{-asws} father^{-asws} said: 'Did he answer you regarding the Verses?' He said, 'No'.

قَالَ أَبِي لَكِنْ أُجِيبُكَ فِيهَا بِعِلْمٍ وَ نُورٍ غَيْرِ الْمَدْعَى وَ لَا الْمُنْتَحَلِ أَمَا قَوْلُهُ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلُّ سَبِيلًا فَفِيهِ نَزَلَتْ وَ فِي أَبِيهِ

My^{-asws} father^{-asws} said: 'But, I^{-asws} shall answer you with knowledge and Noor without any pretense nor impersonation. As for His^{-azwj} Words: **And one who was blind regarding this, so he would be blind in the Hereafter and more straying from the way [17:72]**, it was Revealed regarding him and his father (Al-Abbas).

⁴² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 40

وَأَمَّا قَوْلُهُ وَ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ فَعِنِّي أَبِيهِ نَزَلَتْ

And as for His^{-azwj} Words: **And my advice will not benefit you if I intend to advise you [11:34]**, it was Revealed regarding his father (Al-Abbas).

وَأَمَّا الْآخَرَى فَعِنِّي أَبِيهِ نَزَلَتْ وَ فِينَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ وَ سَيَكُونُ ذَلِكَ مِنْ نَسَلِنَا الْمُرَابِطُ وَ مِنْ نَسَلِهِ الْمُرَابِطُ

And as for the other (Verse), it was Revealed regarding his son (father) and regarding us, and the remaining steadfast which we^{-asws} have been Commanded with has not happened yet, and that shall be happening from the steadfast ones from our^{-asws} lineage and the steadfast ones from his lineage.

وَأَمَّا مَا سَأَلَ عَنْهُ مِنَ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ فَإِنَّ اللَّهَ خَلَقَهُ أَرْبَاعاً لَمْ يَخْلُقْ قَبْلَهُ إِلَّا ثَلَاثَةَ أَشْيَاءَ الْهَوَاءَ وَ الْقَلَمَ وَ النُّورَ

And as for what he had asked, about the Throne, what has Allah^{-azwj} Created is from. Allah^{-azwj} Created it as a cube. He^{-azwj} did not Created anything before it except three things – the air, and the Pen and the Noor (Light).

ثُمَّ خَلَقَهُ مِنْ أَلْوَانٍ أَلْوَانٍ مُخْتَلِفَةٍ مِنْ ذَلِكَ النُّورِ نُورٍ أَحْضَرَ مِنْهُ أَحْضَرَ الْحُضْرَةَ وَ نُورٍ أَصْفَرَ مِنْهُ أَصْفَرَ الصُّفْرَةَ وَ نُورٍ أَحْمَرَ مِنْهُ أَحْمَرَ الْحُمْرَةَ وَ نُورٍ أَبْيَضَ وَ هُوَ نُورُ الْأَنْوَارِ وَ مِنْهُ صَوُّ النَّهَارِ

Then He^{-azwj} Created different colours of lights from that light. A green light, the green became green from it, and a yellow light, the yellow became yellow from it, and a red light, the red became red from it, and a white light, and it is a light of the lights, and from it is the brightness of the day.

ثُمَّ جَعَلَهُ سَبْعِينَ أَلْفَ طَبَقٍ غَلِظَ كُلُّ طَبَقٍ كَأَوَّلِ الْعَرْشِ إِلَى أَسْفَلِ السَّافِلِينَ لَيْسَ مِنْ ذَلِكَ طَبَقٌ إِلَّا يُسَبِّحُ بِحَمْدِ رَبِّهِ وَ يُقَدِّسُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ وَ أَلْسِنَةٍ غَيْرِ مُشْتَبِهَةٍ لَوْ أُذِنَ لِللسانِ وَاحِدٍ فَاسْمَعَ شَيْئاً مِمَّا تَحْتَهُ لَهَدِمَ الْجِبَالَ وَ الْمَدَائِنَ وَ الْحُصُونُ وَ كَشَفَ الْبِحَارَ وَ هَلَكَ مَا دُونَهُ

Then He^{-azwj} Made it as a thousand thick layers, each layer being like the first, the Throne to the lowest of the low. There isn't any layer from those layers except it glorified with the Praise of its Lord^{-azwj} and extolls His^{-azwj} Holiness with difference sounds and tongues without any resemblance. If there was Permission for one of the tongues, and something from below it hears it, it would demolish the mountain, and the plains, and the fortresses, and uncover (overturn) the oceans, and destroy whatever is besides it.

لَهُ ثَمَانِيَةٌ أَكْثَانٍ يَجْمَعُ كُلُّ رُكْنٍ مِنْهَا مِنَ الْمَلَائِكَةِ مَا لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ يُسَبِّحُونَ بِاللَّيْلِ وَ النَّهَارِ لَا يَفْئُتُونَ وَ لَوْ أَحْسَنَ حَسَنَ شَيْءٍ مِمَّا فَوْقَهُ مَا قَامَ لِذَلِكَ طَرْفَةَ عَيْنٍ

There are eight corners for it. Each corner from it is carried by Angels which no one can count their number except Allah^{-azwj}. They are glorifying by the night and the day, not taking a break. And if something is sense from what is above it, it would not stand to that even for the blink of an eye.

بَيْنَهُ وَ بَيْنَ الْإِحْسَاسِ حُجُبُ الْجَبُرُوتِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ وَ الْقُدْسِ وَ الرَّحْمَةِ وَ الْعِلْمِ وَ لَيْسَ وَرَاءَ هَذَا مَقَالٌ لَقَدْ طَمِعَ الْخَائِزُ فِي غَيْرِ مَطْمَعٍ

Between it and the sensory perceptions there are veils of the Omnipotence, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, and the Knowledge. And there are no words beyond this. The confused one is coveting in without covetousness.

أَمَا إِنَّ فِي صَلْبِهِ وَدِيعَةً قَدْ ذُرِّتْ لِنَارِ جَهَنَّمَ فَيُخْرِجُونَ أَقْوَاماً مِنْ دِينِ اللَّهِ وَ سَتُصْبِعُ الْأَرْضُ بِدِمَائِهِمْ أَفْرَاحٍ مِنْ أَفْرَاحِ آلِ مُحَمَّدٍ تَنْهَضُ تِلْكَ الْفَرَاحُ فِي عَيْرٍ وَقْتٍ وَ تَطْلُبُ عَيْرَ مُدْرِكٍ وَ يُرَابِطُ الَّذِينَ آمَنُوا وَ يُصَابِرُونَ وَ يُصَابِرُونَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ.

But, there are deposits in his loins who have been prepared for the Fire of Hell. They would be emerging as a people of religion of Allah^{-azwj} and they will be dyeing the earth with the blood of the chicks from the chicks of the Progeny^{-asws} of Muhammad^{-saww}. Those chicks will get up in another time period, and they would be sought without having been matured, and those who believe will remain steadfast, and they would be patience and excel in patience, **so be patient until Allah Judges between us, and He is the best of the Judges [7:87]**".⁴³

42- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَازِيِّ عَنْ أَبِي الطُّفَيْلِ عَنْ أَبِي جَعْفَرٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْعَرْشَ أَرْبَاعاً وَ ذَكَرَ مِثْلَهُ إِلَى قَوْلِهِ وَ لَيْسَ بَعْدَ هَذَا مَقَالٌ.

(The book) 'Al Tawheed' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ali Bin Ismail, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamany, from Abu Al Tufeyl,

'From Abu Ja'far^{-asws}, from Ali Bin Al-Husayn^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Created the Throne as a cube' – and mentioned similar to it up to his^{-asws} words: 'And there aren't any words beyond this'".⁴⁴

43- التَّفْسِيرُ وَ الْمَلِكُ عَلَى أَرْجَائِهَا وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ يَوْمَئِذٍ ثَمَانِيَةَ ثَمَانِيَةَ ثَمَانِيَةَ لِكُلِّ وَاحِدٍ ثَمَانِيَةَ أَعْيُنٍ كُلُّ عَيْنٍ طِبَاقُ الدُّنْيَا.

The Tafseer (Ali Bin Ibrahim) - **And the Angels would be on its edges, and eight shall hold above them the Throne of your Lord on that Day [69:17] On the Day you will be presented, [69:18]**. He said, 'Bearers of the Throne are eight. For each one there are eight eyes, each eye is a layer of the world'".⁴⁵ (Opinion)

وَ فِي حَدِيثٍ آخَرَ حَمَلَةُ الْعَرْشِ ثَمَانِيَةَ أَرْبَعَةٍ مِنَ الْأُولَى وَ أَرْبَعَةٌ مِنَ الْآخِرِينَ فَأَمَّا الْأَرْبَعَةُ مِنَ الْأُولَى فَنُوحٌ وَ إِبْرَاهِيمُ وَ مُوسَى وَ عَيْسَى ع وَ أَمَّا الْأَرْبَعَةُ مِنَ الْآخِرِينَ فَمُحَمَّدٌ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ مَعْنَى يَحْمِلُونَ الْعَرْشَ يَعْزِي الْعِلْمَ.

And in another Hadeeth – 'Bearers of the Throne are eight, four from the former ones and four from the latter ones. As for the four from the former ones – Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}. And as for the four from the latter ones – Muhammad^{-saww}, Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}. And the meaning of 'Carrying the Throne', meaning the knowledge'".⁴⁶

⁴³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 41

⁴⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 42

⁴⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 43 a

⁴⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 43 b

44- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ حَمَلَةَ الْعَرْشِ ثَمَانِيَةٌ لِكُلِّ وَاحِدٍ مِنْهُمُ ثَمَانِيَةٌ أَعْيُنٍ كُلُّ عَيْنٍ طَبَاقٌ الدُّنْيَا.

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood, from Hafs Bin Giyas who said,

'I heard Abu Abdullah^{-asws} saying: 'Bearers of the Throne are eight. For each one of them there are eight eyes, each eye is a layer of the world'.⁴⁷

- وَ مِنْهُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ مُرْسَلًا قَالَ قَالَ الصَّادِقُ ع إِنَّ حَمَلَةَ الْعَرْشِ أَحَدُهُمْ عَلَى صُورَةِ ابْنِ آدَمَ يَسْتَرْزُقُ اللَّهُ لَوْلَدِ آدَمَ وَ الثَّانِي عَلَى صُورَةِ الدِّيَكِ يَسْتَرْزُقُ اللَّهُ لِلطَّيْرِ وَ الثَّلَاثُ عَلَى صُورَةِ الْأَسَدِ يَسْتَرْزُقُ اللَّهُ لِلسَّبَاعِ وَ الرَّابِعُ عَلَى صُورَةِ الثَّوْرِ يَسْتَرْزُقُ اللَّهُ لِلْبَهَائِمِ وَ نَكَسَ الثَّوْرُ رَأْسَهُ مِنْذُ عَبْدَ بَنُو إِسْرَائِيلَ الْعِجْلُ فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ صَارُوا ثَمَانِيَةً.

And from him, from Ibn Al Waleed, from Al Saffar, with an unbroken chain, said,

'Al-Sadiq^{-asws} said: 'Bearers of the Throne, one of them is upon an image of a human being, seeking sustenance of Allah^{-azwj} for the children of Adam^{-as}; and the second is upon an image of the rooster, seeking the sustenance of Allah^{-azwj} for the birds; and the third is upon an image of the lion, seeking sustenance of Allah^{-azwj} for the wild animals; and the fourth is upon an image of the bull, seeking sustenance of Allah^{-azwj} for the animals. And the bull lowered its head since the children of Israel worshipped the calf. So when it will be the Day of Qiyamah, they would become eight'.⁴⁸

45- التَّوْحِيدُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشَّمْسُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْكُرْسِيِّ وَ الْكُرْسِيُّ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْعَرْشِ وَ الْعَرْشُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْحِجَابِ وَ الْحِجَابُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْبَيْتِ الْحَرَمِ.

(The book) 'Al Tawheed' – From Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan, from Aasim Bin Humejd,

'From Abu Abdullah^{-asws} having said: 'The sun is one part from seventy parts from the light of the Chair, and the Chair is one part from seventy parts from the light of the Throne, and the Throne is one part from seventy parts from the light of the veils, and the veils are one part from seventy parts from the light of the Curtain' – the Hadeeth'.⁴⁹

46- التَّوْحِيدُ، وَ الْمَعَانِي، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ قَالَ عَلِمُهُ.

(The books) 'Al Tawheed' and 'Al Ma'any' – From his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hafs Bin Giyas who said,

⁴⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 44 a

⁴⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 44 b

⁴⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 45

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: ***His Chair contains the skies and the earth [2:255]***. He^{-asws} said: 'His^{-saww} Knowledge'⁵⁰

47- الْمَعَانِي، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ أَحْمَدَ بْنِ عِيسَى بْنِ أَبِي مَرْيَمَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَزْمِيِّ عَنْ عَلِيِّ بْنِ حَاتِمِ الْمِنْقَرِيِّ عَنِ الْمُفْضَلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْعَرْشِ وَالْكَرْسِيِّ مَا هُمَا

(The book) 'Al Ma'any' – From Ahmad Bin Al-Hassan, from Abdul Rahman Bin Muhammad Al Hasany, from Ahmad Bin Isa Bin Abu Maryam, from Muhammad Bin Ahmad Al Arzamy, from Ali Bin Hatim Al Minqary, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah^{-asws} about the Throne and the Chair, 'What are these two?'

فَقَالَ الْعَرْشُ فِي وَجْهِهُ هُوَ جُمْلَةُ الْخَلْقِ وَالْكَرْسِيُّ وَعَاؤُهُ وَفِي وَجْهِهِ آخِرُ هُوَ الْعِلْمُ الَّذِي أَطَّلَعَ اللَّهُ عَلَيْهِ أَنْبِيََاءَهُ وَرُسُلَهُ وَحُجَجَهُ وَالْكَرْسِيُّ هُوَ الْعِلْمُ الَّذِي لَمْ يُطَّلَعْ عَلَيْهِ أَحَدًا مِنْ أَنْبِيَائِهِ وَرُسُلِهِ وَحُجَجِهِ ع.

He^{-asws} said: 'The Throne in one aspect, it is the total creation, and the Chair is its receptacle; and in another aspect, it is the knowledge which Allah^{-azwj} has Notified upon His^{-azwj} Prophets^{-as}, and His^{-azwj} Messengers^{-as}, and His^{-azwj} Divine Authorities; and the Chair, it is the knowledge which He^{-azwj} has not Notified anyone upon it, from His^{-azwj} Prophets, and His^{-azwj} Messengers^{-as} and His^{-azwj} Divine Authorities'⁵¹

48- وَمِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ جَمْهُورٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ مِنْ شَعْبَانَ سَبْعِينَ مَرَّةً أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ الْحَيُّ الْقَيُّومُ وَ أَثُوبُ إِلَيْهِ كُتِبَ فِي الْأَفُقِ الْمُبِينِ

And from him, from his father, from Sa'ad Bin Abdullah, from Musa Bin Ja'far Al Baghdady, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Muhammad Bin Abu Hamza,

'From Abu Abdullah^{-asws} having said: 'One who says during every day of Shaban, seventy times, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Beneficent, the Merciful, the Living, the Eternal, and I repent to Him^{-azwj}, would be written in the clear horizon'.

قَالَ قُلْتُ وَ مَا الْأَفُقُ الْمُبِينُ

He (the narrator) said, 'I said, 'And what is the clear horizon?'

قَالَ قَاعٌ بَيْنَ يَدَيْ الْعَرْشِ فِيهِ أَنْهَارٌ تَطْرُدُ فِيهِ مِنَ الْقَدْحَانِ عَدَدَ النُّجُومِ.

He^{-asws} said: 'An Abyssal bottom in front of the Throne wherein are rivers. There are dropped in it cups of the number of stars'⁵²

⁵⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 46

⁵¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 47

⁵² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 48

49- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَقَالَ يَا فَضِيلُ السَّمَاوَاتُ وَالْأَرْضُ وَكُلُّ شَيْءٍ فِي الْكُرْسِيِّ.

(The book) 'Al Tawheed' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Hammad, from Rabie, from Al Fuzeyl who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **His Chair contains the skies and the earth [2:255]**. He^{-asws} said: 'O Fuzeyl! The skies and the earth and all things are in the Chair"⁵³.

50- وَمِنْهُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ فَقَالَ السَّمَاوَاتُ وَالْأَرْضُ وَمَا بَيْنَهُمَا فِي الْكُرْسِيِّ وَالْعَرْشُ هُوَ الْعِلْمُ الَّذِي لَا يَفْقَهُ أَحَدٌ قَدْرَهُ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Au Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **His Chair contains the skies and the earth [2:255]**. He^{-asws} said: 'The skies and the earth and whatever is between the two, are in the Chair, and the Throne, it is the knowledge which no one can evaluate it's worth"⁵⁴.

51- وَمِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَائِقِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ البَرْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْعَرْشِ وَالْكُرْسِيِّ فَقَالَ إِنَّ لِلْعَرْشِ صِفَاتٍ كَثِيرَةً مُخْتَلِفَةً لَهُ فِي كُلِّ سَبَبٍ وَصُنِعَ فِي الْقُرْآنِ صِفَةً عَلَى حِدَةٍ

And from him, from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmaky, from Al-Husayn Bin Al-Hassan, from his father, from Hanan Bin Sadeyr who said,

'I asked Abu Abdullah^{-asws} about the Throne and the Chair. He^{-asws} said: 'For the Throne there are a lot of different descriptions. For it, regarding every means and making (placing) in the Quran, there is a description upon an individuality.

فَقَوْلُهُ رَبُّ الْعَرْشِ الْعَظِيمِ يَقُولُ الْمَلِكُ الْعَظِيمُ وَقَوْلُهُ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى يَقُولُ عَلَى الْمَلِكِ احْتَوَى وَ هَذَا مَلِكٌ الْكَبُورِيُّ فِي الْأَشْيَاءِ

His^{-azwj} Words: **Lord of the Magnificent Throne' [23:86]**, He^{-azwj} is Saying: 'The Mighty King'. And His^{-azwj} Words: **The Beneficent, Evened upon the Throne [20:5]**, He^{-azwj} is saying He^{-azwj} is Encompassing upon the kingdom. And this kingdom, is the how-ness regarding the things.

ثُمَّ الْعَرْشُ فِي الْوَصْلِ مُفْرَدٌ مِنَ الْكُرْسِيِّ لِأَنَّهَا بَابَانِ مِنْ أَكْثَرِ أَبْوَابِ الْعُيُوبِ وَ هُمَا جَمِيعاً غَيْبَانِ وَ هُمَا فِي الْعَيْبِ مَقْرُونَانِ لِأَنَّ الْكُرْسِيَّ هُوَ الْبَابُ الظَّاهِرُ مِنَ الْعَيْبِ الَّذِي مِنْهُ مَطْلَعُ الْبَدَعِ وَ مِنْهَا الْأَشْيَاءُ كُلُّهَا وَ الْعَرْشُ هُوَ الْبَابُ الْبَاطِنُ الَّذِي يُوجَدُ فِيهِ عِلْمُ الْكَيْفِ وَ الْكَوْنِ وَ الْقَدْرِ وَ الْحَدِّ وَ الْأَيْنِ وَ الْمَشِيئَةِ وَ صِفَةُ الْإِرَادَةِ وَ عِلْمُ الْأَلْفَاظِ وَ الْحَرَكَاتِ وَ التَّرْكِكِ وَ عِلْمُ الْعُودِ وَ الْبَدَاءِ

Then the Throne in the connection, is individual from the Chair, because these are two door from the greatest doors of the unseen, and these are both together, unseen, and they are coupled in the unseen, because the Chair, it is the apparent door from the unseen which, the

⁵³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 49

⁵⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 50

change of Decision emerges from, and from it are the things, all of them, while the Throne, it is the esoteric door in which is found knowledge of the 'How', and 'The coming into being', and 'The pre-determination', and the 'Limit', and the 'Where', and the 'Desire', and description of the Will, and knowledge of the wordings, and the movement, and the leaving, and know of the return, and the change of Decision.

فَهُمَا فِي الْعِلْمِ بَابَانِ مَقْرُونَانِ لِأَنَّ مُلْكَ الْعَرْشِ سِوَى مُلْكِ الْكُرْسِيِّ وَ عِلْمَهُ أُغْيِبُ مِنْ عِلْمِ الْكُرْسِيِّ فَمِنْ ذَلِكَ قَالَ رَبُّ الْعَرْشِ الْعَظِيمِ أَيُّ صِفَتُهُ أَعْظَمُ مِنْ صِفَةِ الْكُرْسِيِّ وَ هُمَا فِي ذَلِكَ مَقْرُونَانِ

So these are two doors regarding the knowledge because the Angel of the Throne is besides the Angel of the Chair, it's Knowledge is more unseen than knowledge of the Chair. So, from that, He^{-azwj} Said: **Lord of the Magnificent Throne' [23:86]** – i.e. His^{-azwj} Attributes are mightier than the description of the Chair, and they are coupled in that'.

قُلْتُ جُعِلْتُ فِدَاكَ فَلِمَ صَارَ فِي الْفَضْلِ جَارَ الْكُرْسِيِّ

I said, 'May I be sacrificed for you^{-asws}! Why did the vicinity of the Chair become a merit?'

قَالَ عَ إِنَّهُ صَارَ جَارَهُ لِأَنَّ عِلْمَ الْكَيْفِيَّةِ فِيهِ وَ فِيهِ الظَّاهِرُ مِنْ أَبْوَابِ الْبَدَاءِ وَ أُتْبِعَتْهَا وَ حَدَّ رَتْقُهَا وَ فَتَقَّهَا فَهَذَانِ جَارَانِ أَحَدُهُمَا حَمَلٌ صَاحِبُهُ فِي الظَّرْفِ وَ يَمِثِلُ صَرْفِ الْعُلَمَاءِ وَ لَيْسَتْ تَدُلُّ عَلَى صِدْقِ دَعْوَاهُمَا لِأَنَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ وَ هُوَ الْقَوِيُّ الْعَزِيزُ

He^{-asws} said: 'It came to be in it's vicinity because the knowledge of how-ness is in it, and in it is the apparent from the doors of the Change of Decision, and its where-ness, and a limit of it's being joined up, and its splitting. So these two are neighbours, one of them carrying its counterpart in the receptacle, and with similar to the usage of the scholars and their pointing upon the truthfulness of their claims, because **Allah is Gentle with His servants. He Graces one He so Desires to, and He is the Strong, the Mighty [42:19]**.

فَمِنْ اخْتِلَافِ صِفَاتِ الْعَرْشِ أَنَّهُ قَالَ تَبَارَكَ وَ تَعَالَى رَبِّ الْعَرْشِ رَبِّ الْوَحْدَانِيَّةِ عَمَّا يَصِفُونَ وَ قَوْمٌ وَصَفُوهُ بِيَدَيْنِ فَقَالُوا يَدُ اللَّهِ مَغْلُولَةٌ

From the different descriptions of the Throne, Allah^{-azwj} Blessed and Exalted Said: **Lord of the Throne' [23:86]**, Lord^{-azwj} of the Oneness, **from what they are ascribing [6:100]**. And a people were describing Him^{-azwj} as being with hands, so they said, **'The Hand of Allah is tied up!' [5:64]**.

وَ قَوْمٌ وَصَفُوهُ بِالرِّجْلَيْنِ فَقَالُوا وَضَعَ رِجْلَهُ عَلَى صَخْرَةٍ بَيْتِ الْمَقْدِسِ فَمِنْهَا ارْتَفَعَ إِلَى السَّمَاءِ

And a people described Him^{-azwj} as being with the legs, so they said, 'He^{-azwj} Places His^{-azwj} Leg upon a rock of Bayt Al Maqdis, and from it He^{-azwj} Ascends to the sky'.

وَ وَصَفُوهُ بِالْأَنَامِلِ فَقَالُوا إِنَّ مُحَمَّدًا ص قَالَ إِنِّي وَجَدْتُ بَرْدَ أَنَامِلِهِ عَلَى قَلْبِي

And they described Him^{-azwj} as being with the fingertips, so they said, 'Muhammad^{-saww} said: 'I^{-saww} felt the coolness of His^{-azwj} fingertips upon my^{-saww} heart'.

فَلْيَمِثِلْ هَذِهِ الصِّفَاتِ قَالَ رَبُّ الْعَرْشِ عَمَّا يَصِفُونَ يَقُولُ رَبُّ الْمَثَلِ الْأَعْلَى عَمَّا بِهِ مَثَلُوهُ وَ لِلَّهِ الْمَثَلُ الْأَعْلَى الَّذِي لَا يُشْبِهُهُ شَيْءٌ وَ لَا يُوصَفُ وَ لَا يُتَوَهَّمُ فَذَلِكَ الْمَثَلُ الْأَعْلَى

Therefore, for the lie of these descriptions Lord^{-azwj} of the Throne Said: '**Glorious is He and Exalted from what they are ascribing [6:100]**. He^{-azwj} Says, He^{-azwj} is Lord^{-azwj} of the Lofty Example from what they are resembling Him^{-azwj} with, and for Allah^{-azwj} is the Lofty Example which nothing resembles Him^{-azwj}, nor can He^{-azwj} be described, nor imagined. So that is the Lofty Example.

وَ وَصَفَ الَّذِينَ لَمْ يُؤْتُوا مِنَ اللَّهِ فَوَائِدَ الْعِلْمِ فَوَصَّوْا رَبَّهُمْ بِالذُّنَى الْأَمْثَالِ وَ شَبَّهُوهُ بِالْمُتَشَابِهِ مِنْهُمْ فِيمَا جَعَلُوا بِهِ فَلِذَلِكَ قَالَ وَ مَا أَوْتَيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا فَلَيْسَ لَهُ شَيْءٌ وَ لَا مِثْلٌ وَ لَا عَدْلٌ

And He^{-azwj} Described those who were not Given benefits of knowledge from Allah^{-azwj}, so they described their Lord^{-azwj} with lowly examples and resembled Him^{-azwj} with the resemblances from them, among what they Made with Him^{-azwj}. So, for that, He^{-azwj} Said: **and you are not Given from the knowledge (of it) except a little' [17:85]**. So there is neither any resemblance for Him^{-azwj}, nor example, nor equation.

وَ لَهُ الْأَسْمَاءُ الْحُسْنَى الَّتِي لَا يُسَمَّى بِهَا غَيْرُهُ وَ هِيَ الَّتِي وَصَفَهَا فِي الْكِتَابِ فَقَالَ فَادْعُوهُ بِهَا وَ ذُرُوا الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ جَهْلًا بِغَيْرِ عِلْمٍ

And for Allah are the most Beautiful Names, - which no one can be named with this apart from Him^{-azwj}, and these are which He^{-azwj} had Described in the Book, so He^{-azwj} Said: **therefore supplicate by these, and leave those who are distorting in His Names, [7:180]**, in ignorance, without knowledge.

فَالَّذِي يُلْحِدُ فِي أَسْمَائِهِ جَهْلًا بِغَيْرِ عِلْمٍ يُشْرِكُ وَ هُوَ لَا يَعْلَمُ وَ يَكْفُرُ بِهِ وَ هُوَ يَظُنُّ أَنَّهُ يُحْسِنُ

So the one who distorts in His^{-azwj} Names out of ignorance, without knowledge, he is associating while he does not know, and he is blaspheming with Him^{-azwj} while he is thinking he is doing good.

فَلِذَلِكَ قَالَ وَ مَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ فَهُمْ الَّذِينَ يُلْحِدُونَ فِي أَسْمَائِهِ بِغَيْرِ عِلْمٍ فَيَضَعُونَهَا غَيْرَ مَوَاضِعِهَا

So for that, He^{-azwj} Said: **And most of them do not believe in Allah except and they are associating [12:106]**. So they are those who are distorting in His^{-azwj} Names without knowledge, and they are placing these in other than their (appropriate) places.

يَا حَنَانُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَرَ أَنْ يُتَّخَذَ قَوْمٌ أَوْلِيَاءَ فَهُمْ الَّذِينَ أَعْطَاهُمُ الْفَضْلَ وَ حَصَّوهُمْ بِمَا لَمْ يُحْصَ بِهِ غَيْرُهُمْ فَأَرْسَلَ مُحَمَّدًا ص فَكَانَ الدَّلِيلَ عَلَى اللَّهِ بِإِذْنِ اللَّهِ عَزَّ وَ جَلَّ حَتَّى مَضَى دَلِيلًا هَادِيًا

O Hanan! Allah^{-azwj} Blessed and Exalted Commanded to take a people as friends, so they are those He^{-azwj} has Given them the merit and Specialised them with that He^{-azwj} has not Specialised others. He^{-azwj} Sent Muhammad^{-saww}, so he^{-saww} was the pointer to Allah^{-azwj} by the Permission of Allah^{-azwj} Mighty and Majestic until he^{-saww} passed away pointing to a guide.

فَقَامَ مِنْ بَعْدِهِ وَصِيَّهُ عَ دَلِيلًا هَادِيًا عَلَى مَا كَانَ هُوَ دَلَّ عَلَيْهِ مِنْ أَمْرِ رَبِّهِ مِنْ ظَاهِرِ عِلْمِهِ ثُمَّ الْأَيْمَةُ الرَّاشِدُونَ ع.

So his^{-saww} successors^{-asws} stood from after him^{-saww} as a pointer, a guide to what he^{-saww} had been pointing upon, from the matters of his^{-saww} Lord^{-azwj}, from the apparent of his^{-asws} knowledge. Then the rightly guiding Imams^{-asws}.⁵⁵

و اعلم أن هذا الخبر من المتشابهات و غوامض المخبيات و الظاهر أنه وقع من الرواة و النسخ لعدم فهمهم معناه تصحيفات و تحريفات أيضا فلذا أجملت الكلام فيه و ما ذكرته إنما هو على سبيل الاحتمال و الله يعلم و حججه حقائق كلامهم ع.

Note: *Not that this Hadeeth is from the allegorical and from the hidden ambiguities, and the apparent is that it has occurred from the reporters and scribed who did not understand its meaning of corrections and alterations as well. So, for that reason, I (Majlisi) summarised the speech in it, and what I have mentioned, rather it is upon the way of possibility, and Allah^{-azwj} Knows and so do His^{-azwj} Divine Authorities, the realities of their^{-asws} speech.*

52- **الْعَيَّاشِيُّ، عَنِ الْأَصْبَغِ قَالَ:** سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ قَوْلِ اللَّهِ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ فَقَالَ إِنَّ السَّمَاءَ وَالْأَرْضَ وَ مَا فِيهِمَا مِنْ خَلْقٍ مَخْلُوقٍ فِي جَوْفِ الْكُرْسِيِّ وَ لَهُ أَرْبَعَةُ أَفلاكٍ يَحْمِلُونَهُ بِإِذْنِ اللَّهِ.

Al Ayyashi, from Al Asbagh who said,

‘Amir Al-Momineen^{-asws} was asked about Words of Allah^{-azwj}: **His Chair contains the skies and the earth [2:255]**. He^{-asws} said: ‘The sky and the earth and whatever is in these from creation, are creation in the interior of the Chair, and there are four Angels for it carrying it by the Permission of Allah^{-azwj}’.⁵⁶

53- **تَفْسِيرُ الْعَسْكَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ لَمَّا خَلَقَ الْعَرْشَ خَلَقَ لَهُ ثَلَاثِمِائَةٍ وَ سِتِّينَ أَلْفَ رُكْنٍ وَ خَلَقَ عِنْدَ كُلِّ رُكْنٍ ثَلَاثِمِائَةٍ وَ سِتِّينَ أَلْفَ مَلَكٍ لَوْ أَدْنَى اللَّهُ تَعَالَى لِأَصْعَرِهِمْ فَالْتَقَمَ السَّمَاوَاتِ السَّبْعَ وَ الْأَرْضِينَ السَّبْعَ مَا كَانَ ذَلِكَ بَيْنَ لُكْوَاتِهِ إِلَّا كَالرَّمْلَةِ فِي الْمَقَارَةِ الْقُضْفَاةِ**

Tafseer Al-Askari^{-asws} – He^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic, when He^{-azwj} Created the Throne, Created three hundred and sixty thousand corners for it, and Created at each corner three hundred and sixty thousand Angels. If Allah^{-azwj} was to Permit the smallest of them, he would swallow the seven skies and the seven earths – and that would not be in mouth except like a grain of sand loosely in the wasteland.

فَقَالَ لَهُمُ اللَّهُ يَا عِبَادِي احْتَمِلُوا عَرْشِي هَذَا فَتَعَاطَوْهُ فَلَمْ يُطِيقُوا حَمْلَهُ وَ لَا تَحْرِيكَهُ فَخَلَقَ اللَّهُ عَرَّ وَ جَلَّ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ وَاحِدًا فَلَمْ يَقْدِرُوا أَنْ يُزَعِرْغُوهُ فَخَلَقَ اللَّهُ مَعَ كُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةَ فَلَمْ يَقْدِرُوا أَنْ يُحَرِّكُوهُ

Allah^{-azwj} the Exalted Said to them: “O My^{-azwj} servants! – Carry this Throne of Mine^{-azwj}!’ So they came to it, but they were not able to carry it, nor (even) move it. So Allah^{-azwj} Created one (more), along with each one of them, but they were (still) not able to unsettle it. So Allah^{-azwj} created ten (more) with each one of them, but they were (still) not able to move it. So

⁵⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 51

⁵⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 52

Allah^{-azwj} the Exalted Created with the number of each one of them, the like of their group. But, they were not able to move it.

فَخَلَقَ اللَّهُ بَعْدَ كُلِّ وَاحِدٍ مِنْهُمْ مِثْلَ جَمَاعَتِهِمْ فَلَمْ يَقْدِرُوا أَنْ يُحْرِكُوهُ فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِجَمِيعِهِمْ خَلُوهُ عَلَيَّ أُنْسِكُمْ بِقُدْرَتِي فَخَلُوهُ فَأَنَسَكُمُ اللَّهُ عَزَّ وَجَلَّ بِقُدْرَتِهِ ثُمَّ قَالَ لِتَمَانِيَةِ مِنْهُمْ أَحْمِلُوهُ أَنْتُمْ فَقَالُوا يَا رَبَّنَا لَمْ نُطِيقْهُ نَحْنُ وَهَذَا الْخَلْقُ الْكَثِيرُ وَالْجُمُ الْعَفِيرُ فَكَيْفَ نُطِيقُهُ الْآنَ ذُوكُمْ

Allah^{-azwj} Mighty and Majestic Said to their group: “Leave it upon Me^{-azwj} until I^{-azwj} Hold it with My^{-azwj} Power!” So Allah^{-azwj} Mighty and Majestic Held it by His^{-azwj} Power. Then He^{-azwj} Said to eight of them: ‘Carry it!’ But they said, ‘O our Lord^{-azwj}! We and these numerous creatures and the myriads could not bear it, so how can we (eight) bear it now beside them?’

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِأَيُّيَ أَنَا اللَّهُ الْمُقَرَّبُ لِلْبَعِيدِ وَالْمُدَلِّلُ لِلْعَبِيدِ وَالْمُخَفِّفُ لِلشَّدِيدِ وَالْمُسَهِّلُ لِلْعَسِيرِ أَفَعَلْ مَا أَشَاءُ وَأَحْكُمُ مَا أُرِيدُ أَعَلِمَكُمُ كَلِمَاتٍ تَقُولُونَهَا يَخَفُ بِهَا عَلَيْكُمْ

Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj}, I^{-azwj} am Allah^{-azwj}! The Drawer closer of the distant, and I^{-azwj} Humiliate the stubborn, and the Lightener of the heavy, and the Easer of the difficult! I^{-azwj} Do whatever I^{-azwj} so Desire to and I^{-azwj} Decide with whatever I^{-azwj} Want to. I^{-azwj} shall Teach you all certain words (for you) to be saying these, by which it would be lightened upon you’.

قَالُوا وَمَا هِيَ قَالَ تَقُولُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

They said, ‘And what are these, O our Lord^{-azwj}?’ He^{-azwj} Said: “You should be saying, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ and , ‘There is neither Might nor Strength except with Allah^{-azwj} the Exalted, the Magnificent’, and send *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}”.

فَقَالُوا فَحَمَلُوهُ وَ حَفَّتْ عَلَى كَوَاهِلِهِمْ كَشَعْرَةٍ نَابِتَةٍ عَلَى كَاهِلِ رَجُلٍ جَلْدٍ قَوِيٍّ

So they said it and it was light upon their shoulders – like a hair growing upon a shoulder of a man, rigid (and) strong.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِلسَّائِرِ تِلْكَ الْأَمْثَالُ خَلُّوا عَلَيَّ هَؤُلَاءِ التَّمَانِيَةِ عَرْشِي لِيَحْمِلُوهُ وَ طُوفُوا أَنْتُمْ حَوْلَهُ وَ سَبِّحُونِي وَ مَجْدُونِي وَ قَدِّسُونِي فَأَنَا اللَّهُ الْقَادِرُ الْمُطَّلِقُ عَلَى مَا رَأَيْتُمْ وَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Allah^{-azwj} Mighty and Majestic Said to the rest of those Angels: “Leave My^{-azwj} Throne to be upon the shoulders of these eight in order to carry it, and you (all) should be performing *Tawaaf* around it, and be Praising Me^{-azwj} and Glorifying Me^{-azwj} and Extolling My^{-azwj} Holiness, for I^{-azwj}, I^{-azwj} am Allah^{-azwj}, the Able upon what you are seeing, and I^{asws} an Able upon everything”.⁵⁷

54- رَوْضَةُ الْوَاعِظِينَ، رَوَى جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع أَنَّهُ قَالَ: فِي الْعَرْشِ تَمْتَالُ مَا خَلَقَ اللَّهُ مِنَ الْبَرِّ وَالْبَحْرِ

⁵⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 53

(The book) 'Rowzat Al Waizeen' –

'It is reported by Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'In the Throne there are resemblances of whatever Allah^{-azwj} has Created, from the land and the sea'.

قَالَ وَ هَذَا تَأْوِيلُ قَوْلِهِ وَ إِنَّ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَ إِنَّ بَيْنَ الْقَائِمَةِ مِنْ قَوَائِمِ الْعَرْشِ وَ الْقَائِمَةِ الثَّانِيَةِ حَقْفَانَ الطَّيْرِ الْمُسْرِعِ مَسِيرَةَ أَلْفِ عَامٍ وَ الْعَرْشُ يُكْسَى كُلَّ يَوْمٍ سَبْعِينَ أَلْفَ لَوْنٍ مِنَ النُّورِ لَا يَسْتَطِيعُ أَنْ يَنْظُرَ إِلَيْهِ خَلْقٌ مِنْ خَلْقِ اللَّهِ وَ الْأَشْيَاءُ كُلُّهَا فِي الْعَرْشِ كَحَلَقَةٍ فِي فَلَاةٍ

He^{-asws} said: 'And this is interpretation of His^{-azwj} Words: **And there is not a thing except in Our Presence is its store [15:21]**. And between a pillar from the pillars of the Throne and the second pillar there are flapping(s) of the bird of a travel distance of a thousand years, and the Throne is clothed every day in seventy thousand colours from the light. No creature from the creatures of Allah^{-azwj} has the capacity of looking at it, and the things, all of them, are in the Throne like a ring in the desert.

وَ إِنَّ لِلَّهِ تَعَالَى مَلَكًا يُقَالُ لَهُ خَرَقَائِلُ لَهُ ثَمَانِيَةَ عَشَرَ أَلْفَ جَنَاحٍ مَا بَيْنَ الْجَنَاحِ إِلَى الْجَنَاحِ ثَمْسِمَائَةِ عَامٍ فَخَطَرَ لَهُ خَاطِرٌ هَلْ فَوْقَ الْعَرْشِ شَيْءٌ فَزَادَهُ اللَّهُ تَعَالَى مِثْلَهَا أُجْبِحَةً أُخْرَى فَكَانَ لَهُ سِتٌّ وَ ثَلَاثُونَ أَلْفَ جَنَاحٍ مَا بَيْنَ الْجَنَاحِ إِلَى الْجَنَاحِ ثَمْسِمَائَةِ عَامٍ

For Allah^{-azwj} the Exalted there is an Angel call Kharqaeel. For him there are eighteen thousand wings. Between the wing to a wing there is a travel distance of five hundred years. A thought occurred for him, 'Is there anything above the Throne?' So Allah^{-azwj} the Exalted Increased other wings similar to these, so there were thirty-six thousand wings for him. In between the wing to the wing there is a travel distance of five hundred years.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَيُّهَا الْمَلِكُ طِرْ فَطَارَ مِقْدَارَ عِشْرِينَ أَلْفَ عَامٍ لَمْ يَتَلَّ رَأْسَ قَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ ثُمَّ ضَاعَفَ اللَّهُ لَهُ فِي الْجَنَاحِ وَ الْقُوَّةِ وَ أَمَرَهُ أَنْ يَطِيرَ فَطَارَ مِقْدَارَ ثَلَاثِينَ أَلْفَ عَامٍ لَمْ يَتَلَّ أَيْضًا

Then Allah^{-azwj} Revealed to him: "O Angel, fly!" He flew a measurement of twenty thousand years. It could not reach the top of a pillar from the pillars of the Throne. Then Allah^{-azwj} Double for him in the wings, and the strength, and Command him to fly. It flew for thirty thousand years and could not reach (it) as well.

فَأَوْحَى اللَّهُ إِلَيْهِ أَيُّهَا الْمَلِكُ لَوْ طَرْتُ إِلَى نَفْخِ الصُّورِ مَعَ أُجْبِحَتِكَ وَ قُوَّتِكَ لَمْ تَبْلُغْ إِلَى سَاقِ عَرْشِي

Allah^{-azwj} Revealed to him: "O Angel! Even if you were to fly up to the Blowing of the Trumpet with your wings and your strength, you will not reach to the base of My^{-azwj} Throne!"

فَقَالَ الْمَلِكُ سُبْحَانَ رَبِّيَ الْأَعْلَى فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ سَبَّحَ اسْمُ رَبِّكَ الْأَعْلَى فَقَالَ النَّبِيُّ ص اجْعَلُوهَا فِي سُجُودِكُمْ.

The Angel said: 'Glorious is my Lord^{-azwj}, the Exalted!' Allah^{-azwj} Mighty and Majestic Revealed to him: '**Glorify the Name of your Lord, the Most Exalted [87:1]**. The Prophet^{-saww} said: 'Make it to be in your Sajdahs''.⁵⁸

⁵⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 55

55- وَ رُويَ مِنْ طَرِيقِ الْمُخَالِفِينَ فِي قَوْلِهِ وَ يَجْمَلُ عَرْشَ رَبِّكَ فَوَفَهُمْ يَوْمَئِذٍ ثَمَانِيَةَ قَالَ ثَمَانِيَةَ صُفُوفٍ لَا يَعْلَمُ عَدَدَهُمْ إِلَّا اللَّهُ لِكُلِّ مَلَكٍ مِنْهُمْ أَرْبَعَةٌ وَجُوهٌ لَهُمْ فُرُوفٌ كَفُرُوفِ الْوَعَلَةِ مِنْ أَصُولِ الْفُرُونِ إِلَى مُنْتَهَاهَا مَسِيرَةَ خَمْسِمِائَةِ عَامٍ وَ الْعَرْشُ عَلَى فُرُوجِهِمْ وَ أَقْدَامُهُمْ فِي الْأَرْضِ السُّفْلَى وَ رُؤُوسُهُمْ فِي السَّمَاءِ الْعُلْيَا وَ دُونَ الْعَرْشِ سَبْعُونَ حِجَابًا مِنْ نُورٍ .

And it has been reported from the way of the adversaries regarding His^{-azwj} Words: **and eight shall hold above them the Throne of your Lord on that Day [69:17]**. He said, ‘Eight rows, no one knows their number except Allah^{-azwj}. For each Angel from them there are four faces. For them are horns like horns of the ibex. From the base of the horn to it’s end there is a travel distance of five hundred years, and the Throne is upon their horns, and their feet are in the lowest earth, and their heads are in the highest sky, and before the earth there are seventy veils of light’.⁵⁹ (Not a Hadeeth and Non-Shia source)

56- تَأْوِيلُ الْأَيَاتِ الظَّاهِرَةِ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهَبَارَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي قَوْلِهِ تَعَالَى الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ قَالَ يَعْنِي مُحَمَّدًا وَ عَلِيًّا وَ الْحُسَيْنَ وَ الْحُسَيْنَ وَ نُوحًا وَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى ع .

(The book) ‘Taweel Al Ayaat Al Zaahira’ – It is copied from the book of Muhammad Bin Al Abbas Bin Mahyar, from Ja’far Bin Muhammad Bin Malik, from Ahmad Bin Al-Husayn Al Alawy, from Muhammad Bin Hatim, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

‘I heard Abu Ja’far^{-asws} saying: ‘Regarding Words of the Exalted: **Those who are holding the Throne and ones around it [40:7]**. He^{-asws} said: ‘Meaning Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Noah^{-as}, and Ibrahim^{-as}, and Musa^{-as} and Isa^{-as}’.⁶⁰

57- الْإِكْتِسَاصُ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ ابْنُ سَلَامٍ النَّبِيَّ ص فَكَانَ فِيهَا سَأَلُهُ مَا السِّتَّةُ عَشْرَ وَ مَا الثَّمَانِيَةَ عَشْرَ

(The book) ‘Al Ikhtisaas’ – From Ibn Abbas who said,

‘Ibn Salam asked the Prophet^{-saww}. It was among what he had asked him^{-saww}, ‘What is the sixteen, and what is the eighteen?’

قَالَ سِتَّةُ عَشْرَ صَفًّا مِنَ الْمَلَائِكَةِ حَافِينَ مِنْ حَوْلِ الْعَرْشِ وَ ذَلِكَ قَوْلُهُ حَافِينَ مِنْ حَوْلِ الْعَرْشِ وَ أَمَّا الثَّمَانِيَةَ عَشْرَ فَثَمَانِيَةَ عَشْرَ حِجَابًا مِنْ نُورٍ مُعَلَّقٍ بَيْنَ الْكُرْسِيِّ وَ الْحُجُبِ وَ لَوْ لَا ذَلِكَ لَذَابَتْ صُفُوفُ الْجِبَالِ الشُّوَامِيخِ وَ احْتَرَقَتِ الْجِنَّ وَ الْإِنْسُ مِنْ نُورِ اللَّهِ

He^{-saww} said: ‘Sixteen are the rows of Angels surrounding around the Throne, and that is His^{-azwj} Word: **And you shall see the Angels surrounding the Throne [39:75]**, and as for the eighteen, there are eighteen veils of light hanging between the Chair and the veils, and had it not been that, the solid tall mountains would have melted and the Jinn and the humans would have been incinerated from the Light (Noor) of Allah^{-azwj}’.

قَالَ صَدَقَتْ يَا مُحَمَّدُ .

⁵⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 55

⁶⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 56

He said, 'You speak the truth, O Muhammad^{-saww!}'⁶¹

58- فِي بَعْضِ الْكُتُبِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ فِي الْعَرْشِ تِمْتَالَ جَمِيعَ مَا خَلَقَ اللَّهُ.

And in one of the books,

'From Ali Bin Al-Husayn^{-asws}: 'In the Throne there resemblances of entirety of what Allah^{-azwj} has Created''⁶²

59- الْمُتَهَجِّدُ، فِي دُعَاءِ لَيْلَةِ الْجُمُعَةِ اللَّهُمَّ رَبِّ النُّورِ الْعَظِيمِ وَ رَبِّ الْكُرْسِيِّ الْوَاسِعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ رَبِّ الْبَحْرِ الْمَسْجُورِ الدُّعَاءَ.

(The book) 'Al Mutahajjid' –

'In a supplication for the day of Friday, 'O Lord^{-azwj!} Lord^{-azwj} of the Magnificent Noor! And Lord^{-azwj} of the vast Chair! And Lord^{-azwj} of the Magnificent Throne! And Lord^{-azwj} of the overflowing sea!' – the supplication''⁶³

60- وَ فِي تَغْيِيبِ صَلَاةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ عَرْشَكَ الَّذِي لَا يَعْلَمُ مَا هُوَ إِلَّا أَنْتَ

And in a follow-up (act of worship) of the Salat of Amir Al-Momineen^{-asws}: 'And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Created Your^{-azwj} Throne with, which no one knows what it is except You^{-azwj}'.

إِلَى قَوْلِهِ وَ أَسْأَلُكَ يَا اللَّهُ بِاسْمِكَ الَّذِي تَضَعُصَعُ بِهِ سَكَانَ سَمَاوَاتِكَ وَ اسْتَقَرَّ بِهِ عَرْشُكَ

Up to his^{-asws} words: 'And I^{-asws} ask You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name which the dwellers of the skies are shaken with, and Your^{-azwj} Throne is settled with'.

إِلَى قَوْلِهِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَقَمْتَ بِهِ عَرْشَكَ وَ كُرْسِيَّكَ فِي الْهَوَاءِ

Up to his^{-asws} words: 'And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Established Your^{-azwj} Throne with it, and Your^{-azwj} Chair in the air'.

إِلَى قَوْلِهِ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي دَعَاكَ بِهِ حَمَلُهُ عَرْشَكَ فَاسْتَقَرَّتْ أَقْدَامُهُمْ وَ حَمَلَتْهُمْ عَرْشَكَ بِذَلِكَ الْإِسْمِ يَا اللَّهُ الَّذِي لَا يَعْلَمُهُ مَلَكٌ مُقَرَّبٌ وَ لَا خَامِلٌ عَرْشَكَ وَ لَا كُرْسِيَّكَ إِلَّا مَنْ عَلَّمْتَهُ ذَلِكَ.

Up to his^{-asws} words: 'And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name which the bearers of the Throne supplicated with, so their feet were affirmed, and they carried Your^{-azwj} Throne by that Name which neither an Angel of Proximity knows, nor a bearer of Your^{-azwj} Throne, nor Your^{-azwj} Chair except the one You^{-azwj} have Taught him that!'⁶⁴

⁶¹ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 57

⁶² Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 58

⁶³ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 59

⁶⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 60

61- بَيَانُ التَّنْزِيلِ، لِابْنِ شَهْرَاشُوبَ عَنِ الصَّادِقِ ع أَنَّ بَيْنَ الْقَائِمَةِ مِنْ قَوَائِمِ الْعَرْشِ وَالْقَائِمَةِ الثَّانِيَةِ حَمَمَانِ الطَّيْرِ عَشْرَةَ آلَافِ عَامٍ.

(The book) 'Bayaan Al Tanzeel' of Ibn Shehr Ashub –

'From Al-Sadiq^{asws}: 'Between the pillar from the pillars of the Throne, and the second pillar there are flapping(s) of the bird for ten thousand years''.⁶⁵

Ahadeeth used by Al-Majlisi for his notes:

كَمَا رُوِيَ أَنَّ قَلْبَ الْمُؤْمِنِ عَرْشُ الرَّحْمَنِ.

Just as is reported: 'The heart of the Momin is Throne of the Beneficent'.

وَرُوِيَ أَيْضاً فِي الْحَدِيثِ الْقُدْسِيِّ لَمْ يَسْغِنِي سَمَائِي وَ لَا أَرْضِي وَ وَسِعَنِي قَلْبُ عَبْدِي الْمُؤْمِنِ.

And it is reported as well in the Holy Hadeeth (Hadeeth Al Qudsy): "Neither can My^{azwj} skies contain Me^{azwj}, nor can My^{azwj} earth, and a heart of My^{azwj} Momin servant can contain Me^{azwj}!"

⁶⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 4 b H 61

CHAPTER 5 – THE VEILS, AND THE CURTAINS, AND THE PAVILIONS

1- التَّوْحِيدُ، وَ الْحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ بُهْلُولٍ عَنْ نَصْرِ بْنِ مُزَاحِمِ الْمُنْقَرِيِّ عَنْ عَمْرِو بْنِ سَعْدٍ عَنْ أَبِي مُحَمَّدٍ لُوطِ بْنِ يَحْيَى عَنْ أَبِي مَنْصُورٍ عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: سَأَلَ أَمِيرُ الْمُؤْمِنِينَ عَنِ الْحُجُبِ فَقَالَ أَوَّلُ الْحُجُبِ سَبْعَةٌ غَلَطَ كُلُّ حِجَابٍ مِنْهَا مَسِيرَةَ خَمْسِمِائَةِ عَامٍ وَ بَيْنَ كُلِّ حِجَابَيْنِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ

(The books) 'Al Tawheed', and 'Al Khisaa' – From Ahmad Bin Al-Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya al Qattan, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Nasr Bin Muzahim Al Minqary, from Umro Bin Sa'ad, from Abu Mikhnaf Lut Bin Yahya, from Abu Mansour, from Zayd Bin Wahb who said,

'Amir Al-Momineen^{-asws} was asked about the Veils. He^{-asws} said: 'The first Veil is of seven (Veils). The thickness of each veil from these is a travel distance of five hundred years, and between every two Veils there is a travel distance of five hundred years.

وَ الْحِجَابُ الثَّانِي سَبْعُونَ حِجَاباً بَيْنَ كُلِّ حِجَابَيْنِ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ حَجَبَتْهُ كُلِّ حِجَابٍ مِنْهَا سَبْعُونَ أَلْفَ مَلَكٍ فُقُوهُ كُلِّ مَلَكٍ مِنْهُمْ قُوَّةُ الثَّقَلَيْنِ

And the second Veil is of seventy Veils. Between every two Veils there is a travel distance of five hundred years. Every Veil from these is guarded by a thousand Angels. The strength of every Angel from them is strength of the 'Saqalayn' (human beings and Jinn).

مِنْهَا ظِلْمَةٌ وَ مِنْهَا نُورٌ وَ مِنْهَا نَارٌ وَ مِنْهَا دُخَانٌ وَ مِنْهَا سَحَابٌ وَ مِنْهَا بَرَقٌ وَ مِنْهَا رَعْدٌ وَ مِنْهَا صَوءٌ وَ مِنْهَا زَمْزَلٌ وَ مِنْهَا جَبَلٌ وَ مِنْهَا عَجَاجٌ وَ مِنْهَا مَاءٌ وَ مِنْهَا أَهْمَارٌ وَ هِيَ حُجُبٌ مُخْتَلِفَةٌ غَلَطَ كُلِّ حِجَابٍ مَسِيرَةُ سَبْعِينَ أَلْفَ عَامٍ

From these is darkness and from these is light, and from these is fire, and from these is smoke, and from these are clouds, and from these is lightning, and from these is thunder, and from these is illumination, and from these is sand, and from these is mountain, and from these is saltiness, and from these is water, and from these are rivers, and these are different veils. The thickness of every Veil is a travel distance of seventy thousand years.

ثُمَّ سُرَادِقَاتُ الْجَلَالِ وَ هِيَ سِتُونَ سُرَادِقاً فِي كُلِّ سُرَادِقٍ سَبْعُونَ أَلْفَ مَلَكٍ بَيْنَ كُلِّ سُرَادِقٍ وَ سُرَادِقٍ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ

Then are the pavilions of majesty, and these are sixty pavilions. In each pavilion there are seventy thousand Angels. Between every pavilion and a pavilion, there is a travel distance of five hundred years.

ثُمَّ سُرَادِقُ الْعِزِّ ثُمَّ سُرَادِقُ الْكِبْرِيَاءِ ثُمَّ سُرَادِقُ الْعِظَمَةِ ثُمَّ سُرَادِقُ الْقُدْسِ ثُمَّ سُرَادِقُ الْجَبْرُوتِ ثُمَّ سُرَادِقُ الْفَخْرِ ثُمَّ سُرَادِقُ النُّورِ الْأَبْيَضِ ثُمَّ سُرَادِقُ الْوَحْدَانِيَّةِ وَ هُوَ مَسِيرَةُ سَبْعِينَ أَلْفَ عَامٍ

Then is the pavilion of Mighty, then the pavilion of Greatness, then the pavilion of Magnificence, then the pavilion of Holiness, then the pavilions of Omnipotence, then the pavilion of Pride, then the pavilion of white light, then the pavilion of Oneness, and it is of a travel distance of a thousand years.

ثُمَّ الْحِجَابِ الْأَعْلَى وَ انْقَضَى كَلَامُهُ ع وَ سَكَتَ فَقَالَ لَهُ عُمَرُ لَا بَقِيَتْ لِيَوْمٍ لَا أَرَاكَ فِيهِ يَا أَبَا الْحَسَنِ.

The is the Veil of Exaltedness' – and he^{-asws} terminated his^{-asws} speech and was silent. Umar said to him^{-asws}, 'May I not remain alive for a day I do not see you^{-asws} in it, O Abu Al-Hassan^{-asws}!'⁶⁶

قال الصدوق ره ليست هذه الحجب مضروبة على الله تعالى عن ذلك لأنه لا يوصف بمكان و لكنها مضروبة على العظمة العليا من خلقه التي لا يقادر قدرها غيره تبارك و تعالى.

Al-Sadouq said, 'These Veils aren't struck upon Allah^{-azwj}. He^{-azwj} is Exalted from that because He^{-azwj} cannot be described with a place, but these are struck upon the Lofty Magnificent, from His^{-azwj} creatures. It's measurement cannot be measure by other than Him^{-azwj}, Blessed and Exalted'.

2- الْمَعَانِي، وَ الْحُصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَبْدِ الرَّحْمَنِ الْمُقْرِي عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْجُرْجَانِيِّ عَنْ عَبْدِ الصَّمَدِ بْنِ يَحْيَى الْوَاسِطِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْمَدِينِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنِ السُّفْيَانِ الثَّوْرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ نُورَ مُحَمَّدٍ ص قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ وَ الْأَرْضَ وَ الْعَرْشَ وَ الْكُرْسِيِّ وَ اللَّوْحَ وَ الْقَلَمَ وَ الْجَنَّةَ وَ النَّارَ

(The books) 'Al Ma'any' and 'Al Khisaal' – From Ahmad Bin Muhammad Bin Abdul Rahman Al Muqry, from Muhammad Bin Ibrahim Al Jurjany, from Abdul Samad Bin Yahya Al Wasity, from Al-Hassan Bin Ali Al Madany, from Abdullah Bin Al Mubarak, from Al Sufyan Al Sowry,

'From Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Created Noor of Muhammad^{-saww} before He^{-azwj} Created the skies and the earth, and the Throne and the Chair, and the Tablet and the Pen, and the Paradise and the Fire;

وَ قَبْلَ أَنْ يَخْلُقَ آدَمَ وَ نُوحاً وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ مُوسَى وَ عِيسَى وَ دَاوُدَ وَ سُلَيْمَانَ وَ كُلَّ مَنْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي قَوْلِهِ وَ وَهَبْنَا لَهُ إِسْحَاقَ وَ يَعْقُوبَ إِلَى قَوْلِهِ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَ قَبْلَ أَنْ يَخْلُقَ الْأَنْبِيَاءَ كُلَّهُمْ بِأَرْبَعِمِائَةِ أَلْفٍ وَ أَرْبَعٍ وَ عِشْرِينَ أَلْفَ سَنَةٍ

And before He^{-azwj} Created Adam^{-as}, and Noah^{-as}, and Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as}, and Musa^{-as}, and Isa^{-as}, and Dawood^{-as}, and Suleyman^{-as}, and every one Allah^{-azwj} Mighty and Majestic Said in His^{-azwj} Words: **And We Granted to him Is'haq and Yaqoub, [6:84]** – up to His^{-azwj} Words: **and Guided them to the Straight Path [6:87]**, and before He^{-azwj} Created the Prophets^{-as}, all of them, by four hundred and twenty thousand years.

وَ خَلَقَ عَزَّ وَ جَلَّ مَعَهُ اثْنَيْ عَشَرَ حِجَاباً حِجَابَ الْقُدْرَةِ وَ حِجَابَ الْعُظْمَةِ وَ حِجَابَ الْمِنَّةِ وَ حِجَابَ الرَّحْمَةِ وَ حِجَابَ السَّعَادَةِ وَ حِجَابَ الْكِرَامَةِ وَ حِجَابَ الْمَنْزِلَةِ وَ حِجَابَ الْهُدَايَةِ وَ حِجَابَ النَّبُوَّةِ وَ حِجَابَ الرَّفْعَةِ وَ حِجَابَ الْهَيْبَةِ وَ حِجَابَ الشَّفَاعَةِ

And Mighty and Majestic there are twelve Veils with Him^{-azwj} – the Veil of Power, and the Veil of Magnificence, and the Veil of Conferment, and the Veil of Mercy, and the Veil of Excellency, and the Veil of Honour, and the Veil of Status, and the Veil of Guidance, and the Veil of

⁶⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 1

Prophet-hood, and the Veil of Loftiness, and the Veil of Awe (Prestige), and the Veil of Intercession.

ثُمَّ حَبَسَ نُورَ مُحَمَّدٍ ص فِي حِجَابِ الْقُدْرَةِ اثْنَيْ عَشَرَ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى

Then He^{-azwj} Withheld the Noor of Muhammad^{-saww} in the Veil of Power for twelve thousand years, and he^{-saww} was saying: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted!'

وَ فِي حِجَابِ الْعِزَّةِ أَحَدَ عَشَرَ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ عَالِمِ السِّرِّ وَ أَخْفَى

And in the Veil of Magnificence for eleven thousand years, and he^{-saww} was saying: 'Glorious is Know of the secrets and the hidden matters!'

وَ فِي حِجَابِ الْمِنَّةِ عَشْرَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَلْهُو

And in the Veil of Conferment for ten thousand years, and he^{-saww} was saying: 'Glorious is the One^{-azwj} Who is standing not playing!'

وَ فِي حِجَابِ الرَّحْمَةِ تِسْعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ الرَّزِيعِ الْأَعْلَى

And in the Veil of Mercy for nine thousand years, and he^{-saww} was saying: 'Glorious is the Lofty, the Exalted!'

وَ فِي حِجَابِ السَّعَادَةِ ثَمَانِيَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ دَائِمٌ لَا يَسْهُو

And in the Veil of Excellency for eight thousand years, and he^{-saww} was saying: 'Glorious is the One^{-azwj} Who is everlasting, nor erring!'

وَ فِي حِجَابِ الْكِرَامَةِ سَبْعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ مَنْ هُوَ عَيْيٌّ لَا يَفْتَقِرُ

And in the Veil of Honour for seven thousand years, and he^{-saww} was saying: 'Glorious is the One^{-azwj} Who is needless, not impoverished!'

وَ فِي حِجَابِ الْمَنْزِلَةِ سِتَّةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّيَ الْعَلِيِّ الْكَرِيمِ

And in the Veil of Status for six thousand years, and he^{-saww} was saying: 'Glorious is my^{-saww} Lord^{-azwj}, the Exalted, the Benevolent!'

وَ فِي حِجَابِ الْهُدَايَةِ خَمْسَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ ذِي الْعَرْشِ الْعَظِيمِ

And in the Veil of Guidance for five thousand years, and he^{-saww} was saying: 'Glorious is the One^{-azwj} with the Magnificent Throne!'

وَ فِي حِجَابِ التُّبُوَّةِ أَرْبَعَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ

And in the Veil of Prophet-hood for four thousand years, and he^{-saww} was saying: ‘Lord^{-azwj} of the Might, from what they are describing!’

وَ فِي حِجَابِ الرُّفْعَةِ ثَلَاثَةَ أَلْفِ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ

And in the Veil of Loftiness for three thousand years, and he^{-saww} was saying: ‘Glorious is the One^{-azwj} with the Kingdom and the Sovereignty!’

وَ فِي حِجَابِ الْهَيْبَةِ أَلْفِي سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ

And in the Veil of Awe (Prestige) for two thousand years, and he^{-saww} was saying: ‘Glorious is Allah^{-azwj}, and with His^{-azwj} Praise!’

وَ فِي حِجَابِ الشَّفَاعَةِ أَلْفَ سَنَةٍ وَ هُوَ يَقُولُ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ

And in the Veil of Intercession for a thousand years, and he^{-saww} was saying: ‘Glorious is my^{-saww} Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise!’

ثُمَّ أَظْهَرَ عَزَّ وَ جَلَّ اسْمَهُ عَلَى اللَّوْحِ فَكَانَ عَلَى اللَّوْحِ مُنَوَّرًا أَرْبَعَةَ أَلْفِ سَنَةٍ

The He^{-azwj} Mighty and Majestic Revealed his^{-saww} name upon the Tablet. It was radiant upon the Tablet for four thousand years.

ثُمَّ أَظْهَرَهُ عَلَى الْعَرْشِ فَكَانَ عَلَى سَاقِ الْعَرْشِ مُثَبَّتًا سَبْعَةَ أَلْفِ سَنَةٍ إِلَى أَنْ وَضَعَهُ اللَّهُ عَزَّ وَ جَلَّ فِي صُلْبِ آدَمَ عَ إِلَى آخِرِ مَا مَرَّ فِي الْمَجْلَدِ السَّادِسِ.

Then He^{-azwj} Revealed it to the Throne. So it was affirmed upon a base of the Throne for seven thousand years, until Allah^{-azwj} Mighty and Majestic Placed it in the *Sulb* of Adam^{-as} – up to the end of what has already passed in the sixth volume”⁶⁷

3- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ جِبْرِئِيلُ فِي لَيْلَةِ الْمِعْرَاجِ إِنَّ بَيْنَ اللَّهِ وَ بَيْنَ خَلْقِهِ تِسْعِينَ أَلْفَ حِجَابٍ وَ أَقْرَبُ الْخَلْقِ إِلَى اللَّهِ أَنَا وَ إِسْرَافِيلُ وَ بَيْنَنَا وَ بَيْنَهُ أَرْبَعَةُ حُجُبٍ حِجَابٌ مِنْ نُورٍ وَ حِجَابٌ مِنْ ظُلْمَةٍ وَ حِجَابٌ مِنْ الْعَمَامِ وَ حِجَابٌ مِنْ مَاءِ الْحَبَرِ.

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} said during the night of Mi’raj (ascension): ‘Between Allah^{-azwj} and His^{-azwj} creation there are ninety thousand Veils, and the closest of the creatures to Allah^{-azwj} is me^{-as} and Israfeel^{-as}. And between us^{-as} and Him^{-azwj}, there are four Veils – The Veil of Light, and the Veil of darkness, and the Veil of clouds, and the Veil of water’ – the Hadeeth”⁶⁸

⁶⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 2

⁶⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 3

Up to his^{-asws} words: ‘By Your^{-azwj} Name which You^{-azwj} have Written upon a Veil of Your^{-azwj} Throne, and by every Name which is for You^{-azwj} in the Guarded Tablet’.⁷¹

7- الإِقْبَالُ، فِي تَغْفِيئَاتِ نَوَافِلِ شَهْرِ رَمَضَانَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ عَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْمَجْدِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْبَهَاءِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعُظْمَةِ

(The book) ‘Al Iqbal’ –

‘In a follow-up act of worship of an optional (Salat) of a month of Ramazan, it is reported from Abu Abdullah^{-asws}: ‘O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of Glory! And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of Splendour! And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of Magnificence!

وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْجَلَالِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ الْعِزَّةِ وَ أَسْأَلُكَ بِاسْمِكَ الْمَكْتُوبِ فِي سُرَادِقِ السَّرَائِرِ السَّابِقِ الْفَاتِقِ الْحُسْنِ النَّضِيرِ وَ رَبِّ الْمَلَائِكَةِ الثَّمَانِيَةِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الدُّعَاءِ.

And I ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of Majesty! And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of Might! And I^{-asws} ask You^{-azwj} by Your^{-azwj} Name Written in the pavilion of secrets, the preceding, the boundless, the excellent, the blooming! By the Lord^{-azwj} of the eight Angels! By the Lord^{-azwj} of the Magnificent Throne!’ – the supplication’.⁷²

8- الدُّرُّ الْمُنْتَوِّرُ، لِلسُّيُوطِيِّ نَقْلًا مِنْ عَدَّةٍ كُتِبَتْ عَنْ ابْنِ عَبَّاسٍ قَالَ: بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى كُرْسِيِّهِ سَبْعَةُ آلَافِ نُورٍ.

(The book) ‘Al Durr Al Mansour’ of Al Suyuti – Transmitting from Ibn Abbas who said,

‘Between the seventh sky up to His^{-azwj} Chair, there are seven thousand lights’.⁷³ (Not a Hadeeth + non-Shia source)

9- وَ عَنْ أَنَسٍ عَنِ النَّبِيِّ ص قَالَ: قَالَ جِبْرَائِيلُ إِنَّ بَيْنِي وَ بَيْنَ الرَّبِّ لَسَبْعِينَ حِجَابًا مِنْ نَارٍ أَوْ نُورٍ لَوْ رَأَيْتُ أَذْنَاهَا لَأَحْتَرَقْتُ.

And from Anas (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘Jibraeel^{-as} said: ‘Between me^{-as} and the Lord^{-azwj}, there are seventy Veils of fire or light. If you^{-saww} were to see it’s least, you^{-saww} would be incinerated’.⁷⁴

10- وَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَجُلًا مِنَ الْيَهُودِ أَتَى النَّبِيَّ ص فَقَالَ يَا رَسُولَ اللَّهِ هَلِ اخْتَجَبَ اللَّهُ مِنْ خَلْقِهِ بِشَيْءٍ غَيْرِ السَّمَاوَاتِ

And from Abu Hureyra (a well-known fabricator),

⁷¹ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 6

⁷² Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 7

⁷³ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 8

⁷⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 9

‘A man from the Jews came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Does Allah^{-azwj} Veil from His^{-azwj} creation by anything other than the skies?’

قَالَ نَعَمْ بَيْنَهُ وَ بَيْنَ الْمَلَائِكَةِ الَّذِينَ حَوْلَ الْعَرْشِ سَبْعُونَ حِجَاباً مِنْ نُورٍ وَ سَبْعُونَ حِجَاباً مِنْ ظُلْمَةٍ وَ سَبْعُونَ حِجَاباً مِنْ رَقَائِفِ الْإِسْتَبْرَقِ وَ سَبْعُونَ حِجَاباً مِنْ رَقَائِفِ السُّنْدُسِ وَ سَبْعُونَ حِجَاباً مِنْ دُرٍّ أَبْيَضٍ وَ سَبْعُونَ حِجَاباً مِنْ دُرٍّ أَحْمَرَ وَ سَبْعُونَ حِجَاباً مِنْ دُرٍّ أَصْفَرَ وَ سَبْعُونَ حِجَاباً مِنْ دُرٍّ أَحْضَرَ وَ سَبْعُونَ حِجَاباً مِنْ ضِيَاءٍ وَ سَبْعُونَ حِجَاباً مِنْ ثُلُجٍ وَ سَبْعُونَ حِجَاباً مِنْ مَاءٍ وَ سَبْعُونَ حِجَاباً مِنْ بَرْدٍ وَ سَبْعُونَ حِجَاباً مِنْ عَظْمَتِهِ الَّتِي لَا تُوصَفُ

He^{-saww} said: ‘Yes! Between Him^{-azwj} and the Angels, the one around the Throne, there are seventy Veils of light, and seventy Veils of darkness, and seventy Veils of brocade cushions, and seventy Veil of silk cushions, and seventy Veils of white gems, and seventy Veils of red gems, and seventy Veils of yellow gems, and seventy Veils of green gems, and seventy Veils of illumination, and seventy Veils of snow, and seventy Veils of water, and seventy Veils of cold, and seventy Veils of His^{-azwj} Magnificent which cannot be described!’

قَالَ فَأَخْبِرْنِي عَنْ مَلِكِ اللَّهِ الَّذِي يَلِيهِ

He said, ‘Inform me about the Angel of Allah^{-azwj} who follows (is after) Him^{-azwj}’.

فَقَالَ النَّبِيُّ ص إِنَّ الْمَلَكَ الَّذِي يَلِيهِ إِسْرَافِيلُ ثُمَّ جِبْرَائِيلُ ثُمَّ مِيكَائِيلُ ثُمَّ مَلَكُ الْمَوْتِ ع.

The Prophet^{-saww} said: ‘The Angel who is after Him^{-azwj}, is Israfeel^{-as}, then Jibraeel^{-as}, then Mikaeel^{-as}, then Angel of death’.⁷⁵ (Non-Shia source)

11- وَ عَنْ مُجَاهِدٍ قَالَ: بَيْنَ الْمَلَائِكَةِ وَ بَيْنَ الْعَرْشِ سَبْعُونَ حِجَاباً حِجَاباً مِنْ نُورٍ وَ حِجَاباً مِنْ ظُلْمَةٍ.

And from Mujahid who said,

‘Between the Angels and the Throne, there are seventy Veils – Veils of light and Veils of darkness’.⁷⁶ (Not a Hadeeth + non-Shia source)

12- وَ عَنْ سَهْلِ بْنِ سَعْدٍ وَ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَا قَالَ رَسُولُ اللَّهِ ص دُونَ اللَّهِ سَبْعُونَ أَلْفَ حِجَابٍ مِنْ نُورٍ وَ ظُلْمَةٍ لَا يَسْمَعُ مِنْ نَفْسٍ [مِنْ جِسٍ] تِلْكَ الْحُجُبِ إِلَّا زَهَمَتْ نَفْسُهُ.

And from Sahl Bin Sa’ad, and Abdullah Bin Amro who both said,

‘Rasool-Allah^{-saww} said: ‘Below Allah^{-azwj} there are seventy thousand Veils of light and darkness. No soul will hear a hiss of those Veils except his soul would vanish’.⁷⁷ (non-Shia source)

13- شَرَحَ النَّهْجُ، نَهْجَ الْبَلَاغَةِ لِلْكَتَيْبِيِّ عَنِ النَّبِيِّ ص فِي حَدِيثِ الْمِعْرَاجِ قَالَ: فَخَرَجْتُ مِنْ سِدْرَةِ الْمُنْتَهَى حَتَّى وَصَلْتُ إِلَى حِجَابٍ مِنْ حُجُبِ الْعِزَّةِ ثُمَّ إِلَى حِجَابٍ آخَرَ حَتَّى قَطَعْتُ سَبْعِينَ حِجَاباً وَ أَنَا عَلَى الْبُرَاقِ وَ بَيْنَ كُلِّ حِجَابٍ وَ حِجَابٍ مَسِيرَةٌ حَمْسِمِائَةَ سَنَةٍ

⁷⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 10

⁷⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 11

⁷⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 12

(The book) 'Sharah Al Nahj' – Nahj Al Balagah of Al Kaydary,

'From the Prophet^{-saww} in a Hadeeth of Al Mi'raj (ascension) having said: 'I^{-saww} came out from Sidrat Al-Muntaha until I^{-asws} arrived to a Veil from the Veils of Mighty, then to another Veil, until I^{-saww} has cut across seventy Veils, and I^{-saww} was upon Al Buraq (heavenly ride), and between each Veil and a Veil there is a travel distance of five hundred years'.

إِلَى أَنْ قَالَ وَ رَأَيْتُ فِي عِلِّيِّينَ بَخَاراً وَ أَنْوَاراً وَ مُحْجَباً وَ غَيْرَهَا لَوْ لَا تِلْكَ لَأَحْرَقَتْ كُلَّ مَا تَحْتَ الْعَرْشِ مِنْ نُورِ الْعَرْشِ

Up to he^{-saww} said: 'And I^{-saww} saw oceans in Illiyeen, and lights, and veils and other such. Had it not been for those, all what is under the Throne would have been incinerated from the light of the Throne'.

قَالَ وَ فِي الْحَدِيثِ أَنَّ جِبْرَائِيلَ ع قَالَ لِلَّهِ دُونَ الْعَرْشِ سَبْعُونَ حِجَاباً لَوْ دَنَوْنَا مِنْ أَحَدِهَا لَأَحْرَقْتَنَا سُبْحَاتُ وَجْهِ رَبِّنَا.

He (narrator) said, 'And in the Hadeeth: 'Jibraeel^{-as} said: 'For Allah^{-azwj}, below the Throne, there are seventy Veils. If we were to approach one of these, we would be incinerated by the rays of the Face of our Lord^{-azwj!}'⁷⁸ (non-Shia source)

وَ رُوِيَ مِنْ طَرِيقِ الْمُخَالِفِينَ عَنِ النَّبِيِّ ص أَنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى سَبْعِينَ أَلْفَ حِجَابٍ مِنْ نُورٍ وَ ظُلْمَةٍ لَوْ كُشِفَتْ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ مَا دُونَهُ.

And it has been reported from the way of the adversaries,

'From the Prophet^{-saww}: 'For Allah^{-azwj} Blessed and Exalted, there are seventy thousand Veils of light and darkness. If there were to be uncovered, the rays of the Face of His^{-azwj} Face would incinerate whatever is beside Him^{-azwj}'⁷⁹ (non-Shia source)

- وَ فِي حَدِيثٍ آخَرَ حِجَابُهُ النُّورُ أَوْ النَّارُ لَوْ كَشَفْتَهُ لَأَحْرَقَتْ سُبْحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ.

And in another Hadeeth –

'His^{-azwj} Veils are of light or fire. If He^{-azwj} were to be uncovered. The rays of the Face of His^{-azwj} Face would incinerate all things His^{-azwj} Sight comes across''⁸⁰.

فَلَا يَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ وَ لَا يَرِيدُونَ سِوَى مَا أَرَادَ اللَّهُ وَ يَتَصَرَّفُونَ فِي الْأَشْيَاءِ بِقُدْرَةِ اللَّهِ فَيُحْيُونَ الْمَوْتَى وَ يَرُدُّونَ الشَّمْسَ وَ يَشَقُّونَ الْقَمَرَ كَمَا قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا قَلَعْتُ بَابَ خَيْبَرَ بِقُوَّةِ جِسْمَانِيَّةٍ بَلْ بِقُوَّةِ رَبَّانِيَّةٍ.

Abridged note: So they (Masumeen^{-asws}) are not desiring except if Allah^{-azwj} so Desires, and they^{-asws} are not wanting except what Allah^{-azwj} Wants, and they^{-asws} are conducting regarding the things by the Power of Allah^{-azwj}. So they^{-asws} are reviving the dead and are returning the sun and splitting the moon, just as Amir Al-Momineen^{-asws} said: 'I^{-asws} did not uproot the gate of Khyber by the bodily strength, but by Divine strength'.

⁷⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 13 a

⁷⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 13 b

⁸⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 5 H 13 c

CHAPTER 6 – SIDRAT AL-MUNTAHA, AND MEANING OF ILLIYEEN AND SIJJEEN

الآيات

The Verses:

النجم وَ لَقَدْ رَأَى نَزْلَةَ أُخْرَى عِنْدَ سِدْرَةِ الْمُنتَهَى عِنْدَهَا جَنَّةُ الْمَأْوَى إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى

(Surah) ‘Al Najam’ - **And he had seen him in another descent [53:13] At the Lote Tree [53:14] By the Garden of abode [53:15] When the Lote Tree was overwhelmed by what overwhelmed it [53:16].**

المطففين كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ وَ مَا أَذْرَاكَ مَا سِجِّينٌ إِلَى قَوْلِهِ تَعَالَى كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ وَ مَا أَذْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُفَرِّقُونَ

(Surah) ‘Al-Mutaffifeen’ - **Never! Surely the book of the immoral is in Sijjeen [83:7] And what will make you realise what Sijjeen is? [83:8] – up to Words of the Exalted - Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21].**

تفسير

(Forbidden) Tafseer (opinionated) –

قال الطبرسي ره وَ لَقَدْ رَأَى أَي جبرئيل في صورته التي خلق عليها نازلا من السماء نَزْلَةً أُخْرَى وَ ذَلِكَ أَنَّهُ رَأَى مَرَّتَيْنِ عَلَى صَوْرَتِهِ عِنْدَ سِدْرَةِ الْمُنتَهَى هِيَ شَجَرَةٌ عَنِ يَمِينِ الْعَرْشِ فَوْقَ السَّمَاءِ السَّابِعَةِ انْتَهَى إِلَيْهَا عِلْمُ كُلِّ مَلَكٍ عَنِ الْكَلْبِيِّ وَ مَقَاتِلِ

Al-Tabarsi said, ‘**And he had seen him in** – i.e., Jibraeel^{as} in his^{as} image which he^{as} had been Created upon, descending from the sky - **another descent [53:13]**, and that he^{sawww} saw him^{as} twice upon his^{as} image - **At the Lote Tree [53:14]**. It is a tree on the right of the Throne above the seventh sky. The knowledge of every Angel ends to it’ – from Al-Kalby and Muqatil.

وَ قِيلَ إِلَيْهَا يَنْتَهِي مَا يَعْجَرُ إِلَى السَّمَاءِ وَ مَا يَهْبِطُ مِنْ فَوْقِهَا مِنْ أَمْرِ اللَّهِ عَنِ ابْنِ مَسْعُودٍ وَ الضَّحَّاكِ

And it is said, ‘It ends to it whatever ascends to the sky, and whatever comes down from above it from a Command of Allah^{azwj}}’ – from Ibn Masoud and Al-Zahhak.

وَ قِيلَ إِلَيْهَا يَنْتَهِي أَرْوَاحُ الشَّهَدَاءِ وَ قِيلَ إِلَيْهَا يَنْتَهِي مَا يَهْبِطُ بِهِ مِنْ فَوْقِهَا فَيَقْبِضُ مِنْهَا وَ إِلَيْهَا يَنْتَهِي مَا يَعْجَرُ مِنَ الْأَرْوَاحِ فَيَقْبِضُ مِنْهَا

And it is said, ‘To it ends the souls of the martyrs’. And it is said, ‘It ends up to it whatever comes down with it from above it, so it is taken from it. And to it ends whatever souls ascends, and it is taken from it.

و المنتهى موضع الانتهاء و هذه الشجرة حيث تنتهي إليه الملائكة فأضيفت إليه و قيل هي شجرة طوبى عن مقاتل

And 'Al-Muntaha' is a place of the endpoint, and this tree is where the Angels end up to it, so it was added to it. And it is said, 'It is the tree of Tooba' – from Muqatil.

و السدرة هي شجرة النبق **عِنْدَهَا جَنَّةُ الْمَأْوَى** أي جنة المقام و هي جنة الخلد و هي في السماء السابعة و قيل في السماء السادسة و قيل هي الجنة التي كان أوى إليها آدم و تصير إليها أرواح الشهداء عن الجبائي و قتادة

And 'Al-Sidrat' is a tree of lote, **By the Garden of abode [53:15]** – i.e. a garden to stay, and it is an eternal garden, and it is in the seventh sky. And it is said, 'In the sixth sky'. And it is said, 'It is the Paradise which Adam^{as} sheltered to to the souls of the martyrs come to' – from Al-Jabaie and Qatada.

و قيل هي التي تصير إليها أهل الجنة عن الحسن و قيل هي التي يأوي إليها جبرئيل و الملائكة عن عطاء عن ابن عباس **إِذْ يَعْشَى السِّدْرَةَ مَا يَعْشَى قِيل** يغشاها الملائكة أمثال الغربان حتى يقعن على الشجرة عن الحسن و مقاتل

And it is said, 'It is which the people of Paradise come to' – From Al-Hassan. And it is said, 'It is which Jibraeel^{as} and the Angels shelter to' – from Ata'a, from Ibn Abbas, **When the Lote Tree was overwhelmed by what overwhelmed it [53:16]**. It is said, 'It overwhelms the Angels in the examples of the crows until these fall upon the tree' – from Al-Hassan and Muqatil.

وَ رُوِيَ أَنَّ النَّبِيَّ صَلَّى قَالَ: رَأَيْتُ عَلَى كُلِّ وَرْقَةٍ مِنْ أَوْزَاقِهَا مَلَكًا قَائِمًا يُسَبِّحُ اللَّهَ تَعَالَى.

And it is reported that the Prophet^{saww} said: 'I^{saww} saw upon every leaf from its leaves, an Angel standing, glorifying Allah^{azwj} the Exalted'.

و قيل يغشاها من النور و البهاء و الحسن و الصفاء الذي يروق الأبصار ما ليس لوصفه منتهى عن الحسن

And it is said, 'It overwhelms it from the light, and the splendour, and the excellence, and the clearness which delights the eyes what there isn't any endpoint to its description' from Al-Hassan.

و قيل يغشاها فراش من ذهب عن ابن عباس و مجاهد و كأنها ملائكة على صورة الفراش يعبدون الله تعالى و المعنى أنه رأى جبرئيل على صورته في الحال التي يغشى فيها السدرة من أمر الله و من العجائب المنبهة على كمال قدرة الله تعالى ما يغشاها و إنما أجم الأمر فيما يغشى لتعظيم ذلك و تفخيمه.

And it is said, 'It overwhelms, a bed of gold' – from Ibn Abbas, and Mujahid, and it is as if the Angels are upon an image of the beds, worshipping Allah^{azwj} the Exalted, and the meaning is that he^{saww} saw Jibraeel^{as} upon his^{as} image in the state which Al Sidra overwhelms from the Command of Allah^{azwj} and from the wonders, alerting upon the perfection of the Power of Allah^{azwj} the Exalted, what overwhelmed it. And rather, the Command is clear regarding what overwhelmed, in order to revere that, and its glorification.

إِنَّ كِتَابَ الْفُجَّارِ لَفِي سَجِّينٍ يعني كتابهم الذي فيه تثبت أعمالهم من الفجور و المعاصي عن الحسن

Surely the book of the immoral is in Sijjeen [83:7] – meaning their book wherein their deeds are affirmed, from the immoralities and the disobedience’ – from Al-Hassan.

و قيل معناه أنه كتب في كتابهم أنهم يكونون في سجين و هي في الأرض السابعة السفلى

And it is said, ‘It’s meaning is that it is written in their books they would be in Sijjeen, and it is in the seventh lowest earth’.

عَنِ ابْنِ عَبَّاسٍ وَ مُجَاهِدٍ وَ قَتَادَةَ وَ زَهَّابٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَبْعُ أَرْضِينَ.

And from Ibn Abbas, and Mujahid, and Qatadah, and Zahhak, and from Al Bara’a Bin Garib who said, ‘Rasool-Allah^{-saww} said: ‘Sijjeen is lowest of the seven earths’.

و قال شمر بن عطية جاء ابن عباس إلى كعب الأحمبار فقال أخبرني عن قول الله تعالى إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ قال إن روح الفاجر يصعد بها إلى السماء فتأبى السماء أن تقبلها ثم يهبط بها إلى الأرض فتأبى الأرض أن تقبلها فتدخل تحت سبع أرضين حتى ينتهي بها إلى سجين و هو موضع جند إبليس و المعنى في الآية أن كتاب عملهم يوضع هناك

And Shimr Bin Atiya said, ‘Ibn Abbas came to Ka’ab Al Ahbar. He said, ‘Inform me about Words of Allah^{-azwj} the Exalted: ***Surely the book of the immoral is in Sijjeen [83:7]***. He said, ‘The souls of the immoral would be ascended with to the sky, but the sky would refuse to accept it. Then it would be brought down with to the earth, but the earth would refuse to accept it. So it would be inserted beneath the seven earths until it is ended with to Sijjeen, and it is a place of the army of Iblees^{-as}, and the meaning regarding the Verse is that the book of their deeds is placed over there’.

و قيل إن سجين جب في جهنم مفتوح و الفلق جب في جهنم مغطى رواه أبو هريرة عن النبي ص.

And it is said Sijjeen is an open well in Hell, and ‘Al Falaq’ is a covered well in Hell’ – reported by Abu Hureyra (well-known fabricator) from the Prophet^{-saww}.

و قيل إن السجين اسم كتابهم و هو ظاهر التلاوة أي ما كتبه الله على الكفار بمعنى أوجبهم عليهم من الجزاء في هذا الكتاب المسمى سجيننا و يكون لفظه من السجن الذي هو الشدة عن أبي مسلم.

And it is said, ‘Al Sijjeen is a name of their books, and it is the apparent recitation – i.e. Allah^{-azwj} has not Written upon the Kafirs with a meaning of obligation upon them, from the recompense in this Book, named as Sijjeen, and it’s wording of Al-Sijjeen, it is the severities’ – from Abu Muslim’.

و قال لَفِي عِلِّيِّينَ أي مراتب عالية محفوفة بالجلالة و قيل في السماء السابعة و فيها أرواح المؤمنين و قيل في سدرة المنتهى التي إليها ينتهي كل شيء من أمر الله تعالى و قيل عليون الجنة عن ابن عباس

And He^{-azwj} Said: ***would be in Illiyeen [83:18]*** – i.e. lofty ranks fraught with the Majesty. And it is said, ‘in the seventh sky, and therein are souls of the Momineen. And it is said in Sidrat Al-Muntaha to which ends all things from the commands of Allah^{-azwj} the Exalted. And it is said Illiyoun is the Paradise – from Ibn Abbas.

و قال الفراء في ارتفاع بعد ارتفاع لا غاية له و قيل هو لوح من زبرجدة خضراء معلق تحت العرش أعمالهم مكتوبة فيها عن ابن عباس

And Al fara'a said, 'In loftiness after loftiness, there being not peak for it'. And it is said, 'It is a Tablet of green emerald hanging beneath the Throne. Their deeds are written in it' – from Ibn Abbas.

في رواية أخرى و عن البراء بن عازب عن النبي ص قال في عليين في السماء السابعة تحت العرش.

And in another report, and from Al Bara'a Bin Aazib, from the Prophet^{-saww} having said: 'in Illiyeen in the seventh sky beneath the Throne'.

و قال ابن عمر إن أهل عليين لينظرون إلى أهل الجنة من كذا فإذا أشرف رجل منهم أشرفت الجنة و قالوا قد اطلع رجل من أهل عليين.

And Ibn Umar, 'The people of Illiyeen are looking to the people of the Paradise from such and such. So, when a man from them overlooks, the Paradise would shine, and they would say, 'A man from the people of Illiyeen has emerged!'

1- العِلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ حَبِيبِ السَّيْتِجِسْتَانِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ عَ إِذَا سُمِّيَتْ سِدْرَةُ الْمُنتَهَى لِأَنَّ أَعْمَالَ أَهْلِ الْأَرْضِ تَصْعَدُ بِهَا الْمَلَائِكَةُ الْحَقِظَةُ إِلَى مَحَلِّ السِّدْرَةِ

(The book 'Al Illal' – From Muhammad Bin Musa, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Malik Bin Atiya, from Habeeb Al Sijistany who said,

'Abu Ja'far^{-asws} said: 'But rather, Sidrat Al-Muntaha has bene named as such because the deeds of the people of the earth, the recording Angels ascend with it to the place of Al-Sidrat'.

قَالَ وَ الْحَقِظَةُ الْكِرَامُ الْبَرَّةُ دُونَ السِّدْرَةِ يَكْتُبُونَ مَا يَرْفَعُهُ إِلَيْهِمُ الْمَلَائِكَةُ مِنْ أَعْمَالِ الْعِبَادِ فِي الْأَرْضِ فَيَنْتَهِي بِهَا إِلَى مَحَلِّ السِّدْرَةِ.

He^{-asws} said: 'And the honourable recorders, the righteous, are below Al-Sidrat, are writing whatever the Angels are raising to them, from the deeds of the servants in the earth, ending with these to the place of Al-Sidrat'.⁸¹

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ انْتَهَيْتُ إِلَى مَحَلِّ سِدْرَةِ الْمُنتَهَى وَ إِذَا الْوَرَقَةُ مِنْهَا تَطَّلُ أُمَّةً مِنَ الْأُمَّمِ فَكُنْتُ مِنْ رَبِّي كَقَابِ قَوْسَيْنِ أَوْ أُذُنِ الْحَبْرِ.

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Hisham,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was ascension with me^{-saww} to the place of Sidrat Al-Muntaha, and there, the leaf from it could shade a community from the communities. So, I^{-saww} was from my^{-saww} Lord^{-azwj} like **So he was (at a distance of) two bows or nearer [53:9]** – the Hadeeth".⁸²

3- وَ مِنْهُ، قَالَ: سِدْرَةُ الْمُنتَهَى فِي السَّمَاءِ السَّابِعَةِ وَ جَنَّةُ الْمَأْوَى عِنْدَهَا.

⁸¹ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 1

⁸² Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 2

And from him, said, 'Sidrat Al-Muntaha is in the seventh sky and the Garden Al Ma'wa is at it'.⁸³

4- وَ مِنْهُ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السِّجِّينُ الْأَرْضُ السَّابِعَةُ وَ عَلَيُّونَ السَّمَاءُ السَّابِعَةُ.

And from him, in a report of Abu Al Jaroud,

'From Abu Ja'far^{-asws} having said: 'Al-Sijjen is in the seventh earth, and Illiyoun is in the seventh sky'.⁸⁴

بيان قال في النهاية فيه إن أهل الجنة ليتراءون أهل عليين كما ترون الكوكب الدرّي في أفق السماء عليون اسم للسماء السابعة و قيل هو اسم لديوان الملائكة الحفظة ترفع إليه أعمال الصالحين من العباد

Explanation: He (the author) said in (the book) 'Al Nihaya', 'In it are the people of Paradise. They would be seeing the people of Illiyen just as you are seeing the shining star in the horizon of the sky. Illiyoun is a name of the seventh sky. And it is said it is a name of the register of the recording Angels, raising to it the deeds of the righteous from the servants.

و قيل أراد أعلى الأمكنة و أشرف المراتب و أقربها من الله تعالى في الدار الآخرة و قال سدرة المنتهى شجرة في أقصى الجنة إليها ينتهي علم الأولين و الآخرين و لا يتعدها.

And it is said, 'A want of lofty places, and noble ranks, and it's nearness from Allah^{-azwj} the Exalted in the house of the Hereafter. And said, 'Sidrat Al-Muntaha is a tree in the outskirts of the Paradise. To it ends the knowledge of the former ones and the latter ones and does not exceed it'.

5- الدُّرُّ الْمُنْتَوَى، عَنِ ابْنِ عَبَّاسٍ سَأَلَ كَعْبُ الْأَخْبَارِ عَنْ قَوْلِهِ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ قَالَ إِنَّ رُوحَ الْفَاجِرِ يُصْعَدُ بِهَا إِلَى السَّمَاءِ فَتَأْتِي السَّمَاءُ أَنْ تَقْبَلَهَا فَيُهْبَطُ بِهَا إِلَى الْأَرْضِ فَتَأْتِي الْأَرْضُ أَنْ تَقْبَلَهَا فَيُدْخَلُ بِهَا تَحْتِ سَنَعِ أَرْضِينَ حَتَّى يَنْتَهِيَ بِهَا إِلَى سِجِّينٍ

(The book) 'Al Durr Al Mansour' – From Ibn Abbas,

'Ka'ab Al Ahbaar was asked about His^{-azwj} Words: **Never! Surely the book of the immoral is in Sijjeen [83:7]**. He said, 'The souls of the immoral is ascended with to the sky, but the sky refuses to accept it, so it is descended with to the earth. But the earth refuses to accept it, so it is entered with it beneath the seven earths until it ends up with to Sijjeen.

وَ هُوَ مَوْضِعُ جُنْدِ إِبْلِيسَ فَيُخْرَجُ هَا مِنْ تَحْتِ جُنْدِ إِبْلِيسَ رِقٌّ لِهَلَاكِهِ لِلْحِسَابِ فَذَلِكَ قَوْلُهُ وَ مَا أَدْرَاكَ مَا سِجِّينٌ كِتَابٌ مَرْفُوعٌ وَ قَوْلُهُ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عَلَيِّينَ

And it is a place of the army of Iblees^{-la}. So a note is brought out to it from beneath the army of Iblees^{-la} for its destruction for the Reckoning. So that is His^{-azwj} Word: **And what will make**

⁸³ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 3

⁸⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 4

you realise what Illiyeen is? [83:19] A numbered Book [83:20]. And His^{-azwj} Word: *Never! Surely the Book of the righteous would be in Illiyeen [83:18]*.

قَالَ إِنَّ رُوحَ الْمُؤْمِنِ إِذَا فُيِضَتْ غُرِحَ بِهَا إِلَى السَّمَاءِ فَتُنْفَخُ لَهَا أَبْوَابُ السَّمَاءِ وَ تَلْقَاهَا الْمَلَائِكَةُ بِالْبُشْرَى حَتَّى يُنْتَهَى بِهَا إِلَى الْعَرْشِ وَ تَعْرُجُ الْمَلَائِكَةُ فَيَخْرُجُ لَهَا مِنْ تَحْتِ الْعَرْشِ رَقٌّ فَيُرَقَّمُ وَ يُحْتَمُّ وَ يُوضَعُ تَحْتَ الْعَرْشِ لِمَعْرِفَةِ النَّجَاةِ لِحِسَابِ يَوْمِ الدِّينِ وَ تَشْهَدُ الْمَلَائِكَةُ الْمُقَرَّبُونَ فَذَلِكَ قَوْلُهُ وَ مَا أَدْرَاكَ مَا عَلَيُّونَ كِتَابَ مَرْفُومٍ.

He said, 'The soul of the Momin, when it is captured, is ascended with to the sky. The gates of the sky are opened for it and the Angels receive it with the smiles until he is ended with to the Throne, and the Angels ascend and bring out a note for it from beneath the Throne. It is numbered and sealed and placed beneath the Throne to recognise the salvation for Reckoning on the Day of the religion (Qiyamah), and the Angels of Proximity witness it. So that is His^{-azwj} Word: **And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20]**'.⁸⁵ (Not a Hadeeth)

6- وَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: التَّقَى سَلْمَانُ وَ عَبْدُ اللَّهِ بْنُ سَلَامٍ فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ إِنَّ مِتَّ قَبْلِي فَأَخْبِرْنِي مَا صَنَعَ بِكَ رَبُّكَ وَ إِنْ أَنَا مِتُّ قَبْلَكَ لَقَبْتُكَ فَأَخْبِرْتُكَ

And from Saeed Bin Al Musayyib who said,

'Salman^{-ra} and Abdullah Bin Salam met. One of them said to his companion, 'If you were to die before me, then meet me and inform me with what your Lord^{-azwj} has done with you, and if I were to die before you, I will meet you and inform you'.

فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ كَيْفَ هَذَا أَوْ يَكُونُ هَذَا قَالَ نَعَمْ إِنَّ أَرْوَاحَ الْمُؤْمِنِينَ فِي بَرَزَخٍ مِنَ الْأَرْضِ تَدْعُبُ حَيْثُ شَاءَتْ وَ نَفْسُ الْكَافِرِ فِي سِجِّينَ.

Abdullah Bin Salam said, 'How can this be, or this?' He said, 'Yes. The souls of the Momineen are in a purgatory from the earth. They go wherever they desire to, and the soul of the Kafir is in Sijjeen'.⁸⁶ (Not a Hadeeth)

7- وَ عَنْ قَتَادَةَ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ قَالَ عَلِيُّونَ فَوْقَ السَّمَاءِ السَّابِعَةِ عِنْدَ قَائِمَةِ الْعَرْشِ الْيَمْنَى

And from Qatadah –

'Never! Surely the Book of the righteous would be in Illiyeen [83:18]. He said, 'Illiyoun is above the seventh sky by the right pillar of the Throne'.

كِتَابَ مَرْفُومٍ قَالَ رَفَعَهُمْ بِخَيْرٍ يَشْهَدُهُ الْمُقَرَّبُونَ قَالَ الْمُقَرَّبُونَ مِنْ مَلَائِكَةِ اللَّهِ.

A numbered Book [83:20]. He said, 'Numbered for them with goodness. **The ones of Proximity would witness it [83:21]**. He said, 'The ones of Proximity from the Angels of Allah^{-azwj}'.⁸⁷ (Not a Hadeeth)

⁸⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 5

⁸⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 6

⁸⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 7

8- وَعَنِ الضَّحَّاكِ قَالَ: إِذَا فُيِضَ رُوحُ الْمُؤْمِنِ عُرِجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَنْطَلِقُ مَعَهُ الْمُقَرَّبُونَ إِلَى السَّمَاءِ الثَّانِيَةِ

And from Al Zahhak who said,

‘When the soul of the Momin is captures, it is ascended with to the sky of the world. The ones of Proximity go with it to the second sky’.

قَالَ الْأَجْلَحُ فُئِلْتُ وَ مَا الْمُقَرَّبُونَ

Al-Ajla’a said, ‘I said, ‘And what are the (ones of) Proximity?’

قَالَ أَقْرَبُهُمْ إِلَى السَّمَاءِ الثَّانِيَةِ ثُمَّ الثَّالِثَةِ ثُمَّ الرَّابِعَةِ ثُمَّ الْخَامِسَةِ ثُمَّ السَّادِسَةِ ثُمَّ السَّابِعَةِ حَتَّى يَنْتَهِيَ بِهِ إِلَى سِدْرَةِ الْمُنتَهَى

He said, ‘Their closest of them to the second sky, then the third, then the fourth, then the fifth, then the sixth, then the seventh, until he is ended with to Sidrat Al-Muntaha’.

قَالَ الْأَجْلَحُ فُئِلْتُ لِلضَّحَّاكِ وَ لَمْ تُسَمَّ سِدْرَةَ الْمُنتَهَى

Al-Ajla’a said, ‘I said to Al-Zahaak’, ‘And why is Sidrata Al-Muntaha named as such?’

قَالَ لِأَنَّهُ يَنْتَهِي إِلَيْهِ كُلُّ شَيْءٍ مِنْ أَمْرِ اللَّهِ لَا يَعْذُوبُهَا فَيَقُولُونَ رَبِّ عَبْدُكَ فَلَا تُؤْتِنَا

He said, ‘Because all things from the Commands of Allah^{-azwj} end up to it, not exceeding it. So they said, ‘Lord^{-azwj}! Your^{-azwj} so and so servant!’

وَ هُوَ أَعْلَمُ بِهِ مِنْهُمْ فَيَبْعَثُ إِلَيْهِمْ بِصَلَكٍ مَخْتُومٍ بِأَمْنِهِ مِنَ الْعَذَابِ وَ ذَلِكَ قَوْلُهُ كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عِلِّيِّينَ وَ مَا أَذْرَاكَ مَا عَلَيُّونَ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُقَرَّبُونَ.

And He^{-azwj} is more Knowing with him than they are. He^{-azwj} Sends to them a sealed Promissory note with his security from the Punishment. And that is His^{-azwj} Word: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19] A numbered Book [83:20] The ones of Proximity would witness it [83:21]**”⁸⁸ (Not a Hadeeth)

9- وَعَنِ ابْنِ عَبَّاسٍ سَأَلَ كَعْبًا عَنْ قَوْلِهِ تَعَالَى كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عِلِّيِّينَ الْآيَةَ قَالَ إِنَّ الْمُؤْمِنَ يَحْضُرُهُ الْمَوْتُ وَ يَحْضُرُهُ رُسُلُ رَبِّهِ فَلَا هُمْ يَسْتَطِيعُونَ أَنْ يُؤَخَّرُوهُ سَاعَةً وَ لَا يُعَجِّلُوهُ حَتَّى تَجِيءَ سَاعَتُهُ فَإِذَا جَاءَتْ سَاعَتُهُ قَبِضُوا نَفْسَهُ فَدَفَعُوهُ إِلَى مَلَائِكَةِ الرَّحْمَةِ

And from Ibn Abbas,

‘Ka’ab was asked about Words of the Exalted: **Surely the Book of the righteous would be in Illiyeen [83:18]** – the Verse. He said, ‘The death presents to the Momin and a Messenger of his Lord^{-azwj} presents to him. But they are not able upon delaying him for a moment nor

⁸⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 8

hastening him until his time comes. So when his time comes, they capture his soul and hand it to the Angels of Mercy.

فَأَرَوْهُ مَا شَاءَ اللَّهُ أَنْ يُرَوْهُ مِنَ الْحَيْرِ ثُمَّ عَرَجُوا بِرُوحِهِ إِلَى السَّمَاءِ فَيَسْتَبِيعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبِيهَا حَتَّى يَنْتَهُوا بِهِ إِلَى السَّمَاءِ السَّابِعَةِ فَيَضَعُونَهُ بَيْنَ أَيْدِيهِمْ لَا يَنْتَظِرُونَ بِهِ صَلَاتِكُمْ عَلَيْهِ فَيَقُولُونَ اللَّهُمَّ هَذَا عَبْدُكَ فَلَا تَنْزِلْ عَلَيْهِ صَلَاتَكَ

They show him whatever from the good Allah^{-azwj} so Desires them to show him, then they ascend with his soul to the sky. They escort him from every sky, it's nearest, until they end with him to the seventh sky. They place him in front of them, not awaiting your praying your (funeral) Salat upon him. They say, 'O Allah^{-azwj}! This is your so and so servant. We have captured his soul!'

فَيَدْعُونَ لَهُ بِمَا شَاءَ اللَّهُ أَنْ يَدْعُو فَتَنَحُّنُ حُبًّا أَنْ تُشْهِدَنَا الْيَوْمَ كِتَابَهُ فَيُنَشِّرُ كِتَابَهُ مِنْ تَحْتِ الْعَرْشِ فَيُثَبِّتُونَ اسْمَهُ فِيهِ وَ هُمْ شُهُودٌ فَذَلِكَ قَوْلُهُ كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمَقَرَّبُونَ

They supplicate for him with whatever Allah^{-azwj} so Desires them to supplicate, 'We would love You^{-azwj} to Make us witness his book today!' So his books gets publicised from beneath the Throne. They find his name in it, and they are witnesses. That is His^{-azwj} Word: **A numbered Book [83:20] The ones of Proximity would witness it [83:21]**'.

وَ سَأَلَهُ عَنْ قَوْلِهِ إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينِ الْآيَةَ

And he asked him about His^{-azwj} Words: **Surely the book of the immoral is in Sijjeen [83:7]**.

قَالَ إِنَّ الْعَبْدَ الْكَافِرَ يَحْضُرُهُ الْمَوْتُ وَ يَحْضُرُهُ رُسُلُ اللَّهِ فَإِذَا جَاءَتْ سَاعَتُهُ قَبِضُوا نَفْسَهُ فَدَفَعُوهُ إِلَى مَلَائِكَةِ الْعَذَابِ فَأَرَوْهُ مَا شَاءَ اللَّهُ أَنْ يُرَوْهُ مِنَ السَّيْرِ ثُمَّ هَبَطُوا بِهِ إِلَى الْأَرْضِ السُّفْلَى وَ هِيَ سِجِّينٌ وَ هِيَ آخِرُ سُلْطَانِ إِبْلِيسَ فَأَثَبُوا كِتَابَهُ فِيهَا.

He said, 'The death presents to the Kafir servant, and a Messenger of Allah^{-azwj} attends him. When his time comes, they capture his soul and hand it to the Angels of Punishment. They show him whatever evil Allah^{-azwj} so Desires them to show him, then they descend with him to the lowest earth, and it is Sijjeen, and it is the last authority of Iblees^{-la}. They find his book therein".⁸⁹ (Not a Hadeeth)

10- وَ عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: لَقِيتُ رَجُلًا مِنْ جَمَيْرٍ كَانَ عَلَامَةً يَقْرَأُ الْكُتُبَ فَلَمَّا لُهُ الْأَرْضُ الَّتِي نَحْنُ عَلَيْهَا مَا مَكَانَهَا

And from Ata'a Bin Yasaar who said,

'I met a man from Himeyr who was an 'Allama' (very learned), having read the Books. I said to him, 'The earth which we are upon, what is its place?'

قَالَ هِيَ عَلَى صَخْرَةٍ خَضْرَاءَ تَلِكِ الصَّخْرَةِ عَلَى كَفِّ مَلِكٍ ذَلِكَ الْمَلِكُ قَائِمٌ عَلَى ظَهْرِ حُوتٍ

⁸⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 9

He said, 'It is upon a green rock. That rock is upon a palm of an Angel. That Angel is standing upon the back of a whale'.

قُلْتُ الْأَرْضُ الثَّانِيَةُ مِنْ سُكَّانِهَا

I said, 'The second earth from its dwellers?'

قَالَ سَاكِنُهَا الرِّيحُ الْعَقِيمُ لَمَّا أَرَادَ اللَّهُ أَنْ يُهْلِكَ عَادًا أَوْحَى إِلَى حَزَنَتِهَا أَنْ افْتَحُوا عَلَيْهِمْ مِنْهَا بَابًا قَالُوا يَا رَبَّنَا مِثْلَ مَنْخَرِ الثَّوْرِ قَالَ إِذَا تَتَكَّفَأَ الْأَرْضُ وَ مَنْ عَلَيْهَا فَضْطَبِقْ ذَلِكَ حَتَّى جُعِلَ مِثْلَ حَلْقَةِ الخَاتَمِ فَبَلَعَتْ مَا حَدَّثَ اللَّهُ

He said, 'It's dweller it the stormy wind. When Allah^{-azwj} Wanted to destroy (the people of) Aad, Revealed to its treasurers to open a door from it to them. They said, 'O our Lord^{-azwj}! Like a nostril of a bull?' He^{-azwj} Said: "When the earth and the ones upon it can be sufficed!" So He^{-azwj} Narrowed upon it until He^{-azwj} Mad like a circle of the ring, and it reached the extent of what transpired'.

قُلْتُ الْأَرْضُ الثَّالِثَةُ مِنْ سُكَّانِهَا قَالَ فِيهَا حِجَارَةُ جَهَنَّمَ

I said, 'The third earth from it's dwellers?' He said, 'Therein are stones of Hell'.

قُلْتُ الْأَرْضُ الرَّابِعَةُ مِنْ سُكَّانِهَا قَالَ فِيهَا كَثِيرٌ مِنْ جَهَنَّمَ

I said, 'The fourth earth?' He said, 'Therein is sulphur of Hell'.

قُلْتُ الْأَرْضُ الْخَامِسَةُ مِنْ سُكَّانِهَا قَالَ فِيهَا عَقَارِبُ جَهَنَّمَ

I said, 'The fifth earth from its dwellers?' He said, 'Scorpions of Hell'.

قُلْتُ الْأَرْضُ السَّادِسَةُ مِنْ سُكَّانِهَا قَالَ فِيهَا حَيَّاتُ جَهَنَّمَ

I said, 'The sixth earth from its dwellers?' He said, 'Therein are serpents of Hell'.

قُلْتُ الْأَرْضُ السَّابِعَةُ مِنْ سُكَّانِهَا

I said, 'The seventh earth from its dwellers?'

قَالَ تِلْكَ سِجِّينٌ فِيهَا إِبْلِيسُ مَوْثُوقٌ يَدٌ أَمَامَهُ وَ يَدٌ خَلْفَهُ وَ رِجْلٌ أَمَامَهُ وَ رِجْلٌ خَلْفَهُ كَانَ يُؤْذِي الْمَلَائِكَةَ فَاسْتَعَدَّتْ عَلَيْهِ فَسُجِّنَ هُنَالِكَ وَ لَهُ زَمَانٌ يُرْسَلُ فِيهِ فَإِذَا أُرْسِلَ لَمْ تَكُنْ فِيئْتَهُ النَّاسُ بِأَعْيُنِ عَلَيْهِمْ مِنْ شَيْءٍ.

He said, 'That is Sijjeen wherein is Iblees^{-la}, tied up with one hand in front of him^{-la} and a hand behind him^{-la}, and a leg in front of him^{-la} and a leg behind him^{-la}. He^{-la} was hurting the Angels, so they prepared against him^{-la}, and so he^{-la} was imprisoned over there. And for him^{-la} is a time

he^{-la} is sent in. So when he^{-la} is sent, the Fitna of the people upon them is not any more exhausting than anything!"⁹⁰ (Not a Hadeeth)

⁹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 6 H 10

CHAPTER 7 – AL-BAYT AL-MAMOUR

الآيات

The Verses:

الطور وَ الْبَيْتِ الْمَعْمُورِ

(Surah) Al Toor: **And the Oft-frequented House [52:4].**

تفسير قال الطبرسي البيت المعمور هو بيت في السماء الرابعة بجبال الكعبة تعمره الملائكة بما يكون منها فيه من العبادة عن ابن عباس و مجاهد

(Forbidden) Tafseer (Opinionated) –

Al-Tabarsi said, 'Al-Bayt Al-Mamour, it is a house in fourth sky parallel to the Kabah. The Angels built it with whatever worship happening from it, in it – from Ibn Abbas and Mujahid.

وَ رُوِيَ أَيْضاً عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ إِلَيْهِ أَبَداً.

And it is reported as well from Amir Al-Momineen^{-asws} having said: 'And every day seventy thousand Angels enter into it, they do not return to it, ever!'

وَ عَنِ الثُّمَيْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص قَالَ: الْبَيْتُ الْمَعْمُورُ فِي السَّمَاءِ الدُّنْيَا وَ فِي السَّمَاءِ الرَّابِعَةِ مَحَرٌّ يُقَالُ لَهُ الْحَيَوَانُ يَدْخُلُ فِيهِ جِبْرَائِيلُ كُلَّ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ وَ إِذَا خَرَجَ انْتَفَاضَةً جَرَتْ مِنْهُ سَبْعُونَ أَلْفَ قَطْرَةٍ يَخْلُقُ اللَّهُ مِنْ كُلِّ قَطْرَةٍ مَلَكاً يُؤْمَرُونَ أَنْ يَأْتُوا الْبَيْتَ الْمَعْمُورَ فَيُصَلُّوا فِيهِ فَيَفْعَلُونَ ثُمَّ لَا يَعُودُونَ إِلَيْهِ أَبَداً.

And from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra (a well-known fabricator),

'From the Prophet^{-saww} having said: 'Al-Bayt Al-Mamour is in the sky of the world, and in the sky of the world there is a river called Al-Haywaan. Jibraeel enters into it on the day the sun rises in it, and when he^{-as} comes out, he^{-as} shakes with a shaking, seventy thousand drops flow from him^{-as}. Allah^{-azwj} Creates an Angel from every drop, Commanded with going to Al-Bayt Al-Mamour and praying Salat in it. So they do so, then they do not return to it, ever!'

وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص الْبَيْتُ الَّذِي فِي السَّمَاءِ يُقَالُ لَهُ الضَّرَاحُ وَ هُوَ بِفَنَاءِ الْبَيْتِ الْحَرَامِ لَوْ سَقَطَ سَقَطَ عَلَيْهِ يَدْخُلُهُ كُلُّ يَوْمٍ أَلْفٌ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ أَبَداً.

And from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'The house which is in the sky is called Al Zurah, nd it is in the courtyard of the Sacred House. If it were to fall, it would fall upon it. Every day a thousand Angels enter it, not returning to it, ever!'

و قيل البيت المعمور هو الكعبة البيت الحرام معمور بالحج و العمرة عن الحسن و هو أول مسجد وضع للعبادة في الأرض.

And it is said, 'Al-Bayt Al-Mamour, it is the Kaaba, built for the Hajj and the Umrah' – from Al-Hassan. And it is the first Masjid placed for the worship in the earth'.

1- مُحَاسِبَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُوسٍ رَهْ نَقْلًا مِنْ كِتَابِ حُطْبِ أَمِيرِ الْمُؤْمِنِينَ عَ لِعَبْدِ الْعَزِيزِ الْجَلُودِيِّ بِإِسْنَادِهِ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ عَ عَنْ الْبَيْتِ الْمَعْمُورِ وَ السَّقْفِ الْمَرْفُوعِ

(The book) 'Muhasabat Al Nafs' of the Seyyid Ali Bin Tawoos, copying from a book of sermons of Amir Al-Momineen^{-asws} of Abdul Aziz Al Jaloudy, by his chain who said,

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about Al-Bayt Al-Mamour and the raised ceiling.

قَالَ ع وَبِئِكَ ذَلِكَ الصُّرَاخُ بَيْتٌ فِي السَّمَاءِ الرَّابِعَةِ حَيْثَ أَلِ الْكَعْبَةِ مِنْ لَوْلُؤَةٍ وَاحِدَةٍ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَعُودُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ فِيهِ كِتَابٌ أَهْلِ الْجَنَّةِ عَنْ يَمِينِ الْبَابِ يَكْتُبُونَ أَعْمَالَ أَهْلِ الْجَنَّةِ

He^{-asws} said: 'Woe be to you! That is Al-Zuraah, a house in the fourth sky parallel to the Kabah, (made) of one pearl. Every day seventy thousand Angels enter it, not returning to it up to the Day of Qiyamah. In it is a book of the People of Paradise on the right of the door. They are writing the deeds of the people of Paradise.

وَ فِيهِ كِتَابٌ أَهْلِ النَّارِ عَنْ يَسَارِ الْبَابِ يَكْتُبُونَ أَعْمَالَ أَهْلِ النَّارِ بِأَقْلَامٍ سُودٍ فَإِذَا كَانَ مِقْدَارَ الْعِشَاءِ اِرْتَفَعَ الْمَلَكَانِ فَيَسْمَعُونَ مِنْهُمَا مَا عَمِلَ الرَّجُلُ فَذَلِكَ قَوْلُهُ تَعَالَى هَذَا كِتَابُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ.

And in it is a book of the people of the Fire on the left of the door. They are writing the deeds of the people of Fire with black pens. So when it would be a measurement of the evening, the two Angels rise, and they listen from them what the man had done. That is the Word of the Exalted: ***This is Our Book, speaking to you with the Truth. Surely, We would be Replicating whatever you would have done [45:29]***⁹¹

2- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: قُلْتُ لَهُ لِمَ سُمِّيَ الْبَيْتُ الْعَتِيقُ

(The book) 'Al Illal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al Washa, from Ahmad Bin A'aiz, from Abu Khadeeja,

'From Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Why has the 'Ancient House' been named as such?'

قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ الْحَجَرَ الْأَسْوَدَ لِأَدَمَ مِنَ الْجَنَّةِ وَ كَانَ الْبَيْتُ ذُرَّةً بَيْضَاءَ فَرَفَعَهُ اللَّهُ إِلَى السَّمَاءِ وَ بَقِيَ أَسْفُهُ فَهُوَ بَحِيَالٌ هَذَا الْبَيْتُ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَرْجِعُونَ إِلَيْهِ أَبَدًا

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Send down the Black Stone to Adam^{-as} from the Paradise, and the House was a white gem. Allah^{-azwj} Raised it to the sky and it's foundations

⁹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 1

remained, so it is parallel to this House. Every day seventy thousand Angels enter it, not returning to it, ever!

فَأَمَرَ اللَّهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ بِبِنَائِ الْبَيْتِ عَلَى الْفَوَاعِدِ وَ إِنَّمَا سُمِّيَ الْبَيْتُ الْعَتِيقَ لِأَنَّهُ أُعْتِقَ مِنَ الْعَرَقِ.

Allah^{-azwj} Commanded Ibrahim^{-as} and Ismail^{-as} with (re) building the House upon the foundations. And rather, it is named as ‘The Ancient House’, because it is more ancient than the drowning (flood of Noah^{-as})’.⁹²

3- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ الْبَيْتِ الْمَعْمُورِ قَالَ هُوَ فِي السَّمَاءِ الرَّابِعَةِ وَ هُوَ الضَّرَائِحُ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ إِلَيْهِ أَبَدًا.

Tafseer Ali Bin Ibrahim –

And the Oft-frequented House [52:4]. He said, ‘It is in the fourth sky, and it is Al Zuraah. Every day seventy thousand Angels enter it, then they do not return to it, ever!’⁹³ (Not a Hadeeth)

4- الْعَلَلُ، عَنْ عَلِيِّ بْنِ خَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَبِي بَكْرٍ عَنْ خَتَانَ بْنِ سَدِيرٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: قُلْتُ لَهُ لِمَ صَارَ الطَّوَافُ سَبْعَةَ أَشْوَاطٍ

(The book) ‘Al Illal’ – From Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al Husayn Bin Al Waleed, from Abu Bakr, from Hanan Bin Sadeyr, from Abu Hamza Al Sumali,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Why did the Tawaaf come to be of seven circuits?’

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَرَدُّوا عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى وَ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ قَالَ اللَّهُ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

He^{-asws} said: ‘Allah^{-azwj} Blessed and Exalted Said to the Angels: **I am going to Make a Caliph in the earth.** – they rebutted to Allah^{-azwj} Blessed and Exalted and said: **Are You going to Make in it one who will make mischief therein and shed the blood,** - Allah^{-azwj} Said: **I Know what you do not know [2:30].**

وَ كَانَ لَا يَخْجُبُهُمْ عَنْ نُورِهِ فَحَجَبَهُمْ عَنْ نُورِهِ سَبْعَةَ أَلْفِ عَامٍ فَلَاذُوا بِالْعَرْشِ سَبْعَةَ أَلْفِ سَنَةٍ فَرَجَمَهُمْ وَ تَابَ عَلَيْهِمْ وَ جَعَلَ لَهُمُ الْبَيْتَ الْمَعْمُورَ الَّذِي فِي السَّمَاءِ الرَّابِعَةِ

And it was so that He^{-azwj} was not Veiling them from His^{-azwj} Noor. So He^{-azwj} Veiled them from His^{-azwj} Noor for seven thousand years. They sought shelter with the Throne for seven thousand years. He^{-azwj} Showed Mercy to them and Turned to them and Made Al-Bayt Al-Mamour for them, which is in the fourth sky.

⁹² Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 2

⁹³ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 3

فَجَعَلَهُ مَثَابَةً وَأَمْنًا وَوَضَعَ الْبَيْتَ الْحَرَامَ تَحْتَ الْبَيْتِ الْمَعْمُورِ فَجَعَلَهُ مَثَابَةً لِلنَّاسِ وَ أَمْنًا فَصَارَ الطَّوَافُ سَبْعَةَ أَشْوَاطٍ وَاجِبًا عَلَى الْعِبَادِ لِكُلِّ أَلْفِ سَنَةٍ شَوْطًا وَاحِدًا.

He^{-azwj} Made it to be a resort and a sanctuary and Placed the Sacred House beneath Al-Bayt Al-Mamour. He^{-azwj} Made it **as a resort for the people and a security, [2:125]**. Thus the Tawaaf came to be of seven obligatory circuits upon the servant, one circuit for every thousand years”.⁹⁴

5- الْعِلَلُ، فِي عِلَلِ ابْنِ سِنَانَ عَنِ الرَّضَا عِ عَلَيْهِ الطَّوَافُ بِالْبَيْتِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَ يَسْفِكُ الدِّمَاءَ فَرَدُّوا عَلَى اللَّهِ تَبَارَكَ وَ تَعَالَى هَذَا الْجَوَابَ فَعَلِمُوا أَنَّهُمْ أَذْنُبُوا فَتَدَبَّرُوا فَلَادُوا بِالْعَرْشِ وَ اسْتَعْفَرُوا

(The book) ‘Al Illal’ – Ibn Sinan,

‘From Al-Reza^{-asws}: ‘The reason for the Tawaaf of the House is that Allah^{-azwj} Blessed and Exalted Said to the Angels: **And when your Lord said to the Angels: I am going to Make a Caliph in the earth. They said: Are You going to Make in it one who will make mischief therein and shed the blood, [2:30]**. They rebutted to Allah^{-azwj} Blessed and Exalted with this answer. They knew they had sinned, and they regretted, so they sought shelter with the Throne and sought Forgiveness.

فَأَحَبَّ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَتَعَبَّدَ بِمِثْلِ ذَلِكَ الْعِبَادَ فَوَضَعَ فِي السَّمَاءِ الرَّابِعَةِ بَيْتًا بِحِذَاءِ الْعَرْشِ يُسَمَّى الضَّرَاحُ ثُمَّ وَضَعَ فِي السَّمَاءِ الدُّنْيَا بَيْتًا يُسَمَّى الْبَيْتِ الْمَعْمُورِ بِحِذَاءِ الضَّرَاحِ ثُمَّ وَضَعَ الْبَيْتَ الْحَرَامَ تَحْتَ الْبَيْتِ الْمَعْمُورِ ثُمَّ أَمَرَ آدَمَ ع فَطَافَ بِهِ فَتَابَ اللَّهُ عَلَيْهِ فَحَرَى ذَلِكَ فِي وُلْدِهِ إِلَى يَوْمِ الْقِيَامَةِ.

Allah^{-azwj} Mighty and Majestic Loved to be worshipped with the like of that worship. He^{-azwj} Placed a house parallel to the Throne, named as Al Zuraah. Then He^{-azwj} Placed a House in the sky of the world called Al-Bayt Al-Mamour, parallel to Al Zuraah. Then He^{-azwj} Placed the House (Kaaba) parallel to Al-Bayt Al-Mamour. Then He^{-azwj} Commanded. He^{-as} performed Tawaaf of it, and Allah^{-azwj} Turned to him^{-as}. So that flowed in his^{-as} children up to the Day of Qiyamah”.⁹⁵

6- الْكَفَعَمِيُّ وَ الْبُرَيْسِيُّ بِإِسْنَادَيْهِمَا عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع عَنِ النَّبِيِّ ص قَالَ: قَالَ جِبْرِئِيلُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا إِنَّ اللَّهَ تَعَالَى بَنَى فِي السَّمَاءِ الرَّابِعَةِ بَيْتًا يُقَالُ لَهُ الْبَيْتُ الْمَعْمُورُ يَدْخُلُهُ فِي كُلِّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ وَ يُخْرَجُونَ مِنْهُ وَ لَا يُعُودُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ الْحَرِّ.

Al Kaf’amy and Al Bursy, by their chains,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}, from the Prophet^{-saww} having said: ‘Jibraeel^{-as} said: ‘By the One^{-azwj} Who Sent you^{-saww} with the Truth as a Prophet^{-saww}! Allah^{-azwj} the Exalted has Built a House in the fourth sky called Al-Bayt Al-Mamour. Every day seventy thousand Angels are entering it and exiting from it, and they will not return to it up to the Day of Qiyamah’ – Hadeeth”.⁹⁶

7- الدُّرُّ الْمُنْتَوَرُ، قَالَ: أَخْرَجَ الْأَزْرَقِيُّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّ رَجُلًا سَأَلَهُ مَا بَدَأَ هَذَا الطَّوَافِ بِحِذَاءِ الْبَيْتِ لِمَ كَانَ وَ حَيْثُ كَانَ

⁹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 4

⁹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 5

⁹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 6

(The book) 'Al Durr Al Mansour' –

'He said, 'Al-Azraqy extracted from Ali^{-asws} Bin Al-Husayn^{-asws} that a man had asked him^{-asws}, 'What began the Tawaaf of this House (Kabah)? Why did it happen? And when did it happen?'

فَقَالَ أَمَا بَدَأَ هَذَا الطَّوَافِ بِهَذَا الْبَيْتِ فَإِنَّ اللَّهَ قَالَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً فَقَالَتِ الْمَلَائِكَةُ أَيُّ رَبِّ أَخْلَيْفَةً مِنْ غَيْرِنَا مِمَّنْ يُفْسِدُ فِيهَا وَ
يَسْفِكُ الدِّمَاءَ

He^{-asws} said: 'As for the beginning of this Tawaaf of this House (Kabah), Allah^{-azwj} had **Said to the Angels: I am going to Make a Caliph in the earth. [2:30]**. The Angels said, 'Yes, Lord^{-azwj}! Is the caliph to be from others, from the ones **who will make mischief therein and shed the blood, [2:30]**?'

وَيَتَحَاسَدُونَ وَيَتَبَاغَضُونَ وَيَتَّبَعُونَ أَيُّ رَبِّ اجْعَلْ ذَلِكَ الْخَلِيفَةَ مِنَّا فَتَحْنُ لَا نُفْسِدُ فِيهَا وَلَا نَسْفِكُ الدِّمَاءَ وَلَا نَتَّبَعُ وَلَا نَتَّحَاسَدُ وَلَا نَتَّبَغِضُ
وَلَا نَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ وَنُطِيعُكَ وَلَا نَعْصِيكَ قَالَ اللَّهُ تَعَالَى إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

And they envied, and hated, and rebelled, 'Yes Lord^{-azwj}! Make that caliph to be from us. We will not make mischief in it, nor will we shed the blood, and we will not hate each other, nor envy each other, nor rebel against each other, **and we Glorify with Your Praise and we extol Your Holiness? [2:30]**, and we shall obey You^{-azwj} and not disobey You^{-azwj}!' Allah^{-azwj} the Exalted Said: **I Know what you do not know [2:30]**'.

قَالَ فَظَنَّتِ الْمَلَائِكَةُ أَنَّ مَا قَالُوا رُدٌّ عَلَى رَحْمَتِهِمْ عَزَّ وَجَلَّ وَ أَنَّ قَدْ غَضِبَ عَلَيْهِمْ مِنْ قَوْلِهِمْ فَلَادُوا بِالْعَرْشِ ثَلَاثَ سَاعَاتٍ فَظَنَرَ اللَّهُ إِلَيْهِمْ فَنَزَلَتِ الرَّحْمَةُ
عَلَيْهِمْ

He^{-asws} said: 'The Angels thought of what they had said in rebuttal to their Lord^{-azwj} Mighty and Majestic and that He^{-azwj} was Angered upon them from their words. So they sought shelter with the Throne for three hours. Allah^{-azwj} Looked at them and the Mercy descended upon them.

فَوَضَعَ اللَّهُ سُبْحَانَهُ تَحْتَ الْعَرْشِ بَيْتًا عَلَى أَرْبَعِ أَسَاطِينٍ مِنْ زَبْرَجِدٍ وَ عَشَاهُشَّ بِيَأْفُوتَهُ حَمْرَاءَ وَ سَمَّى الْبَيْتَ الضَّرْحَ ثُمَّ قَالَ اللَّهُ لِلْمَلَائِكَةِ طُوفُوا بِهَذَا الْبَيْتِ
وَ دَعُوا الْعَرْشَ فَطَافَتِ الْمَلَائِكَةُ بِالْبَيْتِ وَ تَرَكُوا الْعَرْشَ فَصَارَ أَهْوَنَ عَلَيْهِمْ

Allah^{-azwj} the Glorious Placed a House beneath the Throne upon four pillars of emeralds, and overlaid them with red ruby, and Named the House 'Al Zuraah'. Then He^{-azwj} Said to the Angels: "Perform Tawaaf of this House and leave the Throne!" So the Angels performed Tawaaf of the House and left the Throne. It became easier upon them.

وَ هُوَ الْبَيْتُ الْمَعْمُورُ الَّذِي ذَكَرَهُ اللَّهُ يَدْخُلُهُ كُلُّ يَوْمٍ وَ لَيْلَةٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يُعُودُونَ فِيهِ أَبَدًا ثُمَّ إِنَّ اللَّهَ تَعَالَى بَعَثَ مَلَائِكَتَهُ فَقَالَ ابْتُوا لِي بَيْتًا فِي
الْأَرْضِ بِمِثَالِهِ وَ قَدْرِهِ

And it is Al-Bayt Al-Mamour which Allah^{-azwj} Mentioned it. Seventy thousand Angels enter it every day and night, not returning in it, ever. Then Allah^{-azwj} the Exalted Sent His^{-azwj} Angels. He^{-azwj} Said: 'Build a House for me in the earth, with its likeness and its measurement.

فَأَمَرَ اللَّهُ سُبْحَانَهُ مَنْ فِي الْأَرْضِ مِنْ خَلْقِهِ أَنْ يَطُوفُوا بِمَحْدَا الْبَيْتِ كَمَا يَطُوفُ أَهْلُ السَّمَاءِ بِالْبَيْتِ الْمَعْمُورِ.

Allah^{-azwj} the Glorious Commanded the ones from His^{-azwj} creatures in the earth that they should perform Tawaaf of this House just as the people of the sky had performed Tawaaf of Al-Bayt Al-Mamour⁹⁷. (non-Shia source)

8- وَعَنْ مُقَاتِلٍ يَرْفَعُ الْحَدِيثَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ آدَمَ قَالَ أَيُّ رَبِّ أَعْرِفُ شَفَقَتِي لَا أَرَى شَيْئاً مِنْ نُورِكَ نَعْبُدُ

And from Muqatil raising the Hadeeth to,

'The Prophet^{-saww}: 'Adam^{-as} said: 'Yes Lord^{-azwj}! I^{-as} know my^{-as} wretchedness. I^{-as} cannot see anything from Your^{-azwj} Noor we can worship!'

فَأَنْزَلَ اللَّهُ عَلَيْهِ الْبَيْتَ الْمَعْمُورَ عَلَى عَرْضِ الْبَيْتِ وَ مَوْضِعِهِ مِنْ يَأْفُوتِ الْجَنَّةِ وَ لَكِنْ طُولُهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ أَمَرَهُ أَنْ يَطُوفَ بِهِ فَأَذْهَبَ عَنْهُمْ الْهَمَّ الَّذِي كَانَ قَبْلَ ذَلِكَ ثُمَّ رَفَعَ عَلَى عَهْدِ نُوحٍ ع.

Allah^{-azwj} Send down Al-Bayt Al-Mamour upon a display of the House (Kaaba) and it's place, being of ruby of Paradise, but it's length was between the sky and the earth, and He^{-azwj} Commanded him to perform Tawaaf of it. So the worries went away from them, which had been before that. Then Allah^{-azwj} Raised it in the era of Noah^{-as}⁹⁸. (non-Shia source)

9- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَالِحٌ الْبَيْتُ الْمَعْمُورُ الَّذِي فِي السَّمَاءِ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَا يَغُودُونَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ حِذَاءَ الْكَعْبَةِ الْحَرَامِ.

And from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Al-Bayt Al-Mamour which is in the sky, every day seventy thousand Angels enter it, not returning in it up to the Day of Qiyamah. It is parallel to the Sacred Kaaba⁹⁹'. (non-Shia source)

10- وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فِي السَّمَاءِ الدُّنْيَا بَيْتٌ يُقَالُ لَهُ الْمَعْمُورُ بِحِجَالِ الْكَعْبَةِ وَ فِي السَّمَاءِ الرَّابِعَةِ نَهْرٌ يُقَالُ لَهُ الْحَيَوَانُ يَدْخُلُهُ جِبْرِئِيلُ كُلَّ يَوْمٍ فَيَنْعَمِسُ أَنْعَمَاسَةً ثُمَّ يَخْرُجُ فَيَنْتَفِضُ انْتِفَاضَةً يَجْرِي مِنْهُ سَبْعُونَ أَلْفَ قَطْرَةٍ يَخْلُقُ اللَّهُ مِنْ كُلِّ قَطْرَةٍ مَلَكاً يُؤْمَرُونَ أَنْ يَأْتُوا الْبَيْتَ الْمَعْمُورَ فَيُصَلُّونَ

From Abu Hureyra (a well-known fabricator),

'From the Prophet^{-saww} having said: 'In the sky of the world there is a House called Al-Bayt Al-Mamour parallel to the Kaaba, and in the fourth sky there is a river called Al-Haywaan. Jibaeel^{-as} enters it every day. He^{-as} immerses with an immersion, then comes out and shakes with a shaking. Seventy thousand drops flow from him^{-as}. Allah^{-azwj} Creates an Angel from every drop, Commanded that they should go to Al-Bayt Al-Mamour and pray Salat.

فَيُفْعَلُونَ ثُمَّ يُخْرَجُونَ فَلَا يَغُودُونَ إِلَيْهِ أَبَداً وَ يُؤْتَى عَلَيْهِمْ أَحَدُهُمْ يُؤْمَرُ أَنْ يَتَفَ بِحِمِّ فِي السَّمَاءِ مَوْقِعاً يُسَبِّحُونَ اللَّهَ فِيهِ إِلَى أَنْ تَقُومَ السَّاعَةُ.

⁹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 7

⁹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 8

⁹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 9

They do that, then they come out and do not return to it, ever! And one of them is placed in charge upon them, Commanded to pause with them in the sky in a pausing, glorifying Allah^{azwj} in it up to the establishment of the Hour”.¹⁰⁰ (non-Shia source)

11- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ السَّمَاءَ يُقَالُ لَهُ الضُّرَّاحُ عَلَى مِثْلِ الْبَيْتِ الْحَرَامِ لَوْ سَقَطَ سَقَطَ عَلَيْهِ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ لَمْ يَرَوْهُ قَطُّ وَإِنَّ لَهُ فِي السَّمَاءِ حُرْمَةً عَلَى قَدْرِ حُرْمَةِ مَكَّةَ.

And from Ibn Abbas who said,

‘Rasool-Allah^{sawww} said: ‘Al-Bayt Al-Mamour in the sky called Al Zuraah is upon a similarity of the Sacred House (Kaaba). If it were to fall, it would fall upon it. Every day seventy thousand Angel enter it not having seen it (before) at all; and there is a Sanctity for it in the sky upon a measurement of the Sanctity of the Kaaba’”.¹⁰¹ (non-Shia source)

12- وَ عَنْ خَالِدِ بْنِ مَرَّةَ أَنَّ رَجُلًا قَالَ لِعَلِيِّ عَ مَا الْبَيْتُ الْمَعْمُورُ قَالَ بَيْتٌ فِي السَّمَاءِ يُقَالُ لَهُ الضُّرَّاحُ وَ هُوَ بِحِجَالِ الْكَعْبَةِ حُرْمَتُهُ فِي السَّمَاءِ كَحُرْمَةِ الْبَيْتِ فِي الْأَرْضِ يُصَلِّي فِيهِ كُلُّ يَوْمٍ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ لَا يَعُودُونَ إِلَيْهِ أَبَدًا.

And from Khaid Bin Murrah –

‘A man said to Ali^{asws}, ‘What is Al-Bayt Al-Mamour?’ He^{asws} said: ‘A House in the sky called Al Zuraah, and it is parallel to the Kaaba. It’s Sanctity in the sky is like the Sanctity of the House (Kaaba) in the earth. Every day seventy thousand from the Angels pray Salat in it, not returning to it, ever!’”¹⁰² (non-Shia source)

13 وَ عَنْ أَبِي الطُّفَيْلِ أَنَّ ابْنَ الْكَوَّاءِ سَأَلَ عَلِيًّا عَ عَنِ الْبَيْتِ الْمَعْمُورِ مَا هُوَ قَالَ ذَلِكَ الضُّرَّاحُ بَيْتٌ فَوْقَ سَبْعِ سَمَاوَاتٍ تَحْتَ الْعَرْشِ يَدْخُلُهُ كُلُّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ ثُمَّ لَا يَعُودُونَ إِلَيْهِ إِلَى يَوْمِ الْقِيَامَةِ.

And from Abu Al Tufeyl –

‘Ibn Al Kawa asked Ali^{asws} about Al-Bayt Al-Mamour, ‘What is it?’ He^{asws} said: ‘That is Al Zuraah, a house above seven skies beneath the Throne. Every day seventy thousand Angels enter it, then they will not return to it up to the Day of Qiyamah’”.¹⁰³ (non-Shia source)

14- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: هُوَ بَيْتٌ حِذَاءَ الْعَرْشِ تَعْمُرُهُ الْمَلَائِكَةُ يُصَلِّي فِيهِ كُلُّ لَيْلَةٍ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ ثُمَّ لَا يَعُودُونَ إِلَيْهِ.

And from Ibn Abbas who said,

‘It is a House parallel to the Throne. The Angels built it. Every night seventy thousand Angels pray Salat in it, then they do not return to it’”.¹⁰⁴ (Not a Hadeeth + non-Shia source)

¹⁰⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 10

¹⁰¹ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 11

¹⁰² Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 12

¹⁰³ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 13

¹⁰⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 14

15- وَعَنِ الصَّخَّاحِ قَالَ: أُنْزِلَ مِنَ الْجَنَّةِ وَكَانَ يُعْمَرُ بِمَكَّةَ فَلَمَّا كَانَ الْعُرْقُ رَفَعَهُ اللَّهُ فَهُوَ فِي السَّمَاءِ السَّادِسَةِ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ.

From Al Zahaak who said,

‘It was Sent down from the Paradise, and it has built at Makkah. When the drowning happened (flood of Noah^{-as}), Allah^{-azwj} Raised it, so it is (now) in the sixth sky. Every day seventy thousand Angels enter it’¹⁰⁵ (Not a Hadeeth + non-Shia source)

¹⁰⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 7 H 15

CHAPTER 8 – THE SKIES, AND ITS QUALITATIVE STATE AND THEIR NUMBER, AND THE STARS AND THEIR NUMBER, AND THEIR DESCRIPTIONS, AND THE GALAXY

الآيات

The Verses –

الأنعام وَ هُوَ الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ قَدْ فَضَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

(Surah) Al Anaam: **And He is the One Who Made the stars for you to be guided by these in the darkness of the land and the sea. We have Detailed the Signs for a people who are knowing [6:97].**

الأعراف إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَ اسْتَكْبَرُوا عَنْهَا لَا تُفْتُحُ لَهُمُ أَبْوَابُ السَّمَاءِ

(Surah) Al Araaf: **Surely those who are belying Our Signs and are being arrogant about it, the doors of the sky would not be Opened for them [7:40].**

الرعد الله الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدَبِّرُ الْأَمْرَ يُفَصِّلُ الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ

(Surah) Al Ra'ad: **Allah is the One Who Raised the skies without a pillar you can see. Then He Established upon the Throne, and He Subdued the sun and the moon, each flowing to a Specified term. He Regulates the affair Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2].**

الحجر وَ لَوْ فَتَحْنَا عَلَيْهِمْ بَاباً مِنَ السَّمَاءِ فَظَلُّوا فِيهِ يَعْرُجُونَ إِلَى قَوْلِهِ تَعَالَى وَ لَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجاً وَ زَيَّنَّاها لِلنَّاظِرِينَ وَ حَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَاجِمٍ إِلَّا مَنْ اسْتَرَقَ السَّمْعَ فَأَتْبَعَهُ شِهَابٌ مُبِينٌ

(Surah) Al Hijr: **And if We were to Open for them a gateway of the sky, they would have kept on ascending into it [15:14] – up to Words of the Exalted: And We have Made constellations to be in the sky and Adorned it for the spectators [15:16] And We Guard these against every Pelted Satan [15:17] Except one who steals the hearing, so there pursued him a visible flame [15:18].**

النحل خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ

(Surah) Al Nahl - **He Created the skies and the earth with the Truth. Exalted is He from what they are associating [16:3].**

وَ قَالَ وَ عِلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ

And Said: **And directional signs, and by the star they are being guided [16:16].**

طه تُنزِلًا بِمَنْ خَلَقَ الْأَرْضَ وَ السَّمَاوَاتِ الْعُلَى

(Surah) Ta Ha: **A Revelation from the One Who Created the earth and the skies above [20:4].**

الأنبياء وَ جَعَلْنَا السَّمَاءَ سَفْهًا مَحْفُوظًا وَ هُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

(Surah) Al Anbiya: **And We Made the sky a guarding ceiling, and (yet) they are turning aside from its Signs [21:32].**

وَ قَالَ تَعَالَى يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجْلِ لِلْكِتَابِ

And the Exalted Said: **On the Day We will Roll up the sky like the rolling up of the scroll for writing. [21:104].**

الْحَجِّ وَ يُبْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ

(Surah) Al Hajj: **and He Withholds the sky from falling upon the earth, except by His Permission? [22:65].**

المؤمنون وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَ مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ

(Surah) Al Mominoun: **And Created above you seven pathways; and We are not Heedless about the creation [23:17].**

وَ قَالَ تَعَالَى قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ رَبُّ الْعَرْشِ الْعَظِيمِ سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ

And the Exalted Said: **Say: 'Who is Lord of the seven skies and Lord of the Magnificent Throne?' [23:86] They will be saying, '(This is) Allah's'. Say: 'So why are you not fearing?' [23:87].**

الفرقان تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَ جَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مُنِيرًا

(Surah) 'Al Furqan': **Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon [25:61].**

العنكبوت خَلَقَ اللَّهُ السَّمَاوَاتِ وَ الْأَرْضَ بِالْحَقِّ إِنَّ فِي ذَلِكَ لَآيَةً لِّلْمُؤْمِنِينَ

(Surah) Al Ankabout: **Allah Created the skies and the earth with the Truth; Surely in that there is a Sign for the Momineen [29:44].**

الروم وَ مِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَ الْأَرْضُ بِأَمْرِهِ

(Surah) Al Roum: **And from His Signs is standing of the sky and the earth by His Command. [30:25].**

لَقَمَانَ خَلَقَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

(Surah) Luqman^{as}: **He Created the skies without pillars you can see, [31:10].**

الصفات وَ رَبُّ الْمَشَارِقِ إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ وَ حِفْظاً مِنْ كُلِّ شَيْطَانٍ مَارِدٍ إِلَى قَوْلِهِ تَعَالَى فَأَتَّبَعَهُ شِهَابٌ ثاقِبٌ

(Surah) Al Safaat: **and Lord of the East [37:5] Surely, We Adorned the sky of the world with an adornment of the planets [37:6] And a protection from every rebellious Satan [37:7] – up to Words of the Exalted: so there pursues him a shooting star [37:10].**

المؤمن الله الَّذِي جَعَلَ لَكُمْ الْأَرْضَ قَرَاراً وَ السَّمَاءَ بِنَاءً

(Surah) Al Momin: **Allah is the One Who Made the earth for you for settlement, and the sky as a canopy, [40:64].**

السجدة ثُمَّ اسْتَوَى إِلَى السَّمَاءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْأَرْضِ ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ فَفَضَّاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَ أَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا وَ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَ حِفْظاً ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(Surah) Fussilat: **Then He Directed Himself to the sky and it was a smoke, so He Said to it and to the earth: “Come, willingly or unwillingly!” They both said: ‘We come willingly’ [41:11] So He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. And We Adorned the sky of the world with lamps and Guarded it. That is a Decree of the Mighty, the Knowing [41:12].**

قَ أَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَ زَيَّنَّاهَا وَ مَا لَهَا مِنْ فُرُوجٍ

(Surah) Qaf: **So, are they not looking at the sky above them, how We Built it and Adorned it, and there are not gaps for it? [50:6].**

الذاريات وَ السَّمَاءِ ذَاتِ الْحُبُوكِ وَ قَالَ تَعَالَى وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تَعْبُدُونَ وَ قَالَ وَ السَّمَاءِ بَنَيْنَاهَا بِأَيْدٍ وَ إِنَّا لَمُوسِعُونَ

(Surah) Al Zariyaat: **And by the sky with the orbital pathways [51:7]; and the Exalted Said: And in the sky is your sustenance and what you are Promised (with) [51:22]; and Said: And the sky, We Built it by Hand, and We are the Expanders [51:47].**

الطور وَ السَّقْفِ الْمَرْفُوعِ وَ قَالَ تَعَالَى يَوْمَ تَمُورُ السَّمَاءُ مَمُوراً

(Surah) Al Toor: **And the Raised canopy [52:5]; and the Exalted Said: On the Day the sky will shake with a (violent) shaking [52:9].**

النجم وَ النَّجْمِ إِذَا هَوَى وَ قَالَ تَعَالَى وَ أَنَّهُ هُوَ رَبُّ الشُّعْرَى

(Surah) Al Najm: ***(I Swear) by the star when it swoops down [53:1]; and the Exalted Said: And surely, He is the Lord of the Sirius¹⁰⁶ [53:49].***

القمر أَفْتَرَبَتِ السَّاعَةُ وَ انشَقَّتِ الْقَمَرُ

(Surah) Al Qamar: ***The time approached, and the moon split apart [54:1].***

الرحمن الشمسُ وَالْقَمَرُ بِحُسْبَانٍ وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدَانِ وَ السَّمَاءُ رَفَعَهَا

(Surah) Al Rahman: ***The sun and the moon are both with Reckonings (calculations) [55:5] And the star and the tree are both performing Sajdahs [55:6] And the sky, He Elevated it, [55:7].***

وَ قَالَ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ

And Said: ***So when the sky splits, then it would become rosy like the red hide [55:37].***

الواقعة فَلَا أَقْسِمُ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ

(Surah) Al Waqie: ***So do not swear by the locations of the stars! [56:75] And it is a mighty oath if you only knew [56:76].***

الملك الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَؤُوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَ هُوَ حَسِيرٌ وَ لَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحٍ وَ جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَ أَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ

(Surah) Al Mulk: ***Who Created the seven skies as layers. You will not see in the Creation by the Beneficent any disparity. Then return the sight, can you see any flaw? [67:3] Then return the sight once again. The sight will come back to you humbled and it would be fatigued [67:4] And We have Adorned the sky of the world with lamps, and We Made these to be missiles for (pelting) the satans, and We have Prepared for them Punishment of the Blazing Fire [67:5].***

الحاقة وَ انشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

(Surah) Al Haaqa: ***And the sky would be cleft asunder, so on that Day it shall be frail [69:16].***

المعارج يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ

(Surah) Al Mi'raj: ***On the Day the sky will become like the molten brass [70:8].***

نَحْنُ أَلَمْ نَتْرُكْكَ يَوْمَ خَلَقَ اللهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَ جَعَلَ الشَّمْسُ سِرَاجًا

¹⁰⁶ Sirius is a star system and appears as the brightest star in the night sky.

(Surah) Nuh^{as}: **Do you not see how Allah Created seven skies as layers? [71:15] And Made the moon a light therein, and Made the sun a lamp? [71:16].**

الجن و أَنَا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَمَّتْ حَرَسًا شَدِيدًا وَ شُهَبًا وَ أَنَا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَصَدًا

(Surah) Al Jinn: **And we touched the sky, but we found it filled with strong guards and meteors [72:8] And we used to sit in (some of the) sittings from it. But, one who tries to listen in now, would find meteors waiting for him [72:9].**

المرسلات فَإِذَا النُّجُومُ طُمِسَتْ وَ إِذَا السَّمَاءُ فُرِجَتْ

(Surah) Al Mursilaat: **So when the stars are dimmed [77:8] And when the sky is rent asunder (torn apart) [77:9].**

النَّبَأُ وَ بَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا وَ جَعَلْنَا سِرَاجًا وَهَاجًا

(Surah) Al Naba: **And We Built seven strong (skies) above you [78:12] And We Made a burning lamp [78:13].**

التكوير وَ إِذَا السَّمَاءُ كُشِطَتْ إِلَى قَوْلِهِ تَعَالَى فَلَا أُقْسِمُ بِالْجَوَارِ الْكُنَّسِ

(Surah) Al Takweer: **And when the sky is Stripped away [81:11] – up to Words of the Exalted: But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16].**

الإنفطار إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا الْكَوَاكِبُ انْتَثَرَتْ

(Surah) Al Infitar: **When the sky is cleft asunder [82:1] And when the planets are scattered [82:2].**

الإنشقاق إِذَا السَّمَاءُ انشَقَّتْ وَ أَدْنَتْ لِرَبِّهَا وَ حُفَّتْ

(Surah) Al Inshiqaq: **When the sky splits apart [84:1] And it would hearken to its Lord, and it would be Obligated so [84:2].**

البروج وَ السَّمَاءِ ذَاتِ الْبُرُوجِ

(Surah) Al Burouj: **(I Swear) by the sky with the constellations [85:1].**

الطارق وَ السَّمَاءِ وَ الطَّارِقِ وَ مَا أَدْرَاكَ مَا الطَّارِقُ النَّجْمُ الثَّاقِبُ إِلَى قَوْلِهِ تَعَالَى وَ السَّمَاءِ ذَاتِ الرَّجْعِ

(Surah) Al Tariq: **(I Swear) by the sky and Al-Tariq [86:1] And what will make you realise what is Al-Tariq? [86:2] (It is) the star of piercing brightness [86:3] – up to Words of the Exalted: (I swear) by the sky with the rain [86:11].**

الغاشية وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ

(Surah) Al Ghashiya: **And at the sky, how it is raised, [88:18].**

الشمس و السماء و ما بناها

(Surah) Al Shams: **And the sky and what He Built [91:5].**

تفسير جَعَلَ لَكُمْ النُّجُومَ أي خلقها لمنافعكم لِيَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ قِيلَ أَي فِي ظُلُمَاتِ اللَّيْلِ فِي الْبَرِّ وَ الْبَحْرِ وَ إِضَافَتَهَا إِلَيْهِمَا لِلْمَلَابِسَةِ أَوْ فِي مَشْتَبِهَاتِ الطَّرِيقِ سَمَّاها ظُلُمَاتٍ عَلَى الْإِسْتِعَارَةِ وَ هُوَ إِفْرَادٌ لِبَعْضِ مَنَافِعِهَا بِالذِّكْرِ بَعْدَ أَنْ أَجْمَلَهَا بِقَوْلِهِ لَكُمْ

(Forbidden) Tafseer (opinionated): Who Made the stars for you [6:97] – i.e., Created for your benefit, **for you to be guided by these in the darkness of the land and the sea. [6:97].** It is said, i.e. in the darkness of the night in the land and the sea and added these to them for the clothing (covering) or in suspicions of the path, Named it as darkness upon the metaphor, and He^{-azwj} Individualised their benefits with the mentioning after having Summarised it by His^{-azwj} Word **for you [6:97].**

و أولت النجوم في الأخبار بالأئمة الأخيار ع فإنهم الهداة في ظلمات الفتن و الشبهات و لا ينافي الظاهر قَدْ فَصَّلْنَا الْآيَاتِ بَيْنَهَا فَصَلًا فَصَلًا لِقَوْلِهِ يَخْلُقُونَ فَإِنَّهُمْ الْمُتَنَفِعُونَ بِهِ.

And the stars are interpreted in the Ahadeeth as being the Chosen Imams^{-asws}, for they^{-asws} are the guides in the darkness of Fitna and the suspicions, and it does not negate the apparent, **We have Detailed the Signs** - between these, detail by detail - **for a people who are knowing [6:97]**, for they^{-asws} would be benefited with.

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ أَي لِأَدْعِيَتِهِمْ وَ أَعْمَالِهِمْ أَوْ لِأَرْوَاحِهِمْ كَمَا تَفْتَحُ لِأَعْمَالِ الْمُؤْمِنِينَ وَ أَرْوَاحِهِمْ وَ يَدُلُّ عَلَى أَنَّ لِلسَّمَاءِ أَبْوَابًا وَ رُبَّمَا يَحْمَلُ عَلَى الْمَجَازِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا

the doors of the sky would not be Opened for them [7:40] – i.e., their supplications and their deeds, or just as their souls open the deeds of the Momineen and their souls, and it evidences upon that there are doors for the sky, and sometimes it is carried upon the metaphor, **without pillars you can see, [31:10].**

قال الرازي في قوله تَرَوْنَهَا أقوال الأول أنه كلام مستأنف و المعنى رفع السماوات بغير عمد ثم قال تَرَوْنَهَا أَي وَ أَنْتُمْ تَرَوْنَهَا أَنَّهَا مَرْفُوعَةٌ بِلا عمد

Al-Razi said regarding His^{-azwj} Word: **you can see, [31:10]**, 'The first of the words is that it is a resumption of speech, and the meaning 'Raising the sky without pillars'. Then He^{-azwj} Said: **you can see, [31:10]**, i.e. 'and you are seeing it to have been raised without any pillars.

الثاني قال الحسن في الآية تقديم و تأخير تقديره رفع السماوات تَرَوْنَهَا بغير عمد

The second, Al Hassan said regarding the Verse, 'He^{-azwj} Brings forward and Delays raising of the skies as you see it without any pillars.

الثالث أن قوله تَرَوْنَهَا صفة للعمد و المعنى بغير عمد مرئية أي للسموات عمد و لكننا لا نراها قالوا و لها عمد على جبل قاف و هو جبل من زبرجد محيط بالدينا و لكنكم لا ترونه و هذا التأويل في غاية السقوط لأنه تعالى إنما ذكر هذا الكلام ليكون حجة على وجود الإله القادر و لو كان المراد ما ذكره ما تمت الحجة لأنه يقال إن السموات لما كانت مستقرة على جبل فأى دلالة تبقى فيها على وجود الإله.

The third is that His^{-azwj} Words: **you can see, [31:10]**, is a description of the pillars, and the meaning is, without seen pillars, i.e. for the skies there are pillars, but we cannot see these. They said, 'And for it there are pillars upon the mountain **Qaf! [50:1]**, and it is a mountain of emeralds surrounding the world, but you cannot see it. And this interpretation is in the peak of falling, because the Exalted rather Mentioned this Speech to become an argument upon the existence of the God^{-azwj}, the Able, and if the intent had been what they are saying, the argument would not be complete because it is said that the skies, when they came into being, settled upon a mountain, so which evidence would remain regarding it upon the existence of God^{-azwj}?

و عندي فيه وجه آخر أحسن من الكل و هو أن العماد ما يعتمد عليه و قد دللنا على أن هذه الأجسام إنما بقيت واقفة في الجو العالي بقدرة الله فحينئذ يكون عمدها هو قدرة الله تعالى فصح أن يقال رفع السموات بغير عمد ترونها أي لها عمد في الحقيقة إلا أن تلك العمدة هي إمساك الله تعالى و حفظه و تدبيره و إبقاؤه إياها في الجو العالي و أنتم لا ترون ذلك التدبير و لا تعرفون كيفية ذلك الإمساك انتهى.

And with me, there is another aspect, better than all, and it is that the pillar is what is relied upon, and we are pointed upon that these bodies are rather remaining standing in the high air by the Power of Allah^{-azwj}. Then it's pillars, it would be the Power of Allah^{-azwj}. Thus, it would be correct to say that He^{-azwj} Raised the skies without any pillars you can see, i.e. there are pillars for it in the reality, except that those pillars, it is the Withholding by Allah^{-azwj} the Exalted and His^{-azwj} Protection, and His^{-azwj} Management, and His^{-azwj} Causing it to remain in the high air, and you are not seeing that Management, nor are you understanding the howness of that Withholding' – end.

و أقول هذا الوجه الأخير الذي يتبجح به و نسبه إلى نفسه أورده شيخنا الطبرسي ره في مجمع البيان راويا عن ابن عباس و مجاهد.

And I (Majlisi) am saying, 'This last aspect which he is bragging with and attributing it to himself, has been referred to by our Sheykh Al-Tabarsi in 'Majma Al-Bayan', reporting from Ibn Abbas and Mujahid.

وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ فِيهِ أَنْوَاعٌ مِنَ الدَّلَالَةِ عَلَى وَجُودِ الْإِلَهِ الْحَقِّ وَ حِكْمَتِهِ وَ قُدْرَتِهِ إِذْ أَصْلُ تِلْكَ الْحَرَكَاتِ السَّرِيعَةِ وَ اسْتِمْرَارِهَا وَ كَوْنُهَا عَلَى أَقْدَارٍ مَخْصُوصَةٍ وَ كَوْنُ بَعْضِهَا مَشْرِقِيَّةً وَ بَعْضُهَا مَغْرِبِيَّةً وَ بَعْضُهَا مَائِلَةٌ إِلَى الشَّمَالِ وَ بَعْضُهَا مَائِلَةٌ إِلَى الْجَنُوبِ

and He Subdued the sun and the moon, [13:2] – In it are types of evidence(s) upon the existence of God^{-azwj}, and His^{-azwj} Wisdom, and His^{-azwj} Power, then the origin of that is the rapid and continuous movement, and it's coming into being is based upon special determination, and existence of part of it is eastern, and part of it is western, and part of it is inclining to the north and part of it inclining to the south.

مما يدل دلالة قطعية على وجود قادر قاهر كامل في اللم و الحكمة و اللطف و الرحمة كُلُّ يَجْرِي لِأَجْلِ مُسْمَى

From what the cutting evidence points upon existence of the Powerful, the Subduer, perfect in the Knowledge and the Wisdom and the Subtlety and the Mercy, **each flowing to a Specified term. [13:2]**.

قال الرازي فيه قولان الأول قال ابن عباس للشمس مائة وثمانون منزلا كل يوم لها منزل و ذلك في ستة أشهر ثم إنهما تعود مرة أخرى إلى واحد واحد منها في ستة أشهر مرة أخرى وكذلك القمر له ثمانية و عشرون منزلا

Al-Razi said, 'There are two words regarding it. The first, Ibn Abbas said, 'For the sun there are one hundred and eighty stages. There is a stage for it every day, and that is during six months. Then it returns another time to one by one from these in the six months, another time. And like that is the moon, there are one hundred and twenty stages for it'.

فالمراد بقوله كُلُّ يَجْرِي لِأَجَلٍ مُّسَمًّى هذا و تحقيقه أنه تعالى قدر لكل واحد من هذه الكواكب سيرا خاصا إلى جهة خاصة بمقدار خاص من السرعة و البطء و متى كان الأمر كذلك لزم أن يكون لها بحسب كل لحظة و لحظة حال أخرى ما كانت حاصلة قبل ذلك

So the intend with His^{-azwj} Words: **each flowing to a Specified term. [13:2]**, is this, and its inquiry is that He^{-azwj} the Exalted is Able upon each of these planets, travelling specifically to a specific direction with a specific measurement, from the quickness and the slowness, and when the matter would be like that, it necessitates that there should be a calculation for it of every moment to the state of another moment, what had resulted before that.

و الثاني المراد كونهما متحركين إلى يوم القيامة و عند مجيء ذلك اليوم تنقطع هذه الحركات كقوله تعالى إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ وَ إِذَا السَّمَاءُ انْشَقَّتْ وَ إِذَا السَّمَاءُ انْقَطَرَتْ وَ جُمِعَ الشَّمْسُ وَ الْقَمَرُ يُدْبِرُ الْأَمْرَ

And the second intent is their coming into being moving up to the Day of Qiyamah, and at the coming of that Day, these movements would terminate, like Words of the Exalted: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2], and And when the sky is Stripped away [81:11], and When the sky is cleft asunder [82:1] And the sun and the moon are Gathered together [75:9] He Regulates the affair [13:2]. Clarifying the Signs, perhaps they would be convinced of meeting their Lord [13:2]**.

قال البيضاوي أي أمر ملكوته من الإيجاد و الإعدام و الإحياء و الإماتة و غير ذلك يُفَصِّلُ الْآيَاتِ يَنْزِلُهَا وَ يَبِينُهَا مَفْصَلَةً أَوْ يَحْدِثُ الدَّلَائِلَ بِوَاحِدٍ بَعْدَ وَاحِدٍ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُؤْفِقُونَ لكي تفكروا فيها و تتحققوا كمال قدرته فتعلموا أن من قدر على خلق هذه الأشياء و تديرها قدر على الإعادة و الجزاء.

Al-Bayzawi said, 'I.e. matters of His^{-azwj} kingdom from the Originating and the Nihilism, and the Reviving and the Killing off and other than that, **Clarifying the Signs, [13:2]** He^{-azwj} had Revealed, and Explained it in detail, or Bringing the evidence (s) one after one, **perhaps they would be convinced of meeting their Lord [13:2]**, perhaps they would be thinking regarding it and researching the perfection of His^{-azwj} Determination, so they would know that the One^{-azwj} Who Determined upon the Creation of these thing and their arrangement, is Able upon the repeating and the Recompensing.

قوله تعالى وَ لَوْ فَتَحْنَا عَلَيْهِمْ بَابًا ظَاهِرَهُ جِوَارُ الْخَرْقِ عَلَى الْاَفْلَاقِ وَ إِن أَمَكُنْ أَنْ يَكُونَ مِنْ قَبِيلِ التَّعْلِيْقِ عَلَى الْحَالِ

Words of the Exalted: **And if We were to Open for them a gateway of the sky, [15:14]** – it's apparent is an allowance of the puncture in the skies, and there is a possibility that it could be like the comment, upon the impossibility (of opening the gateway).

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا أَكْثَرَ الْمَفْسَرِينَ حَمَلُوهُ عَلَى الْبُرُوجِ الْاِثْنِي عَشَرَ الْمَعْرُوفَةِ وَقِيلَ هِيَ الْكَوَاكِبُ.

And We have Made constellations to be in the sky [15:16] – most of the interpreters are carrying it upon the twelve known constellation, and it is said these are the celestial bodies.

قال الطبرسي ره أي منازل للشمس و القمر

Al-Tabarsi said, 'i.e. stages for the sun and the moon'.

وَرَزَقْنَاهَا لِلنَّاطِرِينَ بِالْكَوَاكِبِ النِّيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع.

and Adorned it for the spectators [15:16] – with the celestial bodies – from Abu Abdullah^{-asws'}.

و قيل البروج النجوم عن ابن عباس و الحسن و قتادة وَ حَفِظْنَاهَا أَي السَّمَاءِ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ أَي مَرْجُومٍ مَرْمِيٍّ بِالشَّهَابِ وَ قِيلَ مَلْعُونٍ مَشْتُومٍ وَ حَفِظَ السَّمَاءَ مِنَ الشَّيْطَانِ بِالْمَنْعِ حَتَّى لَا يَدْخُلَهَا وَ لَا يَبْلُغُ إِلَى مَوْضِعٍ يَتِمَكَّنُ فِيهِ مِنْ اسْتِرَاقِ السَّمْعِ بِمَا أَعَدَّ لَهُ مِنَ الشَّهَابِ

And it is said, 'The constellations are the stars – from Ibn Abbas and Al Hassan and Al Qatada. **And We Guard these** - i.e. the sky - **against every Pelted Satan [15:17]**, i.e. pelted, shot at by the meteor. And it is said, Accursed, evil omen. And guarding the sky from the Satan^{-la} is in the meaning, until he^{-la} does not enter it nor reaches to the place it is possible to be stealing the hearing in it, due to what is prepared for him, from the meteors.

إِلَّا مَنْ اسْتَرْقَى السَّمْعَ الْمَرَادُ بِالسَّمْعِ الْمَسْمُوعِ وَ الْمَعْنَى إِلَّا مَنْ حَاوَلَ أَخْذَ مَسْمُوعٍ مِنَ السَّمَاءِ فِي خَفِيَةٍ فَأَتْبَعَهُ أَي لِحَقِّهِ شَهَابٌ مُبِينٌ أَي شَعْلَةٌ نَارٍ ظَاهِرٌ لِأَهْلِ الْأَرْضِ بَيْنَ مَنْ رَأَاهُ وَ نَحْنُ فِي رَأْيِ الْعَيْنِ نَرَى كَأَنَّهُمْ يَرْمُونَ بِالنُّجُومِ وَ الشَّهَابِ عُمُودَ مِنْ نُورٍ يَضِيءُ ضِيَاءَ النَّارِ لِشِدَّةِ ضِيَائِهِ

Except one who steals the hearing, - the intent with the hearing is the audible hearing, and the meaning is, except the one who tried to take the audible hearing from the sky in secret - **so there pursued him** – catches up with him - **a visible flame [15:18]** – a flame of fire apparent to the people of the earth, manifest to the one who sees it, and we in the seeing of the eyes, we see as if they are shooting with the stars and the meteors, being a column of fire illuminating the illumination of the fire due to the intensity of its light.

و روي عن ابن عباس أنه قال كان في الجاهلية كهنة و مع كل واحد شيطان فكان يقعد من السماء مقاعد للسمع فيستمع من الملائكة ما هو كائن في الأرض فينزل و يخبر به الكاهن فيفشي به الكاهن إلى الناس

And it is reported from Ibn Abbas having said, 'There used to be soothsayers during the pre-Islamic period, and with each would be a Satan^{-la}. He^{-la} would sit in a sitting from the sky in order to listen. He^{-la} would listen intently from the Angels what would be happening in the earth, so he^{-la} would descend and inform the soothsayer with it. The soothsayer would divulge it to the people.

فلما بعث الله عيسى ع منعوا من ثلاث سماوات و لما بعث محمدا ص منعوا من السماوات كلها و حرسوا السماء بالنجوم و الشهاب من معجزات نبينا ص لأنه لم ير قبل زمانه و قيل إن الشهاب يقتل الشياطين و قيل لا يقتلهم.

When Allah^{-azwj} Sent Isa^{-as}, they were prevented from three skies, and when Muhammad^{-saww} was Sent, they were prevented from all of the skies, and the sky was guarded with the stars and the meteors from (due to) the miracles of our Prophet^{-saww}, because he^{-saww} had not seen before his^{-saww} time. And it is said that the meteor kills the Satans^{-la}, and it is said it does not kill them.

خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ أَي لَأَمْرٍ حَقٌّ هُوَ الْعِبَادَةِ وَالْمَعْرِفَةِ أَوْ عَلَى مَقْدَارٍ وَشَكْلٍ وَأَوْضَاعٍ وَصِفَاتٍ مُخْتَلِفَةٍ قَدَرَهَا وَخَصَّصَهَا بِحِكْمَتِهِ تَعَالَى عَمَّا يُشْرِكُونَ مِنْهَا أَوْ مِمَّا يَفْتَقِرُ فِي وُجُودِهِ أَوْ بَقَائِهِ إِلَيْهَا وَمِمَّا لَا يَقْدِرُ عَلَى خَلْقِهَا.

He Created the skies and the earth with the Truth. Exalted is He from what they are associating [16:3] – i.e. the matter is true, it is the worship and the recognition, or upon different measurements, and appearances, and clarities, and descriptions. He^{-azwj} Determined these and Specified these with His^{-azwj} Wisdom. **Exalted is He from what they are associating [16:3]** from these, or from what they are thinking of regarding His^{-azwj} existence, or His^{-azwj} Remaining to it, and from what they are not able upon creating these.

وَ عِلَامَاتٍ عَطَفَ عَلَى قَوْلِهِ رَوَاسِي فِي قَوْلِهِ وَ أَلْقَى فِي الْأَرْضِ رَوَاسِي أَي أَلْقَى فِي الْأَرْضِ وَ جَعَلَ فِيهَا مَعَالِمَ تَسْتَدِلُّ بِهِ السَّابِلَةَ مِنْ جَبَلٍ وَ مَنَهْلٍ وَ رِيحٍ وَ نَحْوِ ذَلِكَ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ بِاللَّيْلِ فِي الْبَرَارِيِّ وَ الْبِحَارِ وَ الْمَرَادُ بِالنَّجْمِ الْجَنَسُ وَ قَبِيلُ الثَّرِيَا وَ الْفَرَقْدَانُ وَ بَنَاتُ النَّعْشِ وَ الْجَدِيِّ

And directional signs, [16:16] are a kindness upon His^{-azwj} Word **firm mountains** in His^{-azwj} Words: **And He Cast firm mountains in the earth [16:15]** – i.e., He^{-azwj} Cast in the earth and Made therein directional signs to be pointed with to the way, from a mountain, and a spring, and wind, and approximate to that, **and by the star they are being guided [16:16]**, in the night in the wilderness, and the ocean. And the intent with the star, is the genus, and it is said, the Pleiades, and Pherkad, and the daughters of the Bier (two stars), and Capricorn.

قِيلَ وَ لَعَلَّ الضَّمِيرَ لِقَرِيْشٍ لِأَنَّهُمْ كَانُوا كَثِيرَ الْأَسْفَارِ لِلتَّجَارَةِ مَشْهُورِينَ بِالْإِهْتِدَاءِ فِي مَسَائِرِهِمْ بِالنُّجُومِ وَ فِي كَثِيرٍ مِنَ الرِّوَايَاتِ أَنَّ الْعِلَامَاتِ الْأُمَمَةَ ع وَ النُّجُومِ رَسُولَ اللَّهِ ص وَ ضَمِيرٌ هُمْ رَاجِعٌ إِلَى الْعِلَامَاتِ بِاعْتِبَارِ

It is said, 'And perhaps the meaning is for Qureysh, because they used to be of a lot of journeys for the trading, famous to being guided by the stars during their journeys'. And is most of the reports, the directional signs are the Imams^{-asws}, and the star is Rasool-Allah^{-saww}, and they should be referring to the directional signs for the consideration.

الْمَعْنَى وَ الْعَلَى جَمْعُ الْعَلِيَا تَأْنِيثُ الْأَعْلَى أَي السَّمَاوَاتِ الرَّفِيعَةِ الْعَالِيَةِ وَ جَعَلْنَا السَّمَاءَ سَفْهًا مَحْفُوظًا أَي عَنِ الْوُقُوعِ بِقُدْرَتِهِ أَوْ عَنِ الْفَسَادِ وَ الْإِنْحِلَالِ إِلَى الْوَقْتِ الْمَعْلُومِ بِمِثْلِيَّتِهِ أَوْ عَنِ اسْتِرَاقِ السَّمْعِ بِالشَّهْبِ وَ هُمْ عَنْ آيَاتِهَا أَي أَحْوَالِهَا الدَّالَّةُ عَلَى وُجُودِ الصَّانِعِ وَ وَحْدَتِهِ وَ كَمَالِ قُدْرَتِهِ وَ تَنَاهِي حِكْمَتِهِ مُعْرِضُونَ غَيْرَ مُتَفَكِّرِينَ.

The meaning, and the (word) 'Al-A'ala' is a plural of the word 'Al-Aaliya', i.e. the skies are raised high, **And We Made the sky a guarding ceiling, [21:32]** – i.e., from falling, by His^{-azwj} Power, or from the spoiling and the deterioration up to the known time, by His^{-azwj} Desire, or from the hearing be stolen, (guarding) by the meteors, **and (yet) they are turning aside from**

its Signs [21:32] – i.e., their state is the evidence upon existence of a Maker, and His^{-azwj} Oneness, and perfection of His^{-azwj} Determination, and peak of His^{-azwj} Wisdom, turning aside without thinking.

يَوْمَ نَطْوِي السَّمَاءَ قال الطبرسي ره المراد بالطي هنا هو الطي المعروف فإن الله سبحانه يطوي السماء بقدرته و قيل إن طي السماء ذهابها عن الحسن كَطَيِّ السِّجْلِ لِلكُتُبِ السجل صحيفة فيها الكتب و قيل ملك يكتب أعمال العباد و قيل اسم كاتب كان للنبي ص انتهى.

On the Day We will Roll up the sky [21:104]. Tabarsi said, ‘The intent with the rolling over here is the well-known, for Allah^{-azwj} the Glorious would be Rolling up the sky by His^{-azwj} Power. And it is said that rolling up the sky is it’s going away from the excellence, **like the rolling up of the scroll for writing. [21:104]**. The scroll is a parchment wherein is the writing. And it is said an Angel writes the deeds of the servants. And it is said a name of a scribe who was for the Prophet^{-saww’} – end.

و أقول تدل الآية على حدوث السماوات و إمكان خرقها و زوالها و تغير أحوالها ردا على الحكماء المنكرين لجميع ذلك.

And I (Majlisi) am saying, ‘The Verses evidence upon the occurrence of the skies and the possibility of its holes, and it’s movement, and changes of its situation, being a rebuttal against the wise ones who are deniers of entirety of that’.

أَنْ تَقَعَ عَلَى الْأَرْضِ قال البيضاوي من أن تقع أو كراهة أن تقع بأن خلقها على صورة متداعية إلى الاستمسك إِلَّا بِإِذْنِهِ أي إلا بمشيئته و ذلك يوم القيامة و فيه رد لاستمسكها بذاتها فإنها مساوية لسائر الأجسام في الجسمية فتكون قابلة للميل الهابط قبول غيرها انتهى.

from falling upon the earth, [22:65] – Al-Bayzawi said, ‘From falling, or abhorrence of falling that He^{-azwj} had Created it upon an image calling to be withheld, **except by His Permission? [22:65]** – i.e. except by His^{-azwj} Desire, and that is the Day of Qiyamah. And in it is a rebuttal for it being withheld by itself, for it equates to rest of the bodies in the corporeality, so it would be facing towards the downward decline accepting others’ – end.

سَبْعَ طَرَائِقَ قال الرازي أي سبع سماوات و إنما قيل طرائق لتطارقها بمعنى كون بعضها فوق بعض يقال طارق الرجل نعلبه إذا طبق نعلا على نعل و طارق بين ثوبين إذا لبس ثوبا على ثوب هذا قول الخليل و الزجاج و قال الزجاج هو قوله سَبْعَ سَمَاوَاتٍ طِبَاقًا

seven pathways [23:17] – Al-Razi said, ‘i.e., seven skies. And rather it is said ‘pathways’ due to their paths in the meaning of part of it being above part. It is said for a man when he layers, ‘Slipper upon a slipper’, and a ‘Tariq’ between the two clothes is when a cloth isn’t upon a cloth’ – this is the words of Al-Khaleel, and Al-Zajaj. And Al-Zajaj said, ‘It is His^{-azwj} Word: **seven skies as layers? [71:15]**.

و قال علي بن عيسى سميت بذلك لأنها طرائق الملائكة في العروج و الهبوط و الطيران و قال آخرون لأنها طرائق الكواكب فيها مسيرها و الوجه في إنعامه علينا بذلك أنه تعالى جعلها موضعا لأرزاقنا بإنزال الماء منها و جعلها مقرا للملائكة و أنها موضع الثواب و لأنها مكان إرسال الأنبياء و نزول الوحي

And Ali Bin Isa said, ‘I heard that, ‘Because these are pathways of the Angels in the ascent and the descent and the flying (cruising)’. And others said, ‘Because these are pathways of the planets wherein are their journeys, and the direction in His^{-azwj} Favouring upon us with that.

He^{-azwj} the Exalted Made these as places for our sustenance with descent of the water from these, and Made these a settlement for the Angels, and it is a place of the Reward, and because it is a place of Sending the Prophets^{-as} and descent of the Revelation.

و أما قوله **وَ مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ** ففيه وجوه أحدها ما كنا غافلين بل كنا للخلق حافظين من أن تسقط عليهم السبع الطرائق فتهلكهم

And as for His^{-azwj} Words: **and We are not Heedless about the creation [23:17]**. Regarding it are aspects. One of these is, 'We^{-azwj} are not Heedless, but We^{-azwj} are being Protective of the creation from the seven pathways from falling upon them, so these would destroy them'.

و ثانيها إنما خلقناها فوقهم لتنزل عليهم الأرزاق و البركات منها

And it's second, 'But rather We^{-azwj} Created it above them for Us^{-azwj} to Send down the sustenance upon them and the Blessings from it'.

و ثالثها أنا خلقنا هذه الأشياء فدل خلقنا لها على كمال قدرتنا ثم بين كمال العلم بقوله **وَ مَا كُنَّا عَنِ الْخَلْقِ غَافِلِينَ** يعني عن أعمالهم و أقوالهم و ضمائرهم و ذلك يفيد نهاية الزجر

And it's third, 'We^{-azwj} Create these things for it so Our^{-azwj} creation evidence's upon the perfection of Our^{-azwj} Determination'. Then He^{-azwj} Explained perfection of the Knowledge by His^{-azwj} Words: **and We are not Heedless about the creation [23:17]** – meaning, about their deeds, and their words, and their consciences, and that is an end of the Rebuke.

و رابعها و ما كنا عن خلق السماوات غافلين بل نحن لها حافظون لئلا تخرج عن التقدير الذي أردنا كونها عليه كقوله تعالى **مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ** انتهى.

And it's fourth, '**and We are not Heedless about the creation [23:17]**, but We^{-azwj} are Protectors for it, lest it exits from the Determination which We^{-azwj} Want it to be upon, like Words of the Exalted: **You will not see in the Creation by the Beneficent any disparity. [67:3]** – end.

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا قال الرازي البروج هي القصور العالية سميت بروج الكواكب به لأنها لهذه الكواكب كالمنازل لسكانها و اشتقاق البرج من التبرج لظهوره

Blessed is He Who Made the constellations in the skies and Made therein a lamp and a shining moon [25:61]. Al-Razi said, 'The constellations, these are the high castles named as constellations of the celestial bodies because these are like the houses for the celestial bodies for their dwellers, and the (word) 'Burouj' is derived from 'Al-Tabarruj' for its appearance.

و فيه قول آخر عن ابن عباس أن البروج هي الكواكب العظام و الأول أولى و السراج الشمس انتهى بأمره. أي بحض إرادته

And regarding it is another word from Ibn Abbas, 'The constellations, these are the mighty celestial bodies, and the first is foremost, and the lamp is the sun, ending by His^{-azwj} Command'. I.e. with His^{-azwj} Pure Will.

وَرَبُّ الْمَشَارِقِ قِيلَ أَي مَشَارِقِ الْكَوَاكِبِ أَوْ مَشَارِقِ الشَّمْسِ فِي السَّنَةِ وَ هِيَ ثَلَاثُمِائَةٍ وَ سِتُونَ يَشْرِقُ كُلَّ يَوْمٍ فِي وَاحِدٍ وَ بِحَسَبِهَا تَخْتَلِفُ الْمَغَارِبُ وَ لَذَلِكَ اِكْتَفَى بِذِكْرِهَا مَعَ أَنَّ الشَّرْقَ أَدْلَى عَلَى الْقُدْرَةِ وَ أْبْلَغَ فِي النِّعْمَةِ

and Lord of the Easts [37:5]. It is said, 'I.e. easts of the celestial bodies, or easts of the sun during the years, and these are three hundred and sixty easts, one during every day, by its calculation is interchange of the west, and for that it suffices with its mention with that the sunrise points upon the Power, and the extent regarding the Favour.

إِنَّمَا زَيَّنَّا السَّمَاءَ الدُّنْيَا أَي الْفَرْقِ مِنْكُمْ بِزِينَةِ الْكَوَاكِبِ أَي بِزِينَةِ هِيَ الْكَوَاكِبُ بِالْإِضَافَةِ الْبَيَانِيَّةِ أَوْ الْبَدَلِيَّةِ عَلَى الْقِرَاءَتَيْنِ وَ حِفْظًا مَنْصُوبٍ بِإِضْمَارِ فِعْلِهِ أَوْ الْعَطْفِ عَلَى زِينَةٍ بِاعْتِبَارِ الْمَعْنَى كَأَنَّهُ قَالَ إِنَّمَا خَلَقْنَا الْكَوَاكِبَ زِينَةً لِلْسَّمَاءِ وَ حِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ خَارِجٍ مِنَ الطَّاعَةِ يَرْمِي بِالشَّهْبِ.

Surely, We Adorned the sky of the world - i.e. close to you, with **an adornment of the planets [37:6]**, i.e. with adornment. These are the celestial bodies with the graphical addition or the substitution of the two readings, **And a protection** – attributed with the meaning of His^{-azwj} Deed, or the Kindness upon the adornment, with reliance of the meaning. It is as if He^{-azwj} Said: We^{-azwj} Created the celestial bodies as an adornment for the sky, **And a protection from every rebellious Satan [37:7]**, outside from the obedience being shot at by the meteors.

قَرَأَ أَي مُسْتَقَرًّا تَسْتَقِرُّونَ عَلَيْهِ وَ السَّمَاءُ بِنَاءٌ أَي وَ جَعَلَ السَّمَاءَ بِنَاءً مَرْتَفِعًا فَوْقَهَا وَ لَوْ جَعَلَهُمَا رَتَقًا لَمَا أَمَكَّنَ الْخَلْقَ الْاِنْتِفَاعَ بِمَا بَيْنَهُمَا

settlement, - i.e. it is settled upon it - **and the sky as a canopy, [40:64]** – i.e., and He^{-azwj} Made the sky as a canopy, raised above it, and if He^{-azwj} had Made these as joined up, it would not have been possible for the creatures to benefit with whatever is between the two.

كَيْفَ بَنَيْنَاهَا أَي رَفَعْنَاهَا بِلا عَمَدٍ وَ زَيَّنَّاهَا بِالْكَوَاكِبِ وَ مَا لَهَا مِنْ فُرُوجٍ أَي فَتُوحٍ كَسَائِرِ الْأَبْنِيَّةِ الْمَبْنِيَّةِ مِنَ الْأَحْجَارِ وَ اللَّبْنَاتِ بَلْ خَلَقَهَا مِلْسَاءً مُتَّصِلَةً أَوْ لَيْسَ لَهَا فُرُوجٌ ظَاهِرَةٌ مَرْتَبَةٌ فَلَا يَنَافِي الْأَبْوَابَ الْكَائِنَةَ فِيهَا

how We Built it [50:6] – i.e., We^{-azwj} Raised it without pillars, **it and Adorned it**, - will the celestial bodies - **and there are not gaps for it? [50:6]** – i.e split like rest of the buildings built with stones and bricks. But We^{-azwj} Created it smooth and connected, or there aren't any apparent gaps for it being seen. So the gateways do not negate the metaphor regarding it.

وَ قَالَ الْكَسَائِيُّ مَعْنَاهُ لَيْسَ فِيهَا تَفَاوُتٌ وَ اِخْتِلَافٌ قَالَ الرَّازِيُّ قَالَتِ الْفَلَسْفَةُ الْآيَةَ دَالَّةً عَلَى أَنَّ السَّمَاءَ لَا تَقْبَلُ الْخُرْقَ وَ كَذَلِكَ قَالُوا فِي قَوْلِهِ هَلْ تَرَى مِنْ فُطُورٍ وَ قَوْلِهِ سَبْعًا شِدَادًا وَ تَعَسَّفُوا فِيهِ لِأَنَّ قَوْلَهُ تَعَالَى مَا لَهَا مِنْ فُرُوجٍ صَرِيحٌ فِي عَدَمِ ذَلِكَ وَ الْإِخْبَارُ عَنْ عَدَمِ شَيْءٍ لَا يَكُونُ إِخْبَارًا عَنْ عَدَمِ إِمْكَانِهِ فَإِنَّ مَنْ قَالَ مَا لِفُلَانٍ مَالٌ لَا يَدُلُّ عَلَى نَفْيِ إِمْكَانِهِ

And Al Kasaie said, 'It's meaning is, there aren't any flaws in it and differing(s)'. Al-Razi said, 'The philosophers saw that the signs point upon that the sky does not accept the gaps', and like that they said regarding His^{-azwj} Words: **can you see any flaw? [67:3]**, and His^{-azwj} Words: **And We Built seven strong (skies) [78:12]**, and the arbitrariness in it, because Words of the Exalted: **and there are not gaps for it [50:6]** is explicit in the impossibility of that, and the report regarding impossibility of a thing cannot be a report of a possibility of a thing. So if one were to say, 'There is no wealth for so and so', it does not negate upon the negation of its possibility.

ثم إنه تعالى بين خلاف قولهم بقوله **وَ إِذَا السَّمَاءُ فُرِجَتْ** و قوله **إِذَا السَّمَاءُ انْفَطَرَتْ** و قوله **فَهِىَ يَوْمَئِذٍ وَاهِيَةٌ** في مقابلة قوله **سَبْعاً شَدِيداً**

Then He^{-azwj}, the Exalted Explained the opposite of their words, by His^{-azwj} Words: **And when the sky is rent asunder (torn apart) [77:9]**; and His^{-azwj} Words: **When the sky is cleft asunder [82:1]**, and His^{-azwj} Words: **so on that Day it shall be frail [69:16]** in comparison to His^{-azwj} Words: **seven strong (skies) [78:12]**.

قال **فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ** إلى غير ذلك و الكل في الرد عليهم صريح و ما ذكروه في الدلالة ليس بظاهر بل و ليس له دلالة خفية أيضاً و أما دليلهم المعقول فأضعف و أسخف من تمسكهم بالمنقول.

He^{-azwj} Said: **So when the sky splits, then it would become rosy like the red hide [55:37]** to other than that, and the whole is a Rebuttal upon them explicitly and what they had mentioned regarding the evidence. It isn't apparent, but and there isn't any hidden evidence as well. And as for their evidence. As for their reasonable evidence, it is weaker and more ridiculous than their adherence with the transmitted (reports).

ذات الحُبكِ قال البيضاوي ذات الطرائق و المراد إما الطرائق المحسوسة التي هي مسير الكواكب أو المعقولة التي يسلكها النظار و يتوصل بها إلى المعارف أو النجوم فإن لها طرائق أو أهما تزينها كما تزين الموشى طرائق

And by the sky with the orbital pathways [51:7] – Al Bayzawi said, 'With the pathways, and the intent is either tangible pathways which is the travel of the celestial bodies, or the intelligible ones which the beholder travels and arrive to the recognition, or the start, for there are paths for it, or these are adorning these (paths) just as the walker walks the paths.

قال الطبرسي ره أي ذات الطرائق الحسنة لكننا لا نرى تلك الحبك لبعدها عنا و قيل ذات الخلق الحسن المستوي و قيل ذات الحسن و الزينة عن علي ع انتهى.

Al-Tabarsi said, 'I.e. with the excellent pathways, but we cannot see the orbital pathways due to their remoteness from us'. And it is said, 'With the excellent creation, the even'. And it is said, 'With the excellence and the adornment' – from Ali^{-asws'} – end.

و أقول سيأتي تأويل آخر في الرواية عن الرضا ع.

And I (Majlisi) am saying, 'I shall be comping with another interpretation in the report from Al-Reza^{-asws'}.

وَ فِي السَّمَاءِ رِزْقُكُمْ أي أسباب رزقكم أو تقديره و قيل المراد بالسما السحاب و بالرزق المطر فإنه سبب الأقوات **وَ مَا تُوعَدُونَ** من الثواب لأن الجنة فوق السماء السابعة أو لأن الأعمال و ثوابها مكتوبة مقدرة في السماء

And in the sky is your sustenance [51:22] – i.e., means of your sustenance, or its management. And it is said the intent with the sky are the clouds, and with the sustenance, the rain, for it is a means of the subsistence. **and what you are Promised (with) [51:22]** of the Rewards because the Paradise is above the seventh sky, or because the deeds and their Rewards are written, destined in the sky.

بِأَيْدٍ أَيْ بَقْوَةٍ وَ إِنَّا لَمُوسِعُونَ أَي لِقَادِرُونَ مِنَ الْوَسْعِ بِمَعْنَى الطَّاقَةِ وَالْمَوْسِعِ الْقَادِرِ عَلَى الْإِنْفَاقِ أَوْ لِمَوْسِعِينَ السَّمَاءِ أَوْ مَا بَيْنَهَا وَ بَيْنَ الْأَرْضِ أَوْ الرِّزْقِ وَ قِيلَ أَي قَادِرُونَ عَلَى خَلْقِ مَا هُوَ أَكْبَرُ مِنْهَا

by Hand, - i.e. by strength - **and We are the Expanders [51:47]** – i.e. capable of the capacity, in the meaning of strength, and the Expander is the Able upon the doing it, or the expanded is the sky, or what is between it and between the earth, or the sustenance, or it is said, it mean capable upon creating what is mightier than it.

وَ السَّقْفِ الْمَرْفُوعِ هُوَ السَّمَاءُ عَنْ عَلِيٍّ ع

And the Raised canopy [52:5] – it is the sky – from Ali^{-asws}.

يَوْمَ تَمُورُ السَّمَاءُ مَمُورًا أَي تَدُورُ دَوْرَانَا وَ تَضْطَرِبُ وَ تَمُوجُ وَ تَتَحَرَّكُ

On the Day the sky will shake with a (violent) shaking [52:9] – i.e. rotate with rotations and be restless, and turbulence and movement.

وَ النَّجْمِ الْمُرَادُ جِنْسُ النُّجُومِ أَوْ الثَّرِيَا فَإِنَّهُ غَلَبَ فِيهِ وَ أَوَّلُ فِي بَعْضِ الْأَخْبَارِ بِالرَّسُولِ ص إِذَا هَوَى أَي غَرِبَ أَوْ انْتَثَرَ يَوْمَ الْقِيَامَةِ أَوْ انْقَضَ أَوْ طَلَعَ فَإِنَّهُ يُقَالُ هَوَى هَوِيًّا بِالْفَتْحِ إِذَا سَقَطَ عَلَى الْأَرْضِ أَوْ إِذَا نَمَى وَ ارْتَفَعَ وَ عَلَى الْأَخِيرِ مَعْرَاجُهُ أَوْ نَزُولُهُ ص وَ أَنََّّهُ هُوَ رَبُّ الشَّعْرَى إِنَّمَا خَصَّ بِالذِّكْرِ لِأَنَّ خِرَازِعَةَ كَانَتْ تَعْبُدُهَا.

(I Swear) by the star - or Pleiades, for it overcomes in it, and the first in some of the Ahadeeth, it is the Rasool^{-saww} - **when it swoops down [53:1]** – i.e., sets, or scatters on the Day of Qiyamah, and terminates, or emerges, for it is said ‘Hawa’ as ‘Hawiya’ when it falls upon the earth, or when it grows and rises, and upon another ascent, or it’s descent. **And surely, He is the Lord of the Sirius [53:49]**. But rather is has been particularised because (clan of) Khuza’a used to worship it.

وَ انْشَقَّ الْقَمَرُ قَالَ الرَّازِي الْمَفْسُورُونَ بِأَسْرِهِمْ عَلَى أَنَّ الْمُرَادَ أَنَّ الْقَمَرَ انْشَقَّ وَ حَصَلَ فِيهِ الْإِنْشِقَاقُ وَ دَلَّتْ الْأَخْبَارُ الصَّحَاحَ عَلَيْهِ وَ إِمْكَانَهُ لَا يَشْكُ فِيهِ وَ قَدْ أَخْبَرَ عَنْهُ الصَّادِقُ فَيَجِبُ اعْتِقَادُ وَقُوعِهِ

and the moon split apart [54:1] – Al-Razi said, ‘The interpreters as a whole agree that the intent is that the moon had split apart, and the split had resulted in it, and the Ahadeeth point upon the correctness upon it, and it’s possibility, there is no doubt in it, and Al-Sadiq^{-asws} has informed about it, thus it obligates the belief in it having occurred.

وَ حَدِيثِ امْتِنَاعِ الْخُرْقِ وَ الْإِلْتِمَامِ حَدِيثِ اللَّفَامِ وَ قَدْ ثَبِتَ جَوَازُ الْخُرْقِ وَ التَّخْرِيبِ عَلَى السَّمَاوَاتِ انْتَهَى

And the Hadeeth denying the gap and the seaming is a Hadeeth of conciliation, and the allowance of the gap is proven and (so is) ruination of the skies’ – end.

الشَّمْسُ وَالْقَمَرُ يُحْسَبَانِ أَي يَجْرِيَانِ بِحِسَابِ مَعْلُومٍ مَقْدَرٍ فِي بَرُوجِهِمَا وَ مَنَازِلِهِمَا وَ يَتَسَقُّ بِذَلِكَ أُمُورَ الْكَائِنَاتِ السُّفْلِيَّةِ وَ تَخْتَلِفُ الْفُصُولُ وَ الْأَوْقَاتُ وَ يَعْلَمُ السَّنُونَ وَ الْحِسَابُ

The sun and the moon are both with Reckonings (calculations) [55:5] – i.e., they are flowing with a known calculation determined in their constellations, and their stages. Thus, the affairs of the lower beings are consistent, and the seasons and the timings differ, and He^{-azwj} Teaches the years and the calculations.

وَالنَّجْمُ وَالشَّجَرُ الْمَشْهُورُ أَنَّ الْمُرَادَ بِالنَّجْمِ الْنبَاتِ الَّذِي يَنْجَمُ أَي يَطَّلِعُ مِنَ الْأَرْضِ وَلَا سَاقَ لَهُ وَبِالشَّجَرِ الَّذِي لَهُ سَاقٌ وَقِيلَ الْمُرَادُ بِالنَّجْمِ نَجْمِ السَّمَاءِ يَسْجُدَانِ أَي يَنْقَادَانِ لِلَّهِ فِيمَا يَرِيدُ بِحَمَا طَبْعًا انْقِيَادَ السَّاجِدِ مِنَ الْمَكْلُفِينَ طَوْعًا

And the star and the tree - The famous is that the intent with the star is the vegetation which comes out, i.e. emerges from the ground, and there is no leg for it. And with the tree, which has a leg for it. And it is said, the intent with the star, is a star of the sky - **are both performing Sajdahs [55:6]** – i.e. they are both submitting to Allah^{-azwj} regarding what He^{-azwj} Wants with them, following the submission of the one prostrating willingly, being from the encumbered ones.

وَالسَّمَاءَ رَفَعَهَا خَلَقَهَا مَرْفُوعَةً مَحَلًّا وَ مَرْتِبَةً فَإِنَّمَا مَنَشَأُ أَقْضَيْتَهُ وَمَنْزِلَ أَحْكَامِهِ وَمَحَلَّ مَلَائِكَتِهِ.

And the sky, He Elevated it, [55:7] – He^{-azwj} Created it in a raised place and rank, for it is origin of His^{-azwj} Decrees, and abode of His^{-azwj} Rulings, and place of His^{-azwj} Angels.

فَإِذَا أُنشِئَتِ السَّمَاءُ يَعْنِي يَوْمَ الْقِيَامَةِ فَكَانَتْ وَرْدَةً أَي فَصَارَتْ حُمْرَاءَ ثُمَّ تَجْرِي كَالدِّهَانِ وَهُوَ جَمْعُ الدَّهْنِ عِنْدَ انْقِضَاءِ الْأَمْرِ وَقِيلَ هِيَ كَالدَّهَانِ الَّتِي تَصُبُّ بَعْضُهَا بِأَلْوَانٍ مُخْتَلِفَةٍ وَقِيلَ الدَّهَانُ الْأَدِيمُ الْأَحْمَرُ

So when the sky splits, - meaning Day of Qiyamah - **then it would become rosy** – i.e., it becomes red, then flows - **like the red hide [55:37]**, and it is a collection of the fat and the termination of the matters. And it is said it is like the paint which is poured with various different colours. And it is said that the hide, is red skin.

فَلَا أُقْسِمُ قِيلَ إِذْ الْأَمْرُ أَوْضَحَ مِنْ أَنْ يَحْتَاجَ إِلَى قِسْمٍ أَوْ فِاقِسْمٍ وَلَا مَزِيدَةَ لِلتَّكْيِيدِ أَوْ فَلَأَنَا أَقْسَمُ فَحَذَفَ الْمَبْتَدَأُ وَأَشْبَعُ فَتَحَةَ لَامِ الْإِبْتِدَاءِ بِمَوَاقِعِ النُّجُومِ أَي بِمَسَاقِطِهَا وَتَحْصِيصِ الْمَغَارِبِ لِمَا فِي غُرُوبِهَا مِنْ زَوَالِ أَثَرِهَا وَالدَّلَالَةَ عَلَى وَجُودِ مُؤَثِّرٍ لَا يَزُولُ تَأْتِيرُهُ أَوْ بِمَنَازِلِهَا وَبِحَارِبِهَا وَقِيلَ النُّجُومُ نَجُومُ الْقُرْآنِ وَ مَوَاقِعُهَا أَوْقَاتُ نَزُولِهَا

So do not swear – It is said, when the matter is clearer than is needed to swear or oath, and there is no additional emphasis, or I^{-azwj} Swear, so it would delete the beginning and satisfy the opening of the mother of the beginnings - **by the locations of the stars! [56:75]** – i.e., with their falling, and specifically the west due to what was in its setting from the decline of its traces, and the evidence upon is upon existence of an impacted, or with their stages, and their flowing. And it is said the stars are stars of the Quran, and their places are the timings of their descend (Revelation).

وَ إِنَّهُ لَنُقَسِّمُ لَوْ تَعْلَمُونَ عَظِيمٌ لِمَا فِي الْمَقْسَمِ بِهِ مِنَ الدَّلَالَةِ عَلَى عَظَمِ الْقُدْرَةِ وَ كَمَالِ الْحِكْمَةِ وَ فُرْطِ الرَّحْمَةِ

And it is a mighty oath if you only knew [56:76], due to what is in what is sworn by, from the evidence upon the Mighty Power and perfect Wisdom, and excessive Mercy.

طَبَاقاً أي مطابقة بعضها فوق بعض مصدر طابقت النعل إذا خصفتها طبقاً على طبق وصف به أو طويقت طباقاً أو ذات طباق جمع طبق كجبل و جبال و قيل أراد بالمطابقة المشابهة أي يشبه بعضها بعضاً في الإحكام و الإتقان

layers. [67:3] – i.e. layered, part of it above part, meaning layering the slipper when you repair it, layer upon layer, describing with it, or matched as a match, or with layer, a collection of layers like the mountain and the mountains. And it is said, the intent with the layering is the resemblance, i.e. part of it resembles part in the wisdom and the precision.

مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَافُوتٍ أي اختلاف و تناقض من طريق الحكمة بل ترى أفعاله كلها سواء في الحكمة و إن كانت متفاوتة في الصور و الهيئة و قيل معناه ما ترى يا ابن آدم في خلق السماوات من عيب و اعوجاج بل هي مستقيمة مستوية كلها مع عظمها

You will not see in the Creation by the Beneficent any disparity – i.e., differing and contradiction from a man of wisdom. But you see His^{-azwj} Works, all of them as being the same in the Wisdom, and even though they are differing in the image and the appearance. And it is said its meaning is, ‘You cannot see, O son of Adam^{-as}, in the Creation of the skies, any fault, or crookedness, but it is straight, even, all of it, along with its magnificence.

فَارْجِعِ الْبَصَرَ أي فرد البصر و أدرها في خلق الله و استقص في النظر مرة بعد أخرى و التقدير انظر ثم ارجع النظر في السماء

Then return the sight, - i.e. return the sight and rotate it in the creation of Allah^{-azwj}, and probe in looking time and again, and the measurements. Look, then return the look into the sky.

و قيل أي قد نظرت إليها مرارا فانظر إليها مرة أخرى متأملاً فيها لتعائن ما أخبرت به من تناسبها و استقامتها و استجماعها ما ينبغي لها هَلْ تَرَى مِنْ فُطُورٍ أي شقوق و فتوق و قيل من وهي و خلل

And it is said, ‘Yes, you have looked at it repeatedly, so look at it another time, pondering in it to know what I^{-azwj} have Informed with it, from its proportionality, and it’s uprightness, and its combination what is appropriate for it. **can you see any flaw? [67:3]** – i.e. split, and gap. And it is said, from any defects and glitches.

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ أي ثم كرر النظر مرتين لأن من نظر في الشيء كره بعد أخرى بأن له ما لم يكن بائناً و قيل المراد بالثنائية التكرير و التكنيز كما في لبيك و سعديك

Then return the sight once again i.e. then repeat the looking twice, because the one who looks into something repeatedly time and again, for him is what does not happen to be clear. And it is said that the intent with the confirmation, is the repetition, and the frequenting just as in ‘At your service and your assistance!’

و لذلك أجاب الأمر بقوله يَنْقَلِبُ إِلَيْكَ الْبَصَرُ خَائِئِناً أي بعيداً عن إصابة المطلوب كأنه طرد عنه طرداً بالصغار وَ هُوَ حَسْبٌ كَلِيلٍ من طول المعادة و كثرة المراجعة

And for that is an answer of the matter, by His^{-azwj} Words: **The sight will come back to you humbled and it would be fatigued [67:4]** – i.e. far from attaining the purpose. It is as if he has been expelled from it the expulsion of the young ones. **and it would be fatigued [67:4]** – little length of the return and a large number of revisions.

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ أَيُّ بَكْوَابٍ مُضِيئَةٍ إِضَاءَةَ السَّرَاحِ.

And We have Adorned the sky of the world with lamps, [67:5] – i.e., with the celestial bodies illuminating the illumination of the lamp.

و اعلم أن هاهنا إشكالا مشهورا و هو أنه اتفق أصحاب الهيئة على أنه ليس في السماء الأولى سوى القمر و سائر السيارات كل في فلك و الثوابت كلها في الثامن و الآية الكريمة تدل على أن كلها أو أكثرها في السماء الدنيا و أجيب عنه بوجه.

And know that over here there is a famous problem, and it is that the companions of authority have concurred upon that there isn't anything in the first sky apart from the moon and rest of the planets in orbit, and the constants, all of these are in the eight, and the honourable Verse points upon that all of these, or most of these are in the sky of the world. And I shall answer about it in (various) aspects.

الأول أن النسبة إليها أنه لما كانت ترى منها فكانت زينة لها كما أن السراج المرئي خلف الزجاج زينة لها أو لأنه بحسب الحس لما كان يتوهم أنه فيها فكانت زينة لها و هذا الوجه و إن كان أوفق بأصولهم إلا أنه متضمن لتكلف كثير في الآيات.

The first is that the attribution to it is that when it came into being, you saw from it, and it has come into being as an adornment for it. The lamp is seen behind the glass being an adornment for it, or because it is as a beauty when it came into being, it is an illusion in it. It is as if it is an adornment for it. And this aspect, and even if it was more appropriate with their origins except that it includes a lot of pretentiousness in the Verses.

الثاني ما ذكره الرازي في تفسيره و هو أنه لا يبعد وجود كرة تحت كرة القمر و تكون في البطاء مساوية لكرة الثوابت و تكون الكواكب المركوزة فيما يقارن القطبين مركوزة في هذه الكرة السفلية إذ لا يبعد وجود كرتين مختلفتين بالصغر و الكبر مع كونهما متشابهتين في الحركة و على هذا التقدير لا يمنع أن تكون هذه المصابيح مركوزة في السماء الدنيا فثبت أن مذهب الفلاسفة في هذا الباب ضعيف انتهى.

The second is what Al-Razi mentioned in its interpretation, and it is that it is not far-fetched of the existence of a turn beneath turn of the moon, and in its slowness equates the turn of the constants, and the celestial bodies would be concentrated, while comparing the poles concentrated in this lower sphere, then it is not far-fetched the existence of two different spheres with the small and the large, along with their existence resembling in the movement, and based upon this is based on this assessment, it is not impossible for these lamps to be stationed in the lowest heaven, so it has been proven that the doctrine of the philosophers in this section is weak' – end.

و أقول جملة القول في ذلك أن الحكماء أثبتوا أفلاكا تسعة لأنهم وجدوا أولا لجميع الكواكب حركة سريعة من المشرق إلى المغرب و هي التي بما يتحقق طولوعها و غروبها و بما يتحقق الليل و النهار و هي المسماة بالحركة اليومية و بالحركة الأولى و بحركة الكل فأثبتوا لها فلكا واحدا يشتمل على الجميع

And I (Majlisi) am saying, 'The word regarding that is that the wise ones have proven the nine planets, because they found the first of the entirety of the planets to be moving rapidly, from the east to the west, and it is through it that the rising and its setting is achieved and by it the night and the day are realised, and it is named as the daily movement, the first movement and the movement as a whole. Thus they proved for it, one orbit to be based upon all.

ثم وجدوا لكل واحد من الكواكب السبعة المعروفة بالسيارة حركة من المغرب إلى المشرق مخالفة لحركة آخر منها في السرعة و البطء فأثبتوا لكل واحدة منها فلكا ثم وجدوا لجميع الكواكب التي غير السبعة حركة واحدة غربية بطيئة جدا فأثبتوا لها فلكا على حدة فحصلت تسعة أفلاك لتسعة حركات و هي المسماة بالأفلاك الكلية

Then they found for each one of the seven well-known planets have the movement from the west to the east, different one from it in the quickness and the slowness. Thus they proved an orbit being for each one of them. Then they found for entirety of the planets which are other than the seven, one westerly movement, very slow. Thus they proved for it a separate orbit, and obtained nine orbits for nine movements, and these are called the total orbits.

و أما ترتيب السيارات فالمشهور أن القمر في الفلك الذي هو أقرب إلينا ثم عطارد ثم الزهرة ثم الشمس ثم المريخ ثم المشتري ثم زحل ثم فلك الثوابت ثم الأطلس الذي هو غير مكوكب

And as for the arrangement of the travelling, the famous is that the moon is in the orbit which it closest to us, then mercury, then Venus, then the sun, then mars, then Jupiter, then Saturn, then the constants, then Atlas which is not a planet.

و ما ورد في لسان الشرع بلفظ السماوات ينزلونها على أفلاك السيارات و بلفظ الكرسي على فلك البروج و هو الثامن و بلفظ العرش على التاسع و استدلوها على الترتيب المذكور بأن زحل يكسف بعض الثوابت فيكون تحتها و ينكسف بالمشتري فيكون فوقه و المشتري ينكسف بالمريخ فهو فوقه

And what is referred in the tongue of Law with the word 'skies' descending upon the planetary orbits, and the 'Chair' upon the orbit of the constellations, and it is the eighth, and with the word 'The Throne' upon the ninth, and they inferred from the aforementioned arrangement that Saturn eclipses some of the constants, so it is below them, and it is eclipsed by Jupiter, so it is above it, and Jupiter is eclipsed by Mars, so it is above it.

و هذه الثلاثة تسمى علوية و أما كون الشمس تحتها فلأن لها اختلاف منظر دون العلوية و أما الزهرة و عطارد فلا جزم بكونهما تحت الشمس أو فوقها إذ لا يكسفها غير القمر و لا يدرك كسفها لشيء من الكواكب لاحتراقها عند مقارنتها و لا يعرف لهما اختلاف منظر أيضا لأنهما لا يبعدان عن الشمس كثيرا و لا يصلان إلى نصف النهار

And these three are called the upper ones, and as for the sun being under it, it is because it has a different view than the upper one. And as for the Venus and Mercury, it is not certain of their being beneath the sun or above it when because only the moon eclipses it, and none of the planets are aware of its eclipse, because it burns when compared to them, and it is not known that they have a different viewpoint either, because they are not far from the sun and do not reach to midday.

و الآلة التي يعرف بها اختلاف المنظر إنما تنصب في سطح دائرة نصف النهار فحكموا بكونهما تحت الشمس استحسانا لتكون متوسطة بين الستة بمنزلة شمسة القلادة

And the instrument by which the different scenery is known is set in the surface of the mid-day circle, so they judged that they are under the sun for approval, so that it is intermediate between the six, like the sun as the necklace.

و أيدوا ذلك بمناسبات أخر و ذكر الشيخ و بعض من تقدمه أنه رأى الزهرة كشامة على وجه الشمس و بعضهم ادعى أنه رآها و عطارد كشامتين عليها و سميا سفليين لذلك و الزهرة منها فوق عطارد لانكسافها به و القمر تحت الكل لانكساف الكل به.

And they supported this on other occasions, and the sheikh and some of his predecessors mentioned that he saw Venus as a mole on the face of the sun, and some of them claimed that they saw it and Mercury as moles on it, and they were called inferior for that, and Venus is above Mercury because it was eclipsed by it, and the moon is under the whole because all is eclipsed by it.

و أما خصوص عدد التسعة فجزم الأكثر بأنه لا أقل منها و المحقق الطوسي ره جوز كونها ثمانية حيث قال في التذكرة و إسناد إحدى الحركتين الأوليين إلى المجموع لا إلى فلك خاص به لم يكن ممتعا لكنهم لم يذهبوا إلى ذلك

As for the particular number of nine, the most asserted that there is no less than it, and the researcher Al Tusi saw it as being eight, as he said in 'Al Tazkira', and attributing one of the first two movements to the total, not to an orbit specialised with it, was not impossible, but they did not go to that.

و قال صاحب التحفة إني سمعت من الأستاذ أن جواز إسناد إحدى الأوليين إلى المجموع لا إلى فلك خاص بها معلل بجواز اتصال نفس بالثمانية و أخرى بالثامنة و تكون دوائر البروج و المنطقتان مفروضة على محذب الثامنة

And the author of 'Al Tohfa' said, 'I heard from the teacher that the permissibility of assigning one of the first two to the total and not to an orbit specific with it, justified by the allowance with connecting with itself with the eight and another with the eight, and the rotations of the constellations, and the two regions are superimposed upon the eighth convex'.

فقلت فعلى هذا يمكن أن تكون الأفلاك الكلية سبعة فقط بأن تفرض الثوابت مركوزة في ممثل زحل و دوائر البروج على محدبة متحركة بالحركة السريعة دون البطيئة و تتعلق نفس واحدة بمجموع السبعة و تحركه الحركة الأولى و نفس أخرى تعلق بممثل زحل وحده و تحركه الحركة البطيئة و نفس الثانية تعلق بخارجه و تحركه الحركة الخاصة و باقي الأفلاك الستة على حالها فاستحسنه و أثنى علي انتهى.

So I said, 'Based on this, the total orbs can only be seven by imposing the constants concentrated in the representative of Saturn and the zodiac circles on a convex moving with fastness rather than slow motion. One soul relates to the sum of the seven and is moved by the first movement, and another soul relates to the representative of Saturn alone and is moved by slow movement. And the same second was attached to its outside and moved by the special movement, and the rest of the six orbits were the same, so he praised it and praised me' – end.

و قال المحقق الدواني يجوز أن تكون الأفلاك الكلية اثنين بأن تفرض الأفلاك الخارجة المراكز كلها سوى خارج القمر في ثخن ممثل واحد بحيث لا تكون السطوح التي يثبتونها بين الممثلات إلا بين ذلك الممثل و ممثل القمر فتتحصر الأفلاك الكلية فيهما انتهى

And the researcher Al-Dawani said, 'It is permissible for the total orbits to be two by imposing the outer orbits all but outside the moon in the thickness of one representative so that the surfaces they install between the representations are only between that representative and the representative of the moon, so the total orbits are confined to them' – end.

هذا هو الكلام في جانب القلة و أما في جانب الكثرة فلا قطع لاحتمال أن يكون كل من الثوابت أو كل طائفة منها في فلك على حدة و أن يكون أفلاكا كثيرة غير مكوكبة

This is the talk on the side of the few, but on the side of the many, there is no definiteness of the possibility that each of the constants or each group of them is in a separate orbit, and that it will be many planets without a constellation.

هذا ما ذكره في هذا الباب و لنرجع إلى ما يناسب الكتاب فنقول. يمكن أن يكون أكثر الكواكب الثابتة و هي التي لم تكن في ممر السيارات في فلك من الأفلاك الجزئية للقمر مساوية حركته لحركة الثوابت

This is what they mention in this subject, and we shall return to what is appropriate for the book. We are saying that it is possible that most of the planets are stationary, and it is which did not happen in the motion of the moving bodies in that orbit from the partial orbits for the moon, it's motion being the movement of the stationary ones.

فإنهم أثبتوا كلا من تلك الأفلاك الجزئية لدواع دعوتهم إلى ذلك مع أنه تلزمهم على ذلك إشكالات لم يمكنهم حلها فلا مانع من إثبات فلك آخر لتصحيح ما في الآيات و الأخبار بحيث لا يخالف قواعدهم المبنية على الظن و التخمين و بالقييد المذكور لا مانع من جهة الانكساف أيضا.

They affirmed each of these partial orbits for reasons that called them to do so, although they were bound to do so by problems that they could not solve, so there is no objection to establishing another astronomy to correct what is in the Verses and the Ahadeeth so that it does not contradict their rules based on conjecture and speculation, and with the aforementioned restriction. There is no objection from an aspect of the eclipse as well.

الثالث ما خطر بالبال القاصر و هو أن يكون جميع الأفلاك الثمانية التي أثبتوها لجميع الكواكب فلما واحدا مسمى بالسما الدنيا و تكون غيرها ستة سماوات آخر غير مكوكبة كما أنهم يثبتون لكل من الكواكب أفلاكا كثيرة جزئية و يعدون لكل فلما واحدا كليا

The third is what came to the deficient mind, which is that all the eight orbits which they have established for all the planets are one orbit called the lowest sky, and that there are six other skies are not constellations, just as they are proving for each of the planets having many partial orbits, and they all count as one whole orbit.

فلا ينافي شيئا من أصولهم و إنما يخالف مصطلحهم و لا عبرة بمخالفة الاصطلاح و قد ذهب بعض قدماء الحكماء أيضا إلى أن الثوابت في فلك القمر قال بليناس الحكيم في كتاب علل الأشياء هي سبعة أفلاك بعضها في جوف بعض و صارت الأفلاك في كل منها كوكب غير فلك القمر

It does not contradict anything from their origins, but rather contradicts their terminology, and there is no lesson in violating the terminology. Some of the ancient wise ones also went to the fact that the constants in the orbit of the moon. Belinas the Wise said in the book "The Reasons for Things", 'There are seven spheres, some of which are in the hollow of each other, and the orbits in each of them became a planet other than that moon'.

فإن الكواكب تبددت فيه و تقطعت لاختلاطها بكثرة الرياح الصاعدة إليه من قرب الأرض و قال في موضع آخر و أما سماء الدنيا فإنها تبددت كواكبها من قبل حبكها و تدرجها فتقلبت الكواكب فصارت متعلقة بتلك الدرج

The planets were dissipated in it and cut off due to their mixing with the abundance of winds rising to it from the proximity of the earth'. And he said in another place, 'And as for the sky of the world, its planets were dissipated by its interlacing and its gradation, so the planets turned and became attached to those steps'.

و قال عند ذكر الملائكة سكان فلك القمر من الروحانيين كثيرة رحمتهم قليلة شرورهم متعطفين على الحيوان مصلحين للنبات دائبين في مسرة بني آدم متصلين بهم فلا تصالهم

And he said, when mentioning the angels, 'The inhabitants of the orbit of the moon, from the spiritual ones, their mercy is abundant, their evils are few, they are sympathetic to animals, mending plants, continually in the joy of the children of Adam, connecting with them and not connecting with them'.

ربما ظهروا لهم و كلموهم بلا هيبة منهم بالرحمة لهم و بألفة و هم مسلطون على السماء يجرسون السماء من شيطانك و ولده أن يسترقوا السمع من الملائكة الأعلى الروحانيين المتصلين بفلك الشمس

Sometimes they appeared to them and spoke to them without fear of them, with mercy and intimacy with them while they were in control of the sky, guarding the sky from your Satan^{-la} and his^{-la} sons, to eavesdrop from the higher spiritual Angels connected to the orbit of the sun.

و إن الروحانيين الموكلين بالشمس إذا طلعت الشمس من مشرقها كان عندهم الأحداث التي تحدث في العالم في ذلك اليوم كله فشيطانك و ولده يسترقون ما أوحى إلى أولئك الملائكة فالملائكة الذين في فلك القمر يجملون النجوم حتى يصير نارا ثم يرمونهم بها فيهربون منها إلى آخر ما قال.

And the spiritual people who are entrusted with the sun, when the sun rises from its east, they have the events that happen in the world on that whole day, all of it, so your Satan^{-la} and his^{-la} sons eavesdrop what was Revealed to those Angels. The Angels who are in the orbit of the moon and flash the stars until they become fire, then they pel them with these. So they flee from these' – up to the end of what he said.

الرابع أن يكون المراد بالكواكب في الآية الكريمة الشهب المنقضة قريبا منها و لما كانت ترى حسا على سطح السماء فهي زينة لها و تؤيده تنمة الآية كما ستعرف.

The fourth is that what is meant by the planets in the Noble Verse is the falling meteors close to it, and when they see a sense on the surface of the sky, they are an adornment for them and are supported by the completion of the Verse as you will come to know.

الخامس أن يكون المراد بالدنيا الدنو من الناحية العليا و العرش الأعلى فالمراد بها الفلك الثامن على سياق قوله تعالى **دَنَا قَتَدَلٌ**

The fifth is that the intent with the word is the lowest from the high area, and the Throne is the exalted. So the intent with it is the eight orbit, upon a continuation of Words of the Exalted: **Then he approached, so he bowed [53:8].**

فإن ترتيب الأفلاك قد يتبدأ مما يليها فيكون فلك القمر أولها و أدناها و قد يتبدأ به من الجانب الأعلى

The arrangement of the orbits may start from what follows, so the orbit of the moon will be the first and the lowest, and it may start with it from the higher side.

ففلك الثوابت أول الأفلاك المكوّبة و أدناها من العرش و يرد عليه أن في لسان الشرع يعبر عنه بالكروسي كما مرّ وَ جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ

So, the orbit of the constants is the first of the planets and the lowest of the Throne, and it is replied that in the tongue of the Law it is expressed by the Chair as it has passed, **and We Made these to be missiles for (pelting) the satans, [67:5].**

قال البيضاوي و جعلنا لها فائدة أخرى هي رجم أعدائكم بانقضاض الشهب المسببة عنها و قيل معناها رجوما و ظنونا لشياطين الإنس و هم المنجمون

Al Bayzawi said, 'And We^{-azwj} have Made another benefit for it, it is pelting your enemies with the fall of the meteors caused from it'. And it is said, 'It's meaning it pelting, and the assumptions by the Satans^{-la} of the human beings, and they are the astrologers.

فالرجوم جمع رجم بالفتح و هو مصدر سمي به ما يرمح به وَ أَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ فِي الآخرة بعد الإحراق بالشهب في الدنيا انتهى

So the 'Rujoum' is a plural of 'Rajam', and it is a meaning named with what he is pelted with. **and We have Prepared for them Punishment of the Blazing Fire [67:5]**, in the Hereafter after the burning by the meteors in the world' – end.

و أقول على الاحتمال الرابع لا تحتاج إلى تكلف في ذلك.

And I (Majlisi) am saying for the fourth possibility, that you do not need to be involved in that.

وَ انشَقَّتِ السَّمَاءُ قال الرازي لنزول الملائكة فِيهِ يَوْمِيذٍ وَاهِيَةٌ أَي مسترخية ساقطة القوة كَالْعُهْنِ الْمُنْفُوشِ بعد ما كانت محكمة شديدة كَالْمُهْلِ قيل كدردي الزيت و قيل كعكر القطران

And the sky would be cleft asunder, Al-Razi said, 'For the descent of the Angels, **so on that Day it shall be frail [69:16]** i.e. relaxed, devoid of strength, **like the loosened wool [101:5]**, after having been. **like the molten brass [70:8]** - it is said like the flowing oil. And it is said like, like turbid tar.

سَبْعَ سَمَاوَاتٍ طِبَاقًا قال الرازي هذا يقتضي كون بعضها مطبق على البعض و هذا يقتضي أن لا يكون هاهنا

seven skies as layers? [71:15] – Al-Razi said, 'This requires that part of it being layered upon par, and this required that over here there should be no gap.

فروح فالملائكة كيف يسكنون و الجواب أن الملائكة أرواح و أيضا المراد من كونها طباقا كونها موازية لا أنها متماسة

So the Angels, how would they come to be? And the answer is, the Angels are spirits, and as well the intent of their being layered is parallel, not seamed.

وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا قال البيضاوي أي في السماوات و هو في السماء الدنيا و إنما نسب إليهن لما بينهن من الملابس وَ جَعَلَ الشَّمْسَ سِرَاجًا مثلها به لأنها تزيل ظلمة الليل عن وجه الأرض كما يزيلها السراج عما حوله

And Made the moon a light therein, - Al Bayzawi said, 'i.e. in the skies, and it is in the sky of the world, and rather it is attributed to these due to the close association with these - **and Made the sun a lamp? [71:16]** – similarity with it because it removes the darkness of the night from the surface of the earth, just as the lamp removes it from around it.

وَ أَنَّا لَمَسْنَا السَّمَاءَ أَي طَلَبْنَا بِلُغِ السَّمَاءِ أَوْ خَبَرْنَا وَ اللَّمَسُ مُسْتَعَارٌ مِنَ الْمَسِّ لِلطَّلَبِ كَالجِسِّ حَرَساً أَي حَرَسَا اسْمُ جَمْعٍ كَالخَدَمِ شَدِيداً قَوِيّاً وَ هُمُ الْمَلَائِكَةُ الَّذِينَ يَمْنَعُونَهُمْ عَنْهَا وَ شُهَباً جَمْعُ شَهَابٍ وَ هُوَ الْمَضِيءُ الْمَتَوَلِّدُ مِنَ النَّارِ

And we touched the sky, - we sought reaching the sky, or its news. And the 'touch' is borrowed from the touch like seeking the palpitation - **but we found it filled with strong guards and meteors [72:8]** – i.e. 'guards' is a plural like the servants, strong, and they are the Angels, the ones preventing them from it, **and meteors [72:8]** – it is a plural of meteor, and it is a light generated from the fire.

وَ أَنَّا كُنَّا نَتَّقِعُدُّ مِنْهَا مَقَاعِدَ لِلسَّمْعِ أَي مَقَاعِدَ خَالِيَةً عَنِ الْحَرَسِ وَ الشَّهْبِ أَوْ صَالِحَةً لِلرَّصْدِ وَ الْاسْتِمَاعِ وَ لِلسَّمْعِ صِلَةٌ لِنَتَّقِعُدُّ أَوْ صِفَةٌ لِمَقَاعِدِ شَهَابِيّاً وَ رَصِداً أَي شَهَاباً رَاصِداً لَهُ وَ لِأَجَلِهِ يَمْنَعُهُ عَنِ الْاسْتِمَاعِ بِالرَّجْمِ أَوْ ذَوِي شَهَابٍ رَاصِدِينَ عَلَى أَنَّهُ اسْمُ جَمْعٍ لِلرَّاصِدِ.

And we used to sit in (some of the) sittings from it. – i.e. a sitting empty from the guards and the meteors, or correct for the monitoring and the listening, **But, one who tries to listen in now**, - arrives to the sitting, or a description of the sitting - **would find meteors waiting for him [72:9]** – meteors waiting for him, and for his reason, preventing him from the listening, with the pelting, or impeding. (The word) 'meteors waiting' is based upon that it is a name for the entirety of the (meteors) waiting.

dimmed [77:8] – i.e. obliterated, or it's light has gone. **rent asunder (torn apart) [77:9]** – i.e., split.

طُمِسَتْ أَي مَحُمَتْ وَ أَذْهَبَ نَوْرُهَا فُرِجَتْ أَي شَقَّتْ سَبْعاً شِدَاداً أَي سَبْعَ سَمَاوَاتٍ أَقْوِيَاءَ مُحْكَمَاتٍ لَا يُؤَثِّرُ فِيهَا مَرُورُ الدَّهْرِ وَ جَعَلْنَا سِرَاجاً وَهَاجِئاً مِتْلَأْتَنَا وَقَاداً أَوْ بَالِغاً فِي الْحَرَارَةِ وَ الْمَرَادُ الشَّمْسُ

seven strong (skies) [78:12] – seven strong skies, solid, not impacted by the passage of time. **And We Made a burning lamp [78:13]** – shining, or extensive in the heat, and the intent is the sun.

وَ إِذَا النُّجُومُ انْكَدَّرَتْ أَي انْقَضَتْ أَوْ أَظْلَمَتْ وَ إِذَا السَّمَاءُ كُثِبَتْ أَي قَلَعَتْ وَ أَزِيلَتْ كَمَا يَكْشِطُ الْإِهَابُ عَنِ الذَّبِيحَةِ

When the sun is Wrapped up [81:1] – i.e. terminated or darkened. **And when the sky is Stripped away [81:11]** – i.e. uprooted and removed, just as the skin is stripped away from the slaughtered animal.

قَالَ أَقْسِمُ بِالْخَنَسِ الْجُورِ الْكُنْسِ قَالَ الرَّازِيُّ فِيهِ قَوْلَانِ الْأَوَّلُ وَ هُوَ الْمَشْهُورُ الظَّاهِرُ أَمَّا النُّجُومُ الْخَنَسُ جَمْعُ خَنَسٍ وَ الْخَنُوسُ الْانْقِبَاضُ وَ الْاسْتِخْفَاءُ تَقُولُ خَنَسَ بَيْنَ الْقَوْمِ وَ الْخَنَسِ

But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]. Al-Razi said, 'There are two words regarding it. The first, and it is the famous, is the

apparent. These are the stars. 'Al Khanas' is a plural of 'Khanis Al-Khunous' – the contraction and the invisibility. You would say, there is 'Khanas' between the people and Al-Khannas'.

و الكنس جمع كانس و كانسة يقال كنس إذا دخل الكناس و هو مقر الوحش يقال كنست الظباء في كناسها و تكنست المرأة إذا دخلت هودجها تشبه بالظبي إذا دخل الكناس

And 'Al Kunas' is a plural of 'Kanis' and 'Kanisa'. It is said, 'Kanas' is when it enters 'Al-Kanas', and it is the seat of the beasts. It is said the antelope 'Kanasat' in its 'Kanasa', and the woman was 'Kanasat' when she entered her carriage, a resemblance with the antelope when it enters 'Al Kanas'.

ثم اختلفوا في خنوس النجوم و كنوسها على ثلاثة أوجه فالقول الأظهر أن ذلك إشارة إلى رجوع الكواكب الخمسة السيارة و استقامتها فرجوعها هو الخنوس و كنوسها اختفاؤها تحت ضوء الشمس و لا شك أن هذه حالة عجيبة و فيها أسرار عظيمة باهرة

Then they differed regarding the invisibility of the stars and their hiding (from view), based upon three aspects. The apparent word is that it is an indication to the returning of the five travelling plants and their constancy. Their return, it is 'Al-Khunous', and it's 'Kunous' is it's hiding beneath the illumination of the sun. And there is no doubt that this is a strange state, and in it are mighty dazzling secrets.

وَ الْقَوْلُ الثَّانِي مَا رُوِيَ عَنْ عَلِيٍّ ع وَ غَيْرِهِ أَنَّهَا هِيَ جَمِيعُ الْكُوكَبِ.

And the second word is what is reported from Ali^{asws} and others: 'These are entirety of the celestial bodies'.

و خنوسها عبارة عن غيبيتها عن البصر في النهار و كنوسها عن ظهورها للبصر في الليل أي تظهر في أماكنها كالوحش في كنسها

And it's 'Khunous' is a lesson about its disappearance from the sight during the day, and it's 'Kunous' is It's appearance from the sights during the night, i.e. they appear in their places like the beasts in their lairs.

و القول الثالث أن السبعة السيارة تختلف مطالعها و مغاربها على ما قال تعالى بَرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ و لا شك أن فيها مطالعا واحدا و مغربا واحدا هما أقرب المطالع و المغارب إلى سمت رأسنا

And the third word is that the seven plants are difference in their rising and their setting based upon what the Exalted Said: ***I swear by the Lord of the Easts and the Wests [70:40]***. And there is no doubt in it that there is one rising and one setting. There two are the closes of the rising and the setting to the vertex of our heads.

ثم إنما تأخذ في التباعد من ذلك المطالع إلى سائر المطالع طول السنة ثم ترجع إليها فخنوسها عبارة عن تباعدها عن ذلك المطالع و كنوسها عبارة عن عودها إليه فعلى القول الأول يكون القسم واقعا بالخمسة المتحيرة و على الثاني بجميع الكواكب و على الثالث بالسبعة السيارة.

Then it take in the distancing from that rising to rest of the rising for the length of the year. Then it returns to it. Thus, it's 'Khunous' is a lesson about it's remoteness from that rising, and it's 'Kunous' is a lesson about it's returning to it. So the Swear happen to be upon the first

word falling upon the five confusions, and upon the second, with entirety of the celestial bodies, and upon the third, with the seven travelling planets.

و القول الثاني أنها بقر الوحش و قال ابن جبير هي الظباء و على هذا الخنس من الخنس في الأنف و هو تعبير فيه فإن البقر و الظباء أنوفها على هذه الصفة و الكنس جمع كانس و هي التي تدخل الكناس و القول هو الأول لأنه أنسب بما بعده و لأن محل قسم الله كلما كان أعظم و أعلى رتبة كان أولى انتهى.

And the second word is it is cow, and Ibn Jubeyr said, 'It is the antelope, and upon this is the 'Khannas' from the 'Khannas', in the nose and it falls into it, for the cow and the antelope, their noses are upon this description, while the 'Kannas' is a plural of 'Kanis', and it is which enters 'Al-kanaas'. And the (final) word, it is the first, because it is attributed with what is after it, and because the place of the Swear of Allah^{-azwj}, and every time it would be the mightiest and most exalted of ranks as could be' – end.

و أقول الخمسة المتحيرة هي ما خلا الشمس و القمر من السبعة السيارة و إنما سميت متحيرة لكونها في حركاتها الخاصة تارة مستقيمة ترى متحركة من المغرب إلى المشرق و تارة واقفة و تارة راجعة كالمتحير في أمره و لذا أثبتوا لها تداوير لظنهم عدم الاختلاف في حركات فلك واحد.

And I (Malisi) am saying, 'And the five confusing ones, these are what is apart from the sun and the moon, from the seven. And rather, these are named as 'confusing' due to their being in their special movements, at times straight, you will see is moving from the west to the east, and at times pausing, and at times returning like the one confused in his affair, and due to that the rotations are proven for it due to their thinking of the impossibility of the differing the movements of one planet.

قوله تعالى **إِذَا السَّمَاءُ انْفَطَرَتْ** قال الرازي أي انشقت **وَ إِذَا الْكُوكَبُ انْتَثَرَتْ** إذ عند انتقاض تركيب السماء لا بد من انتشار الكواكب على نجوم الأرض و الفلاسفة ينكرون إمكان الخرق و الالتئام على الأفلاك و دليلنا على إمكان ذلك أن الأجسام متماثلة في كونها أجساما

Words of the Exalted: **When the sky is cleft asunder [82:1].** Al-Razi said, 'I.e. **And when the planets are scattered [82:2]** – when the structure of the sky is broken, there is no escape from the scattering of the planets upon the earth. And the philosophers are denying the possibility of the penetration and the coalescence upon the planets, and our evidence upon the possibility that the bodies are identical in their existence as bodies.

فوجب أن يصح على كل واحد منها ما يصح على الآخر و إنما قلنا إنها متماثلة لأنه يصح تقسيمها إلى السماويات و الأرضيات و مورد التقسيم مشترك بين القسمين فالعلويات و السفليات مشتركة في أنها أجسام

It obliges that it should be correct upon each one from these what is correct upon the other, and rather we say that these are identical because of the correctness of their divided to the skies and the earths, and divided resource is shared between the divisions. So the upper ones and the lower ones are sharers in that these are bodies.

و إنما قلنا إنه متى كان كذلك وجب أن يصح على العلويات ما يصح على السفليات لأن المتماثلات حكمها واحد فما صح حكمه على كل واحد منها وجب أن يصح على الباقي

And rather we said, when it was like that, it obliges that the correct upon the upper ones is what is correct upon the lower ones, because the identical, their Wisdom is one. So whatever it's Wisdom is correct upon each one of these, it obligated that it be correct upon the remainder'.

و قال في قوله سبحانه إِذَا السَّمَاءُ انشَقَّتْ قد مر شرحه في مواضع

And he said regarding the Words of the Glorious: **When the sky is cleft asunder [82:1]**, 'It's explanation has passed in places.

و عَنْ عَلِيٍّ ع أَنَّهَا تَنْشَقُّ مِنَ الْمَجْرَةِ.

And from Ali^{-azwj}: 'These are splinters from the galaxy'.

وَأَذْنَتْ لِرَبِّهَا أَي اسْتَمَعَتْ لَهُ وَ الْمَعْنَى أَنَّهُ لَمْ يَوْجَدْ فِي جِزْمِ السَّمَاءِ مَا يَمْنَعُ مِنْ تَأْتِيرِ قُدْرَةِ اللَّهِ فِي شَقِّهَا وَ تَفْرِيقِ أَجْزَائِهَا فَكَانَتْ فِي قَبُولِ ذَلِكَ التَّأْتِيرِ كَالْعَبْدِ الطَّائِعِ الَّذِي إِذَا وُلِيَ عَلَيْهِ الْأَمْرُ مِنْ جِهَةِ الْمَالِكِ أَنْصَتَ لَهُ وَ أَذْعَنَ وَ لَمْ يَمْتَنِعْ

And it would hearken to its Lord [84:2] – i.e., listening to Him^{-azwj}, and the meaning is that there not found in the body of the sky what could prevent from the impact of the Power of Allah^{-azwj}, in splitting it and separation of its parts. So it would be, in acceptance of that influence, like the obedience slave who when he is in charge of a matter from the direction of the owner, would listen to him and submit, and not refuse.

فكَذَلِكَ قَوْلُهُ قَالَتَا أَتَيْنَا طَائِعِينَ يَدُلُّ عَلَى نَفُوضِ الْقُدْرَةِ فِي الْإِبْجَادِ وَ الْإِبْدَاعِ مِنْ غَيْرِ مَانِعٍ أَصْلًا كَمَا أَنَّ قَوْلَهُ هَاهُنَا وَ أَذْنَتْ لِرَبِّهَا يَدُلُّ عَلَى نَفُوضِ الْقُدْرَةِ فِي التَّفْرِيقِ وَ الْإِعْدَامِ وَ الْإِفْنَاءِ مِنْ غَيْرِ مَمَانَعَةٍ أَصْلًا

Like that are His^{-azwj} Words: **They both said: 'We come willingly' [41:11]**, point upon the control of the Power regarding the originating and the beginning, from without any prevents originally, just as His^{-azwj} Words over here: **And it would hearken to its Lord [84:2]** – points upon the control of the Power in the separation, and nihilism, and perishing from without any preventer originally.

وَأَمَّا قَوْلُهُ وَ حُفَّتْ فَهُوَ مِنْ قَوْلِكَ هُوَ مُحَقَّقٌ بِكَذَا وَ حَقِيقٌ بِهِ يَعْنِي وَ هِيَ حَقِيقَةٌ بِأَنَّ تَنْقَادَ وَ لَا تَمْتَنِعُ وَ ذَلِكَ لِأَنَّهُ جِسْمٌ وَ كُلُّ جِسْمٍ مُمْكِنٌ لِدَاتِهِ وَ كُلُّ مُمْكِنٍ لِدَاتِهِ

And as for His^{-azwj} Words: **and it would be Obligated so [84:2]**, it is from your words, 'He is obliged with such and such', and proven true with it, meaning, and it is a reality that you should criticise and not prevent, and that is because it is a body, and ever body is possible for itself, and everything is possible for itself.

فَإِنَّ الْوُجُودَ وَ الْعَدَمَ بِالنِّسْبَةِ إِلَيْهِ عَلَى السُّوِيَةِ وَ كُلُّ مَا كَانَ كَذَلِكَ فَإِنَّ تَرْجِيحَ عَدَمِهِ عَلَى وُجُودِهِ لَا بَدَّ وَ أَنَّ يَكُونُ بِتَأْتِيرِ وَاجِبِ الْوُجُودِ وَ تَرْجِيحِهِ فَيَكُونُ تَأْتِيرُ قُدْرَتِهِ فِي إِبْجَادِهِ وَ إِعْدَامِهِ نَافِذًا سَارِيًا مِنْ غَيْرِ مَمَانَعَةٍ أَصْلًا

So the existence and the non-existence, with the attribution to Him^{-azwj}, are upon the sameness, and all what has come into being is like that. So the pre-ponderance of its non-

existence upon its existence, there is no escape that it would be impacted by the necessary existence, and it's preference. Thus the impact of His^{-azwj} Power in Originating it and it's nihilism is implemented validly from without any prevention originally.

و أما الممكن فليس له إلا القبول و الاستعداد و مثل هذا الشيء حقيق به أن يكون قابلا للوجود تارة و للعدم أخرى من واجب الوجود

And as for the possible, it isn't for it except the accepting and the readiness, and like this is the thing is proven true with in acceptance to the existence as times and to the non-existence at other times, from the necessary existence'.

و قال في قوله تعالى وَ السَّمَاءِ ذَاتِ الْبُرُوجِ ثلاثة أقوال أحدها أنها هي البروج الاثنا عشر و إنما حسن القسم بما لما فيها من عجب الحكمة و ذلك لأن سير الشمس فيها و لا شك أن مصالح العالم السفلي مرتبطة بسير الشمس

And he said regarding Words of the Exalted: (Surah) Al-Burouj: **(I Swear) by the sky with the constellations [85:1]** three words. One of these is that these are the twelve constellation, and rather excellent is the Swear by it due to what is therein from the wonderous Wisdom, and that is because the travelling of the sun is in it, and there is no doubt that the betterment of the lower world is tied with the travel of the sun.

فدل ذلك على أن لها صناعا حكيمًا و ثانيها أن البروج هي منازل القمر و إنما حسن القسم بما لما في سير القمر و حركته من الآثار العجيبة و ثالثها أن البروج هي عظام الكواكب سميت بروجًا لظهورها انتهى.

That evidence upon that there is a Maker for it, Wise. And secondly, the constellations, these are stages of the moon. And rather excellent is the Swear by it due to what is in the travel of the moon and it's movement, from the wonderous impacts. And thirdly, the constellation, these are the might planets named as constellations due to their appearances' – end.

و أقول في بعض الأخبار تأويل السماء بسيد الأنبياء ص و البروج بالأئمة الاثني عشر ع.

And I (Majlisi) am saying, 'In some of the Ahadeeth, the interpretation of the sky is with chief of the Prophets^{-as}, and the constellations is with the twelve Imams^{-asws}'.

وَ السَّمَاءِ وَ الطَّارِقِ قال الرازي أما الطارق فهو كل ما أتاك ليلا سواء كان كوكبا أو غيره

(I Swear) by the sky and Al-Tariq [86:1]. Al-Razi said, 'As for 'Al Tariq', so it is all what comes to you at night, whether it is a planet of something else'.

وَ مَا أَذْرَاكَ مَا الطَّارِقُ قال سفيان بن عيينة كل شيء في القرآن ما أَذْرَاكَ فقد أخبر الرسول ص به و كل شيء فيه ما يُذْرِيكَ لم يخبر به كقوله وَ مَا يُذْرِيكَ لَعَلَّ السَّاعَةَ قَرِيبٌ

And what will make you realise what is Al-Tariq? [86:2]. Sufyan Bin Uyayna said, 'All things in the Quran (stated as) **what will make you realise**, the Rasool^{-saww} has been informed with it, and all things wherein is **what would Make you realise**, [42:17], he^{-saww} was not informed with it, like His^{-azwj} Words: **what would Make you realise, perhaps the Hour is close? [42:17]**.

ثم قال النَّجْمُ النَّاقِبُ أي هو طارق رفيع الشّأن و هو النجم الذي يهتدى به في ظلمات البر و البحر و يوقف به على أوقات الأمطار و وصف بكونه ناقبا لوجوه أحدها أنه يتقب الظلام بضوء ينفذ فيه

Then he said (re): **(It is) the star of piercing brightness [86:3]** – i.e. it is a night-comer of lofty glory, and it is the star which one is guided within the darkness of the land and the sea and stands by it, upon the timings of the rains. And it is described as ‘Piercing’ due to aspects. One of these is that it pierces the darkness with illumination, implementing in it.

و ثانيها أنه يطلع من المشرق نافذا في الهواء كالشيء الذي يتقب الشيء

And it's second is that it emerges from the east, piercing in the air like the thing which pierces into something.

و ثالثها أنه الذي يرمى به الشيطان فيتقبه أي ينفذ فيه و يجرقه

And it's third is that which the Satan^{la} is pelted with, so it pierces him^{la}, i.e. install in him^{la} and punctures him^{la}.

و رابعها قال الفراء هو النجم المرتفع على النجوم و العرب تقول للطائر إذا لحق بطن السماء ارتفاعا قد ثقب و اختلفوا في النجم قال بعضهم أشير به إلى جماعة النجوم كما قيل إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ و قال آخرون إنه نجم بعينه

And fourthly, Al Fara'a said, ‘It is the star raised over the stars, and the Arabs say for the bird when it joins with the belly of the sky, ‘It's rising has pierced’. And they are differing regarding the star. Some of them that it is an indication with to a group of stars, just as it said, **Surely, the human being is in loss [103:2]**. And others said, ‘It is a star exactly’.

قال ابن زيد إنه الثريا و قال الفراء إنه زحل لأنه يتقب بنوره سمك سبع سماوات و قال آخرون إنه الشهاب التي ترجم بها الشياطين لقوله تعالى فَأَنْبَعُهُ شِهَابٌ نَّاقِبٌ

Ibn Zayd said, ‘It is Pleiades’. And al Fara'a said, ‘It is Saturn’ because it pierces with it's light, the thickness of the seven skies’. And others said, ‘It is the meteor which the Satans^{la} are pelted with, due to Words of the Exalted: **so there pursues him a shooting star [37:10]**.

وَ السَّمَاءِ ذَاتِ الرَّجْعِ قال الطبرسي ره أي ذات المطر عن أكثر المفسرين و قيل يعني بالرجع شمسها و قمرها و نجومها تغيب ثم تطلع و قيل رجع السماء إعطاؤها الخير الذي يكون من جهتها حالا بعد حال على مرور الأزمان فترجع بالغيث و أرزاق العباد و غير ذلك انتهى.

(I swear) by the sky with the rain [86:11] – Al Tabarsi said, ‘I.e. with the rain’, from a lot of interpreters. And it is said the meaning with ‘Al Raj'a’ is its' sun, and it's moon, and it's stars, disappearing, then emerging. And it is said, ‘Raj'a’ of the sky is it's giving the goodness which happens to be from it's side, state after state, upon the passage of time. So it gives with the rain, and sustenance of the servants, and other than that’ – end.

و أقول لا يبعد أن يكون إشارة إلى رجوع المتحيرة كما عرفت.

And I (Majlisi) am saying, 'It is not far-fetched that it would be an indication to return to the confusion as you know'.

وَ إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ أَي رَفَعًا بَعِيدَ الْمَدَى بِلا إِمْسَاكٍ وَ بَغَيْرِ عَمَدٍ

And at the sky, how it is raised, [88:18] – i.e. a long-range lifting without Withholding and without any pillars.

وَ مَا بَنَاهَا أَي وَ مِنْ بِنَاهَا.

and what He Built [91:5] – i.e. and from it's construction'.

تذليل

Annotation –

قال الرازي اعلم أن منافع النجوم كثيرة منها أنه زين الله السماء بها و منها أنه يحصل بسببها في الليل قدر من الضوء و لذلك فإنه إذا تكاثفت السحاب في الليل عظمت الظلمة و ذلك بسبب أن السحاب يحجب أنوارها

Al-Razi said, 'Know that the benefits of the stars are many. From these is that these are what Allah^{-azwj} Adorned the sky with these. And from these is that it results in a measurement of the illumination during the night, and due to that. So when the clouds are pierced during the mighty darkness during the night, and that is due to a cause that the clouds veil their rays.

و منها أنه يحصل بسببها تفاوت في أحوال الفصول الأربعة فإنها أجسام عظيمة نورانية فإذا قاربت الشمس كوكبا مسخنا في الصيف صار أقوى حرا و هي مثل نار تضم إلى نار أخرى فإنه لا شك أنه يكون الأثر الحاصل من المجموع أقوى

And from these is that it results in disparity in the situation due to its cause of the four seasons, for these are mighty luminous bodies. When the sun approaches a planet, it becomes stronger in heat and it is like fire that is joined to another fire, for there is no doubt that that the resulting impact from the whole would be stronger.

و منها أنه تعالى جعلها علامات يهتدى بها في ظلمات البر و البحر على ما قال تعالى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ

And from these is that the Exalted Made these as directional signs to be guided with in the darkness of the land and the sea, based upon what the Exalted Said: And Said: **And directional signs, and by the star they are being guided [16:16].**

و منها أنه تعالى جعلها رجوما للشياطين الذين يخرجون الناس من نور الإيمان إلى ظلمة الكفر يروى أن السبب في ذلك أن الجن كانت تسمع بخبر السماء فلما بعث محمد ص حرس السماء و رصدت الشياطين

And from these is that the Exalted Made these are pelting for the Satans^{-la} exiting the people from the light of Eman to the darkness of the Kuf. It is reported that the cause in that is the Jinn used to listen in to the news of the sky. When Muhammad^{-saww} was Sent, the sky was guarded and the Satans^{-la} were watched out for.

فمن جاء منهم مسترقاً للسمع رمي بشهاب فأحرقه لئلا ينزل به إلى الأرض فيلقيه إلى الناس فيخلط على النبي أمره و يرتاب الناس بخبره و هذا هو السبب في انقضاض الشهب فهذا هو المراد من قوله تعالى وَ جَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ و من الناس من طعن في هذا

So the one from then who came to steal the hearing (eavesdrop), was shot at by the meteor, and incinerated, lest he^{-la} descends with it to the earth and casts it to the people, so it would mix up the affair upon the Prophet^{-as} and make the people suspicious with his^{-la} news. And this, it is the cause regarding the swooping of the meteors. So this, it is the intent from Words of the Exalted: **and We Made these to be missiles for (pelting) the satans, [67:5]**, and the one from the people who have been challenged in this regard.

من وجوه أحدها أن انقضاض الكواكب المذكور في كتب قدماء الفلاسفة قالوا إن الأرض إذا سخنت بالشمس ارتفع منها بخار يابس فإذا بلغ النار التي دون الفلك احترق بما فتلك الشعلة هي الشهاب.

From its aspects, one of these is that the swooping of the planets mentioned in the Book, the ancient philosophers said, 'The earth, when it is heated by the sun, dry vapour rises from it. When it reached the fire which is below the orbit, it is burnt by it, so that flame, it is the meteor'.

و ثانيها أن هؤلاء الجن كيف يجوز أن يشاهدوا واحدا و ألفا من جنسهم يسترقون السمع فيحترقون ثم إنه مع ذلك يعودون لمثل صفتهم فإن العاقل إذا رأى الهلاك في شيء مرة و مرارا امتنع أن يعود إليه من غير فائدة.

And secondly are these Jinn. How is it allowed that they witness one, and a thousand from the genus are stealing the hearing, so they are burnt, then along with that they are returning to similar to their description, for the intellectual, when he sees the destruction in something, once and repeatedly, would desist from returning to it without any benefit.

و ثالثها أنه يقال في ثخن السماء مسيرة خمسمائة عام فهؤلاء الجن إن نفذوا في جرم السماء و خرقوا اتصاله فهذا باطل لأنه تعالى نفى أن يكون فيها فطور على ما قال فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ

And their third is that it is said regarding the thickness of the sky that it is a travel distance of five hundred years. So these Jinn, if they were to penetrate into the orb of the sky so they breach it's connection. This is false because the Exalted has Negated for there to be gaps in it, based upon what He^{-azwj} Said: **Then return the sight, can you see any flaw? [67:3]**.

و إن كانوا لا ينفذون في جرم السماء فكيف يمكنهم أن يسمعوا أسرار الملائكة من ذلك البعد العظيم فلم لا يسمعون كلام الملائكة حال كونهم في الأرض.

And if they were not penetrating into the orb of the sky, then how is it possible that they would listen to the secrets of the Angels from that mighty remoteness? So why are they not listening to the talk of the Angels in the state of their being in the earth?

و رابعها أن الملائكة إنما اطلعوا على الأحوال المستقبلية إما لأنهم طالعوها من اللوح المحفوظ أو لأنهم يتلقونها من وحي الله تعالى إليهم و على التقديرين فلم لا يسمعون عن ذكرها حتى لا يتمكن الجن من الوقوف عليها.

And fourthly the Angels are rather notified upon the situation of the future. Either they are notified by the Guarded Tablet or because they are being recipients from a Revelation of Allah^{-azwj} the Exalted to them. And based upon the two Determinations, by are they (Angels) not withholding from mentioning these until it is not possible of the Jinn to be pausing upon these (recognising it)?

و خامسها أن الشياطين مخلوقون من النار و النار لا تحرق النار بل تقويها فكيف يحتمل أن يقال الشيطان زجر من استراق السمع بهذه الشهب.

And it's fifth is that the Satans^{-la} are being created from the fire, and the fire cannot burn the fire, but it strengthens it, so how is it possible that it could be said that the Satans^{-la} are being pelted from eavesdropping, with these meteors?

و سادسها أنه إن كان هذا القذف لأجل النبوة فلم دام بعد وفاة الرسول ص.

And sixthly, if this throwing (pelting) was for the reason of the Prophet-hood, they why it is constant after the expiry of the Rasool^{-sawww}?

و سابعها أن هذه الرجوم إنما تحدث بالقرب من الأرض بدليل أنا نشاهد حركاتها بالغة و لو كانت قريبة من الفلك لما شاهدنا حركاتها كما لم نشاهد حركات الكواكب و إذا ثبت أن هذه الشهب إنما تحدث بالقرب من الأرض فكيف يقال إنها تمنع الشياطين من الوصول إلى الفلك.

And seventhly is that these peltings only occur near the earth, with evidence that we see their movements in extremes, and if they were close to the orbit, we would not have seen their movements just as we did not witness the movements of the planets.

و ثامنها أن هؤلاء الشياطين لو كان يمكنهم أن ينقلوا أخبار الملائكة من المغيبات إلى الكهنة فلم لا ينقلون أسرار المؤمنين إلى الكفار حتى يتوسل الكفار بواسطة وقوفهم على أسرارهم إلى إلحاق الضرر بهم.

And eighthly is that these Satans^{-la}, if they could transmit the news of the Angels from the unseen to the soothsayers, so why are they not transmitting the secrets of the Momineen to the Kafirs until the Kafirs, by means of the knowledge of their secrets, they can do the harm to them?

و تاسعها لم لم يمنعهم الله ابتداء من الصعود إلى السماء حتى لا يحتاج في دفعهم عن السماء إلى هذه الشهب.

And ninthly, why does Allah^{-azwj} Not Prevent them in the beginning from ascending to the sky until there would be no need to these meteors in repelling them from the sky?

و الجواب عن السؤال الأول أنا لا ننكر أن هذه الشهب كانت موجودة قبل مبعث النبي ص و قد يوجد بسبب آخر و هو دفع الجن و زجرهم

And the answer about the first question is that we are not denying that these meteors were in existence before the Prophet-hood of the Prophet^{-sawww}, and they were existing with another cause, and it is repelling the Jinn and rebuking them.

- يُرَوَى أَنَّهُ قِيلَ لِلزُّهْرِيِّ أَكَّانَ يُرْمَى فِي الْجَاهِلِيَّةِ قَالَ نَعَمْ قَالَ أَمْزَيْتَ قَوْلَهُ نَعَالِي أَنَّا كُنَّا نَعْعُدُّ مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَنْ يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَاباً رَصِداً قَالَ غَلْظَتْ وَ شَدِدَ أَمْرُهَا حِينَ بُعِثَ النَّبِيُّ ص.

It is reported that it was said to Al-Zuhry, 'Were they being pelted during the pre-Islamic period?' He said, 'Yes'. He said, 'So what is your view of Words of the Exalted: **And we used to sit in (some of the) sittings from it. But one who tries to listen in now, would find meteors waiting for him [72:9]?**' He said, 'Their affairs became harsher and severer when the Prophet^{-sawww} was Sent'.

و الجواب عن السؤال الثاني أنه إذا جاء القدر عمي البصر فإذا قضى الله على طائفة منهم الحرق لطغيانها و ضلالها قبض لها من الدواعي المطمعة في
درك المقصود ما عندها يقدم على العمل المفضي إلى الهلاك و البوار.

And the answer regarding the second question is that when the fate comes, the sight is blinded, so when Allah^{-azwj} Decrees the burning upon a group of them due to their tyranny and their straying would Give to them the coveted reasons to realise the purpose what advancing upon the deed would lead to the destruction and the ruination.

و الجواب عن السؤال الثالث أن البعد بين الأرض و السماء مسيرة خمسمائة عام فأما ثخن الفلك فلعله لا يكون عظيماً.

And the answer about the third question is that the distance between the earth and the sky is a travel distance of five hundred years. So, as for the thickness of the orb, perhaps it would not be a big thing.

و الجواب عن السؤال الرابع ما روى الزُّهْرِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَسُولُ اللَّهِ ص جَالِسًا فِي نَقْرِ مِنْ
أَصْحَابِهِ إِذْ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ

And the answer regarding the fourth question is what is reported by Al-Zuhry, from Ali^{-asws} Bin Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from Ibn Abbas who said, 'While Rasool-Allah^{-sawww} was seated among a number of his^{-sawww} companions, when there was (seen) a shooting star, so it radiated.

فَقَالَ مَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ إِذَا حَدَثَ مِثْلُ هَذَا قَالُوا كُنَّا نَقُولُ يُوَلَّدُ عَظِيمٌ أَوْ يَمُوتُ عَظِيمٌ

He^{-sawww} said: 'What were you saying during the pre-Islamic period whenever there was an occurrence like this?' They said, 'We were saying either there has been a mighty birth or a mighty death'.

قَالَ النَّبِيُّ ص فَإِنَّمَا لَا تُرْمَى لِمُوتٍ أَحَدٍ وَلَا لِحَيَاتِهِ وَ لَكِنَّ رَبَّنَا تَعَالَى إِذَا قَضَى الْأَمْرَ فِي السَّمَاءِ سَبَّحَتْ حَمَلَةُ الْعَرْشِ ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ وَ سَبَّحَ كُلُّ
سَمَاءٍ حَتَّى يَنْتَهِيَ التَّمْشِيحُ إِلَى هَذِهِ السَّمَاءِ وَ يَسْتَخْبِرُ أَهْلُ السَّمَاءِ حَمَلَةَ الْعَرْشِ مَا دَا

The Prophet^{-sawww} said: 'But these are not being shot due to the death of anyone, nor to his life. But our Lord^{-azwj} the Exalted, when He^{-azwj} Decrees the Command in the sky, the bearers of the Throne glorify, then the inhabitants of the sky glorify, and (inhabitants) of every sky until the glorification ends to this sky, and the people of the sky are informed by bearers of the Throne what that is.

قَالَ رَبُّكُمْ فَيُخْبِرُونَهُمْ وَ لَا يَزَالُ يَنْتَهِي ذَلِكَ الْخَبْرُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ إِلَى أَنْ يَنْتَهِيَ الْخَبْرُ إِلَى هَذِهِ السَّمَاءِ وَ يَتَخَطَّفُ الْجِبُّ فَيُرْمُونَ فَمَا جَاءُوا بِهِ فَهُوَ حَقٌّ
وَ لَكِنَّهُمْ يَرِيدُونَ فِيهِ.

Your Lord-^{azwj} Says: “We-^{azwj} are informing them, and that news does not end from a sky to a sky until the news ends to this sky, and the Jinn would be notified!” They get pelted so they do not come with it. It is true but you are increasing in it”.

و الجواب عن السؤال الخامس أن النار قد تكون أقوى من نار أخرى فالأقوى تبطل الأضعف.

And the answer about the fifth question is that the fire becomes stronger from another fire, so the stronger nullifies the weak.

و الجواب عن السؤال السادس أنه إنما دام لأنه ص أخبر ببطلان الكهانة فلو لم يدم هذا القذف لعادت الكهانة و ذلك يقدر في خبر الرسول ص عن بطلان الكهانة.

And the answer about the sixth question is, it is rather constant because he-^{saww} informed with the nullification of the soothsayers. If this pelting was not constant, the soothsayers would return, and that would undermine the news of the Rasool-Allah-^{azwj} about nullification of the soothsayer.

و الجواب عن السؤال السابع أن البعد على مذهبتنا غير مانع من السماع فلعله تعالى أجرى عادته بأنهم إذا وقعوا في تلك المواضع سمعوا كلام الملائكة.

And the answer about the seventh question is that the distance, based upon our doctrines, does not prevent from listening. Perhaps the Exalted Flows it's norm that when they were to fall in those place, they would hear the talk of the Angels.

و الجواب عن السؤال الثامن لعله تعالى أقدرهم على استماع الغيوب عن الملائكة و أعجزهم عن إيصال أسرار المؤمنين إلى الكافرين.

And the answer about the eighth question, perhaps the Exalted has Empowered them upon listening in the unseen from the Angels and Disabled them in delivering the secrets of the Momineen to the Kafirs.

و الجواب عن السؤال التاسع أنه تعالى يَفْعَلُ مَا يَشَاءُ و يَحْكُمُ مَا يُرِيدُ

And the answer about the ninth question is that the Exalted Does whatever He-^{azwj} so Desires to, and Judges whatever He-^{azwj} Wants.

فهذا ما يتعلق بهذا الباب على سبيل الاختصار انتهى.

So this is what is related to this subject based upon the way of brevity' – end.

و أقول الأصوب في الجواب عن الثالث أن يقال قد ظهر أن للسماء أبوابا يصعد منها الملائكة و صعد منها نبينا ص و عيسى و إدريس ع بل أجساد سائر الأنبياء و الأوصياء بعد وفاتهم على قول

And I (Majlisi) am saying the most correct answer to the third question is, it is said that it appears that there are doors (gateways) for the sky, the Angels ascend from these, and our Prophet-^{saww} and Isa-^{as} and Idrees-^{as} ascended from it, but the bodies of rest of the Prophets-^{as} and the successors-^{as} after their-^{as} expiry, are upon a word.

و قد ورد في الأخبار أن الجن كانوا يصعدون قبل عيسى ع إلى ما تحت العرش و بعد بعثته كانوا يصعدون إلى الرابعة و بعد بعثة النبي ص منعوا عن صعود السماء مطلقا بالشهب

And it has been referred in the reports that the Jinn were ascending before Isa^{as} up to what is beneath the Throne, and after his^{as} Sending, they were ascending up to the fourth (sky), and after Sending of the Prophet^{saww}, there were prevented from ascending the sky, permanently, with the meteors.

فصعودهم إما من أبوابها أو لكونهم أجساما لطيفة يمكنهم النفوذ في جرمها و لعل المراد بالفطور فيها أن ترى فيها شقوق و ثقب أو تنهدم و تنحل أجزاءها فلا إشكال في ذلك.

Their ascent was either from it's doors or due to their bodies being delicate enabling them to penetrate in the orbs. And perhaps the intent with the gaps in it is that you would see the splits, and gaps in it, or collapses and dissolving of its parts, so there is no problem in that'.

1- العِلَلُ، وَ الْعُيُونُ، وَ الْحِصَالُ، فِي حَبْرِ الشَّامِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ سَأَلَهُ مِمَّ لِحَلَقِ السَّمَاوَاتِ قَالَ مِنْ بَخَارِ الْمَاءِ وَ سَأَلَهُ عَنْ سَمَاءِ الدُّنْيَا بِمَا هِيَ قَالَ مِنْ مَوْجٍ مَكْحُوفٍ وَ سَأَلَهُ كَمْ طُولُ الْكَوَاكِبِ وَ عَرَضَهُ قَالَ اثْنَا عَشَرَ فَرَسَخًا فِي اثْنَيْ عَشَرَ فَرَسَخًا وَ سَأَلَهُ عَنْ أَلْوَانِ السَّمَاوَاتِ السَّبْعِ وَ أَسْمَائِهَا

(The books) 'Al Ilal', and 'Al Uyoon', and 'Al Khisaa' in a Hadeeth of the Syrian,

'From Amir Al-Momineen^{asws}, he (the Syrian) asked him, 'What have the skies been Created from?' He^{asws} said: 'From water vapour'. And he asked him^{asws} about sky of the world, 'What is it from?' He^{asws} said: 'From a restrained wave'. And he asked him^{asws} about the length of the planets and their widths. He^{asws} said: 'Twelve Farsakhs by twelve Farsakhs'. And he asked him^{asws} about the colour of the seven skies and their names.

فَقَالَ لَهُ اسْمُ السَّمَاءِ الدُّنْيَا رَفِيعٌ وَ هِيَ مِنْ مَاءٍ وَ دُخَانٍ وَ اسْمُ السَّمَاءِ الثَّانِيَةِ قَيْدُومٌ وَ هِيَ عَلَى لَوْنِ النُّحَاسِ وَ السَّمَاءُ الثَّلَاثَةُ اسْمُهَا الْمَارُومُ وَ هِيَ عَلَى لَوْنِ الشَّبَبِ وَ السَّمَاءُ الرَّابِعَةُ اسْمُهَا أَرْفَلُونُ وَ هِيَ عَلَى لَوْنِ الْفِضَّةِ وَ السَّمَاءُ الْخَامِسَةُ اسْمُهَا هَيْعُونَ وَ هِيَ عَلَى لَوْنِ الذَّهَبِ وَ السَّمَاءُ السَّادِسَةُ اسْمُهَا عَرُوسٌ وَ هِيَ يَأْفُوتُهُ حَضْرَاءُ وَ السَّمَاءُ السَّابِعَةُ اسْمُهَا عَجْمَاءُ وَ هِيَ دُرَّةٌ بَيْضَاءُ الْحَبَرِ.

He^{asws} said to him: 'The name of the sky of the world is 'Rafie', and it is from water and smoke (vapour); and the name of the second sky is 'Qaydoum', and it is upon the colour of copper; and the third sky, it's name is 'Al-Maroum', and it is upon the colour of brass; and the fourth sky, it's name is 'Arfaloun', and it is upon the colour of silver; and the fifth sky, its name is Hayoun', and it is upon the colour of gold; and the sixth sky, its name is 'Arous', and it is green sapphire (in colour), and the seventh sky, it's name is 'Ajma'a, and it is white gem (in colour)' – the Hadeeth"¹⁰⁷.

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ فِي السَّمَاءِ السَّابِعَةِ بَخَارًا مِنْ نُورٍ يَتَأَلَّلُ لَا يَكَادُ تَلَأُلُوهَا يَحْطَفُ بِالْأَبْصَارِ وَ فِيهَا بَخَارٌ مِنْ ظَلْمَةٍ وَ بَخَارٌ تَلْجُ تَرَعُدُ الْحَبَرِ.

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

¹⁰⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 1

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When there was an ascension with me^{-saww} to the sky, I^{-saww} saw in the seventh sky an ocean of sparkling light. It’s sparkle almost snatched away the sights, and in it are oceans of darkness (dark oceans), and oceans of snowy thunder’ – the Hadeeth’’¹⁰⁸

3- الْعَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْكَلْبِيِّ عَنْ عَلَانَ رَفَعَهُ قَالَ: سَأَلَ يَهُودِيٌّ أَمِيرَ الْمُؤْمِنِينَ ع لِمَ سُمِّيَتِ السَّمَاءُ سَمَاءً قَالَ لِأَنَّهَا وَسَمَ الْمَاءِ يَعْنِي مَعْدِنَ الْمَاءِ الْحَيَّرَ.

(The book) ‘Al Illal’ – From Ali Bin Ahmad Bin Muhammad, from Al Kulayni, from Allan, raising it, said,

‘A Jew asked Amir Al-Momineen^{-asws}, ‘Why was the sky named as sky (Sama’a)?’ He^{-asws} said: ‘Because it is ‘Wasm’ of the water, meaning a mine of water’ – the Hadeeth’’¹⁰⁹

4- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ جَبْرِ عَنْ الصَّخَّكَ بْنِ مُزَاجِمٍ قَالَ: سُئِلَ عَلِيُّ ع عَنِ الطَّارِقِ قَالَ هُوَ أَحْسَنُ نَجْمٍ فِي السَّمَاءِ وَ لَيْسَ يَعْرِفُهُ النَّاسُ وَ إِنَّمَا سُمِّيَ الطَّارِقَ لِأَنَّهُ يَطْرُقُ نُورُهُ سَمَاءَ سَمَاءٍ إِلَى سَبْعِ سَمَاوَاتٍ ثُمَّ يَطْرُقُ رَاجِعاً حَتَّى يَرْجِعَ إِلَى مَكَانِهِ.

(The book) ‘Al Illal’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ahmad Bin Al Nazar, from Muhammad Bin Marwan, from Jareer, from Al Zahhak Bin Muzahim who said,

‘Ali^{-asws} was asked about ‘Al-Tariq’ (Night-comer). He^{-asws} said: ‘It is an excellent star in the sky, and the people don’t recognise it, and rather it has been named as ‘Al-Tariq’ because it’s light knocks (Taraq) sky by sky up to the seven skies, then it knocks back until it returns to its place’’¹¹⁰

5- الْإِحْتِجَاجُ، عَنِ الْأَصْبَغِ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْمَجَرَّةِ الَّتِي تَكُونُ فِي السَّمَاءِ قَالَ هِيَ شَرْجُ السَّمَاءِ وَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْعَرَقِ وَ مِنْهُ أَعْرَقَ اللَّهُ قَوْمَ نُوحٍ بِمَاءٍ مِنْهُمْ مِنَ الْحَيَّرِ.

(The book) ‘Al Ihtijaj’ – From Al Asbagh who said,

‘Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about the galaxy which happens to be in the sky. He^{-asws} said: ‘It is a vent of the sky and a security for people of the earth from the drowning, and from it Allah^{-azwj} Drowned the people of Noah^{-as}, **with water pouring out [54:11]** – the Hadeeth’’¹¹¹

6- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَبْرِ إِدْرِيسَ ع أَنَّهُ قَالَ مَلِكُ الْمَوْتِ غَلِظَ السَّمَاءَ الرَّابِعَةَ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ وَ مِنَ السَّمَاءِ الثَّلَاثَةِ إِلَى الثَّانِيَةِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ وَ كُلُّ سَمَاءٍ وَ مَا بَيْنَهُمَا كَذَلِكَ الْحَيَّرَ.

Tafseer Ali Bin Ibrahim – From his father, from Ibn Abu Umeyr, from the one who narrated it,

¹⁰⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 2

¹⁰⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 3

¹¹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 4

¹¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 5

‘From Abu Abdullah^{-asws} in a Hadeeth of Idrees^{-as}. The Angel of death said, ‘The thickness of the fourth sky is of a travel distance of five hundred years, and from the fourth sky to the third sky there is a travel distance of five hundred years, and from the third sky to the second sky there is a travel distance of five hundred years, and every sky and what is between it is like that’ – the Hadeeth’¹¹²

7- الْعِلْمُ، فِي حَبْرٍ يَزِيدُ بِنِ سَلَامٍ أَنَّهُ سَأَلَ النَّبِيَّ ص مَا بَالُ النُّجُومِ تَسْتَبِينُ صِغَاراً وَكِبَاراً وَ مِقْدَارُ النُّجُومِ كُلُّهَا سَوَاءٌ

(The book) ‘Illal’ – In a Hadeeth of Yzaeed Bin Sallam,

‘He asked the Prophet^{-saww}, ‘What is the matter the stars appear as small and large, and the measurement of the stars, all of them, is the same?’

قَالَ لِأَنَّ بَيْنَهَا وَ بَيْنَ سَمَاءِ الدُّنْيَا بِحَاراً يَضْرِبُ الرِّيحُ أَمْوَاجَهَا فَلِذَلِكَ تَسْتَبِينُ صِغَاراً وَ كِبَاراً وَ مِقْدَارُ النُّجُومِ كُلُّهَا سَوَاءٌ الْحَبْرُ.

He^{-saww} said: ‘Because between them and the sky of the world there are oceans. The winds are striking it into waves, therefore due to that, these appear as small, and large, while the measurement of the stars, all of them, is the same’ – the Hadeeth’¹¹³

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ وَ يَعْقُوبَ بْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَذِهِ النُّجُومُ الَّتِي فِي السَّمَاءِ مَدَائِنٌ مِثْلُ الْمَدَائِنِ الَّتِي فِي الْأَرْضِ مَرْبُوطَةٌ كُلُّ مَدِينَةٍ إِلَى عَمُودٍ مِنْ نُورٍ طُولُ ذَلِكَ الْعَمُودِ فِي السَّمَاءِ مَسِيرَةُ مِائَتَيْنِ وَ خَمْسِينَ سَنَةً.

Tafseer Ali Bin Ibrahim – From his father and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘These stars which are in the sky are cities, like the cities which are in the earth. Each city is tied to a pole of light. The length of that pole in the sky is of a travel distance of two hundred and fifty years’¹¹⁴

9- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ جَمِيلٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع هَلْ فِي السَّمَاءِ بِحَارٌ

(The book) ‘Al Tawheed’ – From Muhammad Bin Al Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Al Sayyari, from Abdullah Bin Hammad, from Jameel who said,

‘I asked Abu Abdullah^{-asws}, ‘Is there an ocean in the sky?’

قَالَ نَعَمْ أَخْبَرَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي السَّمَاوَاتِ السَّبْعِ لِبِحَاراً عُمُقُ أَخْلِهَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ الْحَبْرُ.

He^{-asws} said: ‘Yes. My^{-asws} father^{-asws} informed me^{-asws} from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘In the seven skies there are oceans. The depth of one of these is a travel distance of five hundred years’ – the Hadeeth’¹¹⁵

¹¹² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 6

¹¹³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 7

¹¹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 8

¹¹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 9

10- مُنْتَخَبُ الْبَصَائِرِ، عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّهْقَانِيِّ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ لِلَّهِ خَلْفَ هَذِهِ الرِّطَاقِ زَبْرَجَدَةً خَضْرَاءَ مِنْهَا اخْضَرَّتِ السَّمَاءُ قُلْتُ وَ مَا الرِّطَاقُ قَالَ الْحِجَابُ وَ لِلَّهِ عَزَّ وَ جَلَّ وَرَاءَ ذَلِكَ سَبْعُونَ أَلْفَ عَالَمٍ أَكْثَرَ مِنْ عَدَدِ الْحَيِّ وَ الْإِنْسِ وَ كُلُّهُمْ يَلْعَنُ فُلَانًا وَ فُلَانًا.

(The book) 'Muntakhab Al Basaair' – From Sa'ad Bin Abdullah, from Ahmad Bin Al Husayn, from Ali Bin Al Rayyan, from Ubeydullah Bin Abdullah Al Dihqan,

'From Abu Al-Hasn Al-Reza^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Behind this belt there is a green emerald. The greenery of the sky is from it'. I said, 'And what is the belt?' He^{-asws} said: 'The Veil, and for Allah^{-azwj} Mighty and Majestic, behind that, are seventy thousand worlds, more than the number of the Jinn and the human beings, and all of them are cursing so and so, and so and so (Abu Bakr and Umar)'.¹¹⁶

11- إِرْشَادُ الْمُفِيدِ، رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ قَالَ: إِذَا قَامَ الْقَائِمُ ع سَارَ إِلَى الْكُوفَةِ فَهَدَمَ بِهَا أَرْبَعَةَ مَسَاجِدَ وَ لَمْ يَبْقَ مَسْجِدٌ عَلَى أَهْلِ الْأَرْضِ لَهُ شَرَفٌ إِلَّا هَدَمَهَا وَ جَعَلَهَا جَمَاءَ وَ وَسَّعَ الطَّرِيقَ الْأَعْظَمَ وَ كَسَّرَ كُلَّ جَنَاحٍ خَارِجٍ عَنِ الطَّرِيقِ وَ أَبْطَلَ الْكُنْفَ وَ الْمَيَازِبَ إِلَى الطَّرِيقَاتِ وَ لَا يَبْرُكُ بِدَعَاةٍ إِلَّا أَرَاهَا وَ لَا سُنَّةً إِلَّا أَقَامَهَا

(The book) 'Irshad' of Al Mufeed' – It is reported by Abu Baseer,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth, he^{-asws} said: 'When Al Qaim^{-ajfi} rises, he^{-ajfi} would travel to Al Kufa and demolish four Masjids at it, and there will not remain any Masjid upon the people (surface) of the earth having a balcony for it except he^{-ajfi} would demolish it and make it a smooth level, and expand the main road, and break every wing (side road) from the road, and nullify the shade and the spouts to the roads, and he^{-ajfi} will not leave our any innovation except he^{-ajfi} would remove it, nor any Sunnah except he^{-ajfi} would establish it.

وَ يَفْتَتِحُ قُسْطَنْطِينِيَّةَ وَ الصِّينَ وَ جِبَالَ الدَّيْلَمِ فَيَمْكُثُ عَلَى ذَلِكَ سَبْعَ سِنِينَ مَقْدَارُ كُلِّ سَنَةٍ عَشْرُ سِنِينَ مِنْ سِنِينِكُمْ هَذِهِ ثُمَّ يَفْعَلُ اللَّهُ مَا يَشَاءُ

And he^{-ajfi} would conquer Constantinople and China and the mountains of Al Daylam. He^{-ajfi} would remain upon that for seven years, a measurement of each year would be of ten years from these years of yours. Then Allah^{-azwj} will Do whatever He^{-azwj} so Desires'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَكَيْفَ تَطُولُ السِّنُونَ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! How would the years prolong?'

قَالَ يَا مُرُ اللَّهُ تَعَالَى الْفَلَكَ بِالْبُيُوتِ وَ قِلَّةِ الْحَرَكَةِ فَتَطُولُ الْأَيَّامُ لِدَلِكِ وَ السِّنُونَ

He^{-asws} said: 'Allah^{-azwj} will Command the orbit with the slowing down and less movement, so the days and the years would be prolonged due to that'.

قَالَ قُلْتُ لَهُ إِنَّهُمْ يَقُولُونَ إِنَّ الْفَلَكَ إِذَا تَغَيَّرَ فَسَدَ

¹¹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 10

He (the narrator) said, 'I said to him^{-asws}, 'They are saying that the orbit, if it were to change, it would be spoilt!'

قَالَ ذَلِكَ قَوْلُ الرَّنَادِقَةِ فَأَمَّا الْمُسْلِمُونَ فَلَا سَبِيلَ لَهُمْ إِلَى ذَلِكَ وَ قَدْ شَقَّ اللَّهُ الْقَمَرَ لِنَبِيِّهِ ص وَ رَدَّ الشَّمْسَ مِنْ قَبْلِهِ لِيُوشَعَ بْنِ نُونٍ وَ أَحْبَرَ بِطُولِ يَوْمِ الْقِيَامَةِ وَ أَنَّهُ كَأَلْفِ سَنَةٍ بِمَا تَعُدُّونَ.

He^{-asws} said: 'That is a word of the Atheists. As for the Muslims, there is no way for them to that, and Allah^{-azwj} had Split the moon for His^{-azwj} Prophet^{-saww} and Returned the sun from before him^{-saww} for Yoshua Bin Noun^{-as}'. And he^{-asws} informed with the length of the Day of Qiyamah, and it would be **like a thousand years from what you are counting [22:47]**'.¹¹⁷

12- كِتَابُ النُّجُومِ، رَوَى ابْنُ جُمُحُورٍ الْعَمِّيُّ فِي كِتَابِ الْوَأَحْدَةِ فِي أَوَائِلِ أَحْبَارِ مَوْلَانَا الْحَسَنِ بْنِ عَلِيٍّ ع مِنْ حُطْبَةٍ لَهُ فِي صِفَةِ النُّجُومِ مَا هَذَا لَفْظُهُ ثُمَّ أَجْرَى فِي السَّمَاءِ مَصَابِيحَ ضَوْؤُهَا فِي مَفْتَحِهِ وَ حَارَتْهَا بِهَا وَ جَالَ شَهَابُهَا مِنْ نُجُومِهَا الدَّرَارِيِّ الْمُضِيئَةِ الَّتِي لَوْ لَا ضَوْؤُهَا مَا أَنْفَدَتْ أَبْصَارُ الْعِبَادِ فِي ظُلْمِ اللَّيْلِ الْمُظْلِمِ بِأَهْوَالِهِ الْمُذْهِمِ بِخَنَادِسِهِ

(The book) 'Kitab Al Nujoum' –

It is reported by Ibn Jamhour the blind in the book 'Al Wahida' regarding the first of the Ahdeeth of our Master Al-Hassan^{-asws} Bin Ali^{-asws} from a sermon of his^{-asws} in description of the stars what are his^{-asws} words: 'Then He^{-azwj} Flowed lamps to be in the sky. Their illumination in Guarded them with it, and their meteors roamed from its stars, rotating the illumination which had it not been for its lights, the sights of the servants would not penetrate in the darkness of the dark night with its horrors of the pitch-dark nights.

وَ جَعَلَ فِيهَا أَدَلَّةً عَلَى مِنْهَاجِ السُّبُلِ لِمَا أَخْرَجَ إِلَيْهِ الْخَلِيقَةَ مِنَ الْإِنْتِفَالِ وَ التَّحْوِيلِ وَ الْإِقْبَالِ وَ الْإِدْبَارِ.

And He^{-azwj} Made therein pointers upon the method of ways due to what the creatures are most needy to it, from the transfer and the transport, and the coming and going'''.¹¹⁸

13- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ التَّقْفِيِّ بِإِسْنَادِهِ عَنْ أَبِي عِمْرَانَ الْكِنْدِيِّ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ قَوْلِهِ تَعَالَى وَ السَّمَاءِ ذَاتِ الْحُبُوكِ قَالَ ذَاتِ الْخَلْقِ الْحَسَنِ

The book 'Al Gharaat' of Ibrahim Al Saqafy, by his chain from Abu Imran Al Kindy who said,

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about Words of the Exalted: **And by the sky with the orbital pathways [51:7]**. He^{-asws} said: 'That is an excellent creation'.

قَالَ فَمَا الْمَجْرَةُ قَالَ يَا وَئِلَكَ سَلْ تَفْقَهَا وَ لَا تَسْأَلْ تَعْتَنَّا يَا وَئِلَكَ سَلْ عَمَّا يَعْينِكَ قَالَ فَوَ اللَّهُ إِنَّ مَا سَأَلْتُكَ عَنْهُ لِيَعْينِي

He said, 'So what is the galaxy?' He^{-asws} said: 'O woe be unto you! Ask to understand and do not ask out of stubbornness! O woe be to you! Ask about what concerns you!' He said, 'By Allah^{-azwj}! I have not asked you^{-asws} about it due to my stubbornness'.

¹¹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 11

¹¹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 12

قَالَ إِنَّهَا شَرْحُ السَّمَاءِ وَ مِنْهَا فُتِحَتْ السَّمَاءُ بِمَاءٍ مُنْهَمِرٍ زَمَنَ الْغَرَقِ عَلَى قَوْمِ نُوحٍ ع

He^{-asws} said: 'It is a vent in the sky, and from it the sky opened up **with water pouring out [54:11]** in the time of the drowning upon the people of Noah^{-as}'.

قَالَ فَكَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ قَالَ مَدُّ الْبَصَرِ وَ دَعْوَةُ بِلَذِكْرِ اللَّهِ فَيَسْمَعُ لَا تَقُولُ غَيْرَ ذَلِكَ.

He said, 'How much is there between the sky and the earth?' He^{-asws} said: 'Extent of the sight and a supplication with the Mention of Allah^{-azwj}, He^{-azwj} would Hear. We^{-asws} do not say other than that'.¹¹⁹

14 الْغَارَاتُ، بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ: سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع كَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ قَالَ مَدُّ الْبَصَرِ وَ دَعْوَةُ الْمَظْلُومِ وَ سُئِلَ كَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ يَوْمٌ طَرَادُ الشَّمْسِ

(The book) 'Al Gharaat' – By his chain from Ibn Nubata who said,

'Amir Al-Momineen^{-asws} was asked, 'How much is there between the sky and the earth?' He^{-asws} said: 'Extent of the sight, and a supplication of an oppressed'. And he^{-asws} was asked, 'How much is there between the east and the west?' He^{-asws} said: 'A day's cruise of the sun'.

وَ سُئِلَ عَنِ الْمَجَرَّةِ فَقَالَ أَبْوَابُ السَّمَاءِ فَتَحَهَا اللَّهُ عَلَى قَوْمِ نُوحٍ ثُمَّ أَغْلَقَهَا فَلَمْ يَفْتَحْهَا

And he^{-asws} was asked about the galaxy. He^{-asws} said: 'Gateways of the sky. Allah^{-azwj} Opened these upon the people of Noah^{-as}, then Closed them. He^{-azwj} not be Opening these'.

وَ سُئِلَ عَنِ الْقَوْسِ فَقَالَ أَمَانُ الْأَرْضِ كُلِّهَا مِنَ الْغَرَقِ إِذَا رَأَوْا ذَلِكَ فِي السَّمَاءِ الْحَبْرَ.

And he^{-asws} was asked about the (rain) bow. He^{-asws} said: 'A safety for the earth, all of it, from the drowning, when they see that being in the sky' – the Hadeeth"¹²⁰.

15- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ مَعْنَى السَّمَاءِ أُمَّا اِرْتَفَعَتْ أَي سَمَتْ مِنَ السُّمُومِ وَ مَعْنَى الْأَرْضِ أُمَّا انْخَفَضَتْ وَ كُلُّ شَيْءٍ انْخَفَضَ فَهُوَ أَرْضٌ.

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim,

'Meaning of the sky, these are raised, i.e. a peak from the peaks, and meaning of the earth, it is lowest of all things with a lowliness, so it is an earth"¹²¹.

16- النِّهَجُ، نَجْحُ الْبَلَاغَةِ قَالَ ع اللَّهُمَّ رَبِّ السَّيْفِ الْمَرْفُوعِ وَ الْجَوِّ الْمَكْفُوفِ الَّذِي جَعَلْتَهُ مَغِيضاً لِلَّيْلِ وَ النَّهَارِ وَ مَجْرَى لِلشَّمْسِ وَ الْقَمَرِ وَ مُخْتَلِفاً لِلنُّجُومِ السَّيَّارَةِ وَ جَعَلْتَ سُكَّانَهُ سَبْطاً مِنْ مَلَائِكَتِكَ لَا يَسْأَمُونَ مِنْ عِبَادَتِكَ

(The book) 'Nahj Al Balagah' –

¹¹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 13

¹²⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 14

¹²¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 15

'He^{-asws} said: 'O Allah^{-azwj}! O Allah^{-azwj}! Lord of the raised ceiling and the restrained atmosphere which You^{-azwj} had Made it a shelter for the night and the day, and an orbit for the sun and the moon, and interchange for the rotating stars, and You^{-azwj} Made a group of Your^{-azwj} Angels. They are not getting tired from worshipping You^{-azwj}.

وَرَبِّ هَذِهِ الْأَرْضِ الَّتِي جَعَلْتَهَا قَرَارًا لِلْأَنْعَامِ وَ مَدْرَجًا لِلْهَوَامِّ وَ الْأَنْعَامِ وَ مَا لَا يُحْصَى بِمَا يُرَى وَ مَا لَا يُرَى

By the Lord^{-azwj} of this earth which You^{-azwj} Made it as a settlement for the animals, and a crawling place for the insects, and the cattle, and what cannot be counted from what is see and from what is not seen.

وَرَبِّ الْجِبَالِ الرَّوَاسِي الَّتِي جَعَلْتَهَا لِلْأَرْضِ أَوْتَادًا وَ لِلخَلْقِ اعْتِمَادًا.

By the Lord^{-azwj} of the lofty mountains which You^{-azwj} Made to be as pegs for the earth and a support for the creatures".¹²²

17- النهج، نهج البلاغة عَنْ نَوْفِ الْبِكَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ فِي حُطْبَةٍ فَمِنْ شَوَاهِدِ خَلْقِهِ خَلْقَ السَّمَاوَاتِ مُوْطَدَاتٍ بِأَلَا عَمَدٍ قَائِمَاتٍ بِأَلَا سَنَدٍ دَعَاهُنَّ فَأَجَبْنَ طَائِعَاتٍ مُدْعِنَاتٍ غَيْرِ مُتَلَكِّمَاتٍ وَ لَا مُبْطِنَاتٍ

(The book) 'Nahj Al Balagah – From Nowf Al Bikaly,

'From Amir Al-Momineen^{-asws} having said in a sermon: 'From the witnessed of His^{-azwj} creation is the creation of the structures of the sky without any pillars, standing without support. He^{-azwj} Called them, so they answered obediently, humbly without sluggishness nor delay.

وَ لَوْ لَا إِفْرَازُهُنَّ لَهُ بِالرُّبُوبِيَّةِ وَ إِدْعَاهُنَّ بِالطَّوَاعِيَةِ لَمَا جَعَلَهُنَّ مَوْضِعًا لِعَرْشِهِ وَ لَا مَسْكَنًا لِمَلَائِكَتِهِ وَ لَا مَصْعَدًا لِلْكَلِمِ الطَّيِّبِ وَ الْعَمَلِ الصَّالِحِ مِنْ خَلْقِهِ

And had it not been for their acknowledgment of His^{-azwj} Lord^{-azwj} and their humbleness with the obedience, He^{-azwj} would not have Made these to be a place for His^{-azwj} Throne, nor a dwelling for His^{-azwj} Angels, nor an ascent for the good speech and the righteous deeds from His^{-azwj} creatures.

جَعَلَ نُجُومَهَا أَعْلَامًا يَسْتَدِلُّ بِهَا الْحَيْرَانُ فِي مُخْتَلِفِ فِجَاجِ الْأَفْطَارِ لَمْ يَمْتَنِعْ ضَوْؤُهُ نُورَهَا اذْهَمَامًا سُجْفِ اللَّيْلِ الْمُظْلِمِ وَ لَا اسْتَطَاعَتْ جَلَابِيبُ سَوَادِ الْحَنَادِيسِ أَنْ تَرُدَّ مَا شَاعَ فِي السَّمَاوَاتِ مِنْ تَلَأُلُو نُورِ الْقَمَرِ إِلَى آخِرِ الْحُطْبَةِ.

He^{-azwj} Made the stars as a marking to point the confused ones with in the various routes of the horizons (of the earth to be guided with). The gloom of the darkness of the night does not prevent the illumination of their lights nor do the veils of the pitch-dark night have the capacity to repel what is spread in the sies, from the shining light of the moon' – up to the end of the sermon".¹²³

¹²² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 16

¹²³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 17

18- كِتَابُ الْمُتَنَّى بْنِ الْوَلِيدِ الْحَنَاطِ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ السَّمَاوَاتِ السَّبْعِ فَقَالَ سَبْعُ سَمَاوَاتٍ لَيْسَ مِنْهَا سَمَاءٌ إِلَّا وَ فِيهَا خَلْقٌ وَ بَيْنَهَا وَ بَيْنَ الْأُخْرَى خَلْقٌ حَتَّى يَنْتَهِيَ إِلَى السَّابِعَةِ

The book of Al Musanna Bin Al Waleed Al Hannat, from Abu Baseer,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the seven skies. He^{-asws} said: ‘Seven skies, there isn’t any sky from these except and therein are creatures, and between it and the other there are creatures’ – until he^{-asws} ended up to the seventh.

قُلْتُ وَ الْأَرْضُ قَالَ سَبْعٌ مِنْهُنَّ خَمْسٌ فِيهِنَّ خَلْقٌ مِنْ خَلْقِ الرَّبِّ وَ اثْنَتَانِ هَوَاءٌ لَيْسَ فِيهِمَا شَيْءٌ.

I said, ‘And the earth?’ He^{-asws} said: ‘Seven. Five of these have creatures from creatures of the Lord^{-azwj}, and two have air, there not being anything in these’¹²⁴.

19- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا نَظَرْتَ إِلَى السَّمَاءِ قُلْنَ وَ ذَكَرَ الدُّعَاءَ إِلَى قَوْلِهِ اللَّهُمَّ رَبِّ السَّمَاءِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَكْفُوفِ وَ الْقُلُوكِ الْمَسْجُورِ وَ النُّجُومِ الْمَسْحَرَاتِ وَ رَبِّ هُورِ بْنِ إِسْيَةَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَافِي مِنْ كُلِّ عَقْرَبٍ وَ حَتَّى إِلَى آخِرِ الدُّعَاءِ

The book of Zayd Al Narsy –

‘From Abu Abdullah^{-asws} having said: ‘When you look at the sky, the say’ – and he^{-asws} mentioned the supplication up to his^{-asws} words: ‘Lord^{-azwj} of the raised ceiling, and the restrained oceans, and filled planets, and the subdued stars! By the Lord^{-azwj} Hur Bin Isiya! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Protect me^{-asws} from every scorpion and snake’ – up to the end of the supplication.

قَالَ قُلْتُ وَ مَا هُورُ بْنُ إِسْيَةَ

He (the narrator) said, ‘I said, ‘And what is Hur Bin Isiya?’

قَالَ كَوْكَبَةٌ فِي السَّمَاءِ خَفِيَّةٌ تَحْتَ الْوَسْطَى مِنَ الثَّلَاثِ الْكَوَاكِبِ الَّتِي فِي بَنَاتِ نَعَشِ الْمُتَفَرِّقَاتِ ذَلِكَ أَمَانٌ مَا قُلْتُ.

He^{-asws} said: ‘A celestial body in the sky hidden beneath the middle of the three stars which as in the daughter of Na’sha (In Ursa Major), the separated ones. That is a safety what I^{-asws} am saying’¹²⁵.

20- الدُّرُّ الْمَنْشُورُ، نَقْلًا مِنْ سَبْعَةٍ مِنْ كُتُبِهِمْ عَنِ ابْنِ مَسْعُودٍ قَالَ: مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ مَا بَيْنَ كُلِّ سَمَاءٍ خَمْسِمِائَةِ عَامٍ وَ عَظُ كُلِّ سَمَاءٍ وَ أَرْضٍ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ مَا بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى الْكُرْسِيِّ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ مَا بَيْنَ الْكُرْسِيِّ وَ الْمَاءِ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ الْعَرْشُ عَلَى الْمَاءِ.

(The book) ‘Al Durr Al Mansour’ – Copying from seven of their books, from Ibn Masoud who said,

‘What is between the sky and the earths is a travel distance of five hundred years, and whatever is between every two skies there is a travel distance of five hundred years, and the

¹²⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 18

¹²⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 19

thickness of every sky and earth is a travel distance of five hundred years, and what is between the seventh sky to the Chair there is a travel distance of five hundred years, and what is between the Chair and the water is a travel distance of five hundred years, and the Throne is upon the water”.¹²⁶ (Not a Hadeeth + non-Shia source)

21- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السِّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُنْبَسَةَ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ ذِكْرُهُ إِذَا أَرَادَ فَنَاءَ دَوْلَةٍ فَوَيْمَ أَمَرَ الْفَلَكَ فَاسْتَرْعَ السَّيْرَ فَكَانَتْ عَلَى مِقْدَارِ مَا يُرِيدُ.

(The book) ‘All Kafi’ – Ali Bin Ibrahim, from Salih Bin Al Sindy, from Ja’far Bin Bashir, from Anbasa, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty is His^{-azwj} Mention, when He^{-azwj} Wants the annihilation of a government of a people, Commands the orbits, so they quicken the travel and be upon a measurement of what He^{-azwj} Wants’.¹²⁷

22- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُنْبَسَةَ بْنِ بَجَادٍ الْعَابِدِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنَّا عِنْدَهُ وَذَكَرُوا سُلْطَانَ بَنِي أُمَيَّةَ فَقَالَ أَبُو جَعْفَرٍ ع لَا يُخْرُجُ عَلَيَّ هِشَامٌ أَحَدٌ إِلَّا قَتَلَهُ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hasim, from Anbasa Bin Jibad Al Aabid, from Jabir,

‘From Abu Ja’far^{-asws}, he (the narrator) said: ‘We were in his^{-asws} presence and they mentioned the authority of the clan of Umayya. Abu Ja’far^{-asws} said: ‘No one will rebel against Hisham except he would kill him!’

قَالَ وَ ذَكَرَ مُلْكُهُ عِشْرِينَ سَنَةً

He (the narrator) said, ‘His kingdom (rule) is for twenty years’.

قَالَ فَجَرَعْنَا فَقَالَ مَا لَكُمْ إِذَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُهْلِكَ سُلْطَانَ قَوْمٍ أَمَرَ الْمَلِكَ فَاسْتَرْعَ بِسَيْرِ الْفَلَكَ فَقَدَّرَ عَلَى مَا يُرِيدُ الْخَيْرَ.

He (the narrator) said, ‘We panicked. He^{-asws} said: ‘What is the matter with you all? Whenever Allah^{-azwj} Mighty and Majestic Wants to destroy the authority of a people, Commands the orbits, so the orbits quicken the travel and measure out upon what He^{-azwj} Wants’ – the Hadeeth”.¹²⁸

23- تَوْجِيْدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَكَيْرٌ يَا مُفَضَّلُ فِي النُّجُومِ وَ الْخِيَالِ مَسِيرَهَا فَبَعْضُهَا لَا تُفَارِقُ مَرَازِمَهَا مِنَ الْفَلَكَ وَ لَا تَسِيرُ إِلَّا بِجَمْعَةٍ وَ بَعْضُهَا مُطْلَقَةٌ تَنْتَقِلُ فِي الْبُرُوجِ وَ تَفْتَرِقُ فِي مَسِيرِهَا فَكُلُّ وَاحِدٍ مِنْهَا يَسِيرُ سَبْعِينَ مِائَةً أَوْ ثَمَانِينَ أَوْ تِسْعِينَ أَوْ عَشْرِينَ مِائَةً مَعَ الْفَلَكَ نَحْوَ الْمَغْرِبِ وَ الْآخِرُ خَاصٌّ لِنَفْسِهِ نَحْوَ الْمَشْرِقِ كَالنَّمْلَةِ الَّتِي تَدُورُ عَلَى الرَّحَى فَالرَّحَى تَدُورُ ذَاتَ الْيَمِينِ وَ النَّمْلَةُ تَدُورُ ذَاتَ الشِّمَالِ وَ النَّمْلَةُ فِي تِلْكَ تَتَحَرَّكُ حَرَكَتَيْنِ مُخْتَلِفَيْنِ إِخْدَاهُمَا بِنَفْسِهَا فَتَتَوَجَّهُ أَمَامَهَا وَ الْآخِرَى مُسْتَكْرَهَةً مَعَ الرَّحَى يُجَذِّبُهَا إِلَى خَلْفِهَا

(The book) ‘Tawheed Al Mufazzal’ –

¹²⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 20

¹²⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 21

¹²⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 22

‘He said, ‘Al-Sadiq^{asws} said: ‘Think, O Mufazzal, regarding the stars and the difference in their courses. Some of these do not separate from their place from the orbits do not travel except together, and some of these are separately transferring in the constellation in their courses. Each one of these travel two difference courses – one of it is a year from the orbit around the west, and other especially for itself around the east, like the ant, which circles upon the hand-mill. So, the hand-mill turn clockwise and the ant travels counter-clockwise, and the ant, in that movement has two different movements – one of these is with itself, so it heads in front of it, and the other reclining with the hand-mill attracting it backwards.

فَأَسْأَلَ الرَّاعِمِينَ أَنَّ النُّجُومَ صَارَتْ عَلَى مَا هِيَ عَلَيْهِ بِالإِهْمَالِ مِنْ غَيْرِ عَمْدٍ وَ لَا صَانِعٍ لَهَا مَا مَنَعَهَا أَنْ تَكُونَ كُلُّهَا رَاتِبَةً أَوْ تَكُونَ كُلُّهَا مُتَنَقِّلَةً فَإِنَّ الإِهْمَالَ مَعْنَى وَاحِدٍ فَكَيْفَ صَارَ بِأَيِّ بِحَرَكَتَيْنِ مُخْتَلِفَتَيْنِ عَلَى وَزْنٍ وَ تَقْدِيرٍ فَفِي هَذَا بَيَانٌ أَنَّ مَسِيرَ الْفَرِيفَيْنِ عَلَى مَا يَسِيرَانِ عَلَيْهِ بَعْدَهُ وَ تَدْبِيرٍ وَ حِكْمَةٍ وَ تَقْدِيرٍ وَ لَيْسَ بِإِهْمَالٍ كَمَا تَزْعُمُهُ الْمُعْطَلَةُ

So, ask the claimants, if the stars came to be what these are upon, by the chaos from without there being any deliberation nor a Maker for it, what is its meaning that all of it happens to be in rotation? Or all of it happens to be moving? If the meaning of chaos was one, then how did these come to be two different movements upon a weight and determination? In this is an explanation of the two courses upon what they are travelling with deliberation, and wisdom, and determination, and it isn't with chaos just as the philosophers are alleging.

فَإِنْ قَالَ قَائِلٌ وَ لَمْ صَارَ بَعْضُ النُّجُومِ رَاتِبًا وَ بَعْضُهَا مُتَنَقِّلًا فَلَنَا إِهْمًا لَوْ كَانَتْ كُلُّهَا رَاتِبَةً لَبَطَلَتْ الدَّلَالَةُ الَّتِي يُسْتَدَلُّ بِهَا مِنْ تَنْقُلِ الْمُتَنَقِّلَةِ وَ مَسِيرِهَا فِي كُلِّ بُرْجٍ مِنَ الْبُرُوجِ كَمَا قَدْ يُسْتَدَلُّ عَلَى أَشْيَاءَ مِمَّا يُحْدِثُ فِي الْعَالَمِ بِتَنْقُلِ الشَّمْسِ وَ النُّجُومِ فِي مَنَازِلِهَا

If a speaker says, ‘And why did some of the stars become rotating and some of them moving?’ We^{asws} say: ‘If all of these had been in rotation it would have invalidated the evidence(s) which can be evidenced with from the Mover of the movement and its course in every constellation from the constellations, just as it evidences upon the things from what occurs in the world by the movement of the sun and the stars in their places.

وَ لَوْ كَانَتْ كُلُّهَا مُتَنَقِّلَةً لَمْ يَكُنْ لِمَسِيرِهَا مَنَازِلٌ تُعْرَفُ وَ لَا رَسْمٌ يُوقَفُ عَلَيْهِ لِأَنَّهُ إِذَا يُوقَفُ بِمَسِيرِ الْمُتَنَقِّلَةِ مِنْهَا لِتَنْقُلِهَا فِي الْبُرُوجِ الرَّاتِبَةِ كَمَا يُسْتَدَلُّ عَلَى سَيْرِ السَّائِرِ عَلَى الْأَرْضِ بِالْمَنَازِلِ الَّتِي يَجْتَازُ عَلَيْهَا

And if all of these had been moving, there would not have been any places in its course which could be recognised nor a mark to stop upon, because it would stop in a course of the movement from it by its movement in the constellation rotating, just as it would evidence upon the course of the rest upon the earth by station which traverses upon it.

وَ لَوْ كَانَ تَنْقُلُهَا بِحَالٍ وَاحِدَةٍ لَاحْتَلَطَ نِظَامُهَا وَ بَطَلَتْ الْمَآرِبُ فِيهَا وَ لَسَاعَ لِقَائِلٍ أَنْ يَقُولَ إِنَّ كَيْنُونِيَّتِهَا عَلَى حَالٍ وَاحِدَةٍ تُوجِبُ عَلَيْهَا الإِهْمَالَ مِنْ الْجِهَةِ الَّتِي وَصَفْنَا فِيهَا اخْتِلَافَ سَيْرِهَا وَ تَصَرُّفِهَا وَ مَا فِي ذَلِكَ مِنَ الْمَآرِبِ وَ الْمُصْلِحَةِ أُبَيِّنُ دَلِيلَ عَلَى الْعَمْدِ وَ التَّدْبِيرِ فِيهَا

And if it had been moving with one state its system not mixing, it would invalidate the purpose in it, and it would be allowed for a speaker that he should be saying, ‘It's being upon one state obligates the chaos upon it’, from the aspect which we^{asws} described and in the difference in its courses and its behaviour and what is in that from the purpose and the interest, clear evidence upon the deliberation and the arrangement in it.

فَكَرَّ فِي هَذِهِ النُّجُومِ الَّتِي تَطْهَرُ فِي بَعْضِ السَّنَةِ وَتَحْتَجِبُ فِي بَعْضِهَا كَمِثْلِ ثُرَيَّا وَ الْجُوزَاءِ وَ الشَّعْرِيَّيْنِ وَ سُهَيْلٍ فَإِنَّمَا لَوْ كَانَتْ بِأَسْرِهَا تَطْهَرُ فِي وَقْتٍ وَاحِدٍ لَمْ تَكُنْ لِرِوَادِهِ فِيهَا عَلَى حَيْلِهِ دَلَالَاتٌ يَعْرِفُهَا النَّاسُ وَ يَهْتَدُونَ بِهَا لِبَعْضِ أُمُورِهِمْ كَمَعْرِفَتِهِمْ الْآنَ بِمَا يَكُونُ مِنْ طُلُوعِ الثَّوَرِ وَ الْجُوزَاءِ إِذَا طَلَعَتْ وَ اخْتَجَبَتْ إِذَا اخْتَجَبَتْ

Think regarding these stars which appear in part of the year and are hidden in part of it, like the Pleiades, and the Betelgeuse, and the 'Al-Sha'rayn' (The star emerging after Betelgeuse), and the Canopus, so these had been its prisoners, would have appeared in one time, it would not happen for one among these upon its state, any evidence the people could have recognise and be guided by these to some of their matters, like their recognising now with at what would happen from the emergence of the Taurus and the Betelgeuse when they emerge, and their hiding when they are hidden.

فَصَارَ طُهورُ كُلِّ وَاحِدٍ وَ اخْتِجَابُهُ فِي وَقْتٍ غَيْرِ الْوَقْتِ الْآخَرِ لِيَتَنَفَّعَ النَّاسُ بِمَا يَدُلُّ عَلَيْهِ كُلُّ وَاحِدٍ مِنْهَا عَلَى حَدِيثِهِ وَ كَمَا جُعِلَتْ الثُّرَيَّا وَ أَشْبَاهُهَا تَطْهَرُ جِنَاءً وَ تَحْتَجِبُ جِنَاءً لِضَرْبٍ مِنَ الْمَصْلَحَةِ كَذَلِكَ جُعِلَتْ بَنَاتُ النَّعْشِ ظَاهِرَةً لَا تَغِيبُ لِضَرْبٍ آخَرَ مِنَ الْمَصْلَحَةِ فَإِنَّمَا بِمَنْزِلَةِ الْأَعْلَامِ الَّتِي يَهْتَدِي بِهَا النَّاسُ فِي الْبَرِّ وَ الْبَحْرِ لِلطَّرِيقِ الْمَجْهُولَةِ وَ ذَلِكَ أَنَّمَا لَا تَغِيبُ وَ لَا تَتَوَارَى

Thus, the appearance of each one and its hiding in a time other than another time came to be of benefit to the people with what evidence upon it by each one from these upon its limit, and just as the Pleiades and the likes of it have been Made to appear for a while and be hidden for a while is for a variety of interests. Similar to that the daughters of Canopus have been Made to be visible, not hiding, is for another variety of interests, for these are at the status of the world by which the people are guided with in the land, and the sea, and to the unknown roads, and that is because these are not hidden and do not get covered.

فَهُمْ يَنْظُرُونَ إِلَيْهَا مَتَى أَرَادُوا أَنْ يَهْتَدُوا بِهَا إِلَى حَيْثُ شَاءُوا وَ صَارَ الْأَمْرَانِ جَمِيعاً عَلَى اخْتِلَافِهِمَا مُوجَّهَيْنِ نَحْوَ الْإِرْبِ وَ الْمَصْلَحَةِ وَ فِيهَا مَارَتْ أُخْرَى عَلَامَاتٌ وَ دَلَالَاتٌ عَلَى أَوْقَاتٍ كَثِيرَةٍ مِنَ الْأَعْمَالِ كَالزَّرَاعَةِ وَ الْغَزَاةِ وَ السَّفَرِ فِي الْبَرِّ وَ الْبَحْرِ وَ أَشْيَاءَ بِمَا يَخْدُثُ فِي الْأَزْمِنَةِ مِنَ الْأَمْطَارِ وَ الرِّيحِ وَ الْحَرِّ وَ الْبَرْدِ وَ بِهَا يَهْتَدِي السَّائِرُونَ فِي ظُلْمَةِ اللَّيْلِ لِقَطْعِ الْقَفَارِ الْمَوْجِشَةِ وَ اللَّجْحِ الْهَائِلَةِ مَعَ مَا فِي تَرَدُّدِهَا فِي كِبِدِ السَّمَاءِ مُقْبِلَةً وَ مُدْبِرَةً وَ مُشْرِقَةً وَ مُغْرِبَةً مِنَ الْعَبْرِ فَإِنَّمَا تَسِيرُ أَسْرَعُ السَّيْرِ وَ أَحْتَهُ

So, they are looking at it whenever they want to be guided with it to wherever they like, and the two matters together came to be upon their difference as two dipoles for the purpose and the interest. And in these two there is another purpose – Signs, and the evidences upon the many timing from the works like the cultivation, and the planting, and the travelling in the land and the sea, and things from what occurs in the times, from the rains, and the winds, and the heat, and the cold, and by it are guided the walkers in the darkness of the night to cut through the lonely desolate parts, and the demanding vastness, along with what is in its hesitation in the middle of the sky, frontwards, and backwards, and eastwards, and westwards from the crossing, for it is a course of the quickest travel and its familiar one.

أَرَأَيْتَ لَوْ كَانَتْ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ بِالْقُرْبِ مِنَّا حَتَّى يَبِينَنَّ لَنَا سُرْعَتُهُ سَرِيرًا بِكُنْهِ مَا هِيَ عَلَيْهِ أَلَمْ تَكُنْ سَتَّخِطَفُ الْأَبْصَارَ بِوَجْهِهَا وَ شِعَاعِهَا كَالَّذِي يَخْدُثُ أحياناً مِنَ الرِّبُوقِ إِذَا تَوَالَتْ وَ اضْطَرَبَتْ فِي الْجَوِّ وَ كَذَلِكَ أَيْضاً لَوْ أَنَّ أَناساً كَانُوا فِي قُبَّةٍ مُكَلَّلَةٍ بِمَصَابِيحِ تَدُورُ حَوْلَهُمْ دَوْراناً حَيْثُ خَارَتْ أَبْصَارُهُمْ حَتَّى يَجْرُوا لِوُجُوهِهِمْ

Do you see, if the sun and the moon and the stars were near to us until the quickness of their courses what these are upon were seen by us, wouldn't the sights be snatched due to their

brightness and radiance? Like that which occurs in your lifetime, from the lightning when it rolls out and flashes in the atmosphere. And similar to that as well, if the people were in an inside a dome covered with lights circling around them in rapid rotations, their sights would be dazzled until they would fall upon their faces.

فَانظُرْ كَيْفَ قُدِّرَ أَنْ يَكُونَ مَسِيرُهَا فِي الْبُعْدِ الْبَعِيدِ لِكَيْلَا تَضُرَّ فِي الْأَبْصَارِ وَ تُنْكَأَ فِيهَا وَ بِأَسْرَعِ السَّرْعَةِ لِكَيْلَا تَتَخَلَّفَ عَنْ مِقْدَارِ الْحَاجَةِ فِي مَسِيرِهَا وَ جُعِلَ فِيهَا جُزْءٌ يَسِيرٌ مِنَ الصَّوِّ لِيَسُدَّ مَسَدَ الْأَضْوَاءِ إِذَا لَمْ يَكُنْ قَمَرٌ وَ يُمَكِّنُ فِيهِ الْحَرَكَةَ إِذَا حَدَثَتْ ضَرُورَةٌ كَمَا قَدْ يَخْدُثُ الْحَادِثُ عَلَى الْمَرْءِ فَيَحْتَاجُ إِلَى النَّجَاجِ فِي جَوْفِ اللَّيْلِ وَ إِنْ لَمْ يَكُنْ شَيْءٌ مِنَ الصَّوِّ يَهْتَدِي بِهِ لَمْ يَسْتَطِعْ أَنْ يَبْرَحَ مَكَانَهُ

Look at how it has been Determined that their courses happen in the far distance lest it harms the sights and the effects of it, and as fast as possible lest there is a variation of the need it is course, and there has been Made to be in these a small part of the light to fill the gap when there does not happen to be a moon, and enable the movement in it when a necessity occurs just as an event may occur for the person and he becomes needy to go in the middle of the night, and if there does not happen to be anything from the light to be guided with, he would not be able to go to a place.

فَتَأْمَلِ الْلُطْفَ وَ الْحِكْمَةَ فِي هَذَا التَّقْدِيرِ حِينَ جُعِلَ لِلظُّلْمَةِ دَوْلَةٌ وَ مُدَّةٌ لِحَاجَةِ إِلَيْهَا وَ جُعِلَ خِلَافُهَا شَيْءٌ مِنَ الصَّوِّ لِلْمَارِبِ الَّتِي وَصَفْنَا

Contemplate the subtleness and the Wisdom in this arrangement where there has been Made to be for the darkness, a state and a period to a need to it, and Made to be during it, something from the light for the purpose which we^{asws} described.

فَكَيْفَ فِي هَذَا الْفَلَكَ بِشَمْسِهِ وَ قَمَرِهِ وَ نُجُومِهِ وَ بُرُوجِهِ تَدُورُ عَلَى الْعَالَمِ فِي هَذَا الدَّوْرَانِ الدَّائِمِ بِهَذَا التَّقْدِيرِ وَ الْوَزْنِ لِمَا فِي اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ هَذِهِ الْأَزْمَانِ الْأَرْبَعَةَ الْمُتَوَالِيَةَ عَلَى الْأَرْضِ وَ مَا عَلَيَّهَا مِنْ أَصْنَافِ الْحَيَوَانَاتِ وَ النَّبَاتِ مِنْ ضُرُوبِ الْمَصْلَحَةِ كَالَّذِي بَيَّنْتُ وَ لَحِصْتُ لَكَ آتِيفاً وَ هَلْ يَخْفَى عَلَى ذِي لُبٍّ أَنَّ هَذَا تَقْدِيرٌ مُقَدَّرٌ وَ صَوَابٌ وَ حِكْمَةٌ مِنْ مُقَدِّرٍ حَكِيمٍ

Think regarding this orbit with its sun, and its moon, and its stars, and its constellations orbiting upon the universe in these perpetual orbits, with this arrangement and mass to what is an alternation of the night and the day, and these four consecutive seasons upon the earth, and what is upon it from the types of animals and the various vegetation for the interest like that which I^{asws} explained especially for you just now, and is it hidden upon the one with understanding that this arrangement has a measurement, and correctness, and wisdom from a Determiner, Wise One^{azwj}?

فَإِنْ قَالَ قَائِلٌ إِنَّ هَذَا شَيْءٌ اتَّفَقَ أَنْ يَكُونَ هَكَذَا فَمَا مَنَعَهُ أَنْ يَقُولَ مِثْلَ هَذَا فِي دُولَابٍ تَرَاهُ يَدُورُ وَ يَسْقِي حَدِيقَةً فِيهَا شَجَرٌ وَ نَبَاتٌ فَتَرَى كُلَّ شَيْءٍ مِنَ الْبَيْتِ مُقَدَّرًا بَعْضُهُ يَلْقَى بَعْضًا عَلَى مَا فِيهِ صَلَاحٌ تِلْكَ الْحَدِيقَةِ وَ مَا فِيهَا وَ يَمَّ كَانَ يُشْبِثُ هَذَا الْقَوْلَ لَوْ قَالَهُ وَ مَا تَرَى النَّاسَ كَانُوا قَائِلِينَ لَهُ لَوْ سَمِعُوهُ مِنْهُ

If a speaker says, 'This thing is co-incident that it is happening like this', so what prevents him the he should be saying the like of this in a cartwheel you see rotating and quenching a garden wherein are trees and vegetation? You see all things from a tool as measured, part of it meeting a part upon what therein is an interest for that garden and whatever is in it; and with what would he prove this word if he says it? And do you view that people would be saying to him if they hear from him.

فَيُنَكِّرُ أَنْ يَقُولَ فِي دَوْلَابِ حَشَبٍ مَصْنُوعٍ بِحِيلَةٍ قَصِيرَةٍ لِمَصْلَاحَةِ قِطْعَةٍ مِنَ الْأَرْضِ إِنَّهُ كَانَ بِلَا صَانِعٍ وَ مُقَدَّرٍ وَ يَقْدِرُ أَنْ يَقُولَ فِي هَذَا الدُّوَلَابِ الْأَعْظَمِ الْمَخْلُوقِ بِحِكْمَةٍ يَقْضُرُ عَنْهَا أَذْهَانَ الْبَشَرِ لِصَلَاحِ جَمِيعِ الْأَرْضِ وَ مَا عَلَيْهَا إِنَّهُ شَيْءٌ اتَّفَقَ أَنْ يَكُونَ بِلَا صَنْعَةٍ وَ لَا تَقْدِيرٍ لَوْ اعْتَلَّ هَذَا الْفَلَكُ كَمَا تَعْتَلُّ الْأَلَاتُ الَّتِي تُتَّخَذُ لِلصَّنَاعَاتِ وَ غَيْرِهَا أَيُّ شَيْءٍ كَانَ عِنْدَ النَّاسِ مِنَ الْحِيلَةِ فِي إِصْلَاحِهِ.

Is he denying to be saying regarding the wooden cartwheel as being manufactured by small mean in a piece of the earth, 'It is without a maker and a measurement', and he is able to be saying regarding this great cartwheel Created with Wisdom, the minds of the mortals are limited from it for the interest of the entire earth and what is upon it, 'It is a co-incident thing and that it is happening without a maker or an arrangement'. If this orbit were to be suspended just as the as the tools are taken from the making and other such, which thing would be with the people, from the means, regarding its interests?"¹²⁹

24- الْمُتَهَجِّدُ، فِي تَعْقِيبِ صَلَاةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَجْرَيْتَ بِهِ الْفَلَكَ فَحَعَلْتَهُ مَعَالِمَ سَمْسِكَ وَ قَمَرِكَ وَ كَتَبْتَ اسْمَكَ عَلَيْهِ.

(The book) 'Al Mutahajjid' – in a follow-up (acts of worship) of a Salat of Amir Al-Momineen^{asws}: 'And I^{asws} ask You^{azwj} by Your^{azwj} Name which You^{azwj} Flowed the orbits with, so You^{azwj} Made it a landmark for You^{azwj} sun and Your^{azwj} moon, and You^{azwj} Wrote Your^{azwj} Name upon it"¹³⁰

25- الدُّرُّ الْمُنشُورُ، لِلسُّيُوطِيِّ نَقْلًا مِنْ تِسْعَةِ عَشَرَ مِنْ كُتُبِهِمْ عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ص فَقَالَ هَلْ تَدْرُونَ كَمْ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَلْنَا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

(The book) 'Al Durr Al Mansour' of Al Suyuti, copying from nineteen of their books,

'From Al-Abbas son of Abdul Muttalib^{as}, said, 'We were in the presence of the Prophet^{saww}. He^{saww} said: 'Do you know how much there is between the sky and the earth?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ مِنْ كُلِّ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ عَامٍ وَ كُنُفُ كُلِّ سَمَاءٍ خَمْسِمِائَةِ سَنَةٍ وَ فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ بَيْنَ أَعْلَاهُ وَ أَسْفَلِهِ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ

He^{saww} said: 'Between the two there is a travel distance of five hundred years, and from every sky to a sky there is a travel distance of five hundred years, and thickness of every sky is of five hundred years, and above the seventh sky there is an ocean between it's top to it's bott, just as there is between the sky and the earth.

ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ رِجْلَيْهِ وَ أَطْلَافِهِنَّ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ ثُمَّ فَوْقَ ذَلِكَ الْعَرْشُ بَيْنَ أَسْفَلِهِ وَ أَعْلَاهُ كَمَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

Then above that, there are eight creatures, between their knees and their hooves is like what is between the sky and the earth. Then above that is the Throne. Between its bottom and it's top is like what is between the sky and the earth"¹³¹

¹²⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 23

¹³⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 24

¹³¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 25

26- وَ مِنْ عِدَّةِ كُتُبِ بِأَسَانِيدِهِمْ عَنْ أَبِي ذَرٍّ رَه قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ غِلْظُ كُلِّ سَمَاءٍ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ وَ مَا بَيْنَ السَّمَاءِ إِلَى السَّمَاءِ السَّابِعَةِ

And from a number of books, by their chains,

‘From Abu Zarr^{-ra} having said: ‘Rasool-Allah^{-saww} said: ‘What is between the sky and the earth is a travel distance of five hundred years, and thickness of every sky is a travel distance of five hundred years, and what is between the sky to that which follows it is a travel distance of five hundred years, like that up to the seventh sky.

وَ الْأَرْضُونَ مِثْلَ ذَلِكَ وَ مَا بَيْنَ السَّمَاءِ السَّابِعَةِ إِلَى الْعَرْشِ مِثْلَ جَمِيعِ ذَلِكَ وَ لَوْ حَفَرْتُمْ لِصَاحِبِكُمْ ثُمَّ دَلَيْتُمُوهُ لَوَجَدْتُمْ اللَّهَ تَمَّةً بَعْغِي عِلْمَهُ.

And the earths are similar to that, and what is between the seventh sky to the Throne is similar to entirety of that, and if you were to dig for your Master^{-saww} then were pointed to him^{-saww}, you would find Allah^{-azwj} over there, meaning His^{-azwj} Knowledge¹³². (non-Shia source)

27- وَ بِأَسَانِيدِ أُخْرَى عَنِ النَّبِيِّ ص قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ص فَمَرَّتْ سَحَابَةٌ فَقَالَ أ تَدْرُونَ مَا هَذِهِ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And by other chains,

‘From the Prophet^{-saww} having said: We were seated with Rasool-Allah^{-saww} and a cloud passed by. He^{-saww} said: ‘Do you know what this is?’ They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ هَذِهِ الْعَيَابَةُ يَسُوقُهَا اللَّهُ إِلَى أَهْلِ بَلَدٍ لَا يُعْبُدُونَهُ وَ لَا يَشْكُرُونَهُ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-saww} said: ‘This is the bottom. Allah^{-azwj} is Ushering it to the people of a city who are neither worshipping Him^{-azwj} nor thanking Him^{-azwj}. Do you know what is above that?’ They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ فَإِنَّ فَوْقَ ذَلِكَ مَوْجٌ مَكْفُوفٌ وَ سَقْفٌ مَحْفُوظٌ [مَوْجاً مَكْفُوفاً وَ سَقْفاً مَحْفُوظاً] هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-saww} said: ‘Above that is a restrained wave and a guarded ceiling. Do you know what is above that?’ They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ فَإِنَّ فَوْقَ ذَلِكَ سَمَاءٌ أُخْرَى هَلْ تَدْرُونَ كَمْ مَا بَيْنَهُمَا قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-saww} said: ‘Above that is another sky. Do you know how much is what is between the two?’ They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!’

قَالَ فَإِنَّ بَيْنَهُمَا مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ بَيْنَ كُلِّ سَمَاءَيْنِ مَسِيرَةٌ خَمْسِمِائَةِ عَامٍ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا فَوْقَ ذَلِكَ قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

¹³² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 26

He^{-saww} said: 'Between the two is a travel distance of five hundred years' – to the extent that he^{-saww} counted seven skies'. Then he^{-saww} said: 'Do you know what is above that?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ فَإِنَّ فَوْقَ ذَلِكَ الْعَرْشِ فَهَلْ تَدْرُونَ كَمْ مَا بَيْنَهُمَا قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-saww} said: 'Above that is the Throne. Do you know how much is there in what is between the two?' They said, 'Allah^{-saww} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ فَإِنَّ بَيْنَ ذَلِكَ كَمَا بَيْنَ السَّمَاءَيْنِ ثُمَّ قَالَ هَلْ تَدْرُونَ مَا هَذِهِ هَذِهِ أَرْضٌ هَلْ تَدْرُونَ مَا تَحْتَهَا قَالُوا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

He^{-saww} said: 'Between that is as what is between the two skies'. Then he^{-saww} said: 'Do you know what this is? This is earth. Do you know what is beneath it?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing!'

قَالَ أَرْضٌ أُخْرَى وَ بَيْنَهُمَا مَسِيرَةٌ حَمْسِمَائَةِ عَامٍ حَتَّى عَدَّ سَبْعَ أَرْضِينَ بَيْنَ كُلِّ أَرْضِينَ مَسِيرَةٌ حَمْسِمَائَةِ عَامٍ.

He^{-saww} said: 'Another earth, and between the two is a travel distance of five hundred years' – to the extent that he^{-saww} counted seven earths, between each two earths being a travel distance of five hundred years".¹³³ (non-Shia source)

28- وَ عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّهُ نَظَرَ إِلَى السَّمَاءِ فَقَالَ تَبَارَكَ اللَّهُ مَا أَشَدَّ بَيَاضَهَا وَ الثَّانِيَةُ أَشَدُّ بَيَاضاً مِنْهَا ثُمَّ كَذَلِكَ حَتَّى بَلَغَ سَبْعَ سَمَاوَاتٍ وَ خَلَقَ فَوْقَ السَّابِعَةِ الْمَاءَ وَ جَعَلَ فَوْقَ الْمَاءِ الْعَرْشَ وَ جَعَلَ فَوْقَ السَّمَاءِ الدُّنْيَا الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ وَ الرُّجُومَ.

And from Abdullah Bin Umar, he looked at the sky. He said, 'Blessed is Allah^{-azwj}! How intense is it's brightness from it, and the second is more intensely brighter than it!' Then like that until he reached the seven skies, 'And He^{-azwj} Crated the water above the seventh, and Made the Throne to be above the water, and Made the sun to be above sky of the world, and the moon, and the stars and the meteors".¹³⁴ (not a Hadeeth + non-Shia source)

29- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ مَا هَذَا السَّمَاءُ قَالَ هَذَا مَوْجٌ مَكْفُوفٌ عِنْدَكُمْ.

And from Ibn Abbas who said,

'A man said, 'O Rasool-Allah^{-saww}! What is this sky?' He^{-saww} said: 'This is a wave restrained from you all!'¹³⁵ (non-Shia source)

30- وَ عَنِ الرَّبِيعِ بْنِ أَنَسٍ قَالَ: السَّمَاءُ الدُّنْيَا مَوْجٌ مَكْفُوفٌ وَ الثَّانِيَةُ مَرْمَرَةٌ بَيَضَاءٌ وَ الثَّلَاثِيَةُ حَدِيدٌ وَ الرَّابِعَةُ نُحَاسٌ وَ الْخَامِسَةُ فِضَّةٌ وَ السَّادِسَةُ ذَهَبٌ وَ السَّابِعَةُ يَاقُوتَةٌ حُمْرَاءٌ وَ مَا فَوْقَ ذَلِكَ صَحَارِي مِنْ نُورٍ وَ مَا يَعْلَمُ مَا فَوْقَ ذَلِكَ إِلَّا اللَّهُ وَ مَلَكَ مُوَكَّلٌ بِالْحُجُبِ يُقَالُ لَهُ مِبْطَاطُوش.

From Al Rabie Bin Anas who said,

¹³³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 27

¹³⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 28

¹³⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 29

‘The sky of the world is a restrained wave, and the second is white marble, and the third is iron, and the fourth is copper, and the fifth is silver, and the sixth is gold, and the seventh is red ruby, and what is above that are deserts of light, and no one knows what is above that except Allah^{-azwj}, and an Angel allocated with the Veils called Mayatroush’.¹³⁶ (Not a Hadeeth +non-Shia source)

31- وَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَه قَالَ: السَّمَاءُ الدُّنْيَا مِنْ زُمْرُودَةٍ حَضْرَاءَ اسْمُهَا رَفِيعَا وَ الثَّانِيَةُ مِنْ فِضَّةٍ بَيْضَاءَ وَ اسْمُهَا أَذْقَلُونُ وَ الثَّلَاثَةُ مِنْ يَاقُوتَةٍ حُمْرَاءَ وَ اسْمُهَا قَيْدُومٌ وَ الرَّابِعَةُ مِنْ دُرَّةٍ بَيْضَاءَ وَ اسْمُهَا مَاعُونَا وَ الْخَامِسَةُ مِنْ ذَهَبٍ حُمْرَاءَ وَ اسْمُهَا دَيْقَا وَ السَّادِسَةُ مِنْ يَاقُوتَةٍ صَفْرَاءَ وَ اسْمُهَا دَفْنَا وَ السَّابِعَةُ مِنْ نُورٍ وَ اسْمُهَا عَرَبِيَا.

And from Salman Al Farsi^{ra} having said, ‘The sky of the world is from green emeralds, it’s name is ‘Rafie’, and the second is from white silver and it’s name is ‘Azqaloun’, and the third is from red ruby and it’s name is ‘Qaydoum’, and the fourth is from white gem and its name is ‘Maouna’, and the fifth is from red gold and it’s name is ‘Deeqa’, and the sixth is from yellow ruby and it’s name is ‘Dafna’, and the seventh is from light and its name is ‘Arbiya’.¹³⁷ (Not a Hadeeth +non-Shia source)

32- وَ عَنْ عَلِيِّ ع قَالَ: اسْمُ السَّمَاءِ الدُّنْيَا رَفِيعٌ وَ اسْمُ السَّابِعَةِ الضَّرْحُ.

And from Ali^{asws} having said: ‘The name of the sky of the world is ‘Rafie’, and name of the seventh is ‘Al Zuraah’.¹³⁸ (non-Shia source)

33- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَيِّدُ السَّمَاوَاتِ السَّمَاءُ الَّتِي فِيهَا الْعَرْشُ وَ سَيِّدُ الْأَرْضِينَ الْأَرْضُ الَّتِي أَنْتُمْ عَلَيْهَا.

And from Ibn Abbas who said,

‘Chief of the skies is the sky wherein is the Throne, and chief of the earths is the earth which you are upon’.¹³⁹ (Not a Hadeeth +non-Shia source)

34- وَ عَنْ الشَّعْبِيِّ قَالَ: كَتَبَ ابْنُ عَبَّاسٍ إِلَى أَبِي الْجَحْدَرِ حِينَ سَأَلَهُ عَنِ السَّمَاءِ مِنْ أَيِّ شَيْءٍ هِيَ فَكَتَبَ إِلَيْهِ أَنَّ السَّمَاءَ مِنْ مَوْجٍ مَكْمُوفٍ.

And from Al Shaby who said,

‘Ibn Abbas wrote to Abu Al Jahdar when he had asked him about the sky, ‘From which thing is it?’ He wrote to him, ‘The sky is from a restrained wave’.¹⁴⁰ (Not a Hadeeth +non-Shia source)

35- وَ عَنْ حَبَّةِ الْعُرَيْنِيِّ قَالَ: سَمِعْتُ عَلِيًّا ع دَاتَ يَوْمٍ يَحْلِفُ وَ الَّذِي خَلَقَ السَّمَاءَ مِنْ دُحَانٍ وَ مَاءٍ.

And from Habbat Al Urny who said,

¹³⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 30

¹³⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 31

¹³⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 32

¹³⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 33

¹⁴⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 34

'I heard Ali^{-asws} one day swearing: 'By the One^{-azwj} Who Created the sky from smoke (vapour) and water''^{.141} (non-Shia source)

36- وَ عَنْ كَعْبٍ قَالَ: السَّمَاءُ أَشَدُّ بَيَاضاً مِنَ اللَّبَنِ.

And from Ka'ab who said,

'The sky is intensely whiter than the milk''^{.142} (Not a Hadeeth + non-Shia source)

37- وَ عَنْ سُفْيَانَ الثَّوْرِيِّ قَالَ: تَحْتَ الْأَرْضِينَ صَخْرَةٌ بَلَعْنَا أَنَّ تِلْكَ الصَّخْرَةَ مِنْهَا خُضْرَةُ السَّمَاءِ.

And from Sufyan Al Sowry who said,

'Beneath the earths there is a rock. It has reached us that rock, from it is greenery of the sky''^{.143} (Not a Hadeeth + non-Shia source)

38- وَ عَنْ قَتَادَةَ فِي قَوْلِهِ فَمَسَّاهُنَّ سَبْعَ سَمَاوَاتٍ قَالَ بَعْضُهُنَّ فَوْقَ بَعْضٍ بَيْنَ كُلِّ سَمَاءٍ مِائَةٌ مِائَةَ عَامٍ.

And from Qatadah regarding His^{-azwj} Words: **so He Evened these as seven skies, [2:29]**. He said, 'One of these above the other, between every two skies there being a travel distance of five hundred years''^{.144} (Not a Hadeeth + non-Shia source)

39- وَ عَنْ ابْنِ جُبَيْرٍ قَالَ: إِنَّ هِرْقْلَ كَتَبَ إِلَى مُعَاوِيَةَ وَ قَالَ إِنْ كَانَ بَقِيَ فِيهِمْ شَيْءٌ مِنَ النَّبُوَّةِ فَسُحِّرُونِي عَمَّا أَسْأَلُهُمْ عَنْهُ

And from Jubeyr who said,

'Hercules wrote to Muawiya and said, 'If there still remains anything among them from the Prophet-hood, then they should inform me what I am asking about'.

قَالَ وَ كَتَبَ إِلَيْهِ يَسْأَلُهُ عَنِ الْمَجْرَةِ وَ عَنِ الْقَوْسِ وَ عَنِ الْبُقْعَةِ الَّتِي لَمْ تُصِبْهَا الشَّمْسُ إِلَّا سَاعَةً وَاحِدَةً

He (the narrator) said, 'And he wrote to him asking him about the galaxy, and about the (rain) bow, and about the spot which the sun had not hit it except for one time'.

قَالَ فَلَمَّا أَتَى مُعَاوِيَةَ الْكِتَابَ وَ الرَّسُولُ قَالَ إِنَّ هَذَا شَيْءٌ مَا كُنْتُ أَطَّلُ أَنْ أُسْأَلَ عَنْهُ إِلَى يَوْمِي هَذَا مَنْ لِهَذَا قَالُوا ابْنُ عَبَّاسٍ

He (the narrator) said, 'When the letter and the messenger came to Muawiya, he said, 'This is something I hadn't thought that I would be asked about up to this day of mine. Who is for this?' They said, 'Ibn Abbas!'

¹⁴¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 35

¹⁴² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 36

¹⁴³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 37

¹⁴⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 38

فَطَوَى مُعَاوِيَةُ كِتَابَ هِرَقْلٍ وَ بَعَثَ بِهِ إِلَى ابْنِ عَبَّاسٍ فَكَتَبَ إِلَيْهِ أَنَّ الْقَوْسَ أَمَانٌ لِأَهْلِ الْأَرْضِ مِنَ الْعَرَقِ وَ الْمَجْرَةِ تَابَ السَّمَاءِ الَّذِي يُشَقُّ مِنْهُ وَ أَمَّا الْبُقْعَةُ الَّتِي لَمْ تُصِبْهَا الشَّمْسُ إِلَّا سَاعَةً مِنْ نَهَارٍ فَالْبَحْرُ الَّذِي أُفْرِجَ مِنْ بَنِي إِسْرَائِيلَ.

Muawiya folded the letter of Hercules and dispatched it to Ibn Abbas. He wrote back to him, 'The (rain) bow is a safety for the people of the earth from the drowning, and the galaxy is a gateway of the sky which it was split from, and as for the spot which the sun had not hit except an hour from the day, it is the coven which split for the children of Israel'.¹⁴⁵ (Not a Hadeeth + non-Shia source)

40- وَ عَنْ أَبِي صَالِحٍ فِي قَوْلِهِ كَانَتْ رَتْقًا فَفَتَقْنَاهَا قَالَ كَانَتْ السَّمَاءُ وَاحِدَةً فَفَتَقَ مِنْهَا سَبْعَ سَمَاوَاتٍ وَ كَانَتْ الْأَرْضُ وَاحِدَةً فَفَتَقَ مِنْهَا سَبْعَ أَرْضِينَ.

And from Abu Salih regarding His^{-azwj} Words: **were joined up, and We Separated them? [21:30]**. He said: 'The sky was one, and seven skies were split up from it, and the earth was sone, and seven earths were split up from it'.¹⁴⁶ (Not a Hadeeth + non-Shia source)

41- وَ عَنِ الْحُسَيْنِ وَ قَتَادَةَ قَالَا كَانَتْ جَمِيعًا فَفَصَلَ اللَّهُ بَيْنَهُمَا بِهَذَا الْهَوَاءِ.

And from Al Hassan and Qatada both said,

'They were both together and Allah^{-azwj} Distanced between them with this air'.¹⁴⁷ (Not a Hadeeth + non-Shia source)

42- وَ عَنِ ابْنِ جُبَيْرٍ قَالَ: كَانَتْ السَّمَاوَاتُ وَ الْأَرْضُونَ مُلْتَرَفَتَيْنِ فَلَمَّا رَفَعَ اللَّهُ السَّمَاءَ وَ أَبْعَدَهَا مِنَ الْأَرْضِ فَكَانَ فَتَقَهَا الَّذِي ذَكَرَ اللَّهُ.

And from Ibn Jubeyr who said,

'The skies and the earth were stuck together. When Allah^{-azwj} Raised the sky and Distanced it from the earth, it's split happened, which Allah^{-azwj} has Mentioned'.¹⁴⁸ (Not a Hadeeth + non-Shia source)

43- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ السَّمَاءِ ذَاتِ الْحُبُوكِ قَالَ حُسْنُهَا وَ اسْتِوَاؤُهَا.

And from Ibn Abbas,

'Regarding Words of the Exalted: **And by the sky with the orbital pathways [51:7]**. He said, 'It's excellence and it's evenness'.¹⁴⁹ (Not a Hadeeth + non-Shia source)

44- وَ رُوِيَ عَنْهُ أَيْضًا أَنَّهُ قَالَ: ذَاتِ الْبِهَاءِ وَ الْجِمَالِ وَ إِنَّ بُنْيَانَهَا كَالْبَرْدِ الْمُسْتَسْلِلِ.

¹⁴⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 39

¹⁴⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 40

¹⁴⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 41

¹⁴⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 42

¹⁴⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 43

And it is reported from him as well that he said, ‘With the glory and the beauty, and He^{-azwj} Built it like the chain of hail’¹⁵⁰ (Not a Hadeeth + non-Shia source)

45- وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ ذَاتِ طَرَائِقَ وَ الْخَلْقِ الْحَسَنِ.

And in another report from him,

‘With pathways, and the excellent creatures’¹⁵¹ (Not a Hadeeth + non-Shia source)

46- وَ عَنْ عَلِيٍّ ع قَالَ: هِيَ السَّمَاءُ السَّابِعَةُ.

And from Ali^{-asws} having said: ‘It is the seventh sky!’¹⁵² (non-Shia source)

47- وَ عَنْ عِكْرَمَةَ ذَاتِ الْخَلْقِ الْحَسَنِ مُحْبَكَةً بِالنُّجُومِ.

And from Ikrimah (Bin Abu Jahl^{-la}) –

‘With the excellent creatures interwoven with the stars’¹⁵³ (Not a Hadeeth + non-Shia source)

48- وَ عَنْ أَبِي الطُّفَيْلِ أَنَّ ابْنَ الْكَوَّاءِ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا ع عَنِ الْمَجْرَةِ فَقَالَ هِيَ شَجَرُ السَّمَاءِ وَ مِنْهَا فُتِحَتْ أَبْوَابُ السَّمَاءِ بِمَاءٍ مِنْهُمْ ثُمَّ قَرَأَ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ مِنْهُمْ.

And from Abu Al Tufeyl –

‘Ibn Al Kawa asked Amir Al-Momineen^{-asws} about the galaxy. He^{-asws} said: ‘It is a vent of the sky, and from it were opened the gateways of the sky **with water pouring out [54:11]**’. Then he^{-asws} recited: **So We Opened the gates of the sky with water pouring out [54:11]**’¹⁵⁴ (non-Shia source)

49- وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ فِي يَوْمِ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ قَالَ مُنْتَهَى أَمْرِهِ مِنْ أَسْفَلِ الْأَرْضِينَ إِلَى مُنْتَهَى أَمْرِهِ مِنْ فَوْقِ سَمَاوَاتٍ وَمِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ

And Ibn Abbas,

‘Regarding His^{-azwj} Words: **in a day, its measurement would be of fifty thousand years [70:4]**. He said, ‘Ending of His^{-azwj} Command from the lowest of the earths to ending of His^{-azwj} Command above the seven skies, it’s measurement is of fifty thousand years.

¹⁵⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 44

¹⁵¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 45

¹⁵² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 46

¹⁵³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 47

¹⁵⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 48

وَيَوْمَ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ يَعْنِي بِذَلِكَ يُنَزَّلُ الْأَمْرُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ مِنَ الْأَرْضِ إِلَى السَّمَاءِ فِي يَوْمٍ وَاحِدٍ فَذَلِكَ مِقْدَارُهُ أَلْفُ سَنَةٍ لِأَنَّ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ مَسِيرَةٌ خَمْسِمِائَةَ عَامٍ.

the measurement of it would be a thousand years [32:5] – meaning by that, the Command descends from the sky to the earth and (ascends) from the earth to the sky during one day, so that (day), it's measurement is of a thousand years, because what is between the sky and the earth is a travel distance of five hundred years".¹⁵⁵ (Not a Hadeeth + non-Shia source)

50- وَ عَنْهُ أَيْضاً قَالَ: غَلَطَ كُلُّ أَرْضٍ خَمْسِمِائَةَ عَامٍ وَ بَيْنَ كُلِّ أَرْضٍ إِلَى أَرْضٍ خَمْسِمِائَةَ عَامٍ وَ مِنَ السَّمَاءِ إِلَى السَّمَاءِ خَمْسِمِائَةَ عَامٍ وَ غَلَطَ كُلُّ سَمَاءٍ خَمْسِمِائَةَ عَامٍ فَذَلِكَ أَرْبَعَةٌ عَشَرَ أَلْفَ عَامٍ وَ بَيْنَ السَّمَاءِ وَ بَيْنَ الْعَرْشِ مَسِيرَةٌ سِتَّةً وَ ثَلَاثِينَ أَلْفَ عَامٍ فَذَلِكَ قَوْلُهُ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ.

And from it as well, said,

'Thickness of every earth is of five hundred years, and between each earth to an earth are five hundred years, and from the sky to the sky there are five hundred years, and thickness of every sky is of five hundred years. So that is fourteen thousand years. And between the sky and the earth there is a travel distance of thirty-six thousand years. So these are His^{-azwj} Words: **in a day, its measurement would be of fifty thousand years [70:4]**".¹⁵⁶ (Not a Hadeeth + non-Shia source)

51- وَ عَنْ وَهْبٍ قَالَ: مِقْدَارُ مَا بَيْنَ أَسْفَلِ الْأَرْضِ إِلَى الْعَرْشِ خَمْسُونَ أَلْفَ سَنَةٍ.

And from Wahb who said, 'A measurement of what is between the lowest earth to the Throne is fifty thousand years".¹⁵⁷ (Not a Hadeeth + non-Shia source)

52- وَ عَنِ الْحَسَنِ فِي قَوْلِهِ سَبْعَ سَمَاوَاتٍ طِبَاقاً قَالَ بَعْضُهُنَّ فَوْقَ بَعْضٍ كُلُّ سَمَاءٍ وَ أَرْضٍ خَلْقٌ وَ أَمْرٌ.

And from Al Hassan,

'Regarding His^{-azwj} Words: **seven skies as layers? [71:15]**. He said, 'One of them above the other. Every sky and earth is a creation and matter".¹⁵⁸ (Not a Hadeeth + non-Shia source)

53- وَ عَنْ أَبِي ذَرٍّ قَالَ: قَرَأَ رَسُولُ اللَّهِ ص هَلْ أَتَى عَلَى الْإِنْسَانِ حَتَّىٰ خَتَمَهَا ثُمَّ قَالَ إِنِّي أَرَىٰ مَا لَا تَرَوْنَ وَ أَسْمَعُ مَا لَا تَسْمَعُونَ أَطَّتِ السَّمَاءُ وَ حَقَّتْ لَهَا أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعٍ إِلَّا وَ فِيهِ مَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِداً لِلَّهِ

And from Abu Zarr^{-ra} having said, 'Rasool-Allah^{-saww} recited: **Didn't there come upon the human being, a phase from the time, [76:1]** – until he^{-saww} ended it, then said: 'I^{-asws} can see what you are not seeing and can hear what you are not hearing! The sky obeyed and it was rightful for it that it obeys. There is no place of four fingers in it except and in it there in an Angel placing it's forehead in Sajdah to Allah^{-azwj}.

¹⁵⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 49

¹⁵⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 50

¹⁵⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 51

¹⁵⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 52

وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَ لَبْكَيْتُمْ كَثِيرًا وَ مَا تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرْشِ وَ لَخَرَجْتُمْ إِلَى الصُّعَدَاتِ يُخَاوُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

By Allah^{-azwj}! If you were to know what I^{-saww} do know, your laughter would be a little and would be crying a lot, and you would not derive pleasure with the women upon the beds, and you would go out to the ascents crying to Allah^{-azwj} Mighty and Majestic for help”.¹⁵⁹ (non-Shia source)

54- وَ عَنْ عَلِيٍّ ع قَالَ: السَّقْفِ الْمَرْفُوعِ السَّمَاءِ وَ الْبَحْرِ الْمَسْجُورِ بَحْرٌ فِي السَّمَاءِ تَحْتَ الْعَرْشِ.

And from Ali^{-asws} having said: ‘**And the Raised canopy [52:5]** – the sky, **And the swelling sea [52:6]** – and ocean in the sky beneath the Throne”.¹⁶⁰ (non-Shia source)

55- الدُّرُّ الْمُنْتَوِرُ، عَنْ عَلِيٍّ ع فِي قَوْلِهِ فَلَا أُقْسِمُ بِالْحُنَّسِ قَالَ هِيَ الْكَوَاكِبُ تُكْنَسُ بِاللَّيْلِ وَ تُحْنَسُ بِالنَّهَارِ فَلَا تُرَى.

(The book) ‘Al Durr Al Mansour’ –

‘From Ali^{-asws} regarding His^{-azwj} Words: **But no! I swear by the concealed one [81:15]**. He^{-asws} said: ‘It is the celestial body concealing at night, and running the course by the day, but you cannot see”.¹⁶¹ (non-Shia source)

56- وَ عَنْ عَلِيٍّ ع فِي قَوْلِهِ فَلَا أُقْسِمُ بِالْحُنَّسِ قَالَ خَمْسَةُ أَنْجُمٍ رُحَلٌ وَ عَطَارِدٌ وَ الْمُشْتَرِي وَ بَهْرَامٌ وَ الزُّهْرَةُ لَيْسَ فِي الْكَوَاكِبِ شَيْءٌ يَقْطَعُ الْمَجْرَةَ غَيْرُهَا.

And from Ali^{-asws} regarding His^{-azwj} Words: **But no! I swear by the concealed one [81:15]**. He^{-asws} said: ‘Five stars (planets) – Saturn, and Mercury, and the Jupiter, and Bahram, and Venus. There isn’t anything among the planets cutting the galaxy apart from these”.¹⁶² (non-Shia source)

57- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: الْحُنَّسُ نُجُومٌ تَجْرِي يُقْطَعَنَّ الْمَجْرَةَ كَمَا يُقْطَعُ الْفَرَسُ.

And from Ibn Abbas who said, ‘**the concealed one [81:15]**, are stars flowing, cutting the Galaxy just as the horse cuts through (the road)”.¹⁶³ (Not a Hadeeth + non-Shia source)

58- وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ بِالْحُنَّسِ الْجُورِ الْكُنَّسِ قَالَ هِيَ النُّجُومُ السَّبْعَةُ رُحَلٌ وَ بَهْرَامٌ وَ عَطَارِدٌ وَ الْمُشْتَرِي وَ الزُّهْرَةُ وَ الشَّمْسُ وَ الْقَمَرُ خُنُوسُهَا رُجُوعُهَا وَ كُنُوسُهَا تَغْيِبُهَا بِالنَّهَارِ.

And from Ibn Abbas regarding His^{-azwj} Words: **by the concealed one [81:15] The one who runs his course, the hidden one [81:16]**. He said, ‘These are seven stars (celestial bodies) – Saturn, and Bahram, and Mercury, and the Jupiter, and the Venus, and the sun, and the moon. Their

¹⁵⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 53

¹⁶⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 55

¹⁶¹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 55

¹⁶² Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 56

¹⁶³ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 57

concealment is their returning, and their hiding is their disappearance at daytime”.¹⁶⁴ (Not a Hadeeth + non-Shia source)

59- وَعَنْ الْأَعْمَشِ قَالَ كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَقُولُونَ فِي قَوْلِهِ تَعَالَى وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ذَاتِ الْقُصُورِ.

And from Al Amsh who said,

‘The companions of Abdullah were saying regarding Words of the Exalted: **(I Swear) by the sky with the constellations [85:1]**, ‘With the castles’.¹⁶⁵ (Not a Hadeeth + non-Shia source)

60- وَعَنْ أَبِي صَالِحٍ فِي قَوْلِهِ ذَاتِ الْبُرُوجِ قَالَ التُّجُومُ الْعِظَامُ.

And from Abu Salih – Regarding His^{azwj} Words: **with the constellations [85:1]**. He said, ‘The great stars’.¹⁶⁶ (Not a Hadeeth + non-Shia source)

61- وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ السَّمَاءِ ذَاتِ الْبُرُوجِ فَقَالَ الْكَوَاكِبُ.

And from Jabir Bin Abdullah,

‘The Prophet^{saww} was asked about **the sky with the constellations [85:1]**. He^{saww} said: ‘The celestial bodies’.

وَسُئِلَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجاً فَقَالَ الْكَوَاكِبُ قِيلَ فَبُرُوجٌ مُشْتَبِهَةٌ فَقَالَ الْقُصُورُ.

And he^{saww} was asked about: **He Who Made the constellations in the skies [25:61]**. He said, ‘The celestial bodies’. It was said, ‘The erected constellations?’ He^{saww} said: ‘The castles’.¹⁶⁷ (non-Shia source)

62- وَعَنْ قَتَادَةَ فِي قَوْلِهِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ قَالَ بُرُوجُهَا نُجُومُهَا وَالْيَوْمُ الْمَوْعُودُ قَالَ يَوْمُ الْقِيَامَةِ وَشَاهِدٍ وَمَشْهُودٍ قَالَ يُؤْمَانِ عَظِيمَانِ عَظَمَتُهُمَا اللَّهُ مِنْ أَيَّامِ الدُّنْيَا كُنَّا نَحَدِّثُ أَنَّ الشَّاهِدَ يَوْمَ الْقِيَامَةِ وَأَنَّ الْمَشْهُودَ يَوْمَ عَرَفَةَ.

And from Qatadah –

‘Regarding His^{azwj} Words: **the sky with the constellations [85:1]**. He said, ‘It’s constellations are its stars. **And the Promised Day [85:2]**. He said, ‘The Day of Qiyamah’. **And a witness and a witnessed [85:3]** – Two mighty days. Allah^{azwj} Made them as mighty from the days of the world. We were narrating that the witness is the Day of Qiyamah, and that the witnessed is the day of Arafaat’.¹⁶⁸

63- وَعَنْ الْحَسَنِ فِي قَوْلِهِ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ قَالَ حُبِكَتْ بِالْحَلْقِيِّ الْحَسَنِ ثُمَّ حُبِكَتْ بِالنُّجُومِ وَالْيَوْمُ الْمَوْعُودُ قَالَ يَوْمُ الْقِيَامَةِ.

¹⁶⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 58

¹⁶⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 59

¹⁶⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 60

¹⁶⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 61

¹⁶⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 62

And from Al Hassan,

'Regarding His^{azwj} Words: **(I Swear) by the sky with the constellations [85:1]**. He said, 'Orbital pathways with the excellent creatures. Then it was paved with the stars. And **And the Promised Day [85:2]**. He said, 'The Day of Qiyamah"¹⁶⁹.

64- وَعَنْ مُجَاهِدٍ وَالسَّمَاءِ ذَاتِ الْبُرُوجِ قَالَ ذَاتُ النُّجُومِ وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ الشَّاهِدُ ابْنُ آدَمَ وَ الْمَشْهُودُ يَوْمُ الْقِيَامَةِ.

And from Mujahid,

'(I Swear) by the sky with the constellations [85:1]. He said, 'With the stars'. **And a witness and a witnessed [85:3]**. He said, 'The witness is the son of Adam^{as}, and the witnessed is the Day of Qiyamah"¹⁷⁰.

¹⁶⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 63

¹⁷⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 8 H 64

CHAPTER 9 – THE SUN, AND THE MOON, AND THEIR SITUATIONS, AND THEIR DESCRIPTIONS, AND THE NIGHT, AND THE DAY, AND WHAT IS RELATED WITH THESE TWO

الآيات

The Verses:

البقرة يَسْتَأْذِنُكَ عَنِ الْأَهْلِةِ فُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ

(Surah) Al Baqarah: **They are asking you about the crescent. Say: 'These are timings for the people and the Hajj'; [2:189].**

آل عمران تُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ تُوَلِّجُ النَّهَارَ فِي اللَّيْلِ

(Surah) Aal e Imran: **You Insert the night into the day and You Insert the day into the night, [3:27].**

الأنعام فالقُ الْإِصْبَاحِ وَ جَعَلَ اللَّيْلَ سَكَنًا وَ الشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

(Surah) Al Anaam: **Breaker of the dawn, and He Made the night (for) tranquillity, and the sun and the moon calculations. That is a measurement of the Mighty, the All-Knowing [6:96].**

الأعراف يُعْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسْحَرَاتٍ بِأَمْرِهِ

(Surah) 'Al Araaf': **the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. [7:54].**

يونس هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا وَ قَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسَابِ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

(Surah) 'Yunus': **He is the (One) Who Made the sun a brightness and the moon a light, and Ordained stages in order for the number of the years to be known and the accounting. Allah did not Create that except with the Truth. He Details the Signs for a people who know [10:5].**

إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ وَ مَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَ الْأَرْضِ لآيَاتٍ لِقَوْمٍ يَتَّقُونَ

Surely in the interchange of the night and the day, and whatever Allah has Created in the skies and the earth, there are Signs for a people who are fearing [10:6].

و قال تعالى هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَ النَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَسْمَعُونَ

And the Exalted Said: **He is the One Who Made the night for you to rest in it, and the day giving visibility. Surely in that are Signs for a people who listen [10:67].**

الرعد وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى إِلَى قَوْلِهِ يُغِشِّي اللَّيْلَ النَّهَارَ

(Surah) Al Ra'ad: **and He Subdued the sun and the moon, each flowing to a Specified term. [13:2]** – up to His^{-azwj} Words: **He Makes the night to cover the day. [13:3].**

إِبْرَاهِيمَ وَ سَخَّرَ لَكُمْ الشَّمْسَ وَ الْقَمَرَ دَائِبَيْنِ وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ

(Surah) Ibrahim^{-as}: **And He Subdued for you the sun and the moon constantly pursuing their courses and Subdued for you the night and the day [14:33].**

النَّحْلُ وَ سَخَّرَ لَكُمْ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ وَ النُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

(Surah) Al Nahl: **And He Made subservient for you the night, and the day, and the sun, and the moon; and the stars are made subservient by His Command. Surely there are signs in this for a people who use their intellects [16:12].**

الإِسْرَاءَ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَتَيْنِ فَمَحْوُنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِّتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ وَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسَابَ وَ كُلَّ شَيْءٍ فَصَّلْنَاهُ تَفْصِيلًا

(Surah) Al Asra: **And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. And all things, We have Explained it in detail [17:12].**

الكَهْفَ حَتَّىٰ إِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ وَ وَجَدَ عِنْدَهَا قَوْمًا إِلَى قَوْلِهِ تَعَالَى حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلَىٰ قَوْمٍ لَمْ نَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا

(Surah) Al Kahf: **Until when he reached west of the sun, and found it setting in a muddy spring, and found a people at it. [18:86]** – up to His^{-azwj} Words: **Until when he reached the emergence of the sun and found it emerging upon a people for whom We had not Made a shelter from below it [18:90].**

الْأَنْبِيَاءَ وَ هُوَ الَّذِي خَلَقَ اللَّيْلَ وَ النَّهَارَ وَ الشَّمْسَ وَ الْقَمَرَ كُلًّا فِي فَلَكٍ يَسْبَحُونَ

(Surah) Al Anbiya: **And He is the One Who Created the night and the day, and the sun and the moon; all floating in their orbits [21:33].**

الْحَجَّ ذَلِكَ بِأَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَ يُولِجُ النَّهَارَ فِي اللَّيْلِ وَ أَنَّ اللَّهَ سَمِيعٌ بَصِيرٌ

(Surah) Al Hajj: **That is because Allah Merges the night into the day and Merges the day into the night, and surely Allah is Hearing, Seeing [22:61].**

الْمُؤْمِنُونَ وَ لَهُ اخْتِلَافُ اللَّيْلِ وَ النَّهَارِ أَ فَلَا تَعْقِلُونَ

(Surah) Al Mominoun: **and for him is the interchanging of the night and the day; are you not using your intellects? [23:80].**

النور يُقَلِّبُ اللهُ اللَّيْلَ وَ النَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

(Surah) Al Noor: **Allah Alternates the night and the day. There is a lesson in this for the ones with insight [24:44].**

الفرقان أَمْ تَرَى إِلَىٰ رَيْبِكَ كَيْفَ مَدَّ الظِّلَّ وَ لَوْ شَاءَ لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيَّهِ ذَلِيلًا ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا وَ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَأْسَأَ وَ النَّوْمَ سُبَاتًا وَ جَعَلَ النَّهَارَ نُشُورًا

(Surah) Al Furqan: **Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary. Then We Made the sun as an indicator upon it [25:45] Then We Seize it to Ourselves with an easy seizure [25:46] And He is the One Who Made the night as an apparel for you, and the sleep as rest, and Made the day as a resurrection [25:47].**

وَ قَالَ سُبْحَانَهُ تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَ جَعَلَ فِيهَا سِرَاجًا وَ قَمَرًا مُنِيرًا وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خُلْفَةً لِّمَن أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

And the Glorious Said: **Blessed is He Who Made the constellations in the skies and Made therein a lamp and a radiant moon [25:61] And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62].**

النمل أَمْ نَ يَهْدِيكُم فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ وَ قَالَ تَعَالَى أَمْ يَرَوْنَ أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَ النَّهَارَ مُبْصِرًا إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

(Surah) Al Naml: **Or, One Who Guides you in multiple darkness of the land and the sea [27:63].** And the Exalted Said: **Are they not seeing that We Made the night for them to rest during it, and the day with visibility? Surely in that there are Signs for a believing people [27:86].**

القصص قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللهِ يَأْتِيكُم بِضِيَاءٍ أَمْ فَلَا تَسْمَعُونَ

(Surah) Al Qasas: **Say: ‘Can you see, if Allah were to Make the night to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you with light? Are you not listening?’ [28:71].**

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ الْقِيَامَةِ مَنْ إِلَهٌ غَيْرُ اللهِ يَأْتِيكُم بِاللَّيْلِ تَسْكُنُونَ فِيهِ أَمْ فَلَا تُبْصِرُونَ

Say: ‘Can you see, if Allah were to Make the day to be upon you incessantly up to the Day of Judgment, which god apart from Allah can come to you with night you can be resting in? Are you not seeing?’ [28:72].

وَ مِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَ النَّهَارَ لِتَسْكُنُوا فِيهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ وَ لَعَلَّكُمْ تَشْكُرُونَ

And from His Mercy, He Made for you the night and the day for you so rest during it and to be seeking from His Grace, and perhaps you would be thankful [28:73].

العنكبوت و لئن سألتهم من خلق السماوات و الأرض و سخر الشمس و القمر ليقولن الله فأنى يؤفكون

(Surah) Al Ankabout: **And if you were to ask them: 'Who Created the skies and the earth and Subjugated the sun and the moon? They would be saying, 'Allah'. Then why are they deluded? [29:61].**

الروم و من آياته منامكم بالليل و النهار و ابتغواكم من فضله

(Surah) Al Roum: **And from His Signs is your sleeping at night and the day, and your seeking His Grace. Surely there are Signs in that for a people who listen [30:23].**

لقمان ألم تر أن الله يولج الليل في النهار و يولج النهار في الليل و سخر الشمس و القمر كل يجري إلى أجل مسمى و أن الله بما تعملون خبير

(Surah) Luqman^{as}: **Do you not see that Allah Merges the night into the day and Merges the day into the night, and Subdued the sun and the moon? Each flows to a specified term, and surely Allah is Aware of what you are doing [31:29].**

فاطر يولج الليل في النهار و يولج النهار في الليل و سخر الشمس و القمر كل يجري لأجل مسمى ذلكم الله ربكم له الملك

(Surah) Fatir: **He Merges the night into the day, and He Merges the day into the night, and Subdues the sun and the moon each to flow to a specified term. That is Allah, your Lord. For Him is the Kingdom, [35:13].**

يس و آية لهم الليل نسلخ منه النهار فإذا هم مظلمون و الشمس تجري لمستقر لها ذلك تقدير العزيز العليم و القمر قدرناه منازل حتى عاد كالعرجون القديم لا الشمس ينبغي لها أن تدرك القمر و لا الليل سابق النهار و كل في فلك يسبحون

(Surah) Yaseen: **And a Sign to them is the night. We Withdraw the day from it, so then they are in darkness [36:37] And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38] And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39] The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40].**

الصفات و رب المشارق

(Surah) Al Sfaat: **and Lord of the Easts [37:5].**

الزمر خلق السماوات و الأرض بالحق يكور الليل على النهار و يكور النهار على الليل و سخر الشمس و القمر كل يجري لأجل مسمى ألا هو العزيز العفّار

(Surah) Al Zumar: **He Created the skies and the earth by the Truth. He Wraps the night upon the day, and Wraps the day upon the night, and He subjugated the sun and the moon, each flowing to a specified term. Indeed! He is the Mighty, the Forgiver [39:5].**

المؤمن الله الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ وَ النَّهَارَ مُبْصِراً إِنَّ اللَّهَ لَدُو فَضْلٍ عَلَى النَّاسِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

(Surah) Al Momin: **Allah is the One Who Made for you the night for you to rest in, and the day to visualise. Surely, Allah is with Grace upon the people, but most of the people are not grateful [40:61].**

السجدة وَ مِنْ آيَاتِهِ اللَّيْلُ وَ النَّهَارُ وَ الشَّمْسُ وَ الْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَ لَا لِلْقَمَرِ وَ اسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ

(Surah) Al Sajdah (Fussilat): **And from His Signs are the night and the day, and the sun and the moon. Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37].**

الرحمن الشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ

(Surah) Al Rahman: **The sun and the moon are both with Reckonings (calculations) [55:5].**

وَ قَالَ تَعَالَى رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

And the Exalted Said: **Lord of the two Easts and Lord of the two Wests [55:17] So which of the Favours of your Lord with you two belie? [55:13].**

الحديد يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ

(Surah) Al Hadeed: **He Merges the night into the day and He Merges the day into the night, [57:6].**

المعارج فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ

(Surah) Al Ma'arij: **But no! I swear by the Lord of the Easts and the Wests [70:40].**

نوح وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُوراً وَ جَعَلَ الشَّمْسَ سِرَاجاً

Surah) Nuh^{as}: **And Made the moon a light therein, and Made the sun a lamp? [71:16].**

المدرثر كلاً وَ الْقَمَرَ وَ اللَّيْلَ إِذْ أَدْبَرَ وَ الصُّبْحَ إِذَا اسْفَرَّ إِذَا اسْفَرَّ إِذَا اسْفَرَّ إِذَا اسْفَرَّ إِذَا اسْفَرَّ إِذَا اسْفَرَّ

(Surah) Al Muddasir: **Never! (I Swear) by the moon, [74:32] And the night when it turns back, [74:33] And the morning when it shines! [74:34] Surely, it is the great one [74:35].**

النبا وَ جَعَلْنَا نُورَكُمْ سُبَاتاً وَ جَعَلْنَا اللَّيْلَ لِبَاساً وَ جَعَلْنَا النَّهَارَ مَعَاشاً وَ بَنَيْنَا فَوْقَكُمْ سَبْعاً شِدَاداً وَ جَعَلْنَا سِرَاجاً وَهَاجِجاً

(Surah) Al Naba: **And We Made your sleep to be rest [78:9] And We Made the night a covering [78:10] And We Made the day for livelihood [78:11] And We Built seven strong (skies) above you [78:12] And We Made a burning lamp [78:13].**

التكوير إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ إِلَى قَوْلِهِ تَعَالَى وَ اللَّيْلَ إِذَا عَسَعَسَ وَ الصُّبْحَ إِذَا تَنَفَّسَ

(Surah) Al Takweer: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2]** – up to His^{-azwj} Words: **And the night when it darkens [81:17] And the morning when it brightens [81:18]**.

الفجر وَ الْفَجْرِ وَ لَيَالٍ عَشْرٍ وَ الشُّفَعِ وَ الْوُثْرِ وَ اللَّيْلِ إِذَا يَسْرُ

(Surah) Al Fajr: **(I Swear) by the dawn [89:1] And ten nights [89:2] And the even and the odd [89:3] And the night when it passes [89:4]**.

الشمس وَ الشَّمْسِ وَ ضُحَاهَا وَ الْقَمَرِ إِذَا تَلَاهَا وَ النَّهَارِ إِذَا جَلَّاهَا وَ اللَّيْلِ إِذَا يَغْشَاهَا

(Surah) Al Shams: **(I Swear) by the sun and its clarity [91:1] And the moon when it follows it, [91:2] And the day when it displays it, [91:3] And the night when it covers it, [91:4]**.

الضحى وَ الضُّحَى وَ اللَّيْلِ إِذَا سَجَى

(Surah) Al Zoha: **(I Swear) by the clarity [93:1] And the night when it covers with darkness [93:2]**.

الفلق قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ

(Surah) Al Falaq: **Say: 'I seek Refuge with Lord of Al-Falaq [113:1] From evil of what He Created [113:2] And from evil of darkness when it spreads [113:3]**.

تفسير

(Forbidden) Tafseer (opinionated)

يَسْتَأْذِنُكَ عَنِ الْأَهْلِ قَالَ الْبَيْضَاوِيُّ سَأَلَهُ مَعَاذُ بْنُ جَبَلٍ وَ ثَعْلَبَةُ بْنُ غَنَمٍ فَقَالَا مَا بَالُ الْهَلَالِ يَبْدُو دَقِيقًا كَالْحَيْطِ ثُمَّ يَزِيدُ حَتَّى يَسْتَوِيَ ثُمَّ لَا يَزَالُ يَنْقُصُ حَتَّى يَعُودَ كَمَا بَدَأَ فَنَزَلَتْ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَ الْحَجِّ.

They are asking you about the crescent. [2:189] – Al-Bayzawi said, ‘Muaz Bin Jabal and Sa’alba Bin Ghanam both asked him^{-saww}. They said, ‘What is the matter with the crescent beginning as thing like the string, then it increases until it is complete, then it does not cease to reduce until it returns to like what it had begun?’ So, this Verse was Revealed: **Say: ‘These are timings for the people and the Hajj’; [2:189]**.

إِخْمَ سَأَلُوا عَنِ الْحِكْمَةِ فِي اخْتِلَافِ حَالِ الْقَمَرِ وَ تَبَدُّلِ أَمْرِهِ فَأَمَرَ اللَّهُ أَنْ يُجِيبَ بِأَنَّ الْحِكْمَةَ الظَّاهِرَةَ فِي ذَلِكَ أَنْ يَكُونَ مَعَالِمَ لِلنَّاسِ يُوَاقِتُونَ بِهَا أُمُورَهُمْ وَ مَعَالِمَ لِلْعِبَادَاتِ الْمَوْقُوتَةِ يَعْرِفُ بِهَا أَوْقَاتَهَا وَ خُصُوصًا الْحَجَّ فَإِنَّ الْوَقْتَ مَرَاعَى فِيهِ آدَاءِ وَ قِضَاءِ وَ الْمَوَاقِيْتُ جَمْعُ مِيقَاتٍ مِنَ الْوَقْتِ

They asked about the wisdom in the different states of the moon, and changes of its matter, so Allah^{-azwj} Commanded that he^{-saww} should answer with, the apparent wisdom in that is that is that it happens to be an information for the people so they can concur their affairs with it, and information for the worships, the time it can be recognised with its timings, and in particular the Hajj. The time is taken into consideration in which is payment, and expiry, and the timings from the times.

و قال في قوله تعالى **تُولِجُ اللَّيْلَ فِي النَّهَارِ** إيلاج الليل و النهار إدخال أحدهما في الآخر بالتعقيب أو الزيادة و النقص.

And he said regarding Words of the Exalted: **You Insert the night into the day, [3:27]**, 'Insertion of the night and the day is the entering of one of them into the other with the follow-up or increase and decrease'.

و قال في قوله تعالى **فَالْيَوْمِ الْإِصْبَاحِ** شاق عمود الصبح عن ظلمة الليل أو عن بياض النهار أو شاق ظلمة الإصباح و هو الغيب الذي يليه و الإصباح في الأصل مصدر أصبح إذا دخل في الصبح سمي به الصبح و قرئ بفتح الهمزة على الجمع

And he said regarding Words of the Exalted: **Breaker of the dawn, [6:96]**, 'He^{-azwj} Splits the pillars of the morning from the darkness of the night, or from brightness of the day, or splits darkness of the morning, and it is the overwhelming which follows it, and the morning in the origin is the resource of the morning when it enters into the morning, named as the morning, and it is read with 'Fat'h' and the 'Hamza' upon the entirety.

و جاعل الليل سكننا يسكن إليه التعب بالنهار لاستراحته فيه من سكن إليه إذا اطمأن إليه استئناسا به أو يسكن فيه الخلق من قوله **لِيَسْكُنُوا فِيهِ** و نصبه بفعل دل عليه جاعل لا به فإنه في معنى الماضي و يدل عليه قراءة الكوفيين

And He^{-azwj} Made the night as a dwelling the one fatigued by the day can settle to it for his rest during it, when he is reassured to it and is comforted with it, or the creatures settle in it, due to His^{-azwj} Words: **for you to rest in, [40:61]**. And He^{-azwj} Attributed it with a Deed pointing upon it, 'Made it', not with it, for it is in the meaning of the past tense and the reading of the Kufis point upon it.

وَ جَعَلَ اللَّيْلَ حَمَلًا عَلَى معنى المعطوف عليه فإن فالتق بمعنى فلق فلذلك قرئ به أو به على أن المراد منه جعل مستمر في الأزمنة المختلفة و على هذا يجوز أن يكون **وَ السَّمْسُ وَ الْقَمَرُ** عطفا على محل الليل

And He is the One Who Made the night [25:62] is carried upon the meaning of the joined upon it, for the 'Splitter' is with the meaning of 'split'. Therefore due to that it is recited with it, or with is based upon that the intent from it He^{-azwj} Made it to be continuous in the different times. And based upon this it is allowed that it be **the night and the day, [21:33]**, as an empathy upon the place of the night.

و يشهد له قراءتهما بالجر و الأحسن نصبهما بجعل مقدر و قرئ بالرفع على الابتداء و الخبر محذوف أي مجعولان

And his reading of them is attested by the preposition, and the best of their accusation is to make the predicate, and the recitation is by the nominative at the beginning, and the report is omitted, i.e., scrambled.

حُسْبَانًا أي على أدوار مختلفة تحسب بما الأوقات و يكونان علمي الحساب و هو مصدر حسب بالفتح كما أن الحسبان بالكسر مصدر حسب بالكسر

calculations. [6:96] – i.e upon different rotations the timings can be calculated by it, and they happen to be the knowledge of arithmetic, and it is a source of calculation with the 'Fatah' like what is the calculation with the fractions is a source in accordance with the fraction.

و قيل جمع حساب كسحاب و شهبان ذلك إشارة إلى جعلهما حسابنا أي ذلك السير بالحساب المعلوم تَقْدِيرُ الْعَزِيمِ الذي قهرهما و سيرهما على الوجه المخصوص العليم بتدبيرهما و الأنفع من التداوير الممكنة لهما.

And it was said that the combination of the account like the meteor and the shooting star, that is an indication to make them count, i.e., that walking with the known account **that is an Ordainment of the Mighty, [36:38]** who subdued them and their conduct in a specific way, the Knowing of their management and the most beneficial of the possible cycles for them.

و في قوله تعالى يُغْشِي اللَّيْلَ النَّهَارَ يغطيه به و لم يذكر عكسه للعلم به أو لأن اللفظ يمتثلها و لذلك قرئ يغشى الليل النهار بنصب الليل و رفع النهار و قرأ حمزة و الكسائي و يعقوب و أبو بكر عن عاصم بالتشديد

And regarding Words of the Exalted: **He Makes the night to cover the day. [13:3]**, covering with it, and He^{-azwj} did not Mention it's reverse for the knowledge with it, or because the wording carries them, and due to that it is read as 'The night covers the day', with an attribution of the night, and 'raising the day', and 'Hamza' is recited. And Al Kasaie, and Yaqoub, and Abu Bakr read emphatically (with the Tashdeed).

و في الرد للدلالة على التكرير يَطْلُبُهُ حَتِيئًا يعقبه سريعاً كالتطلب له لا يفصل بينهما شيء و الحثيث فاعيل من الحث و هو صفة مصدر محذوف أو حال من الفاعل بمعنى حاثاً أو المفعول بمعنى محثوثاً

And in the (Surah) Al Ra'ad there is evidence upon the repetition, **it pursues incessantly [7:54]**, following it quickly like the seeker of it, there being nothing to separate between them, and the 'incessant pursuit', is active from the induction, and it is deleted infinitive, or a state from the Doer with the meaning of urging, or the done with the meaning of urged.

وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ أَي بقضائه و تصريفه و نصبها بالعطف على السماوات و نصب مسخرات على الحال و قرأ ابن عامر كلها بالرفع على الابتداء و الخبر انتهى.

and the sun and the moon and the stars, made subservient by His Command. [7:54] – i.e., by His^{-azwj} Decree, and His^{-azwj} Directing, and His^{-azwj} Setting it upon with the Kindness upon the skies, and He^{-azwj} Set up the subdued ones upon the state. And Ibn Aamir read all of it upon the beginning and the report' – end.

و قال الرازي في قوله سبحانه يَطْلُبُهُ حَتِيئًا اعلم أنه سبحانه وصف هذه الحركة بالسرعة و الشدة و ذلك هو الحق لأن تعاقب الليل و النهار إنما يحصل بحركة الفلك الأعظم و تلك الحركة أشد الحركات سرعة و أكملها شدة حتى أن الباحثين عن أحوال الموجودات قالوا الإنسان إذا كان في العدو الشديد الكامل فيل إلى أن يرفع رجله و يضعها يتحرك الفلك الأعظم ثلاثة آلاف ميل و إذا كان الأمر كذلك كانت تلك الحركة في غاية السرعة و الشدة فلهاذا السبب قال تعالى يَطْلُبُهُ حَتِيئًا

Al-Razi regarding Words of the Glorious: **pursues incessantly [7:54]**, 'Know the Glorious Described this movement as being with the quickness and the intensity, and that it is the truth, because the following of the night and the day rather results in the movement of the great orbit, and that movement is a more intense movement and the most complete of the intense movements until the ones discussing the situations of the existing beings said, 'The human being, is among enemies of perfect severity, so he raises his leg and places it down, the mighty orbit would have moved three thousand miles. And when the matter was like that

that movement would be in the peak of quickness and the intensity. For this reason, the Exalted Said: ***pursues incessantly [7:54]***.

ثم قال في هذه الآية لطائف فالأولى أن الشمس لها نوعان من الحركة أحدهما حركتها بحسب ذاتها و هي إنما تتم في سنة كاملة و بسبب هذه الحركة تحصل السنة و الثاني حركتها بسبب حركة الفلك الأعظم و هذه الحركة تتم في اليوم بليته

Then he said, 'There are subtleties in this Verse. The first is that the sun has two types of motions. One of these is its motion according to itself, and rather it completes in a complete year, and by the cause of that motion results the year. And the second is movement of the mighty orbit, and this is the motion completing in the day with its night.

إذا عرفت هذا فنقول الليل و النهار لا يحصلان بسبب حركة الشمس بل بحركة السماء الأقصى التي يقال لها العرش و لهذا السبب لما ذكر العرش بقوله **تَمَّ اسْتَوَى عَلَى الْعَرْشِ** ربط به قوله **يُعْشِي اللَّيْلَ النَّهَارَ** تنبيها على أن سبب حصول الليل و النهار هو حركة الفلك الأقصى لا حركة الشمس و القمر.

When you know this, then we say that night and day do not happen due to the movement of the sun, but rather by the movement of the far sky, which is called the Throne, in His^{-azwj} Words: ***Then He Established upon the Throne, [13:2]***, connected with His^{-azwj} Words: ***He Makes the night to cover the day. [13:3]***, a warning that the cause of night and day is the movement of the maximum celestial sphere, not the movement of the sun and moon.

و الثانية أنه تعالى لما شرح كيفية تخليق السماوات قال **فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَى فِي كُلِّ سَمَاءٍ أَمْرَهَا** فدللت تلك الآية على أنه سبحانه خص كل ذلك بلطفة نورانية ربانية من عالم الأمر

And the second is that the Exalted, when He^{-azwj} Explained the how-ness of the creation of the skies, Said: ***So He Ordained them to be seven skies in two periods, and Revealed in every sky, its regulation. [41:12]***. That Verse evidence's upon that He^{-azwj} the Glorious Particularised all that with a luminous Divine Kindness from the world of matter.

ثم قال بعده **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ** و هو إشارة إلى أن كل ما سوى الله إما من عالم الخلق أو من عالم الأمر أما الذي هو من عالم الخلق فالخلق عبارة عن التقدير و كل ما كان جسما أو جسمانيا كان مخصوصا بمقدار معين فكان من عالم الخلق

The He^{-azwj} Said after it: ***Indeed, for Him is the Creation and the Command. [7:54]***, and it is an indication to that all what is besides Allah^{-azwj}, either it is from the world of creation or from the world of matter (Command). As for that which is from the world of creation, is an expression of the measurement, and all what was a body or physical would be particularised with the specific measurement, so it would be from the world of creation.

و كل ما كان بريئا عن الحجمية و المقدار كان من عالم الأرواح و من عالم الأمر فدل على أنه سبحانه خص كل واحد من أجرام الأفلاك و الكواكب التي هي من عالم الخلق بملك من الملائكة و هم من عالم الأمر

And everything that was free from volume and measure was from the world of spirits and from the world of command, which indicates that He, Glory be to Him, singled out every one of the orbs and planets that are from the world of creation with an angel from the angels, and they are from the world of Command.

و الأحاديث الصحيحة مطابقة لذلك و هي ما روي من الأخبار أن لله ملائكة يحركون الشمس و القمر عند الطلوع و الغروب و كذا القول في سائر الكواكب

And the authentic Ahadith as in accordance with that, and it is what is reported from the reports that there are Angels for Allah^{-azwj} who are moving the sun and the moon during the rising and the setting. And like that is the word regarding rest of the planets.

و أيضا قوله سبحانه وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ إشارة إلى أن الملائكة الذين يقومون بحفظ العرش ثمانية

And as well are Words of the Glorious: **and eight shall hold above them the Throne of your Lord on that Day [69:17]** is an indication to that the Angels, the ones who are standing guarding the Throne, are eight.

ثم إذا دقت النظر قلت إن عالم الخلق في تسخير الله و عالم الأمر في تدبير الله و استيلاء الروحانيات على الجسمانيات بتقدير الله فلهذا المعنى قال **أَلَا لَهُ الْخَلْقُ وَ الْأَمْرُ** ثم كون الشمس و القمر و النجوم مسخرات بأمره يحتمل وجوها.

Then when you look closely you would say the world of creation is in the Subduing of Allah^{-azwj} and the world of matter (Command) is in the Management of Allah^{-azwj}, and the spiritual has taken over the corporeal by the Determination of Allah^{-azwj}. For this meaning He^{-azwj} Said: **'Indeed, for Him is the Creation and the Command. [7:54]**. Then He^{-azwj} Brought into being the sun, and the moon, and the stars, subdued by His^{-azwj} Command – it is carried upon aspects.

أحدها أنا قد دللنا أن الأجسام متماثلة و متى كان كذلك كان اختصاص جسم الشمس بذلك النور المخصوص و الضوء الباهر و التسخين الشديد و التدبيرات العجيبة في العالم العلوي و السفلي لا بد و أن يكون لأجل أن الفاعل الحكيم و المقدر العليم خص ذلك الجسم بهذه الصفات فجسم كل واحد من الكواكب و النيرات كالمسخر في قبول تلك القوى و الخواص عن قدرة المدبر الحكيم.

One of these is that we are pointed that the bodies are identical, and when these were like that, the body of the sun would be particularised with that light, and the dazzling illumination and the severe heat, and the wondrous arrangements in the upper and the lower world, there is no escape from it being clear that the Doer is the Wise, and Determiner is the All-Knowing. He^{-azwj} has particularised that body with these attributes. So the body of each one from the planets and the luminaries are like the one subdued in accepting that Strength, and the particularisation from the Power of the Wise Arranger.

و ثانيها أن يقال إن لكل واحد من أجرام الشمس و القمر و الكواكب سيرا خاصا بطيئا من المشرق إلى المغرب و سيرا آخر سريعا بسبب حركة الفلك الأعظم

And it's second is that it is said that for each one of the bodies of the sun, and the moon, and the stars, there is a special slow motion from the east to the west, and another rapid motion due to the cause of the movement of the mighty orbit.

فالحق سبحانه خص جرم الفلك الأعظم بقوة زائدة على أجرام سائر الأفلاك باعتبارها صارت مستولية عليها فادرة على تحريكها على سبيل القهر من المشرق إلى المغرب فأجرام الأفلاك و الكواكب صارت كالمسخرة لهذا القهر و القسر.

The Truth, Glory be to Him, singled out the greatest body of the celestial sphere with an excess power over the bodies of the other spheres, as they became in control of them, able to move them by way of oppression from the East to the West. The orbs and planets have become like subjects to this force and coercion.

أقول ثم ذكر وجوها أخرى لا طائل تحتها و فيما نقل عنه أيضا مخالفات لأصول المسلمين و مناقشات لا يخفى على المتدبرين.

I (Majlisi) say, 'Then he mentioned other aspects that are useless, and what he was also quoted as contradicting the principles of the Muslims and discussions that are not hidden from those who contemplate'.

هُوَ الَّذِي جَعَلَ الشَّمْسُ ضِيَاءً قَالَ البيضاوي أي ذات ضياء و هو مصدر كقيام أو جمع ضوء كسياط و سوط و الياء فيه منقلبة عن الواو

He is the (One) Who Made the sun a brightness and the moon a radiance [10:5] – Al-Bayzawi said, 'I.e. with illumination, and it is a source, like rising, or a gathering of light like a lash and a whip, and the (letter) 'Ya' in it is reversed from the (letter) 'Waw'.

و عن ابن كثير ضياء بضمزتين في كل القرآن على القلب بتقديم اللام على العين

And from Ibn Kaseer, '(The word) 'illumination' is with two 'Hamzas' in all the Quran upon the reverse with advancing (the letter) 'Lam' over (the letter) 'Ayn'.

وَ الْقَمَرَ نُورًا أَي ذَا نُورٍ أَوْ سَمِيَ نُورًا لِلْمِبَالِغَةِ وَ هُوَ أَعْمُ مِنَ الضُّوْءِ وَ قِيلَ مَا بِالذَّاتِ ضَوْءٌ وَ مَا بِالغُرُضِ نُورٌ وَ قَدْ نَبِهَ سُبْحَانَهُ بِذَلِكَ عَلَى أَنَّهُ خَلَقَ الشَّمْسَ نِيرَةً بِذَاتِهَا وَ الْقَمَرَ نِيرًا بَعْرُضَ مَقَابِلَةِ الشَّمْسِ

and the moon a radiance [10:5] – i.e. with light, or 'light' has been named for the eloquence, and it is blind from the illumination (having not light for itself). And it is said, not with the illumination and not with the purpose of light, and the Glorious has Informed with that based upon the He^{-azwj} has Created the sun as a self-luminous, and the moon a luminous with a display of facing the sun.

وَ قَدَّرَهُ مَنَازِلَ الضَّمِيرِ لِكُلِّ وَاحِدٍ أَيْ قَدَرَ مَسِيرَ كُلِّ وَاحِدٍ مِنْهُمَا مَنَازِلَ أَوْ قَدَرَهُ ذَا مَنَازِلَ أَوْ لِلْقَمَرِ وَ تَخْصِيصَهُ بِالذِّكْرِ لِسُرْعَةِ سَيْرِهِ وَ مَعَايِنَةَ مَنَازِلِهِ وَ إِنِاطَةَ أَحْكَامِ الشَّرْعِ بِهِ وَ لِذَلِكَ عَلَّمَهُ بِقَوْلِهِ لِيَتَعَلَّمُوا عَدَدَ السِّنِينَ وَ الْحِسَابَ أَي حَسَابَ الْأَوْقَاتِ مِنَ الْأَشْهُرِ وَ الْأَيَّامِ فِي مَعَامَلَاتِكُمْ وَ تَصَرُّفَاتِكُمْ

And the moon, We Measure stages for it [36:39] – The pronominal for each one, i.e., Measured the motion of each of them as a stage, or Measured it with stages, or for the moon, and He^{-azwj} Particularised it with the Mention due to the rapidity of its motion, and witnessing it's stages, and entrusting the rulings of Law by it, and for its reason by His^{-azwj} Words: **and for you to know the number of the years and the calculation. And all things, We have Explained it in detail [17:12]** – i.e. calculation of the timings, from the months and the days regarding your dealings and your conduct.

مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ إِلَّا مَتَلْبَسًا بِالْحَقِّ مَرَاعِيَا فِيهِ مَقْتَضَى الْحِكْمَةِ الْبَالِغَةِ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ فَإِنَّهُمْ الْمُنْتَفِعُونَ بِالتَّأَمُّلِ فِيهَا أَنْتَهَى.

Allah did not Create that except with the Truth. [10:5], except obscured with the truth to show in it the requirements of the far-reaching Wisdom, **He Details the Signs for a people who know [10:5]**, for they are the ones benefitting due to the contemplating in it' – end.

إِنَّ فِي الْخِلَافِ اللَّيْلِ وَالنَّهَارِ أَيِّ مَجِيءٍ كُلِّ مِنْهُمَا خَلْفَ الْآخَرِ أَوْ اخْتِلَافَهُمَا بِالزِّيَادَةِ وَالنَّقْصَانِ الْمَسْتَلْتَمِ لِحُصُولِ الْفُضُولِ الْأَرْبَعَةِ

Surely in the interchange of the night and the day, [10:6] – i.e. the coming of each one of them behind the other, of their interchanging with the increase and the decrease required to result in the four seasons.

وَمَا خَلَقَ اللَّهُ فِي السَّمَاوَاتِ وَالْأَرْضِ أَيِّ مِنَ الْكَوَاكِبِ وَالْمَلَائِكَةِ وَالْمَوَالِيدِ وَأَنْوَاعِ الْأَرْزَاقِ وَالنَّعْمِ لآيَاتٍ أَيِّ دَلَالَاتٍ عَلَى وَجُودِ الصَّانِعِ تَعَالَى وَعِلْمِهِ وَقُدْرَتِهِ وَحِكْمَتِهِ وَلَطْفِهِ وَرَحْمَتِهِ لِقَوْمٍ يَتَّقُونَ الشَّرْكَ وَالْمَعَاصِي فَإِنَّهُمْ الْمُنْتَفِعُونَ بِهَا

and whatever Allah has Created in the skies and the earth, [10:6] – i.e. from the celestial bodies, and the Angels, and the births, and types of sustenance, and the bounties, **are Signs** - evidence upon the existence of a Maker, Exalted, and His^{-azwj} Knowledge, and His^{-azwj} Power, and His^{-azwj} Wisdom, and His^{-azwj} Subtlety, and His^{-azwj} Mercy - **for a people who are fearing [10:6]** the Shirk (association) and the disobedience, for they will be benefitting with it.

هُوَ الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِتَسْكُنُوا فِيهِ أَيِّ لِسْكُونِكُمْ وَرَاحَتِكُمْ وَرَاحَةِ قَوَاكِمِ مِنَ التَّعَبِ وَالْكَلالِ

He is the One Who Made the night for you to rest in it, [10:67] – i.e. For your calmness, and your comfort, and resting your strength from the fatigue and the exhaustion.

وَالنَّهَارَ مُبْصِرًا أَيِّ مُضِيئًا تَبْصُرُونَ فِيهِ وَنِسْبَةَ الْإِبْصَارِ إِلَيْهِ عَلَى الْمَجَازِ لِقَوْمٍ يَسْمَعُونَ أَيِّ الْحُجْجِ سَمَاعِ تَدَبُّرٍ وَتَعْقَلِ

and the day giving visibility [10:67] – i.e. illumination you can be visualising in, and the attribution of the sights to it is based upon the metaphor - **for a people who listen [10:67]** – i.e. to hear the arguments, reflect and reason'.

وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ قَالَ الرَّازِي هَذَا الْكَلَامُ اشْتَمَلَ عَلَى نَوْعَيْنِ مِنَ الدَّلَالَةِ الْأُولَى اسْتِدْلَالٌ عَلَى وَجُودِ الصَّانِعِ الْقَادِرِ بِحَرَكَاتِ هَذِهِ الْأَجْرَامِ وَذَلِكَ لِأَنَّ الْأَجْسَامَ مَتَمَاثِلَةً فَاخْتِصَاصُهَا بِالْحَرَكَةِ الدَّائِمَةِ دُونَ السَّكُونِ لَا يَدُلُّهُ مِنْ مَخْصُصٍ

and He subjugated the sun and the moon, [39:5] - Al Razi said, 'This Speech is inclusive upon two types of evidence. The first is the evidence upon existence of the Able Maker with the movement of these bodies, and that is because the bodies are identical, so their specialisation with the motion is constant, without stillness. There is not escape for it from the specialised.

وَأَيْضًا أَنَّ كُلَّ وَاحِدَةٍ مِنْ تِلْكَ الْحَرَكَاتِ مَخْتَصَةٌ بِكَيْفِيَّةٍ مَعْيِنَةٍ مِنَ الْبَطْءِ وَالسَّرْعَةِ فَلَا يَدُّ أَيْضًا مِنْ مَخْصُصٍ وَأَيْضًا تَقْدِيرِ تِلْكَ الْحَرَكَاتِ بِمَقَادِيرِ مَخْصُوصَةٍ عَلَى وَجْهِ تَحْصُلِ عَوْدَاتِهَا وَدَوْرَاتِهَا مُتَسَاوِيَةً بِحَسَبِ الْمُدَّةِ حَالَةٍ عَجِيبَةٍ

And as well each one of these motions is specific with to a certain way from slowing and speeding. There must also be a provision and also the estimation of these movements by specific amounts in a way that their recurrences and cycles are equal according to the period, an amazing situation.

فلا بد فيه من مقدر و بعض تلك الحركات مشرقية و بعضها مغربية و بعضها مائلة إلى الشمال و بعضها إلى الجنوب و هذا أيضا لا يتم إلا بتدبير كامل و حكمة بالغة و النوع

Some of these movements are eastern, and some are western, and some are inclined to the north and some to the south, and this too cannot be accomplished without a complete measure and great Wisdom and modality.

الثاني قوله **كُلٌّ يَجْرِي لِأَجْلِ مُسَمًّى** و فيه قولان الأول قال ابن عباس للشمس مائة و ثمانون منزلا كل يوم لها منزل و ذلك في ستة أشهر ثم إنها تعود مرة أخرى إلى واحد واحد منها في ستة أشهر مرة أخرى و كذلك القمر له ثمانية و عشرون منزلا فالمراد بقوله **كُلٌّ يَجْرِي لِأَجْلِ مُسَمًّى** هذا.

The second are His^{-azwj} Words: **each flowing to a specified term. [39:5]** – And there are two words regarding it. The first is, Ibn Abbas said, ‘For the sun there are one hundred and eighty stages. Every day there is a stage for it, and that is during six months. Then it returns once again to one, by one during the six months once again, and like that is the moon. There are one hundred and eight stages for it. So the intent with His^{-azwj} Words: **each flowing to a specified term. [39:5]**, is this.

و الثاني كونهما متحركين إلى يوم القيامة و عنده تنقطع تلك الحركات.

And the second is like their being moving up to the Day of Judgment, and these movements would be terminated at it.

و قال في قوله تعالى **دَائِبِينَ** معنى الدؤوب في اللغة مرور الشيء في العمل على عادة مطردة

And he said regarding Word of the Exalted: **constantly pursuing their courses [14:33]** – meaning the perseverance. In the language is the passing of the thing. In the deeds is based upon a steady norm.

قال المفسرون معناه يدأبان في سيرهما و إنارتهما و تأثيرهما في إزالة الظلمة و في إصلاح النبات و الحيوان فإن الشمس سلطان النهار و القمر سلطان الليل و لو لا الشمس لما حصلت الفصول الأربعة و لولاها لاختلفت مصالح العالم بالكلية

The interpreters said, ‘Its meaning is that they continue in their conduct and illumination and their effect in removing darkness and in reforming plants and animals, for the sun is the ruler of the day and the moon is the ruler of the night. And had it not been for the sun, the four seasons would not have resulted, and had it not be for it, the betterment of the world would have been completely disrupted’.

و قال في قوله **وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتَيْنِ** فيه قولان الأول أن يكون المراد من الآيتين نفس الليل و النهار و المعنى أنه تعالى جعلهما دليلين للخلق على مصالح الدين و الدنيا

And he said regarding His^{-azwj} Words: **And We Made the night and the day as two Signs, [17:12]**, ‘There are two words regarding it. The first is that the intent happens to from the two signs, the night and the day, and the meaning is that the Exalted Made them both as evidence for the creation upon the betterment of the religion and the world.

أما في الدين فلأن كل واحد منهما مضاد للآخر معاند له فكونهما متعاقبين على الدوام من أقوى الدلائل على أنهما غير موجودين لذاتيهما بل لا بد لهما من فاعل يديرهما ويقدرهما بالمقادير المخصوصة

As for regarding the religion, so if one of them were to be contradictory to the other, there would be a contender for Him^{-azwj}. The fact that they are always consecutive is one of the strongest evidence(s) that they do not exist for their own sake. Rather, they must have an agent who manages them and evaluates them according to specific amounts.

و أما في الدنيا فلأن مصالح الدنيا لا تتم إلا بالليل و النهار فلو لا الليل لما حصل السكون و الراحة و لو لا النهار لما حصل الكسب و التصرف في وجوه المعاش

And as for the world, because the interests of the world are only achieved by night and day, and if it were not for the night, there would be no peace and rest. And had it not been for the day, the earning and disposal of the affairs would not have occurred.

ثم قال تعالى **فَمَحَوْنَا آيَةَ اللَّيْلِ** فعلى هذا القول تكون الإضافة للتبيين و التقدير فمحونا الآية التي هي الليل و جعلنا الآية التي هي النهار مبصرة

Then the Exalted Said: **then We Erase the Sign of the night [17:12]** – So based upon this word happens to be an addition to the clarification and the Determination. So We^{-azwj} Erase the sign which is the night and We^{-azwj} Made the sign which is the day to be visible.

الثاني أن يكون المراد و جعلنا نيري الليل و النهار آيتين يريد الشمس و القمر **فَمَحَوْنَا آيَةَ اللَّيْلِ** و هي القمر و في تفسير محو القمر قولان

The second is that the intent happens to be, and We^{-azwj} Made the lights of the night and the day as two signs, Intending the sun and the moon. **then We Erase the Sign of the night [17:12]**, and it is the moon. And in interpretation of erasure of the moon, there are two words.

الأول المراد منه ما يظهر في القمر من الزيادة و النقصان في النور فيبدو في أول الأمر في صورة الهلال ثم لا يزال يتزايد نوره حتى يصير بدرا كاملا ثم يأخذ في الانتقاص قليلا قليلا و ذلك هو المحو إلى أن يعود إلى المحاق

The first is intended from it what is apparent in the moon, from the increase and the decrease in the light. So in begins in the first matter in the image of the crescent. Then it's light does not cease until he becomes a full moon, perfect. Then it takes in the reduction, little by little, and that, it is the erasure, until it returns to the obscurity.

و الثاني أن المراد من محو القمر الكلف الذي يظهر في وجهه يروى أن الشمس و القمر كانا سواء في النور و الضوء فأرسل الله جبرئيل فأمر جناحه على وجه القمر فطمس عنه الضوء و معنى المحو في اللغة إذهاب الأثر

And the second is that the intent from the erasure of the moon is the encumberment which appears in it's surface. It is reported that the sun and the moon were both same in the light and the illumination. Allah^{-azwj} Sent Jibraeel^{-as}. He^{-as} passed his^{-as} wings upon the moon, and the illumination was obliterated. And the meaning of the erasure in the language, is the going away of the impact'.

و أقول حمل الحو على الوجه الأول أولى لقوله **لِتَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ** الآية لأن الحو إنما يؤثر في ابتغاء فضل الله إذا حملناه على زيادة نور القمر و نقصانه لأن بسبب حصول هذه الحالة تختلف أحوال نور القمر

And I (Majlisi) am saying, 'The erasure is carried upon the first aspect is foremost due to His^{azwj} Words: **for you to seek Grace from your Lord [17:12]** – the Verse, because the erasure only affects the seeking of the Grace of Allah^{azwj}, when we carry it upon increase of the light of the moon, and it's reduction, because the cause of the result of these different states of the light of the moon.

و أهل التجارب بينوا أن اختلاف أحوال القمر في مقادير النور له أثر عظيم في أحوال هذا العالم و مصالحها مثل أحوال البحار في المد و الجزر و مثل أحوال البحارنات على ما يذكره الأطباء في كتبهم

And the people of experimentation have clarified that the different states of the moon in the measurement of the light, there is a mighty impact of it in the situations of this world and it's betterment, like the state of the ocean in the high and low tides, and like the state of the oceans based upon what the physicians have mentioned in their books.

و أيضا بسبب زيادة نور القمر و نقصانه تحصل الشهور و بسبب معاودة الشهور تحصل السنون العربية المبتنية على رؤية الأهلة كما قال **و لَتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسَابِ**

And as well by the cause of the increase in the illumination of the moon and it's reduction results in the months, and by the cause of the recurrence of the month, the Arabic months are resulted, built upon sighting of the crescent just as He^{azwj} Said: **and for you to know the number of the years and the calculation. [17:12]**.

و أقول أيضا لو حملنا الحو على الكلف الحاصل في وجه القمر فهو أيضا برهان قاطع على صحة قول المسلمين في المبدأ و المعاد

And I (Majlisi) am saying as well, if we carry the erasure on the freckles that occur on the face of the moon, then it is also a conclusive proof of the correctness of the sayings of the Muslims about the beginning and the return.

أما دلالة على صحة قولهم في المبدأ فالأن جرم القمر جرم بسيط عند الفلاسفة فوجب أن يكون متشابه الصفات فحصول الأحوال المختلفة الحاصلة بسبب الحو يدل على أنه ليس بسبب الطبيعة بل لأجل أن الفاعل المختار خصص بعض أجزائه بالنور القوي و بعض أجزائه بالنور الضعيف

As for its indication of the correctness of their saying in the principle because the body of the moon is a simple object according to the philosophers, so it must be of similar characteristics. The occurrence of the various conditions that occur due to erasure indicates that it is not due to nature. Rather, it is because the chosen agent designated some of its parts with strong light and some of its parts with weak light.

و ذلك يدل على أن مدبر العالم فاعل مختار لا موجب بالذات و آخر ما ذكره الفلاسفة في الاعتذار عنه أنه ارتكز في وجه القمر أجسام قليلة الضوء مثل ارتكاز الكواكب في أجرام الأفلاك

And this indicates that the Manager of the world is a chosen agent, not a positive one Self. And the last thing the philosophers mentioned in apologising for him is that he has focused in

the face of the moon bodies of little light, such as the anchoring of the planets in the bodies of the celestial bodies.

فلما كانت تلك الأجرام أقل ضوءاً من جرم القمر لا جرم شوهدت تلك الأجرام في وجه القمر كالكلف في وجه الإنسان و هذا لا يفيد مقصود الخصم لأن جرم القمر لما كان متشابه الأجزاء

Since those bodies were of less light than the body of the moon, there was no body, those bodies were seen on the face of the moon like spots in the face of a human being. This does not benefit the intent of the opponent, because the body of the moon was not of similar parts.

فلم ارتكزت تلك الأجرام الظلمانية في بعض أجزاء القمر دون سائر الأجزاء و يمثل هذا الطريق يتمسك في أحوال الكواكب و ذلك لأن الفلك جرم بسيط متشابه الأجزاء فلم يكن حصول جرم الكواكب في بعض جوانبه أولى من حصوله في سائر الجوانب و ذلك يدل على أن اختصاص ذلك الكوكب بذلك الموضع المعين من الفلك لأجل تخصيص الفاعل المختار الحكيم.

Why are these dark bodies based on some parts of the moon and not the rest of the parts? And in this way, he clings to the states of the planets, and that is because the planet is a simple body with similar parts. The occurrence of the planet's crime in some of its aspects was not more important than its occurrence in all other aspects, and this indicates that the specialization of that planet to that particular position in the astronomy is for the purpose of specifying the chosen and wise actor.

And as for His^{-azwj} Words: **and We Made the Sign of the day to be visible [17:12]**, there are two aspects in it.

و أما قوله وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً ففيه وجهان الأول أن معنى كونها مبصرة أي مضيئة و ذلك لأن الإضاءة سبب لحصول الإبصار فأطلق اسم الإبصار على الإضاءة إطلاقاً لاسم المسبب على السبب

The first is that the meaning of it being visible, i.e. luminous, and that is because illumination is a cause of vision, so the name of sight was given to illumination by the name of the effect after the cause.

و الثاني قال أبو عبيدة يقال قد أبصر النهار إذا صار الناس يبصرون فيه كقوله رجل محبث إذا كان أصحابه خبثاء و رجل مضغف إذا كان دوابه ضعافاً

And the second, Ubeydullah said, 'It is said, he has seen the day when the people begin to see in it, as he says of a vicious man if his companions are wicked, and a prudent man if his beasts are weak.

فكذا قوله وَ النَّهَارِ مُبْصِرَةً أي أهله بصراء لِيَتَّبِعُوا فَضْلاً مِنْ رَبِّكُمْ أي لتبصروا كيف تتصرفون في أعمالكم وَ لِيَتَّعَلَّمُوا عَدَدَ السِّنِينَ وَ الْحِسَابَ

Like that are His^{-azwj} Words: **and the day giving visibility [10:67]**, i.e. it's people are visualising, **for you to seek Grace from your Lord [17:12]** – i.e. in order to visualise how you are dealing in your deeds, **and for you to know the number of the years and the calculation. [17:12]**.

اعلم أن الحساب يبني على أربع مراتب الساعات و الأيام و الشهور و السنون فالعدد للسنين و الحساب لما دون السنين و هي الشهور و الأيام و الساعات

Know that the calculations are based upon four ranks – the hours, and the days, and the months, and the years. So the number count is for the years and the calculation, when it is less than the years, and it is the months and the days and the hours.

و بعد هذه المراتب الأربعة لا يحصل إلا التكرار كما أنهم رتبوا العدد على أربع مراتب الآحاد و العشرات و المآت و الألوف و ليس بعدها إلا التكرار وَ كَلَّ شَيْءٍ فَصَلَّنَاهُ تَفْصِيلاً أَي كُلِّ شَيْءٍ بِكُمْ إِلَيْهِ حَاجَةٌ فِي مَصَالِحِ دِينِكُمْ وَ دُنْيَاكُمْ فَصَلَّنَا وَ شَرَحْنَا

After these four ranks, only results in repetition, just as they arranged the number on four ranks of ones, tens, hundreds, and thousands. And there isn't after it except the repetition. **And all things, We have Explained it in detail [17:12]** – i.e. everything there is a need with you to it in the betterment of your religion and your world, We^{-azwj} have Detailed and Explained.

و قال في قوله سبحانه وَجَدَهَا تَعْرُبٌ فِي عَيْنٍ حَمِئَةٍ قَرَأَ ابْنُ عَامِرٍ وَ حَمْزَةٌ وَ الْكَسَائِي وَ أَبُو بَكْرٍ عَنْ عَاصِمٍ فِي عَيْنٍ حَامِيَةٍ بِالْأَلْفِ مِنْ غَيْرِ هَمْزَةٍ أَي حَارَةٌ

And he said regarding Words of the Glorious: **and found it setting in a muddy spring and found a people at it. [18:86]**. Ibn Amir and Hamza, and Al Kasaie, and Abu Bakr read from Aasim regarding **muddy spring** (عين حامية) with the (letter) 'Alif' without 'Hamza', i.e. hot.

وَ عَنْ أَبِي ذَرٍّ قَالَ: كُنْتُ زَيْدِيفَ رَسُولِ اللَّهِ ص عَلَى جَمَلٍ فَرَأَى الشَّمْسَ حِينَ غَابَتْ فَقَالَ أَ تَذَرِي يَا أَبَا ذَرٍّ أَيْنَ تَعْرُبُ هَذِهِ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ فَإِنَّمَا تَعْرُبُ فِي عَيْنٍ حَامِيَةٍ.

And from Abu Zarr^{-ra} who said, 'I^{-ra} was riding behind Rasool-Allah^{-sawww} upon a camel. He^{-sawww} saw the sun where is set. He^{-sawww} said: 'Do you^{-ra} know, O Abu Zarr^{-ra}, when this one sets?' I^{-ra} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} are more knowing'. He^{-sawww} said: 'It sets **in a muddy spring**'.

و هي قراءة ابن مسعود و طلحة و أبو عمرو و الباقر وَ حَمِئَةٍ وَ هي قراءة ابن عباس و اتفق أن ابن عباس كان عند معاوية فقرأ معاوية حامية

And it is a reading of Ibn Masoud, and Talha, and Abu Amro and the rest as حَمِئَةٍ and it is a reading of Ibn Abbas, and it is in accordance that Ibn Abbas in the presence of Muawiya, and Muawiya read it as حامية.

فقال ابن عباس حَمِئَةٍ فقال معاوية لعبد الله بن عمر كيف تقرأ فقال كما يقرأ أمير المؤمنين ثم وجه إلى كعب الأبحار و سأله كيف تجد الشمس تغرب قال في ماء و طين كذلك نجده في التوراة و الحمئة ما فيه حمأة سوداء و اعلم أنه لا تنافي بين الحمئة و الحامية فحائز أن يكون الماء جامعاً للوصفين ثم اعلم أنه ثبت بالدليل أن الأرض كره و أن السماء محيطة بها و لا شك أن الشمس في الفلك و أيضاً

Ibn Abbas said, 'حَمِئَةٍ'. Muawiya said to Abdullah Bin Umar, 'How do you recite it?' He said, 'Like what commander of the faithful recites'. Then he faced towards Ka'ab Al Ahbar and asked him, 'How do you find the setting of the sun?' He said, 'In water and clay. Like that we find to be in the Torah, and the muddy spring what as black mud in it. And know that there is no

negation between 'Al Hamiya' and Al Haamiya', so it is allowed that the water would be a collection of the two description. Then know that it is proven with the evidence that the earth is a planted and the sky is surrounding it, and there is no doubt that the sun is in the orbital (solar) system.

قال وَجَدَ عِنْدَهَا قَوْمًا و معلوم أن جلوس القوم في قرن الشمس غير موجود و أيضا فالشمس أكبر من الأرض مرات كثيرة فكيف يعقل دخولها في عين من عيون الأرض. إذا ثبت هذا فنقول في تأويله وجوه.

He said, '**and found a people at it. [18:86]** – and the known is that the sitting of the people in a turn of the sun is non-existent, and as well, the sun is larger than the earth many times over, so how is it possible for it to enter into a spring from the springs of the earth? When this has been proven, so we are saying (various) aspects regarding its interpretation.

الأول أن ذا القرنين لما بلغ موضعا ما في المغرب لم يبق بعده شيء من العمارات وجد الشمس كأنها تغرب في وهدة مظلمة و إن لم يكن كذلك في الحقيقة كما أن راكب البحر يرى الشمس كأنها تغرب في البحر إذا لم ير الشط و هي في الحقيقة تغيب وراء البحر ذكره الجبائي.

The first is that when Zulqarnayn^{as} reached a place in the west after which nothing of the buildings remained, he found the sun as if it were setting in a dark ravine, even if it was not like that in reality, just as a sailor of the sea sees the sun as if it is setting in the sea when he does not see the coast, and in reality, it sets behind the sea – Al Janaie mentioned it.

الثاني أن بالجانب الغربي من الأرض مساكن يحيط البحر بما فالناظر إلى الشمس يتخيل كأنها تغيب في تلك البحار و لا شك أن البحار الغربية قوية السخونة فهي حامية و هي أيضا حمئة لكثرة ما فيها من الباه و هي الحمأة السوداء

The second is that by the side of the west of the earth, there are dwellings the ocean is surrounding it. So the beholder at the sun would imagine as if it were setting in that ocean, and there is no doubt that the western seas are very hot, so they are hot, and they are also muddy because of the large amount of collection in them, which is the black sludge.

فقوله تَغْرُبُ فِي عَيْنٍ حَمِئَةٍ إشارة إلى أن الجانب الغربي من الأرض قد أحاط البحر به و هو موضع شديد السخونة.

His^{azwj} Words: **and found it setting in a muddy spring [18:86]** are an indication to that the western side of the earth, the ocean surrounds it, and it is a place of severe hotness.

الثالث قال أهل الأخبار إن الشمس تغرب في عين حمئة كثيرة الحاء و الحمأة و هذا في غاية البعد و ذلك أنا إذا رصدنا كسوفاً قمرياً و رأينا أهل المغرب قالوا حصل هذا الكسوف أول الليل رأينا أهل المشرق قالوا حصل في أول النهار

The third, the people of the Ahadith said that the sun sets in a muddy spring with a lot of heat, and the sludge, and this is in the peak of being far-fetched, and that is me when we like a lunar eclipse, and we see people of the west. They said, 'This eclipse resulted in the beginning of the night, we saw the people of the east'. They said, 'The eclipse resulted at the beginning of the day'.

فعلمنا أن ما هو أول الليل عند أهل المغرب فهو أول النهار عند أهل المشرق بل ذلك الوقت الذي هو أول الليل عندنا فهو وقت العصر في بلد و وقت الظهر في بلد آخر و وقت الضحوة في بلد ثالث و وقت طلوع الشمس في بلد رابع و نصف الليل في بلد خامس

So we know that what is beginning of the night in the presence of the people of the west, it is the beginning of the day in the presence of the people of the east, but that time is which is the beginning of the night in our presence, it is the time of afternoon in a city, and time of midday in another city, and time of dawn in a third city, and the time of emergence of the sun in a fourth city, and midnight in a fifth city.

و إذا كانت هذه الأحوال معلومة بعد الاستقراء و الاختبار و علمنا أن الشمس طالعة ظاهرة في كل هذه الأوقات كان الذي يقال إنها تغيب في الطين و الحمأة كلاماً على خلاف اليقين و كلام الله مبرأً عن البهمة فلم يبق إلا أن يضاف إلى التأويل الذي ذكرنا

And if these conditions are known after extrapolation and testing, and we know that the rising sun appears at all these times, that would be which is said that it sets in the hot sludge, would be a speech opposite to certainty, and the Speech of Allah^{-azwj} is disavowed from this accusation, so there does not remain except an addition to the interpretation which we have mentioned.

و الضمير في قوله **عِنْدَهَا** عائد إلى الشمس لأن الإنسان لما تخيل أن الشمس تغرب هناك فكان سكان ذلك الموضع كأنهم سكنوا بالقرب من الشمس أو عائد إلى العين.

And the pronoun in His^{-azwj} Words: **at it. [18:86]**, refers to the sun, because the human being, when he imagines that the sun sets over there, so the dwellers of that place would be as if they are dwelling in close proximity to the sun or referring to the spring.

و قال في قوله **وَجَدَهَا تَطْلُعُ** أي وجد الشمس تطلع على قَوْمٍ لَمْ يَجْعَلْ لَهُمْ مِنْ دُونِهَا سِتْرًا فيه قولان

And he said regarding His^{-azwj} Words: **and found it emerging** – i.e. found the sun rising - **upon a people for whom We had not Made a shelter from below it [18:90]**. There are two words regarding it.

الأول أنه شاطئ بحر لا جبل و لا شيء يمنع من وقوع شعاع الشمس عليهم فللهذا السبب إذا طلعت الشمس دخلوا في أسراب و اغلغلة في الأرض أو غاصوا في الماء فيكون عند طلوع الشمس يتعذر عليهم التصرف في المعاش و عند غروبها يشتغلون بتحصيل مهمات المعاش و حالهم بالضد من أحوال سائر الخلق.

The first is that it is a seashore, no mountain, and nothing prevents the sun's rays from falling on them. For this reason, if the sun rises, they enter into mirages penetrating in the earth or dive into the water, so when the sun rises, they are unable to dispose of their dealings, and at sunset they are busy collecting the results of the dealings and their situation is contrary to the situations of all other creatures.

و القول الثاني أن معناه لا ثياب لهم و يكونون كسائر الحيوانات عراة أبداً و في كتب الهيئة أن حال أكثر الزنج كذلك و حال كل من سكن البلاد القريبة من خط الإستواء كذلك

And the second word is, it means that they have no clothes and that they are like other animals forever naked, and in the books of the authority that the condition of most of the (people of) Al Zanj (Bantu people from East Africa) is the same, and the condition of everyone who lives in countries close to the equator as well.

و ذكر في كتب التفسير أن بعضهم قال سافرت حتى جاوزت الصين فسألت عن هؤلاء القوم فقيل بينك و بينهم مسيرة يوم و ليلة فبلغتهم و إذا أحدهم يفرش إحدى أذنيه و يلبس الأخرى

And it is mentioned in the books of interpretation that one of them said, 'I travelled until I crossed China. I asked about the people. It was said, 'Between you and them is a travel distance of a day and a night', and there one of them was spreading one of his ears (to sleep on) and wearing the other (as a quilt).

فلما قرب طلوع الشمس سمعت صوتا كهيئة الصلصلة فغشي علي ثم أفقت فلما طلعت الشمس إذا هي فوق الماء كهيئة الزيت فأدخلوا في سراياهم فلما ارتفع النهار جعلوا يصطادون السمك و يطرحونه في الشمس فينضج.

When it was near to rising of the sun, I heard a sound as if it was the chain. There was unconsciousness upon me. Then I woke up. When the sun had risen, behold, it was above the water as if it was the oil. They entered into their clothing. When the day rose, they went on to prey the fish and they dropped it in the sun, and it matured.

كُلُّ فِي فَلَكٍ أَي كل منهما أو مع النجوم بقرينة الجمع في فلك واحد أو كل واحد منهما أو منها في فلك على حدة **يَسْبَحُونَ** أي يجرّون قال الرازي لا يجوز أن يقول كل في فلك يسبحون إلا و يدخل في الكلام مع الشمس و القمر النجوم ليثبت معنى الجمع و الكل

and all are in orbit [36:40] – That is, each of them, or with the stars, with the presumption of plurality in one orbit, or each of them or them in a separate orbit, **floating** – i.e., flowing. Al-Razi said, 'It is not allowed that it be said each one is floating in an orbit except, and he would be including in the speech, with the sun and the moon and the stars, in order to prove the meaning of the plural, and the whole'.

ثم قال الفلك في كلام العرب كل شيء دائر و جمعه أفلاك و اختلف العقلاء فيه فقال بعضهم الفلك ليس بجسم و إنما هو مدار هذه النجوم و هو قول الضحاك

Then he said, 'The 'Falak' in the talk of the Arabs is everything rotating, and the plural is 'Aflaak', and the intellectuals have differed in it. One of them said, 'The orbit' isn't with a body, and rather it is a rotation of these stars', and it is the speech of Al-Zahaak.

و قال الأكثرون بل هي أجسام تدور النجوم عليها و هذا أقرب إلى ظاهر القرآن ثم اختلفوا في كيفية فقال بعضهم الفلك موج مكفوف تجري الشمس و القمر و النجوم فيه و قال الكلبي ماء مكفوف أي مجموع تجري فيه الكواكب و احتج بأن السباحة لا تكون إلا في الماء

And many have said, 'But these are bodies the stars are rotating upon', and this is closer to the apparent of the Quran. Then they differed regarding its qualitative state. One of them said, 'The orbit is a restrained wave, the sun and the moon and the stars are flowing in it'. And Al-Kalby said, 'Restrained wave' – i.e. a collection in which the plants are flowing it'. And he argued with that the clouds cannot be except in the water'.

قلنا لا نسلم فإنه يقال للفرس الذي يمد يديه في الجري سباح و قال جمهور الفلاسفة و أصحاب الهيئة إنها أجرام صلبة لا خفيفة و لا ثقيلة غير قابلة للخرق و الالتئام و النمو و الذبول و الحق أنه لا سبيل إلى معرفة السماوات إلا بالخبر

We say, 'We shall not submit, for it is said for the horse that extends its hand (forelegs) during the running, 'It is floating'. And the majority of philosophers and physicists said that they are solid bodies, neither light nor heavy, and they are not capable of breaching, healing, growing, and withering. And the truth is that there is no way to knowing the skies except with the news (Ahadith).

و اختلف الناس في حركات الكواكب و الوجوه الممكنة فيها ثلاثة فإنه إما أن يكون الفلك ساكنا و الكواكب تتحرك فيه كحركة السمكة في الماء الراكد و إما أن يكون الفلك متحركا و الكواكب تتحرك فيه أيضا إما مخالفا لجهة حركته أو موافقا لجهته إما بحركة مساوية لحركة الفلك في السرعة و البطء أو مخالفة و إما أن يكون الفلك متحركا و الكواكب ساكنة

And people differed about the movements of the planets and the possible faces in them. There are three things in them. Either the orbit is still, and the planets move in it like the movement of a fish in stagnant water; or either the orbit is moving, and the planets are moving in it as well either opposite to the direction of it's movement or in accordance with its movement or moving the same to the movement of the orbit in the quickness and the slowness, or opposite; or either the orbit happens to be moving and the planets are still.

أما الرأي الأول فقالت الفلاسفة إنه باطل لأنه يوجب خرق الفلك و هو محال عندهم و أما الرأي الثاني فحركة الكواكب إن فرضت مخالفة لحركة الفلك فذلك أيضا يوجب الخرق و إن كانت حركتها إلى جهة حركة الفلك فإن كانت مخالفة لها في السرعة و البطء لزم الانحراق و إن استويا في الجهة و السرعة و البطء فالخرق أيضا لازم لأن الكواكب تتحرك بسبب حركته فتبقى حركته الذاتية زائدة فيلزم الخرق

As for the first view, the Philosophers said it is false because it requires a breach of the orbits, and it is impossible in their view. And as for the second view, the movement of the planets is that if you were to necessitate the opposite to the movement of the orbit, so that as well required the breach, and if it's movement is to the direction of the movement of the orbit, so if it were to be different in the quickness and the slowness, both would necessitate the breach, and if it is the same in the direction and the quickness and the slowness, so the breach as well would be necessitate, because the planets move by the cause of its movement, so it's movement would remain an addition. Thus the breach would be necessitated.

فلم يبق إلا القسم الثالث و هو أن يكون الكواكب مغروزا في الفلك واقفا فيه و الفلك يتحرك فيتحرك الكواكب بسبب حركة الفلك

So there does not remain except the third, and it is that the planets happen to be still in the orbit, standing in it, and the orbit is moving, so the planets move due to the cause of the movement of the orbit.

و اعلم أن مدار هذا الكلام على امتناع الخرق على الأفلاك و هو باطل بل الحق أن الأقسام الثلاثة ممكنة و الله تعالى قادر على كل الممكنات و الذي يدل عليه لفظ القرآن أن تكون الأفلاك واقفة و الكواكب تكون جارية فيها كما تسبح السمكة في الماء

And know that the base of this talk is upon the possibility of the breach upon the orbits, and it is false. But the truth is that the tree types are possibilities, and Allah^{-azwj} the Exalted is Able upon every possibility and that which evidence's upon it is wording of the Quran that the orbits happen to be standing still and the planets happen to be flowing in it, just as the fight float in the water.

و احتج ابن سينا على أن الكواكب أحياء ناطقة بقوله *يَسْبَحُونَ* فإن الجمع بالواو و النون لا يكون إلا للعقلاء و بقوله تعالى *وَالشَّمْسُ وَالْقَمَرُ رَاثِيَهُمْ لِي سَاجِدِينَ* و الجواب إنما جعل واو الضمير للعقلاء للوصف بفعالهم و هو السباحة.

And Ibn Sina argued upon that the planets are living, floating, due to His^{-azwj} Word: **floating**. So the combination of the (letter) 'Waw', and the (letter) 'Noon' cannot happen except for the intellectuals, and due to His^{-azwj} Words: **and the sun and the moon. I saw them performing Sajdah to me' [12:4]**. And the answer, but rather the (letter) 'Waw' is made to be the pronoun for the intellectuals for the description of their action, and it is the floating.

فإن قلت لكل واحد من القمرين فلك على حدة فكيف قيل جميعهم يسبحون في فلك.

So if you were to say that for each one of the two moons there is a separate orbit, so how can it be said all of them are floating in (one) orbit?

قلت هذا كقوله كساهم الأمير حلة و قلدهم سيفاً أي كل واحد منهم.

I say, 'This is like his words, 'The commander clothed them in a garment, and collared them with a sword' i.e. each one of them'.

وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ قال البيضاوي أي و يختص به تعاقبهما لا يقدر عليه غيره فيكون رداً لنسبته إلى الشمس حقيقة أو مجازاً أو لأمره و قضائه تعاقبهما أو انتقاص أحدهما و ازدياد الآخر

and for him is the interchanging of the night and the day; [23:80]. Al Bayzawi said, 'i.e., and It is specific to it in their succession that no one else is able to do, so it is a response to its relation to the sun, a fact or a metaphor, or to His^{-azwj} Command and Decree, the succession of them, or the diminishment of one of them and the increase of the other.

و في قوله سبحانه *يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ* بالمعاقبة بينهما أو بتقص أحدهما و زيادة الآخر أو بتغيير أحوالهما بالحر و البرد و الظلمة و النور أو ما يعم ذلك إن في ذلك فيما تقدم ذكره *لَعِبْرَةٌ لَأُولِي الْأَبْصَارِ* لدلالته على وجود الصانع القديم و كمال قدرته و إحاطة علمه و نفاذ مشيئته و تنزهه عن الحاجة و ما يفضي إليها لمن يرجع إلى بصيرة.

And Regarding the Words of the Glorious: **Allah Alternates the night and the day. [24:44]**. By the follow-up between the two, or by decreasing one of them and adding to the other, or by changing their conditions through heat, cold, darkness and light, or whatever pervades that. **There is** – in what it's mention has preceded – **a lesson in this for the ones with insight [24:44]**. Because it indicates the existence of the ancient Maker, the perfection of His^{-azwj} Ability, the encompassing-ness of His^{-azwj} Knowledge, the pervasiveness of His^{-azwj} Gait, His^{-azwj} being beyond any need, and what leads to it for those who return to insight'.

قوله تعالى *أَلَمْ تَرَ إِلَى رَبِّكَ* أقول للعلماء في تأويل هذه الآية مسالك.

Words of the Exalted: **Do you not look at your Lord [25:46]** – I (Majlisi) am saying to the scholars regarding the interpretation of this Verse, there are (different) ways.

الأول ألم تنظر إلى صنع ربك كيف بسطه أو ألم تنظر إلى الظل كيف بسطه ربك فغير النظم إشعاراً بأن المعقول من هذا الكلام لوضوح برهانه و هو دلالة حدوثه و تصرفه على الوجه النافع بأسباب ممكنة على أن ذلك فعل الصانع الحكيم كالمشاهد المرئي

The first is, do you not look at the Making of your Lord^{-azwj} how He^{-azwj} Spread it? Or do you not look at the shade how your Lord^{-azwj} Spreads it? So He^{-azwj} Changed the system as an indication that the appropriate from this Speech is to clarify His^{-azwj} proof, and it is evidence of it's being an occurrence, and He^{-azwj} disposes of it upon an aspect of benefit, with possible reasons based upon that, that is a deed of the Wise Maker, like a visible spectator.

فكيف بالمحسوس منه أو ألم ينته علمك إلى أن ربك كيف مد الظل و هو فيما بين طلوع الفجر و الشمس و هو أطيب الأحوال فإن الظلمة الخالصة تنفر الطبع و تسد النظر و شعاع الشمس يسخن الهواء و يبهر البصر و لذلك وصف به الجنة فقال **وَ ظِلِّ مُمْدُودٍ وَ لَوْ شَاءَ لَجَعَلَهُ سَاكِنًا** أي ثابتاً من السكنى أو غير متقلص من السكون بأن يجعل الشمس مقيمة على وضع واحد

So how can it be with the sensed from it, or does not your knowledge end to that your Lord^{-azwj}, how He^{-azwj} has Extended the shade, and it is during what is between the emergence of dawn and the (emergence of) the sun, and it is the best of the situations, for the pure darkness alienates the nature and blocks the view, and rays of the sun heat up the air and dazzle the sights, and for that (reason) He^{-azwj} has Described the Paradise with it: **Do you not look at your Lord how He Extends the shade? And had he so Desired, He would have Made it stationary. [25:45]** – i.e. fixed from the dwelling, or not contracting from the stillness, by making the sun to be stationary upon one place.

ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا فَإِنَّهُ لَا يَظْهَرُ لِلْحَسِّ حَتَّى تَطْلُعَ فِيقَعُ ضَوْؤُهَا عَلَى بَعْضِ الْأَجْرَامِ إِذْ لَا يَوْجَدُ وَ لَا يَتَفَاوَتُ إِلَّا بِسَبَبِ حَرَكَتِهَا

Then We Made the sun as an indicator upon it [25:45] – It does not appear to the senses until it does rise and it's illumination falls upon part of the bodies when it is not found and does not vary except by the cause of it' movement.

ثُمَّ قَبَضْنَاهُ إِلَيْنَا أَي أَرْزَلْنَاهُ بِإِقْبَاعِ الشَّعَاعِ مَوْقِعَهُ قَبْضًا يَسِيرًا أَي قَلِيلًا قَلِيلًا حَسَبَ مَا تَرْتَفِعُ الشَّمْسُ لِتَنْتَظِمَ بِذَلِكَ مَصَالِحَ الْكَوْنِ وَ يَتَحَصَّلُ بِهِ مَا لَا يَحْصَى مِنْ مَنَافِعِ الْخَلْقِ وَ ثَمَّ فِي الْمَوْضِعِينَ لِتَفَاضُلِ الْأُمُورِ أَوْ لِتَفَاضُلِ مَبَادِيئِ أَوْقَاتِ ظَهْرِهَا.

Then We Seize it to Ourselves with an easy seizure [25:46] – i.e. We^{-azwj} Removed it by Causing the rays to fall upon it's place. **easy seizure [25:46]** – i.e little by little, according to what the sun rises in order to systemise by that the betterment of the universe and obtain by it what benefits of the creations cannot even be counted, and then in the two places for the differentiation of matters or the differentiation of the principles of the times of their appearance.

الثاني أن المعنى مد الظل لما بنى السماء بلا نير و دحا الأرض تحتها و ألقنت عليها ظلها و لو شاء لجعله ثابتاً على تلك الحال ثم خلق الشمس عليه دليلاً أي مسلطاً عليهم مستتبعا إياه كما يستتبع الدليل المدلول أو دليل الطريق من يهديه يتفاوت بحركتها و يتحول بتحولها

The second is that the meaning is that He^{-azwj} Extended the shade when He^{-azwj} Built the sky without a yoke and Spread the earth beneath it and Cast its shade on it. And if He^{-azwj} has so Wished, He^{-azwj} Could have made it stable in that condition. Then He^{-azwj} Created the sun as a

guide for it, i.e. over them, following it as it follows the signified evidence. or the guide of the road who guides, he varies by its movement and transforms by its transformation.

ثُمَّ قَبَضْنَا إِلَيْنَا قَبْضًا يَسِيرًا شيئاً فشيئاً إلى أن ينتهي نقصانه أو قبضاً سهلاً عند قيام الساعة بقبض أسبابه من الأجرام المظلة و المظل عليها و هذان الوجهان ذكرهما البيضاوي و غيره من المفسرين

Then We Seize it to Ourselves with an easy seizure [25:46] – Thing by thing (little by little), until it ends with its decrease or an easy capture, when the Hour begins, by seizing its causes from the shadowed bodies and shadows over them. And these are the two aspects Al-Bayzawi and others from the interpreters have mentioned.

الثالث أن يكون المراد بالظل الروح كما يطلق عالم الظلال على عالم الأرواح لأنها تابعة للبدن كالظل أو لكونها أجساماً لطيفة أو لتجردها إن قيل به وَ لَوْ شَاءَ لَجَعَلَهُ سَاكِنًا بِعَدَمِ تَعَلُّقِهَا بِالْأَجْسَادِ وَ المراد بالشمس شمس عالم الوجود و هو الرب تعالى لأنه دليل الممكنات إلى الوجود و سائر الكمالات و قبضه عبارة عن قبض الروح شيئاً فشيئاً إلى أن يموت الشخص و في قوله ثُمَّ جَعَلْنَا الشَّمْسَ نَوْعَ التَّفَاوُتِ.

The third is that what is meant by the shadow is the soul, as the world of shadows calls the world of spirits because they are related to the body like the shadows, or because they are gentle bodies, or because of their abstraction. If it is said **and had he so Desired, He would have Made it stationary. [25:45]** with not being attached with the bodies. And the intent with the sun is sun of the world, existing, and He^{-azwj} is the Exalted Lord^{-azwj}, because He^{-azwj} Points at the possibilities of the existence and rest of the perfections, and His^{-azwj} Seizing is a lesson about the capture of the soul, little by little until the person dies. And in His^{-azwj} Words: **Then We Made the sun [25:45]**, there are types of disparities.

الرابع أن يراد بالظل الأنبياء و الأوصياء ع فإنهم ظلالة سبحانه لكونهم تابعين لإرادته متخلقين بأخلاقه و كونهم ظلالة رحمته على عباده

The fourth is that the intent with the shadows are the Prophets^{-as} and the successors^{-asws}, for they^{-asws} are His^{-azwj} shadows, Glorious is He^{-azwj} due to their^{-asws} being followers of His^{-azwj} Will, Imbued with His^{-azwj} Morals, and their^{-asws} being shadows of His^{-azwj} Mercy upon His^{-azwj} servants.

وَ لَوْ شَاءَ لَجَعَلَهُ سَاكِنًا أَي لَمْ يَبْعَثْهُمُ إِلَى الْخَلْقِ ثُمَّ جَعَلْنَا الشَّمْسَ أَي شمس الوجود عَلَيْهِ دَلِيلًا أَي لَهُمْ دَلِيلًا هَادِيًا لَهُمْ إِلَى كَمَالَتِهِمْ وَ قبضه جذبهم إلى عالم القدس.

and had he so Desired, He would have Made it stationary. [25:45] – i.e. He^{-azwj} did not Send them to the creatures. **Then We Made the sun** – i.e. the existing sun - **as an indicator upon it [25:45]** – i.e. an evidence for them^{-asws}, guiding to them^{-asws}, to their^{-asws} perfection, and His^{-azwj} Seizing is Pulling them to the Holy world.

الخامس أن يكون المراد بالظلال الأعيان الثابتة و الحقائق الإمكانية على مذاق الصوفية و مدها عبارة عن الفيض الأقدس بزعمهم أي جعل الماهيات ماهيات و الشمس عبارة عن الفيض المقدس و هو إفاضة الوجود و القبض اليسير بزعمهم إشارة إلى تجدد الأمثال و إعدام كل شيء و إيجاداً في كل آن

Fifthly, what is meant by the shadows is the immutable objects and realities that are possible on the taste of the Sufis and their extension is an expression of the most sacred emanation,

as they claim – i.e. making the essence as beings and the sun as a lesson about the Holy flow, it is the abundance of existence and easy grasping, as they claim, in reference to the renewal of parables and the destruction of everything and its creation at all times.

و به أولوا قوله سبحانه تِلْكَ هُمُ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ أيضا و ربما يحمل الظل على عالم المثال كما هو ذوق المتأهين من الحكماء و هذه احتمالات في هذه الآية التي هي من المشابهات و ما يعلم تأويلها إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ و فسر علي بن إبراهيم الظل بما بين طلوع الفجر إلى طلوع الشمس.

And by it is the foremost of His^{-azwj} Words, the Glorious: **But, they are in doubt of a new creation [50:15]** as well, and perhaps the shadow carries upon the world of ideals just as it is a taste of the deified from the wise ones, and these are the possibilities regarding this Verse which it is from the allegorical, and no one knows it's interpretation except **Allah, and those who are firmly rooted in the Knowledge. [3:7]**. And Ali Bin Ibrahim has interpreted the shade with what explains the emergence of dawn up to the emergence of the sun.

وَ هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَسَآءَ قَالَ الطبرسي ره أي غطاء ساترا للأشياء بالظلام كاللباس الذي يشتمل على لابسه فالله سبحانه ألبسنا الليل و غشنا به لنسكن فيه و نستريح عن كد الأعمال

And He is the One Who Made the night as an apparel for you, [25:47]. Al-Tabarsi said, 'i.e., any covering that covers things with darkness, such as the garment that covers one's wearer, for Allah^{-azwj} the Glorious Clothed us at night and Overwhelmed us with it so that we may dwell in it and rest from the toil of works.

وَ النَّوْمُ سُباتاً أي راحة لأبدانكم و قطعاً لأعمالكم قال الزجاج السبات أن ينقطع عن الحركة و الروح في بدنه وَ جَعَلَ النَّهَارَ نُشُوراً لانتشار الروح باليقظة فيه مأخوذ من نشور البعث و قيل لأن الناس ينتشرون فيه لطلب حوائجهم و معاشهم فالنشور بمعنى التفرق لابتغاء الرزق عن ابن عباس.

and the sleep as rest [25:47] – i.e. rest for your bodies and cut off your working. Al-Zajaj said, 'Al-Sabaat' is a termination from the movement and the soul in his body and **Made the day as a resurrection [25:47]** – to resurrect the soul with the waking up in it. Taking the Resurrection from waking up. And it is said, because the people are scattering during it to seek their needs and their livelihoods, so the resurrection is in the meaning of the dispersing to seek the sustenance – from Ibn Abbas.

تَبَارَكَ تفاعل من البركة معناه عظمت بركاته و كثرت عن ابن عباس و البركة الكثرة من الخير و قيل معناه تقديس و جل بما لم يزل عليه من الصفات و لا يزال كذلك فلا يشاركه فيها غيره و أصله من برك الطير فكأنه قال ثبت و دام فيما لم يزل و لا يزال عن جماعة من المفسرين و قيل معناه قام بكل بركة و جاء بكل بركة

Blessed [25:61] – Interaction of Blessing, meaning His^{-azwj} Blessings were great and multiplied – from Ibn Abbas. And the Blessing is abundant in goodness. And it is said that it means sanctified and glorified with the attributes that he still has from the attributes, and it has not ceased to be like that. So no one else participates with Him^{-azwj} in it, and it's origin is from blessings of the bird. It is as if He^{-azwj} Said (it is) affirmed and constant in these two, not ceasing to be nor will it cease to be so – from a group of commentators. And it is said it's meaning is, standing with every Blessing and coming with every Blessing.

الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجاً يُرِيدُ مَنَازِلَ النُّجُومِ السَّبْعَةَ السَّيَّارَةِ وَ هِيَ الْحَمَلُ وَ الثَّوْرُ وَ الْجُوزَاءُ وَ السَّرَطَانُ وَ الْأَسَدُ وَ السِّنْبَلَةُ وَ الْمِيزَانُ وَ الْعَقْرَبُ وَ الْقَوْسُ وَ الْجَدِي وَ الدَّلُو وَ الْحَوْتِ

is He Who Made the constellations in the skies [25:61] – He^{-azwj} Intends the stages of the seven stars, the locomotion, and these are - Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

و قيل هي النجوم الكبار و سميت بروجاً لظهورها وَ جَعَلَ فِيهَا سِرَاجاً أَي وَ خَلَقَ فِي السَّمَاءِ شَمْساً وَ مِنْ قَرَأَ سِرْجاً أَرَادَ الشَّمْسَ وَ الْكَوَاكِبَ مَعَهَا وَ قَمَراً مُنِيراً أَي مُضِيئاً بِاللَّيْلِ إِذَا لَمْ تَكُنْ شَمْسٌ

And it is said these are the large stars and have been named as a constellation due to their appearances. **and Made therein a lamp [25:61]** – i.e. and He^{-azwj} Created a sun in the sky. And the one who reads ‘lamp’ intending the sun, and the planets would be with it - **and a radiant moon [25:61]** – i.e. illuminating at night when the sun does not happen to be.

وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ جِلْفَةً أَي يَخْلِفُ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ فِيمَا يَحْتَاجُ أَنْ يَعْمَلَ فِيهِ فَمَنْ فَاتَهُ عَمَلُ اللَّيْلِ اسْتَدْرَكَهُ بِالنَّهَارِ وَ مَنْ فَاتَهُ عَمَلُ النَّهَارِ اسْتَدْرَكَهُ بِاللَّيْلِ وَ هُوَ قَوْلُهُ لِمَنْ أَرَادَ أَنْ يَذْكُرَ

And He is the One Who Made the night and the day in succession (to each other), [25:62] – i.e. each one of them succeeding it’s counterpart regarding what is needed to be done in it. The one who misses a word at night, he would realise it at daytime, and the one whom a work is missed out at daytime, would realise it at night, and it is His^{-azwj} Word: **for the one who intends to do Zikr [25:62]**.

رُوي ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُفْضَى صَلَاةُ اللَّيْلِ بِالنَّهَارِ.

That is reported from Abu Abdullah^{-asws} having said: ‘The night Salat can be made up for at daytime’.

و قيل معناه أنه جعل كل واحد منهما مخالفا لصاحبه فجعل أحدهما أسود و الآخر أبيض لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَي يَتَفَكَّرُ وَ يَسْتَدِلُّ بِذَلِكَ عَلَى أَنْ لهما مدبرا و مصرفا لا يشبههما و لا يشبهانه فيوجه العبادة إليه أَوْ أَرَادَ شُكُوراً أَي أَرَادَ شُكْرَ نِعْمَةٍ رَبِّهِ عَلَيْهِ فِيهِمَا وَ عَلَى الْقَوْلِ الْأَوَّلِ فَمَعْنَاهُ أَرَادَ النَّافِلَةَ بَعْدَ أَدَاءِ الْفَرِيضَةِ.

And it is said it’s meaning is that He^{-azwj} Made each one of the two opposite to it’s counterpart, so He^{-azwj} Made one of these as black and the other as white. **for the one who intends to do Zikr [25:62]** – i.e. ponder and due to that be pointed upon that there is a Manager for these two, and a Disposer. Neither does He^{-azwj} Resemble them nor do they resemble Him^{-azwj}. Thus, the worship to Him^{-azwj} is obligated. **Or wants to be grateful [25:62]** – i.e. intends to thank the Favours of his lord^{-azwj} upon him regarding these two. And upon the first word, it’s meaning is, intending the optional (Salat) after having fulfilled the obligatory.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ قَالَ الْبَيْضَاوِيُّ بِالنُّجُومِ وَ عِلَامَاتِ الْأَرْضِ وَ الظُّلُمَاتِ اللَّيْلِيَّةِ وَ الْإِضَافَةُ إِلَى الْبَرِّ وَ الْبَحْرِ لِلْمَلَابَسَةِ أَوْ مَشْتَبَهَاتِ الطَّرِيقِ يُقَالُ طَرِيقَةٌ ظُلُمَاءُ وَ عَمِيَاءُ لِلَّتِي لَا مَنَارَ بِهَا.

Or, One Who Guides you in multiple darkness of the land and the sea [27:63]. Al-Bayzawi said, '(Guides) With the stars and the signs of the earth and the darkness, the darkness of the nights, and the addition to land and sea of confusion or suspect roads, it is said a dark and blind way of that which has no light for it.

لِيَسْكُنُوا فِيهِ بالنوم و القرار و النَّهَارَ مُبْصِرًا أصله ليبصروا فيه فبولغ فيه بجعل الإبصار حالاً من أحواله المجمعول عليها بحيث لا ينفك عنها.

for them to rest during it, - with the sleep and the rest - and the day with visibility? [27:86] - Its origin is so that they may see in it, so it reached by making the vision one of the conditions for which it is based, so that it cannot be negated from it.

سَرْمَدًا أي دائماً من السرد و هو المتابعة و الميم مزيدة كميم دلامص إلى يَوْمِ الْقِيَامَةِ بإسكان الشمس تحت الأرض أو تحريكها حول الأفق الغائر مَنْ إِلَهَ عَزَّ اللَّهُ يَأْتِيكُمْ بِضِيَاءٍ كان حقه هل إله فذكر بمن على زعمهم أن غيره آلهة أ فلا تَسْمَعُونَ سماع تدبر و استبصار

incessantly [28:72] – i.e. constant. One who is incessant, and it is the follow up, and the (letter) 'Meem' is an addition like the (letter) 'Meem' of 'دلامص', **up to the Day of Qiyamah, [28:72] -** by settling the sun beneath the ground, or moving it around the sunken horizons - **which god apart from Allah can come to you with light? [28:71] –** It was His^{-azwj} Right, is there any (other) god? So He^{-azwj} Mentioned the one based upon their claim that there is another god: **Are you not listening?' [28:71] –** listening is pondering and insight.

إِنَّ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا بإسكانها في وسط السماء أو تحريكها على مدار فوق الأفق بَلِيلٍ تَسْكُنُونَ فِيهِ استراحة عن متاعب الأشغال و لعله لم يصف الضياء بما يقابله لأن الضوء نعمة في ذاته مقصود بنفسه و لا كذلك الليل و لأن منافع الضوء أكثر مما يقابله و لذلك قرن به أ فلا تَسْمَعُونَ و بالليل أ فلا تُبْصِرُونَ لأن استفادة العقل من السمع أكثر من استفادته من البصر

if Allah were to Make the day to be upon you incessantly [28:72]. – by settling it in the middle of the sky of moving it upon a rotation above the horizon - **with night you can be resting in? [28:72] –** resting from the tiredness of the occupations, and perhaps, He^{-azwj} did not describe with what is it's opposite, because the illumination is a bounty is in itself, aimed with Himself^{-saww}, and the night is not like that, and because the benefits of the illumination are a lot from what is it's opposite, and therefore He^{-azwj} Paired with it: **Are you not listening?' [28:71],** and with the night: **Are you not seeing?' [28:72] –** because the benefitting by the intellect from the hearing is more than it's benefitting from the sight.

لِيَسْكُنُوا فِيهِ أي في الليل و لِيَتَّبِعُوا مَنْ فَضَّلَهُ أي بالنهار بأنواع المكاسب و لَعَلَّكُمْ تَشْكُرُونَ أي و لكي تعرفوا نعمة الله في ذلك فتشكروه عليها

for you so rest during it - i.e. during the night - and to be seeking from His Grace, - i.e. at daytime with a variety of earnings - and perhaps you would be thankful [28:73] – i.e. and perhaps you would recognise the Bounty of Allah^{-azwj} regarding that, so you would thank Him^{-azwj} upon it.

وَ لَئِنْ سَأَلْتَهُمْ المسئول عنهم أهل مكة لَيَقُولُنَّ اللَّهُ لما تقرر في العقول من وجوب انتهاء الممكنات إلى واحد واجب الوجود.

And if you were to ask them: - the questioned about are the people of Makkah - **They would be saying, 'Allah'. [29:61] –** when it is settled in the mind obliging ending the possibilities to one, the necessary existence.

وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ مَنَامُكُمْ فِي الزَّمَانِ لِاسْتِرَاحَةِ الْقُوَى النَّفْسَانِيَّةِ وَ قُوَّةِ الْقُوَى الطَّبِيعِيَّةِ وَ طَلَبِ مَعَاشِكُمْ فِيهِمَا أَوْ مَنَامُكُمْ بِاللَّيْلِ وَ ابْتِغَاؤُكُمْ بِالنَّهَارِ فَلَفَ وَ ضَمَّ بَيْنَ الزَّمَانَيْنِ وَ الْفَعْلَيْنِ بِعَاطِفَيْنِ إِشْعَارًا بِأَنَّ كِلَا مِنَ الزَّمَانَيْنِ وَ إِنْ اخْتَصَّ بِأَحَدِهِمَا فَهُوَ صَالِحٌ لِلْآخَرِ عِنْدَ الْحَاجَةِ وَ يُؤَيِّدُهُ سَائِرُ الْآيَاتِ الْوَارِدَةِ فِيهِ

And from His Signs is your sleeping at night and the day, and your seeking His Grace. [30:23]

- Your sleep in both times is to rest the psychic forces and the strength of the natural forces, and to ask for your livelihood in them, or your sleeping at night and your seeking at daytime. He wrapped and combined between the two times and the two verbs with affection, noting that each of the two times, even if it is specific to one of them, is valid for the other when needed, and it is supported by rest of the Verses referring to it.

كُلُّ يَجْرِي أَي كَلِّ مِنَ النَّبْرَيْنِ يَجْرِي فِي فَلَكِهِ إِلَى أَجَلٍ مُسَمًّى أَي إِلَى مَنْتَهَى مَعْلُومِ الشَّمْسِ إِلَى آخِرِ السَّنَةِ وَ الْقَمَرِ إِلَى آخِرِ الشُّهُورِ وَ قِيلَ إِلَى يَوْمِ الْقِيَامَةِ.

each flowing – i.e. each of the two lights flowing in its orbit - **to a specified term. [39:5]** – i.e., to a known end, the sun to end of the year and the moon to the end of the month, and it is said, to the Day of Qiyamah.

وَ قَالَ فِي قَوْلِهِ لِأَجَلٍ مُسَمًّى مَدَّةَ دَوْرِهِ أَوْ مَنْتَهَاهُ أَوْ يَوْمَ الْقِيَامَةِ

And he said regarding His^{azwj} Words: - **to a specified term. [39:5]** – term of its rotation, or it's end point, or the Day of Qiyamah.

نَسَلَخُ مِنْهُ النَّهَارَ أَي نَزَلَهُ وَ نَكَشَفَهُ عَنِ مَكَانِهِ مُسْتَعَارًا مِنْ سَلَخِ الْجِلْدِ فَإِذَا هُمْ مُظْلَمُونَ أَي دَاخِلُونَ فِي الظَّلَامِ.

We Withdraw the day from it, - i.e. withdraw it from its place has been 'borrowed' from stripping off the skin - **so then they are in darkness [36:37]** – i.e. entering into the darkness.

أَقُولُ وَ فِي الْكَافِي عَنِ الْبَاقِرِ ع يَعْنِي قُبُضَ مُحَمَّدٍ ص وَ ظَهَرَتِ الظُّلْمَةُ فَلَمْ يُبْصِرُوا فَضَلَّ أَهْلَ بَيْتِهِ. وَ هُوَ مِنْ بَطُونِ الْآيَةِ.

I (Majlisi) am saying, 'And it is in (the book) 'Al Kafi' from Al Baqir^{asws}: 'It means Muhammad^{saww} was withdrawn (passed away) and the darkness appeared, so they could not see the merit of People^{asws} of his^{saww} Household'. And it is from the esoteric (meanings) of the Verse.

وَ الشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا أَي لِحَدِّ مَعِينٍ يَنْتَهِي إِلَيْهِ دَوْرُهَا فَشَبَّهَ بِمُسْتَقَرِّ الْمَسَافِرِ إِذَا قَطَعَ مَسِيرَهُ أَوْ لَكَبِدِ السَّمَاءِ فَإِنْ حَرَكْتَهَا فِيهِ تَوَجَّدَ إِبْطَاءٌ بَلْ وَرَدَ فِي الرَّوَايَةِ أَنَّ لَهَا هُنَاكَ رَكُودًا أَوْ لِاسْتِقْرَارِهَا عَلَى نَهْجٍ مَخْصُوصٍ أَوْ لِمُنْتَهَى مَقْدَرِ كُلِّ يَوْمٍ مِنَ الْمَشَارِقِ وَ الْمَغَارِبِ فَإِنَّ لَهَا فِي دَوْرِهَا ثَلَاثِمِائَةَ وَ سِتِينَ مَشْرِقًا وَ مَغْرِبًا يَطَّلِعُ كُلُّ يَوْمٍ مِنْ مَطْلَعٍ وَ يَغْرُبُ فِي مَغْرَبٍ ثُمَّ لَا تَعُودُ إِلَيْهِمَا إِلَى الْعَامِ الْقَابِلِ أَوْ لِمُنْقَطَعِ جَرِيهَا عِنْدَ خَرَابِ الْعَالَمِ

And the sun flows to a term Appointed for it. [36:38] – i.e. a limit specified to be ending to its rotation to, so it resembles the resting place of the traveller if he cuts off his path, or to the sky, for its movement in it will cause a slowdown. But it has been referred in the reports that over here there is stagnation of stability for it on a specific path or to an end predetermined for each day, from the Easts and the Wests, for there are three hundred and sixty easts and wests for it in its rotation. It rises every day from the east and sets in the west.

Then does not return to these up to the following year, or there is a termination of its flow at the ruination of the world.

قال الطبرسي روي عن السجاد و الباقر و الصادق ع و ابن عباس و ابن مسعود و عكرمة و عطاء لا مستقر لها بنصب الراء.

Al-Tabarsi said, 'It is reported from Al-Sajjad^{-asws}, and Al-Baqir^{-asws}, and Al-Sadiq^{-asws}, and Ibn Abbas, and Ibn Masoud, and Ikrimah, and Ata'a, there is no stability for it, by attributing the (letter) 'Ra''.

ذَلِكَ الجري على هذا التقدير المتضمن للحكم التي تكل الفطن عن إحصائها تَقْدِيرُ الْعَزِيزِ الغالب بقدرته على كل مقدور الْعَلِيمِ المحيط علمه بكل معلوم.

That – The flow upon this determination, that includes the wisdom which the intellect fails to count - **is an Ordainment of the Mighty**, - the Overcomer with His^{-azwj} Power upon every pre-destined - **the Knower [36:38]** – the Encompassing with His^{-azwj} Knowledge with every known matter.

وَ الْقَمَرَ قَدَرْنَا مَنْارَلْ أَي قَدَرْنَا مَسِيرَهُ مَنْارَلْ أَوْ سِيرَهُ فِي مَنْارَلْ وَ هِيَ ثَمَانِيَةٌ وَ عَشْرُونَ الشَّرْطِينَ وَ الْبَطِينَ وَ الثَّرِيَا وَ الدَّرْبَانَ وَ الْهَقْعَةَ وَ الْهِنْعَةَ

And the moon, We Measure stages for it [36:39] – I.e., We^{-azwj} Measured the motion of stages of it's motion in stages, and it is of twenty-eight – Al-Sharteyn (two planets on the horns of Aries), And Al-Beteyn (in the middle of Aries), and Al Surya (a planet near the neck of Taurus), and Al-Dabran (five planets called the hump of Taurus), and Al-Han'a (three bright planets on the shoulders of Gemini);

وَ الدَّرَاعَ وَ النُّشَةَ وَ الطَّرْفَ وَ الْجِبْهَةَ وَ الزِّيْرَةَ وَ الصَّرْفَةَ وَ الْعَوَاءَ وَ السَّمَكَ

And Al-Zar'a (two fiery planets at the forearm of Leo), and Al Nasra (two planets in place of the nose of Leo); and Al Tarf (two planets in place of the eye of Leo), and Al-Jab'ha (four planets in place of the forehead of Leo), and Al-Zabra (two fiery planets in place of the shoulders of Leo), And Al Safra (one fiery planet facing Al-Zabra), and Al-Awa'a (five planets said to be the hips of Leo), and Al-Samak (a fiery planet in the place of the leg of Leo – and over there is another planet call Al-Samak, and it isn't from the stages of the moon, and it is it's other leg);

وَ الْغُفْرَ وَ الزَّبَانِيَّ وَ الْإِكْلِيلَ وَ الْقَلْبَ وَ الشُّوْلَةَ وَ النَّعَائِمَ وَ الْبَلْدَةَ وَ سَعْدَ الذَّابِحِ

And Al Gafar (three small planets of Libra), Al-Zabany (two fiery planets on the horns of Scorpio), and Al Ikleel (four planets lined up), and Al Qalb (three planets in the heart of Scorpio), and Al Showla (two fiery planets close together), and Al-Na'aim (eight planets as if it is a bed, four outgoing and four incoming), and Al-Baldah (six planets from Sagittarius), and Sa'd Al-Zabih (two fiery planets, and nearby there is a planet as if it is slaughtering it, so it is named as Al-Zabih);

وَ سَعْدَ بَلْعَ وَ سَعْدَ السَّعُودِ وَ سَعْدَ الْأَخْبِيَّةِ وَ فِرْعَ الدَّلُوِّ الْمَقْدَمِ وَ فِرْعَ الدَّلُوِّ الْمُوَخَّرِ وَ الرِّشَاءَ وَ هُوَ بَطْنُ الْحَوْتِ يَنْزِلُ كُلَّ لَيْلَةٍ فِي وَاحِدَةٍ مِنْهَا

And Sa'ad Bal'a (two closely spaced planets), and Sa'ad Al Saoud (an individual fiery planet), and Sa'ad Al Akhbiya (four planets), and Far'a Al Dalou Al Maqdam (two planets), and Far'a Al-Dalou Al-Muakhar (four planets); and Al-Rasha (a pitcher planet upon the belly of Pisces), and it is Pisces descending every night in one of these.

فإذا كان في آخر منازلها وهو الذي يكون فيه قبل الاجتماع دق واستفوس حتى عاد كالعرجون أي كالشمرخ المعوج القديم العتيق

So when it would be at the end of its stages, and it is in which happen to be before the meeting, it thins and forms a bow, **until it returns to be like the old palm branch [36:39]** – i.e., like the crookedness of the wave. **old [36:39]** – ancient.

وَعَنِ الرِّضَا ع أَنَّهُ يَصِيرُ كَذَلِكَ سِتَّةَ أَشْهُرٍ .

And from Al-Reza^{-asws}: 'It becomes like that for six months'.

و سيأتي مزيد تحقيق لذلك في باب السنين و الشهور إن شاء الله .

Note: And I (Majlisi) shall be coming with additional investigation of that in the chapter of the years and the months if Allah^{-azwj} so Desires.

لَا الشَّمْسُ يَنْبَغِي لَهَا أَي يَصْح و يتسهل لها أَنْ تُدْرِكَ الْقَمَرَ فِي سُرْعَةِ سِيرِهِ فَإِنَّ ذَلِكَ يَحِلُّ بِتَكْوِنِ النَّبَاتِ وَ تَعِيشِ الْحَيَوَانَ أَوْ فِي آثَارِهِ وَ مَنَافِعِهِ أَوْ مَكَانِهِ
بالتزول إلى محله و سلطانه فيطمس نوره

The sun, it is not befitting for it - i.e. correct and easy for it - **that it should overtake the moon**, - in quickness of motion, it disturbs the formation of the plants, and the lives of the animals, or in its effects and its benefits, or its place by the descent to its place, so its light would be dimmed.

وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ بَأَن يَسْبِقُهُ فِي قُوَّتِهِ وَ لَكِن يَعْاقِبُهُ وَ قِيلَ الْمُرَادُ بِمَا آتَاهَا وَ هُمَا نِيرَانٌ وَ بِالسَّبْقِ سَبْقُ الْقَمَرِ إِلَى سُلْطَانِ الشَّمْسِ فَيَكُونُ عَكْسًا
للأول

nor for the night to precede the day, [36:40] – by preceding it so it would miss it, but it follows it. And it is said, the intent with them both is their signs, and they are fires, and by the precedence, the moon precedes to the authority of the sun so it would be opposite for the first.

وَ قَدْ مَرَّ عَنِ الرِّضَا ع بِرَوَايَةِ الْعَبَّاسِيِّ أَنَّ الْمُرَادَ بِهِ أَنَّ النَّهَارَ خُلِقَ قَبْلَ اللَّيْلِ .

And it has passed from Al Reza^{-asws} by a report of Al Ayyashi: 'The intent by it is that the day has been created before the night'.

وَ كُلُّ أَي كَلِمَةٍ وَ التَّنْوِينُ عَوْضُ الْمُضَافِ إِلَيْهِ وَ الضَّمِيرُ لِلشَّمْسِ وَ الْأَقْمَارِ فَإِنَّ اخْتِلَافَ الْأَحْوَالِ يُوجِبُ تَعَدُّدًا مَا فِي الذَّاتِ أَوْ إِلَى الْكَوَاكِبِ فَإِنَّ
ذكرهما مشعر بما و قد مر معنى السباحة

and all are floating in an orbit [36:40] – i.e. all of the, and 'Al Tanween' is instead of the adverb, and the pronoun is for the suns and the moons, for the difference of the situations

obligates the number of what is in itself, or to the planets, for their mention is sense with it, and the meaning of **floating** has passed (discussed already).

وَرَبُّ الْمَشَارِقِ قَالَ الْبِيضَاوِيُّ أَي مَشَارِقِ الْكَوَاكِبِ أَوْ مَشَارِقِ الشَّمْسِ فِي السَّنَةِ وَهِيَ ثَلَاثُمِائَةٍ وَ سِتُونَ تَشْرُقُ كُلَّ يَوْمٍ فِي وَاحِدٍ وَ بِحَسْبِهَا تَخْتَلِفُ الْمَغَارِبُ وَ لِذَلِكَ اكَتْفَى بِذِكْرِهَا مَعَ أَنَّ الشَّرْقَ أَدْلُ عَلَى الْقُدْرَةِ وَ أَبْلَغُ فِي النِّعْمَةِ وَ مَا قِيلَ إِنَّهَا مِائَةٌ وَ ثَمَانُونَ إِنَّمَا يَصِحُّ لَوْ لَمْ تَخْتَلِفْ أَوْقَاتُ الْإِنْتِقَالِ

and Lord of the Easts [37:5] – Al-Bayzawi said, ‘i.e. easts of the planets, or easts of the sun during the year, and these are three hundred and sixty, one every day, and by it’s calculation the wests interchange, and for that it suffices with their mention that the sunrise evidence upon the Power, and the extent in the Bounties, and what is said that these are one hundred and eighty. Rather, it would be correct if the timings of the transfers did not differ.

يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ أَي يَغْشَى كُلَّ وَاحِدٍ مِنْهُمَا الْآخَرَ كَأَنَّهُ يَلْفُ عَلَيْهِ لَفَ اللَّبَاسِ بِاللَّبَاسِ أَوْ يَغْيِيهِ بِهِ كَمَا يَغْيِبُ الْمَلْفُوفُ بِاللَّفَافَةِ أَوْ يَجْعَلُهُ كَارًا عَلَيْهِ كَرُورًا مَتَابَعًا تَتَابَعِ أَكْوَارِ الْعِمَامَةِ

He Wraps the night upon the day, and Wraps the day upon the night, [39:5] – i.e. Each one of them overwhelms the other, as if it is wrapping upon it the wrapping of the clothing with the clothing, or it disappears due to it just as the wrapped thing disappears with due to the wrapping, and He^{-azwj} Makes it a wrapping upon it like the consecutive wrapping of the turban.

أَلَا هُوَ الْعَزِيزُ الْقَادِرُ عَلَى كُلِّ مُمْكِنٍ الْغَالِبُ عَلَى كُلِّ شَيْءٍ الْعَفَّارُ حَيْثُ لَمْ يَعْاجِلْ بِالْعُقُوبَةِ وَ سَلَبَ مَا فِي هَذِهِ الصَّنَائِعِ مِنَ الرَّحْمَةِ وَ عُمُومِ الْمَنْفَعَةِ.

Indeed! He is the Mighty, [39:5] – The Able upon every possibility, Enabled, the Overcomer upon all things - **the Forgiver [39:5]** – where He^{-azwj} does not Hasten with the Punishment and Stripping away what is in these Making, from the Mercy and general benefits.

لَيْتَسَكُنُوا فِيهِ أَي لَيْتَسْتَرِيحُوا فِيهِ بِأَنَّ خَلْقَهُ بَارِدًا مَظْلَمًا لِيُؤَدِيَ إِلَى ضَعْفِ الْمَحْرَكَاتِ وَ هُدُوءِ الْحَوَاسِ وَ النَّهَارِ مُبْصِرًا يَبْصُرُ فِيهِ أَوْ بِهِ وَ إِسْنَادَ الْإِبْصَارِ إِلَيْهِ مَجَازٌ وَ مِبَالِغَةٌ وَ لِذَلِكَ عَدَلَ بِهِ عَنِ التَّعْلِيلِ إِلَى الْحَالِ.

for you so rest during [28:73] – i.e. for you to be resting in it by Him^{-azwj} having Created it cool, dark, leading to the weak movements and guiding the senses. **and the day with visibility? [27:86]** -visualising in it, or by it, and the attribution of the sights to it is a metaphor and an eloquence and for that He^{-azwj} Evidenced by it about the reasoning to the (current) state.

لَا تَسْجُدُوا لِلشَّمْسِ وَ لَا لِلْقَمَرِ قَالَ الطَّبْرَسِيُّ رَهْ وَ إِنْ كَانَ فِيهِمَا مَنَافِعُ كَثِيرَةٌ لِأَنَّهَا لَيْسَا بِخَالِقَيْنِ وَ اسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ وَ تَأْنِيثُ الضَّمِيرِ لِأَنَّ غَيْرَ مَا يَعْقِلُ يَجْمَعُ عَلَى لَفْظِ التَّأْنِيثِ وَ لِأَنَّهُ فِي مَعْنَى الْآيَاتِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ أَي إِنْ كُنْتُمْ تَقْصِدُونَ بِعِبَادَتِكُمْ اللَّهَ كَمَا تَزْعُمُونَ فَاسْجُدُوا لِلَّهِ دُونَ غَيْرِهِ.

Neither do Sajdah to the sun nor to the moon, - Al Tabarsi said, ‘And even though there are a lot of benefits in them both, because they aren’t creators - **and do Sajdah to Allah Who Created them, -** and it is the feminine of the pronoun, because it is other than what makes sense, He^{-azwj} Combined upon the feminine word, and because it is in the meaning of the Verses - **if it is Him you are worshipping [41:37]** – i.e. if you are aiming to Allah^{-azwj} with your worship just as you are claiming. So do Sajdah to Allah^{-azwj} besides others.

الشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ أَي يَجْرِيَانِ بِحِسَابِ وَ مَنَازِلَ لَا يَعْدُوَانَهَا وَ هُمَا يَدْلَانِ عَلَى عِدَدِ الشُّهُورِ وَ السَّنِينَ وَ الْأَوْقَاتِ عَنِ ابْنِ عَبَّاسٍ وَ غَيْرِهِ

The sun and the moon are both with Reckonings (calculations) [55:5] – i.e., flowing by a calculation, and stages that are not enumerated, and they both point upon the number of months, and the years, and the timings – from Ibn Abbas and others.

فأضمر يجريان و حذفه لدلالة الكلام عليه و تحقيق معناه أنهما يجريان على وتيرة واحدة و حساب بين متفق على الدوام لا يقع فيه تفاوت فالشمس تقطع بروج الفلك في ثلاثمائة و خمسة و ستين يوماً و شيء و القمر في ثمانية و عشرين يوماً

Keeping in mind their flows and it's deletion for the evidence of the Speech upon it and inquiring it's meaning. They are both flowing upon one pace and a calculation between is concurred upon. Discrepancy does not occur upon it. The sun cuts across the Zodiac signs (constellation) in three hundred and sixty-five days and something, and the moon in one hundred and eighty days.

فيجريان أبداً على هذا الوجه و إنما خصهما بالذكر لما فيهما من المنافع الكثيرة للناس من النور و الضياء و معرفة الليل و النهار و نضح الثمار إلى غير ذلك فذكرهما لبيان النعمة بما على الخلق

They both flow forever upon this aspect, and rather He^{-azwj} Particularised them both with the Mention due to what are a lot of benefits for the people in them both – from the light, and the illumination (radiance), and recognition of the night and the day, and maturing of the fruits, to other than that. So He^{-azwj} Mentioned them to Explain the Favour with them upon the creation.

رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ أَي مَشْرُقِ الشِّتَاءِ وَ الصَّيْفِ وَ مَغْرِبَيْهِمَا وَ قِيلَ مَشْرُقِي الشَّمْسِ وَ الْقَمَرِ وَ مَغْرِبَيْهِمَا

Lord of the two Easts and Lord of the two Wests [55:17] – i.e. east of the winter and the summer, and their wests. And it is said two easts of the sun and the moon and their two wests.

وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا قِيلَ فِيهِ وَجْهٌ.

And Made the moon a light therein, and Made the sun a lamp? [71:16] – It is said there are aspects regarding it.

أحدها أن المعنى و جعل القمر نوراً في السماوات و الأرض عن ابن عباس قال يضيء ظهره لما يليه من السماوات و يضيء وجهه لأهل الأرض و كذلك الشمس.

One of these is the meaning, and He^{-azwj} Made the moon as a light in the skies and the earth – from Ibn Abbas. He said, 'It's surface illuminate what follows it from the skies, and it illuminates the surface of the earth, and like that is the sun'.

و ثانيها أن معنى فيهن معهن يعني و جعل القمر معهن أي مع خلق السماوات نوراً لأهل الأرض

And second is the meaning of ***therein*** is with them, and He^{-azwj} Made the moon to be with these, i.e. with the creation of the skies, as a light for people of the earth.

و ثالثها أن معنى فيهن في حيزهن و إن كان في واحدة منها كما تقول إن في هذه الدور لبئرا و إن كانت في واحدة منها لأن ما كان في إحداهن كان فيهن و كما تقول أتيت بني تميم و إنما أتيت بعضهم.

And it's third is, the meaning of **therein** is, in their space, and even if it was in one of them, just as you would said, 'In these houses there is a well', and even if it was only in one of these, because whatever happens in one of them, would be **therein**, and just as you would say, 'I went to the clan of Tameem', and rather you had gone to some of them.

وَ جَعَلَ الشَّمْسَ سِرَاجاً أَي مصباحا تضيء لأهل الأرض فهي سراج العالم كما أن المصباح سراج الإنسان

and Made the sun a lamp? [71:16] – i.e., a lamp to illuminate for people of the earth, so it is a lamp of the world just as the burner is a lamp of the humans.

و قال ره في قوله تعالى كَلَّا أَي حقا و قيل معناه ليس الأمر على ما يتوهمونه وَ الْقَمَرَ أقسم بالقمر لما فيه من الآيات العجيبة في طلوعه و غروبه و مسيره و زيادته و نقصانه

And he said regarding Words of the Exalted: **Never!** – i.e. true. And it is said it's meaning is, the matter is not as what you are imagining it to be - **(I Swear) by the moon, [74:32]** – I-azwj Swear by the moon at what is in it from the wonderous signs, in it's rising and it's setting, and it's motion, and it's increase, and it's decrease.

وَ اللَّيْلِ إِذْ أَدْبَرَ قَرَأَ نَافِعَ وَ حَمزة وَ حفص و يعقوب و خلف إِذْ بِغَيْرِ أَلْفٍ أَدْبَرَ بِالْأَلْفِ وَ الْبَاقُونَ إِذَا بِالْأَلْفِ دَبَرَ بِغَيْرِ الْأَلْفِ فَعَلَى الْأَوَّلِ أَقْسَمَ بِاللَّيْلِ إِذَا وَلى وَ ذهب

And the night when it turns back, [74:33] – Nafie, and Hafs, and Yaqoub, and Khalaf read 'When' (إِذْ) without the (letter) Alif, and the rest (إِذَا) with the (letter) Alif, (دَبَرَ) without the (letter) Alif. So based upon the first: "I-azwj Swear by the night when it turns around and goes!"

يقال دبر و أدبر عن قتادة و قيل دبر إذا جاء بعد غيره و أدبر إذا ولى مدبرا فعلى هذا يكون المعنى في إذا دبر إذا جاء الليل في أثر النهار

It is said (دبر) and (أدبر) – from Qatadah. And it is said (دبر), when it comes after something else, and (أدبر) when it turns around going back. Based upon this the meaning becomes regarding **when it turns back** – when the night comes in the tracks of the day.

و في إِذْ أَدْبَرَ إِذَا وَلى اللَّيْلِ فِجَاءَ الصُّبْحِ عَقِيْبِهِ وَ عَلَى الْقَوْلِ الْأَوَّلِ فِيهِمَا لَعْنَانِ مَعْنَاهُمَا وَلى وَ انقضى

And regarding **when it turns back** – when the night turns around, so the morning comes in it's heels. And based upon the first word regarding them are two languages, their meaning is turning around and terminating.

وَ الصُّبْحِ إِذَا أَسْفَرَ أَي أضاء و أثار و قيل معناه إذا كشف الظلام و أضاء الأشخاص و قال قوم التقدير في هذه الأقسام و رب هذه الأشياء لأن اليمين لا يكون إلا بالله تعالى

And the morning when it shines! [74:34] – i.e. illuminates and irradiates. And it is said it's meaning is, when the darkness is uncovered, and the persons are lit. And a people said

regarding these Swears 'By the Lord^{-azwj} of these things!', because the oath cannot be except by Allah^{-azwj} the Exalted.

إِنَّمَا أَيُّ السَّفَرِ الَّتِي هِيَ النُّورِ لِإِخْدَى الْكُبْرَى أَيُّ لِإِحْدَى الْعِظَامِ وَالْكَبْرَى جَمْعُ الْكُبْرَى.

Surely, it is the great one [74:35] – i.e. Al-Saqar which it is the light, **it is the great one [74:35]** – i.e., one of the mighty ones. And (الْكِبْرَى) is plural of (الكبرى).

وَجَعَلْنَا نَوْمَكُمْ سُباتاً أَيُّ راحةً و دعةً لأجسادكم أو قطعاً لأعمالكم و تصرفكم إذ ليس بموت على الحقيقة و لا مخرجاً عن الحياة و الإدراك

And We Made your sleep to be rest [78:9] – i.e. rest and serenity for your bodies, or termination of your works and your dealings when there isn't death upon the reality nor a way out from the life and the awareness.

وَجَعَلْنَا اللَّيْلَ لِيَاساً أَيُّ غطاءً و سترةً يستر كل شيء بظلمته و سواده

And We Made the night a covering [78:10] – i.e. a covering and a curtain concealing all things with it's darkness and its' blackness.

وَجَعَلْنَا النَّهَارَ مَعاشاً أَيُّ مطلب معاش و مبتغاه أو وقت معاشكم لتصرفوا في معاشكم

And We Made the day for livelihood [78:11] – seeking livelihood and it's earning, or time of your livelihoods for you to be scattering regarding your livelihoods.

وَبَنَيْنَا فَوْقَكُمْ سَبْعاً أَيُّ سبع سماوات شديداً محكمة أحكمنا صنعها و أوثقنا بناءها

And We Built seven strong (skies) above you [78:12] – i.e. seven skies, strong, precise. We^{-azwj} Made it precisely, and We^{-azwj} Fastened it's construction.

وَجَعَلْنَا سِرَاجاً وَهَّاجاً يعني الشمس جعلها سبحانه سراجاً للعالم وقاداً متألئناً بالنور يستضيئون به

And We Made a burning lamp [78:13] – meaning the sun. The Glorious Made it a lamp for the world, igniting, shining with the light, they are being illuminated with it.

قال مقاتل جعل فيه نورا و حرا و الوهج مجمع النور و الحر.

Maqatil said, 'Made light to be in it, and heat. And (الوهج) is a combination of light and heat'.

إِذَا الشَّمْسُ كُوِّرَتْ أَيُّ نهب ضوءها و نورها فأظلمت و اضمحلت عن ابن عباس و غيره و قيل ألقيت و رمي بها و قيل جمع ضوءها و لفت كما تلف العمامة.

When the sun is Wrapped up [81:1] – i.e., It's illumination and it's light would be plundered so it would darken and be dimmed – from Ibn Abbas and others. And it is said, 'It would cast and thrown out with it'. And it is said, 'It's illumination would be combined and wrapped up just the turban is wrapped'.

وَ إِذَا النُّجُومُ انْكَدَرَتْ أَي تَسَاقَطَتْ وَ تَنَاطَرَتْ يُقَالُ انْكَدَرَ الطَّائِرُ مِنَ الْهَوَاءِ إِذَا انْقَضَ

And when the stars are Dimmed [81:2] – i.e. They will down and scattered. It is said (انكدر) is the bird when it swoops down from the air.

وَ قِيلَ تَغَيَّرَتْ وَ الْأَوَّلُ أَوْلَى لِقَوْلِهِ وَ إِذَا الْكَوَاكِبُ انْتَثَرَتْ

And it is said, 'Changed'. And the first is foremost due to His^{-azwj} Words: **And when the planets are scattered [82:2]**.

وَ اللَّيْلِ إِذَا عَسْعَسَ أَي إِذَا أُدْبِرَ بِظُلَامِهِ عَنِ عَلِيٍّ ع وَ قِيلَ أُقْبِلَ بِظُلَامِهِ وَ قِيلَ أَظْلَمَ

And the night when it darkens [81:17] – i.e. when it turns around with its darkness – from Ali^{-asws}. And it is said, it comes back with its darkness. And it is said (it becomes) most dark.

وَ الصُّبْحِ إِذَا تَنَفَّسَ أَي إِذَا أُسْفِرَ وَ أَضَاءَ وَ الْمَعْنَى ائْتَدَّ ضَوْؤُهُ حَتَّى يَصِيرَ نَهَارًا.

And the morning when it brightens [81:18] – i.e. when it becomes yellow and illuminates. And the meaning is it extends its illumination until it becomes a day.

وَ الْفَجْرِ أَقْسَمَ سُبْحَانَهُ بِفَجْرِ النَّهَارِ وَ هُوَ انْفِجَارُ الصُّبْحِ كُلِّ يَوْمٍ وَ قِيلَ فَجْرُ ذِي الْحِجَّةِ وَ قِيلَ فَجْرُ أَوَّلِ الْمُحْرَمِ وَ قِيلَ فَجْرُ يَوْمِ النَّحْرِ وَ قِيلَ أَرَادَ بِالْفَجْرِ النَّهَارَ

(I Swear) by the dawn [89:1] – The Glorious has Sworn by the dawn of a day, and it is the burst of the morning every day. And it is said, dawn is Zul Hijjah. And it is said it is beginning of Muharram. And it is said, 'Dawn on the day of the Sacrifice. And it is said, the intent with the dawn, is the day.

وَ لَيْلٍ عَشْرٍ يَعْنِي الْعَشْرَ مِنْ ذِي الْحِجَّةِ وَ قِيلَ الْعَشْرَ الْآخَرَ مِنْ شَهْرِ رَمَضَانَ وَ قِيلَ عَشْرَ مُوسَى لِلثَّلَاثِينَ لَيْلَةَ الَّتِي أَمَّتْهَا اللَّهُ بِهَا

And ten nights [89:2] – meaning the ten from Zul Hijjah. And it is said the other ten from a month of Ramazan. And it is said ten of Musa^{-azwj} of the thirty nights which Completed these with it.

وَ اللَّيْلِ إِذَا يَسَّرَ أَرَادَ جِنْسَ اللَّيَالِي أَقْسَمَ بِاللَّيْلِ إِذَا مَضَى بِظُلَامِهِ وَ قِيلَ إِنَّمَا أَضَافَ الْيَسْرَ إِلَيْهِ لِأَنَّ اللَّيْلَ يَسِيرُ بِمَسِيرِ الشَّمْسِ فِي الْفَلَكَ وَ انْتَقَالَهَا مِنْ أَفْقٍ إِلَى أَفْقٍ وَ قِيلَ

And the night when it passes [89:4] – He^{-azwj} Intends the genus of the nights. "I^{-azwj} am Swearing by the night when it passes with its darkness". And it is said, rather He^{-azwj} Added the ease to it, because the night travels with travelling of the sun in the orbit, and it's transfer from a horizon to a horizon.

إِذَا يَسَّرَ إِذَا جَاءَ وَ أَقْبَلَ إِلَيْنَا وَ يَرِيدُ كُلَّ لَيْلَةٍ وَ قِيلَ إِنَّمَا لَيْلَةُ الْمَزْدَلِفَةِ وَ فِيهَا يَسْرِي الْحَاجُّ مِنْ عَرَفَةَ إِلَيْهَا وَ يَغْدُو مِنْهَا إِلَى مَنَى وَ أَصْلُ يَسْرٍ يَسْرِي حَذَفَتْ الْيَاءَ ائْتَفَاءً بِالْكَسْرِ تَخْفِيفًا وَ لِرِعَايَةِ الْفَوَاصِلِ.

when it passes [89:4] – when it comes and turns back to us, and He^{-azwj} Intends every night. And it is said it is a night of Al Muzdalifa, and therein is each of the pilgrims, from Arafaat to it, and going in the morning from it to Mina. And the origin of (يسر) is (يسري). The (letter) ‘Ya’ has been deleted with the ‘Kisra’, hidden, and to take care of the breaks.

وَ الشَّمْسِ وَ ضُحَاهَا أَقْسَمَ سُبْحَانَهُ بِالشَّمْسِ لِكثْرَةِ الِانْتِفَاعِ بِهَا وَ بِضَحِيحِهَا وَ هُوَ امْتِدَادُ ضَوْئِهَا وَ انْبِسَاطُهُ وَ قَبِيلُ هُوَ النَّهَارُ كُلُّهُ وَ قَبِيلُ حَرِّهَا

(I Swear) by the sun and its clarity [91:1] – The Glorious has Sworn with the sun due to the many benefits with it, and with its clarity, and it is an extension of its illumination and its spread. And it is said, it is the day, all of it. And it is said, its head.

وَ الْقَمَرِ إِذَا تَلَّاهَا أَي تَبِعَهَا فَأَخَذَ مِنْ ضَوْئِهَا وَ سَارَ خَلْفَهَا قَالُوا وَ ذَلِكَ فِي النِّصْفِ الْأَوَّلِ مِنَ الشَّهْرِ إِذَا غَرَبَتِ الشَّمْسُ تَلَّاهَا الْقَمَرُ فِي الْإِضَاءَةِ وَ خَلْفَهَا فِي النُّورِ

And the moon when it follows it, [91:2] – i.e. following it, so it takes from its illumination and travels behind it, and that is during the first half of the month. When the sun sets, the moon follows it in the lighting and behind it in the light.

وَ قَبِيلُ تَلَّاهَا لَيْلَةُ الْهَلَالِ وَ هِيَ أَوَّلُ لَيْلَةٍ مِنَ الشَّهْرِ وَ قَبِيلُ فِي الْخَامِسِ عَشَرَ وَ قَبِيلُ فِي الشَّهْرِ كُلِّهِ فَهُوَ فِي النِّصْفِ الْأَوَّلِ يَتَلَوُّهَا وَ تَكُونُ أَمَامَهُ وَ هُوَ وَرَاءَهَا وَ فِي النِّصْفِ الْأَخِيرِ يَتَلَوُّ غُرُوبَهَا بِالطَّلُوعِ

And it is said, it follows it on the night of the crescent, and it is the first night from the month. And it is said in the fifteenth (night). And it is said, in the month, all of it, so it follows it in the first half, and becomes in front of it, and it is behind it, and in the second half, it follows its setting with the rising.

وَ النَّهَارِ إِذَا جَلَّاهَا أَي جَلَى الظُّلْمَةَ وَ كَشَفَهَا أَوْ أْبْرَزَ الشَّمْسَ وَ أَظْهَرَهَا وَ اللَّيْلِ إِذَا يَغْشَاهَا أَي يَغْشَى الشَّمْسَ حَتَّى تَغِيْبَ فَتَظْلِمُ الْآفَاقَ وَ يَلْبَسُهَا سَوَادَهُ.

And the day when it displays it, [91:3] – i.e. flashes at the darkness and uncovers it, or the sun comes out and reveals it. **And the night when it covers it, [91:4]** – i.e. the sun is overwhelmed until it disappears, so the horizons becomes dark and its darkness covers it’.

أَقُولُ وَ قَدْ مَرَّ تَأْوِيلُهَا فِي الْأَخْبَارِ بِأَنَّ الشَّمْسَ رَسُولَ اللَّهِ ص بِهِ أَوْضَحَ اللَّهُ لِلنَّاسِ دِينَهُمْ وَ الْقَمَرَ أَمِيرَ الْمُؤْمِنِينَ ع تَلَّ رَسُولَ اللَّهِ ص وَ نَفَثَهُ بِالْعِلْمِ نَفْثًا

I (Majlisi) am saying, ‘And its interpretation has passed in the Ahadith that the sun is Rasool-Allah^{-saww}. Allah^{-azwj} Illuminated the people their religion by him^{-saww}, and the moon is Amir Al Momineen^{-asws}, following Rasool-Allah^{-saww} and was puffed with his^{-saww} knowledge with a puffing.

وَ اللَّيْلِ أئِمَّةُ الْجُورِ الَّذِينَ اسْتَبَدُّوا بِالْأَمْرِ دُونَ آلِ الرَّسُولِ وَ جَلَسُوا مَجْلِسًا كَانَ آلُ الرَّسُولِ أَوْلَى بِهِ مِنْهُمْ فَغَشَوْا دِينَ اللَّهِ بِالظُّلْمِ وَ الْجُورِ

And the night are the tyrannical leaders, those who domineered with the command besides the family of the Rasool^{-saww} and sat in the seat which the Progeny^{-asws} of the Rasool^{-saww} were

foremost with it than them. So they overwhelmed the religion of Allah^{-azwj} with the darkness and the tyranny.

و النهار الإمام من ذرية فاطمة ع يسأل عن دين الله فيجلبه لمن سأله و قد مر شرحها و بيانها.

And the day is the Imam^{-asws} from the offspring of Fatima^{-asws}, asked about the religion of Allah^{-azwj} so he^{-asws} flashed it to the one who had asked him^{-asws}. And it's commentary and it's explanation has passed'.

وَ الضُّحَى قَالَ الطَّبْرَسِيُّ رَهْ أَقْسَمُ سُبْحَانَهُ بِضَوْءِ النَّهَارِ كُلِّهِ مِنْ قَوْلِهِمْ ضُحِي فَلَانَ لِلشَّمْسِ إِذَا ظَهَرَ لَهَا وَ يَدُلُّ عَلَيْهِ قَوْلُهُ سُبْحَانَهُ فِي مَقَابِلَتِهِ

(I Swear) by the clarity [93:1] – Al Tabarsi said, 'The Glorious has Sworn by the illumination of the day, all of it, from their (Polytheists) saying, 'So and so sacrifices to the sun when it appears and he is pointed to it', are Words of the Glorious in contrast to it.

وَ اللَّيْلِ إِذَا سَجَى أَي سَكَنَ وَ اسْتَقَرَّ ظِلَامُهُ وَ قِيلَ الْمُرَادُ بِالضُّحَى أَوَّلُ سَاعَةٍ مِنَ النَّهَارِ وَ قِيلَ صَدْرُ النَّهَارِ وَ هِيَ السَّاعَةُ الَّتِي فِيهَا ارْتِفَاعُ الشَّمْسِ وَ اعْتِدَالُ النَّهَارِ فِي الْحَرِّ وَ الْبُرْدِ وَ الشِّتَاءِ وَ الصَّيْفِ وَ قِيلَ مَعْنَاهُ وَ رَبُّ الضُّحَى وَ رَبُّ اللَّيْلِ إِذَا سَجَى وَ قِيلَ إِذَا سَجَى إِذَا أَغْطَى بِالظُّلْمَةِ كُلَّ شَيْءٍ وَ قِيلَ إِذَا أَقْبَلَ ظِلَامُهُ.

And the night when it covers with darkness [93:2] – i.e. tranquil and it's darkness settled. And it is said that the intent with the clarity is the first hour of the day. And it is said, the middle of the day, and it is the time which in which the sun rises, and moderate daylight in the heat and the cold, and the winter and the summer. And it is said it's meaning it the clarity, and the Lord^{-azwj} of the night when He^{-azwj} Covers. And it is said, **when it covers with darkness [93:2]**, when all things are covered with the darkness. And it is said, 'It's darkness returns'.

يَرْبُّ الْفَلَقِ أَي رَبِّ الصَّبْحِ وَ خَالِقِهِ وَ مَدْبِرِهِ وَ مَطْلَعَهُ مَتَى شَاءَ عَلَى مَا يَرَى مِنَ الصَّلَاحِ فِيهِ

with Lord of Al-Falaq [113:1] – i.e. By the Lord^{-azwj} of the morning, and it's Creator, and it's Manager, and One^{-azwj} Who Emerges it whenever He^{-azwj} so Desires upon what He^{-azwj} Sees of the betterment in it.

مِنْ شَرِّ مَا خَلَقَ مِنَ الْجِنِّ وَ الْإِنْسِ وَ سَائِرِ الْحَيَوَانَاتِ وَ إِنَّمَا سُمِّيَ الصَّبِيحُ فَلَقًا لِانْفِلَاقِ عَمُودِهِ بِالضِّيَاءِ عَنِ الظُّلَامِ وَ قِيلَ الْفَلَقُ الْمَوَالِيدُ وَ جَبَّ فِي جَهَنَّمَ

From evil of what He Created [113:2] – From the Jinn and the humans and rest of the animals. And rather the morning is named as 'Al Falaq' due to the splitting of its columns with the illumination away from the darkness. And it is said 'Al Falaq' is the new-borns, and a well in Hell.

وَ مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ أَي وَ مِنْ شَرِّ اللَّيْلِ إِذَا دَخَلَ بِظِلَامِهِ فَالْمُرَادُ مِنْ شَرِّ مَا يَحْدُثُ فِي اللَّيْلِ مِنَ الشَّرِّ وَ الْمَكْرُوهِ وَ إِنَّمَا خَصَّ لِأَنَّ الْفَسَاقَ يَقْدُمُونَ عَلَى الْفَسَادِ بِاللَّيْلِ وَ كَذَلِكَ الْهُوَامُ وَ السَّبَاعُ تُوذِي فِيهِ أَكْثَرَ.

And from evil of darkness when it spreads [113:3] – i.e. from the evil of the night when it enters with it's darkness. So the intent from evil is what occurs during the night, from the evil and it's abhorrences. And rather it has been Particularised because the mischievous ones are

proceeding upon the corruption at night, and like that are the vermin and the predators, harming during it, mostly’.

1- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ وَ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلشَّمْسِ ثَلَاثِمِائَةٍ وَ سِتِّينَ بُرْجاً كُلُّ بُرْجٍ مِنْهَا مِثْلُ جَزِيرَةٍ مِنْ جَزَائِرِ الْعَرَبِ فَتَنْزِلُ كُلَّ يَوْمٍ عَلَى بُرْجٍ مِنْهَا فَإِذَا غَابَتْ انْتَهَتْ إِلَى حَدِّ بَطْنَانِ الْعَرْشِ فَلَمْ تَزَلْ سَاجِدَةً إِلَى الْعَدِ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim and a number of his companions, from Sahl Bin Ziyad, altogether from Muhammad Bin Isa, from Yunus, from Abu Al Sabbah Al Kinany, from Al Asbagh Bin Nubata who said,

‘Amir Al Momineen^{asws} said: ‘For the sun there are three hundred constellations. Each of the constellations from these is like an island from the islands of Arabia. It descends upon a constellation from these each day. When it disappears, it ends up to the limits beneath the Throne. It does not stop performing Sajdah until the next day.

ثُمَّ تُرَدُّ إِلَى مَوْضِعِ مَطْلَعِهَا وَ مَعَهَا مَلَكَانِ يَهْتَمَانِ مَعَهَا وَ إِنَّ وَجْهَهَا لِأَهْلِ السَّمَاءِ وَ فَمَّاهَا لِأَهْلِ الْأَرْضِ وَ لَوْ كَانَ وَجْهَهَا لِأَهْلِ الْأَرْضِ لَأُخْرِجَتِ الْأَرْضُ وَ مَنْ عَلَيْهَا مِنْ شِدَّةِ حَرِّهَا

Then it returns to the place of its rising, and with it are two Angels who hail with it and turn its face towards the people of the sky reversing it from the people of the earth. And had it faced the people of the earth, it would have burnt down the earth and the ones upon it due to the intensity of its heat.

وَ مَعْنَى سُجُودِهَا مَا قَالَ سُبْحَانَهُ وَ تَعَالَى أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ وَ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْجِبَالُ وَ الشَّجَرُ وَ الدَّوَابُّ وَ كَثِيرٌ مِنَ النَّاسِ.

And the meaning of its prostration is what the Glorious and the Exalted has Said: ***Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, [22:18]***.¹⁷¹

2- الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ جَمِيعاً عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مِهْرَبَانَ عَنْ رَجُلٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الشَّمْسَ تَطْلُعُ وَ مَعَهَا أَرْبَعَةُ أَمَلَاكٍ مَلَكٌ يُنَادِي يَا صَاحِبَ الْخَيْرِ أَتَمَّ وَ أَبْتَيْزُ وَ مَلَكٌ يُنَادِي يَا صَاحِبَ الشَّرِّ انزِعْ وَ أَقْصِرْ وَ مَلَكٌ يُنَادِي أَعْطِ مُنْفَعاً خَلْفاً وَ آتِ مُسِكاً تَلْفاً وَ مَلَكٌ يَنْضَحُهَا بِالْمَاءِ وَ لَوْ لَا ذَلِكَ اشْتَعَلَتِ الْأَرْضُ.

(The book) ‘Al Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Bin Isa and Ahmad Bin Muhammad Bin Khalid, altogether from Al Hassan Bin Mahboub, from Ibrahim Bin Mihzam, from a man,

‘From Abu Ja’far^{asws} having said: ‘The sun rises and with it are four Angels. An Angel calls out, ‘O companion of good, complete and receive glad tidings!’ And an Angel calls out, ‘O companion of the evil, desist and shorten!’ And an Angel calls out, ‘Giving the expenses

remains behind and withholding is damaging!’ And an Angel sprinkles it (the earth) with the water, and had it not been for that, the ground would burst in flames”¹⁷².

قال السيد الداماد في بعض زبره فيما نقله رَهْطٌ مِنَ الْمُفَسِّرِينَ عَنِ ابْنِ عَبَّاسٍ مِمَّا اسْتَفَادَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى كُلُّ يَجْرِي لِأَجْلِ مُسْغَى إِنَّ لِلشَّمْسِ مِائَةً وَ تَمَانِينَ مَنْزِلًا فِي مِائَةٍ وَ تَمَانِينَ يَوْمًا

Note: The Seyyid Al Damaad said in one of his books, ‘Among what is transmitted by a group of interpreters from Ibn Abbas, from what is beneficial, from Amir Al Momineen^{-asws} in interpretation of His^{-azwj} Words, the Exalted: **each flowing to a specified term. [39:5]: ‘For the sun there are one hundred and eighty stages in one hundred and eighty days.**

فَمِنْ إِهْمَا تَعُودُ مَرَّةً أُخْرَى إِلَى وَاحِدٍ وَاحِدٍ مِنْهَا فِي أَمْثَالِ تِلْكَ الْأَيَّامِ وَ مَجْمُوعُ تِلْكَ الْأَيَّامِ سَنَةٌ.

Then it returns once again to one, by one by one, from these, in an example of those days and the sum of those days is a year”.

3- التَّوْحِيدُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي نُعَيْمِ الْبَلْخِيِّ عَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذَرٍّ الْغِفَارِيِّ قَالَ: كُنْتُ آخِذًا بِيَدِ النَّبِيِّ ص وَ نَحْنُ نَتَمَاشَى جَمِيعًا فَمَا زِلْنَا نَنْظُرُ إِلَى الشَّمْسِ حَتَّى غَابَتْ فَمَلْتُ يَا رَسُولَ اللَّهِ أَيْنَ تَغِيبُ

(The books) ‘Al Tawheed’, and ‘Al Majaalis’ of Al Sadouq – From Muhammad Bin Musa Bin Al Mutawakkil. From Muhammad Bin Ja’far Asady, from Musa Bin Imran Al Nakahie, from Al Nowfaly, from Al Sakuny, from Abu Nueym Al Balkhy, from Muqatil Bin Hayyan, from Abdul Rahman Bin Al Abzy,

‘From (Abu) Zarr Al-Ghifary^{-ra} having said, ‘I^{-ra} was holding a hand of the Prophet^{-saww} and we were walking together. We did not cease to be looking at the sun until it had set. I^{-ra} said, ‘O Rasool-Allah^{-saww}! Where does it set?’

قَالَ فِي السَّمَاءِ ثُمَّ تَرَفَعُ مِنْ سَمَاءٍ إِلَى سَمَاءٍ حَتَّى تَرَفَعَ إِلَى السَّمَاءِ السَّابِعَةِ الْعُلْيَا حَتَّى تَكُونَ تَحْتَ الْعَرْشِ فَتَخِرُ سَاجِدَةً فَتَسْجُدُ مَعَهَا الْمَلَائِكَةُ الْمُوَكَّلُونَ بِهَا ثُمَّ تَقُولُ يَا رَبِّ مَنْ أَيْنَ تَأْتُرُنِي أَنْ أَطْلُعَ أَمْ مِنْ مَغْرِبِي أَمْ مِنْ مَطْلَعِي

He^{-saww} said: ‘In the sky. Then it rises from a sky to a sky until it rises to the seventh sky, the highest, until it comes to be beneath the Throne. It falls into Sajdah, so the Angels perform Sajdah along with it, the ones who have been allocated with it. Then it says, ‘O Lord^{-azwj}! Where do You^{-azwj} Command me to be rising from, is it from my west or from my (normal eastern) rising?’

فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الشَّمْسُ بَجْرِي لِمُسْتَقَرِّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ يَعْنِي بِذَلِكَ صُنْعَ الرَّبِّ الْعَزِيزِ فِي مُلْكِهِ بِخَلْقِهِ

So that is His^{-azwj} Word: **And the sun flows to a term Appointed for it. That is an Ordainment of the Mighty, the Knower [36:38]** – meaning by that the Makin of the Lord^{-azwj}, the Mighty in His^{-azwj} Kingdom with His^{-azwj} creation’.

¹⁷² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 2

قَالَ فَيَأْتِيهَا جِبْرَائِيلُ بِحُلَّةٍ ضَوْءٍ مِنْ نُورِ الْعَرْشِ عَلَى مَقَادِيرِ سَاعَاتِ النَّهَارِ فِي طُولِهِ فِي الصَّيْفِ أَوْ قَصْرِهِ فِي الشِّتَاءِ أَوْ مَا بَيْنَ ذَلِكَ فِي الْحَرِيفِ وَالرَّبِيعِ

He^{-saww}: 'Jibrael^{-as} comes to with a garment of light from the Light of the Throne based upon the hours of the day in its length in the summer, or it's short in the winter, or what is between that during the autumn and the spring'.

قَالَ فَتَلْبَسُ تِلْكَ الْحُلَّةَ كَمَا يَلْبَسُ أَحَدُكُمْ ثِيَابَهُ ثُمَّ تَنْطَلِقُ بِهَا فِي حَوِّ السَّمَاءِ حَتَّى تَطْلُعَ مِنْ مَطْلَعِهَا

He^{-saww} said: 'It wears that garment just as one of you wears his clothes. Then he^{-as} walks with it in the atmosphere of the sky until it emerges from its (normal) rising'.

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا تَلْبَسَتْ بِهَا قَدْ حَبِسَتْ مِقْدَارَ ثَلَاثِ لَيَالٍ ثُمَّ لَا تُكْسَى ضَوْءَهُ وَ تُؤْمَرُ أَنْ تَطْلُعَ مِنْ مَغْرِبِهَا فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ إِذَا الشَّمْسُ كُوِّرَتْ وَ إِذَا النُّجُومُ انْكَدَرَتْ

The Prophet^{-saww} said: 'It is as if I^{-saww} am with it, having been withheld a measurement of three nights, then it is not clothed with the illumination, and is Commanded to emerge from it's west. So that is His^{-azwj} Word, Mighty and Majestic: **When the sun is Wrapped up [81:1] And when the stars are Dimmed [81:2].**

وَالْقَمَرُ كَذَلِكَ مِنْ مَطْلَعِهِ وَ مَجْرَاهُ فِي أَفْقِ السَّمَاءِ وَ مَغْرِبِهِ وَ ارْتِفَاعِهِ إِلَى السَّمَاءِ السَّابِعَةِ وَ يَسْجُدُ تَحْتَ الْعَرْشِ وَ جِبْرَائِيلُ يَأْتِيهِ بِالْحُلَّةِ مِنْ نُورِ الْكُرْسِيِّ فَذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا

And the moon is like that from it's emergence and it's flow in the horizons of the sky, and it's west, and it's rising to the seventh sky, and performing Sajdah beneath the Throne, and Jibrael^{-as} comes to it with a garment of the light of the Chair. So that is His^{-azwj} Word: **He is the (One) Who Made the sun a brightness and the moon a light, [10:5].**

قَالَ أَبُو ذَرٍّ رَدَّ رَدِّهِ ثُمَّ اعْتَرَلْتُ مَعَ رَسُولِ اللَّهِ ص فَصَلَّيْنَا الْمَغْرِبَ.

Abu Zarr^{-ra} said, 'Then I^{-ra} isolated with Rasool-Allah^{-saww}, and we prayed Al Maghrib (Salat)'.¹⁷³ (Taken from non-Shia reporters)

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ بَسَّارٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَةَ عَنِ الْحَكَمِ بْنِ الْمُسْتَنَبِيرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: إِنَّ مِنَ الْآيَاتِ الَّتِي قَدَّرَهَا اللَّهُ لِلنَّاسِ مِمَّا يَحْتَاجُونَ إِلَيْهِ الْبَحْرَ الَّذِي خَلَقَهُ اللَّهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ

Tafseer Ali Bin Ibrahim – From his father, from Ibn Mahboub, from Abdullah Bin Yasaar, from Marouf Bin Kharbouz, from Al Hakam Bin Al Mustaneer,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'From the signs which Allah^{-azwj} has Determined for the people, from what they would be need to it, is the ocean which Allah^{-azwj} has Created is between the sky and the earth'.

¹⁷³ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 3

قَالَ وَ إِنَّ اللَّهَ قَدَّرَ فِيهِ جَوَارِي الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ ثُمَّ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى الْفَلَكَ ثُمَّ وَكَّلَ بِالْفَلَكَ مَلَكًا مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَهُمْ يُدِيرُونَ الْفَلَكَ فَإِذَا أَدَارُوهُ دَارَتِ الشَّمْسُ وَ الْقَمَرُ وَ النُّجُومُ وَ الْكَوَاكِبُ مَعَهُ

He^{-asws} said: 'And Allah^{-azwj} had Measured out in it, the sun, and the moon, and the stars, and the planets. Then He^{-azwj} Determined that, all of it upon the orbit. Then He^{-azwj} Allocated an Angel with it having seventy thousand Angels with him. So they are rotating the orbit. So when they rotate it, the sun, and the moon, and the stars, and the planets rotate with it.

فَنَزَلَتْ فِي مَنَازِلِهَا الَّتِي قَدَّرَهَا اللَّهُ فِيهَا لِيَوْمِهَا وَ لَيْلِيهَا وَ إِذَا كَثُرَتْ ذُنُوبُ الْعِبَادِ وَ أَرَادَ اللَّهُ أَنْ يَسْتَعْتِبَهُمْ بِآيَةٍ مِنْ آيَاتِهِ أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكَ أَنْ يُرِيْلَ الْفَلَكَ الَّذِي عَلَيْهِ جَوَارِي الشَّمْسِ وَ الْقَمَرِ وَ النُّجُومِ وَ الْكَوَاكِبِ فَيَأْمُرُ الْمَلَكُ أَوْلِيَاءَ السَّبْعِينَ أَلْفَ الْمَلَكِ أَنْ يُرِيْلُوا الْفَلَكَ عَنْ جَوَارِيهِ

So it descends in it's stage which Allah^{-azwj} has Determined for it, for it's day and it's night. And when the sins of the servants are a lot and Allah^{-azwj} Wants to Reproach them with a Sign from His^{-azwj} Signs, Commands the Angel allocated with the orbit to remove the orbit upon which is the flow of the sun, and the moon, and the planets. So the Angel orders those seventy thousand Angels to remove the orbit from it's flow'.

قَالَ فَيُرِيْلُونَهُ فَتَصِيرُ الشَّمْسُ فِي ذَلِكَ الْبَحْرِ الَّذِي يَجْرِي الْفَلَكَ فِيهِ فَيَطْمِسُ صَوْنَهَا وَ يَغَيِّرُ لَوْنَهَا

He^{-asws} said: 'So they remove it and the sun comes to be in that ocean which the orbit flows in, so it dims it's illumination and changes it's colour.

فَإِذَا أَرَادَ اللَّهُ أَنْ يُعْظِمَ الْآيَةَ طَمَسَتِ الشَّمْسُ فِي الْبَحْرِ عَلَى مَا يُحِبُّ اللَّهُ أَنْ يُخَوِّفَ خَلْقَهُ بِالْآيَةِ فَذَلِكَ عِنْدَ شِدَّةِ انْكِسَافِ الشَّمْسِ وَ كَذَلِكَ يُفْعَلُ بِالْقَمَرِ فَإِذَا أَرَادَ اللَّهُ أَنْ يُخْرِجَهُمْ وَ يَرُدَّهُمْ إِلَى جَوَارِيهِمْ أَمَرَ الْمَلَكَ الْمُوَكَّلَ بِالْفَلَكَ أَنْ يَرُدَّ الشَّمْسَ إِلَى جَوَارِيهَا

When Allah^{-azwj} Wants to Magnify the Sign, the sun dims in the ocean based upon what Allah^{-azwj} Loves to Frighten His^{-azwj} creatures with the Sign. So that is during the severe eclipse of the sun. And like that He^{-azwj} Does with the moon. When Allah^{-azwj} Wants to Extract them both and Return them to their flow, Commands the allocated Angel with the orbit to Return the sun back to it's flow.

فَيَرُدُّ الْمَلَكُ الْفَلَكَ إِلَى جَوَارِيهِ فَتَخْرُجُ مِنَ الْمَاءِ وَ هِيَ كَدِرَةٌ وَ الْقَمَرُ مِثْلُ ذَلِكَ

So the Angel returns the orbit to it's flow, so it emerges from the water, and it is filthy. And the moon is similar to that'.

ثُمَّ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ عَ أَمَا إِنَّهُ لَا يَفْزَعُ لَهُمَا وَ لَا يَرْهَبُ إِلَّا مَنْ كَانَ مِنْ شِيعَتِنَا فَإِذَا كَانَ ذَلِكَ فَافْرَعُوا إِلَى اللَّهِ وَ رَاجِعُوا

Then Ali^{-asws} Bin Al-Husayn^{-asws} said: 'But there is neither any terror for them both nor fright except the one who would be from our^{-asws} Shias. So when that happens, then panic to Allah^{-azwj} and return!'

قَالَ وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ الْأَرْضُ مَسِيرَةٌ حَمِيمَةٌ عَامِ الْحُرَابِ مِنْهَا مَسِيرَةٌ أَرْبَعِمِائَةِ عَامٍ وَ الْعُمَرَانُ مِنْهَا مَسِيرَةٌ مِائَةِ عَامٍ وَ الشَّمْسُ سِتُونَ فَرَسَخًا فِي سِتِّينَ فَرَسَخًا وَ الْقَمَرُ أَرْبَعُونَ فَرَسَخًا فِي أَرْبَعِينَ فَرَسَخًا يُطَوُّهُمَا يُضِيْبَانِ لِأَهْلِ السَّمَاءِ وَ ظُهُورُهُمَا لِأَهْلِ الْأَرْضِ وَ الْكَوَاكِبُ كَأَعْظَمِ جَبَلٍ عَلَى الْأَرْضِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ .

He^{-asws} said: ‘And Amir Al-Momineen^{-asws} said: ‘The earth is of a travel distance of five hundred years – the ruined from it is of a travel distance of four hundred years, and the built-up from it is of a travel distance of one hundred years. And the sun is of sixty Farsakhs by sixty Farsakhs, and the moon is of forty Farsakhs by forty Farsakhs. It’s interior is for the people of the sky, and its apparent is for the people of the earth, and the planets are like a large mountain upon the earth. And He^{-azwj} Created the sun before the moon’’.¹⁷⁴

وَقَالَ سَلَامُ بْنُ الْمُسْتَنِيرِ قُلْتُ لِأَبِي جَعْفَرٍ ع لِمَ صَارَتِ الشَّمْسُ أَحْرَّ مِنَ الْقَمَرِ

And Salam Bin Mustaneer said,

‘I said to Abu Ja’far^{-asws}, ‘Why did the sun come to be hotter than the moon?’

قَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا صَارَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِيَاساً مِنْ نَارٍ فَمِنْ هُنَالِكَ صَارَتْ أَحْرَّ مِنَ الْقَمَرِ

He^{-asws} said: ‘Allah^{-azwj} Created the sun from the light of fire and illumination of the water as a layer from this, until when it became of seven layers, He^{-azwj} Clothed it with a clothing of fire. So, from there, it became hotter than the moon’.

قُلْتُ فَالْقَمَرُ

I said, ‘So (what about) the moon?’

قَالَ إِنَّ اللَّهَ خَلَقَ الْقَمَرَ مِنْ صَوْنِ نُورِ النَّارِ وَ صَفْوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا صَارَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِيَاساً مِنْ مَاءٍ فَمِنْ هُنَالِكَ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

He^{-asws} said: ‘Allah^{-azwj} Created the moon from an illumination of the light of the fire, and clear water as a layer from this, and a layer from this, until it became of seven layers, He^{-azwj} Clothed it with a clothing of water. So, from there, the moon became colder than the sun’’.¹⁷⁵

الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ مَعْرُوفِ بْنِ حَرْبُودَ عَنِ الْحَكَمِ بْنِ الْمُسْتَوْدِرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع مِثْلَهُ إِلَى قَوْلِهِ فَإِذَا كَانَ كَذَلِكَ فَافْرَعُوا إِلَى اللَّهِ عَزَّ وَ جَلَّ ثُمَّ ارْجِعُوا إِلَيْهِ.

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdullah Bin Sinan, from Marouf Bin Kharbouz, from Al Hakam Bin Al Mustawrid,

‘From Ali Bin Al Husayn^{-asws} – similar to it up to his^{-asws} words: ‘So when it happens like that, then panic to Allah^{-azwj} Mighty and Majestic, then return to Him^{-azwj}’’.¹⁷⁶

وَرَوَى الشَّيْخُ الْمُفِيدُ فِي الْإِزْشَادِ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شَادَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ ثَعْلَبَةَ الْأَزْدِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع آيَاتَانِ تَكُونَانِ قَبْلَ الْقَائِمِ ع كُشُوفُ الشَّمْسِ فِي الْبَيْتِ مِنْ شَهْرِ رَمَضَانَ وَ كُشُوفُ الْقَمَرِ فِي آخِرِهِ

¹⁷⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 4 a

¹⁷⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 4 b

¹⁷⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 4 c

And it is reported by the Sheykh Al Mufeed in (the book) 'Al Irshad' – By his chain to Al Fazl Bin Shazan, from Ahmad in Muhammad Bin Abu Nasr, from Sa'alba Al Azdy who said,

'There are two signs which would be happening before Al Qaim^{-ajfi} – eclipse of the sun in the middle of the Month of Ramazan, and eclipse of the moon in it's end'.

قَالَ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ تَنْكَسِفُ الشَّمْسُ فِي نِصْفِ الشَّهْرِ وَالْقَمَرُ فِي آخِرِهِ

He (the narrator) said, 'I said, 'O son^{-asws} of Rasool-Allah^{-saww}! The sun tends to be eclipsed in the middle of the month, and the moon at the end of it!'

فَقَالَ أَبُو جَعْفَرٍ ع أَنَا أَعْلَمُ بِمَا قُلْتَ إِهْمَا آيَاتَانِ لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ ع.

Abu Ja'far^{-asws} said: 'I^{-asws} am more knowing with what I^{-asws} said. These two signs have not happened since Adam^{-as} came down'¹⁷⁷.

وَرَوَاهُ فِي الْكَافِي عَنْ عَبْدِ بْنِ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ بَدْرِ بْنِ الْحَلِيلِ الْأُرْدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ آيَاتَانِ تَكُونَانِ قَبْلَ قِيَامِ الْقَائِمِ ع لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ ع إِلَى الْأَرْضِ تَنْكَسِفُ الشَّمْسُ فِي النِّصْفِ مِنْ شَهْرِ رَمَضَانَ وَالْقَمَرُ فِي آخِرِهِ

And it is reported in (the book) 'Al Kafi' – From a number of his companions, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr, from Sa'alba Bin Maymoun, from Badr Bin Al Khaleel Al Azdy who said,

'I was seated in the presence of Abu Ja'far^{asws}, so he^{asws} said: 'Two Signs would occur before the rising of Al-Qaim^{asws} which have never occurred since the descent of Adam^{as} to the earth – A solar eclipse in the middle of the Month of Ramadhan, and the lunar (eclipse) at the end of it'.

فَقَالَ رَجُلٌ يَا ابْنَ رَسُولِ اللَّهِ تَنْكَسِفُ الشَّمْسُ فِي آخِرِ الشَّهْرِ وَالْقَمَرُ فِي النِّصْفِ

A man said, 'O son^{asws} of the Rasool! The sun gets eclipsed at the end of the month, and the moon in the middle of it'.

فَقَالَ أَبُو جَعْفَرٍ ع إِنِّي أَعْلَمُ مَا تَقُولُ وَ لَكِنَّهُمَا آيَاتَانِ لَمْ تَكُونَا مُنْذُ هَبَطَ آدَمُ ع.

Abu Ja'far^{asws} said: 'I^{asws} am more knowing of what you say, but these two Signs have never occurred since the descent of Adam^{as}'¹⁷⁸.

5- الْكَافِي، عَنْ عَبْدِ بْنِ أَصْحَابِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ أَبِي النَّوَّارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع جَعَلْتُ فِدَاكَ لِأَيِّ شَيْءٍ صَارَتْ الشَّمْسُ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ

Sahl Bin Ziyad, from Ali Bin Hassaan, from Ali Bin Abu Al-Nawaar, from Muhammad Bin Muslim who said:

¹⁷⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 4 d

¹⁷⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 4 e

I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}. Which is that thing which makes the sun to be hotter than the moon?'

فَقَالَ إِنَّ اللَّهَ خَلَقَ الشَّمْسَ مِنْ نُورِ النَّارِ وَ صَفَوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ نَارٍ فَمِنْ تَمَّ صَارَتْ أَشَدَّ حَرَارَةً مِنَ الْقَمَرِ

He^{asws} said: 'Allah^{azwj} Created the sun from the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it with a clothing from the fire. Then it became hotter than the moon'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ الْقَمَرُ

I said, 'May I be sacrificed for you, and the moon?'

قَالَ إِنَّ اللَّهَ تَعَالَى ذِكْرُهُ خَلَقَ الْقَمَرَ مِنْ ضَوْءِ نُورِ النَّارِ وَ صَفَوِ الْمَاءِ طَبَقاً مِنْ هَذَا وَ طَبَقاً مِنْ هَذَا حَتَّى إِذَا كَانَتْ سَبْعَةَ أَطْبَاقٍ أَلْبَسَهَا لِبَاساً مِنْ مَاءٍ فَمِنْ تَمَّ صَارَ الْقَمَرُ أَبْرَدَ مِنَ الشَّمْسِ.

He^{asws} said: 'Allah^{azwj} Created the moon from the illumination of the light of the fire and clearness of the water, a layer from this and a layer from this until there were seven layers, then clothed it in a clothing of water, so the moon became colder than the sun".¹⁷⁹

6- الإِخْتِجَاجُ، رَوَى الْقَاسِمُ بْنُ مُعَاوِيَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: لَمَّا خَلَقَ اللَّهُ عَزَّ وَ جَلَّ الْقَمَرَ كَتَبَ عَلَيْهِ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ هُوَ السَّوَادُ الَّذِي تَرَوْنَهُ.

(The book) 'Al Ihtijaj' – It is reported by Al Qasim Bin Muawiya,

'From Abu Abdullah^{asws} having said: 'When Allah^{azwj} Mighty and Majestic Created the moon, He^{azwj} Wrote upon it: "There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is Emir of the Momineen", and it is the blackness which you see (on it)".¹⁸⁰

7- الْخِصَالُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْمُهَنْجَبِيِّ عَنْ سَعْدِ بْنِ كَثِيرٍ بْنِ عَفَّيْرٍ عَنْ ابْنِ هَبِيبَةَ وَ رُشَيْدِ بْنِ سَعْدٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْجَبَلِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَرَضِهِ الَّذِي تُؤَيِّي فِيهِ ادْعُوا إِلَيَّ أَجِي

(The book) 'Al Khisaa' – From Ali Bin Ahmad Bin Musa, from Ali Bin Al Hassan al Hisnajany, from Sa'ad Bin Kaseer Bin Ufeyr, from Ibn Lahiya and Rusheyd Bin sa'ad, from Hareyz Bin Abdullah, from Abu Abdul Rahman, from Abdullah Bin Umar who said,

'Rasool-Allah^{saww} said during his^{saww} illness which he^{saww} expired in: 'Call my^{saww} brother^{asws} to me^{saww}!'

قَالَ فَأَرْسَلُوا إِلَى عَلِيِّ ع فَدَخَلَ فَوَلَّيْنَا وَجْهَهُمَا إِلَى الْحَائِطِ وَ رَدَّا عَلَيْهِمَا ثُوباً فَأَسْرَّ إِلَيْهِ وَ النَّاسُ مُخْتَوِشُونَ وَرَاءَ الْبَابِ فَخَرَجَ عَلِيُّ ع فَقَالَ لَهُ رَجُلٌ مِنَ النَّاسِ أَسْرَّ إِلَيْكَ نَبِيَّ اللَّهِ شَيْئاً قَالَ نَعَمْ أَسْرَّ إِلَيَّ أَلْفَ بَابٍ فِي كُلِّ بَابٍ أَلْفُ بَابٍ

¹⁷⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 5

¹⁸⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 6

He (the narrator) said, 'They sent a message to Ali^{-asws}. He^{-asws} entered. They^{-asws} both turned their^{-asws} faces towards the wall and covered a cloth upon them^{-asws}. He^{-saww} divulged secrets to him^{-asws} and the people were lonely behind the door. Ali^{-asws} came out. A man from the people said to him^{-asws}, 'Did the Prophet^{-saww} of Allah^{-azwj} divulge any secrets to you^{-asws}?' He^{-asws} said: 'Yes. He^{-saww} divulged to me^{-asws} a thousand doors, each door having a thousand doors (to it)'.

وَقَالَ وَعَيْتَهُ قَالَ نَعَمْ وَعَقَلْتُهُ فَقَالَ فَمَا السَّوَادُ الَّذِي فِي الْقَمَرِ

And he said, 'Did you^{-asws} retain it?' He^{-asws} said: 'Yes, and I^{-asws} comprehended it'. He said, 'So what is the blackness which is in the moon?'

قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ وَجَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً قَالَ لَهُ الرَّجُلُ عَقَلْتَ يَا عَلِيُّ.

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: **And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, [17:12]**'. The man said to him^{-asws}, 'You^{-asws} have comprehended, O Ali^{-asws}!'¹⁸¹

8- الْعُيُونُ، وَالْعِلَالُ، فِي حَبْرٍ يَزِيدُ بِنِ سَلَامٍ أَنَّهُ سَأَلَ النَّبِيَّ ص مَا بَالُ الشَّمْسِ وَالْقَمَرِ لَا يَسْتَوِيَانِ فِي الضَّوِّ وَالنُّورِ

(The book) 'Al Uyoon' and 'Al Illal' – In a Hadeeth of Yazeed Bin Sallam,

'The Prophet^{-saww} was asked, 'What is the matter the sun and the moon are not the same in the illumination and the light?'

قَالَ لَمَّا خَلَقَهُمَا اللَّهُ عَزَّ وَجَلَّ أَطَاعَا وَ لَمْ يُعْصِيَا شَيْئاً فَأَمَرَ اللَّهُ عَزَّ وَجَلَّ جِبْرَائِيلَ أَنْ يَمْحُوَ ضَوْءَ الْقَمَرِ فَمَحَاهُ فَأَثَرُ الْمَحْوِ فِي الْقَمَرِ حُطُوطاً سَوْدَاءَ

He^{-saww} said: 'When Allah^{-azwj} Mighty and Majestic Created them, they obeyed and did not disobey anything. Allah^{-azwj} Mighty and Majestic Commanded Jibraeel^{-as} to Delete the illumination of the moon. So he^{-as} deleted it. The impact of the deletion in the moon are the black lines.

وَ لَوْ أَنَّ الْقَمَرَ تُرِكَ عَلَى حَالِهِ بِمَنْزِلَةِ الشَّمْسِ لَمْ يُمَخَّ لَمَّا عُرِفَ اللَّيْلُ مِنَ النَّهَارِ وَ لَا النَّهَارُ مِنَ اللَّيْلِ وَ لَا عَلِمَ الصَّائِمُ كَمْ يَصُومُ وَ لَا عَرَفَ النَّاسُ عَدَدَ السِّنِينَ

And if the moon had been left upon it's state at the status of the sun, undeleted, neither would the night have been recognised from the day nor the day from the night, nor would the fasting one had known how many to fast, nor would the people have recognised the number of the years.

وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً لِيَتَّبِعُوا فَضْلاً مِنْ رَبِّكُمْ وَ لِيَتَّعَلَّمُوا عَدَدَ السِّنِينَ وَ الْحِسَابِ

¹⁸¹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 7

And that is the Word of Allah^{-azwj} Mighty and Majestic: ***And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, for you to seek Grace from your Lord and for you to know the number of the years and the calculation. [17:12]***.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَأَخْبِرْنِي لِمَ سُمِّيَ اللَّيْلُ لَيْلًا

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}! Inform me, why was the night named as night (Layla)?'

قَالَ لِأَنَّهُ يُلَابِئُ الرِّجَالَ مِنَ التِّسَاءِ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ أَلْفَةً وَ لِيَسَاءً وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَ جَعَلْنَا اللَّيْلَ لِيَسَاءً وَ جَعَلْنَا النَّهَارَ مَعَاشًا

He^{-saww} said: 'Because the men spend the night covered with the women. Allah^{-azwj} Mighty and Majestic Made it for intimacy and an apparel. And that is the Word of the Mighty and Majestic: ***And We Made the night a covering [78:10] And We Made the day for livelihood [78:11]***'.

قَالَ صَدَقْتَ يَا مُحَمَّدُ الْحَبْر.

He said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!' – the Hadeeth".¹⁸²

9- الْعِلَلُ، وَ الْعُيُونُ، فِي خَيْرِ الشَّامِيِّ أَنَّهُ سَأَلَ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ طُولِ الشَّمْسِ وَ الْقَمَرِ وَ عَرْضِهَا قَالَ تِسْعِمِائَةٍ فَرَسَخِ الْحَبْر.

(The books) 'Al Illal', and 'Al Uyoon' –

In a Hadeeth of the Syrian, he had asked Amir Al Momineen^{-asws} about the length of the sun and the moon and it's width. He^{-asws} said: 'Nine hundred Farsakh' – the Hadeeth".¹⁸³

10- الإِحْتِجَاجُ، عَنِ الْأَصْبَغِ قَالَ: سَأَلَ ابْنُ الْكَوَّاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ الْمَحْوِ الَّذِي يَكُونُ فِي الْقَمَرِ قَالَ ع اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ رَجُلٌ أَعْمَى يَسْأَلُ عَنْ مَسْأَلَةٍ عَمِيَاءَ أَمَا سَمِعْتَ اللَّهَ تَعَالَى يَقُولُ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتٍ فَمَحْوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً الْحَبْر.

(The book) 'Al Ihtijaj' – From Al Asbagh who said,

'Ibn Al-Kawa asked Amir Al Momineen^{-asws} about the erasure which happens to be in the moon. He^{-asws} said: 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest! A blind man asking about a blind issue (difficult to understand)! Have you not heard Allah^{-azwj} the Exalted Saying: ***And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, [17:12]***' – the Hadeeth".¹⁸⁴

11- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ وَ كُلُّ فِي فَلَكٍ يَسْبَحُونَ

¹⁸² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 8

¹⁸³ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 9

¹⁸⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 10

Tafseer Ali Bin Ibrahim – In a report of Abu Al Jaroud –

‘From Abu Ja’far^{-asws} regarding His^{-azwj} **The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, and all are floating in an orbit [36:40].**

يَقُولُ الشَّمْسُ سُلْطَانُ النَّهَارِ وَالْقَمَرُ سُلْطَانُ اللَّيْلِ لَا يَتَّبِعِي لِلشَّمْسِ أَنْ تَكُونَ مَعَ ضَوْءِ الْقَمَرِ بِاللَّيْلِ وَلَا يَسْبِقُ اللَّيْلُ النَّهَارَ

He^{-asws} said: ‘The sun is authority (Sultan) of the day, and the moon is authority (Sultan) of the night. If it not befitting for the sun to be with the illumination of the moon at night, nor for the night to precede the day’.

يَقُولُ لَا يَذْهَبُ اللَّيْلُ حَتَّى يُدْرِكَهُ النَّهَارُ

He^{-asws} said: ‘The night does not go away until it comes across the day’.

وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ يَقُولُ يَجِيءُ وَرَاءَ الْفَلَكَ بِالاسْتِدَارَةِ.

and all are floating in an orbit [36:40] – He^{-asws} said: ‘It comes behind the orbit with the rotation’.¹⁸⁵

12- العُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مَهْزَبَانَ عَنْ أُخِيهِ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ أَتَى بِالشَّمْسِ وَالْقَمَرِ فِي صُورَةِ تَوْرَيْنِ عَقِيرَيْنِ فَيُقَدَّفَانِ بِيَمَانِهِمَا وَمَنْ يَعْبُدُهُمَا فِي النَّارِ وَ ذَلِكَ أَنَّهُمَا عِبَادًا فَرَضِيًّا.

(The book) ‘Al Uyoon’ – From his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Mahziyar, from his brother Ali, from Ahmad Bin Muhammad, from Hammad Bin Usman, from Baseer,

‘From Abu Abdullah^{-asws} having said: ‘When it will be the Day of Qiyamah, they will come with the sun and the moon in the image of two barren bulls. Both will be thrown with along with the ones who had worshipped them, into the Fire, and they were worshipped, so they were pleased’.¹⁸⁶

13- التَّفْسِيرُ، وَ جَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَتَيْنِ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً قَالَ الْمُحَوُّ فِي الْقَمَرِ.

The Tafseer - **And We Made the night and the day as two Signs, then We Erase the Sign of the night and We Made the Sign of the day to be visible, [17:12]** – He said, ‘The erasure in the moon’.¹⁸⁷ (opinion)

14- الإِحْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدَيْقِيُّ أَبَا عَبْدِ اللَّهِ ع عَنِ الشَّمْسِ أَيْنَ تَغِيْبُ

(The book) ‘Al Ihtijaj’ – From Hisham Bin Al Hakam who said,

‘The Atheists asked Abu Abdullah^{-asws} about the sun, ‘Where does it set?’

¹⁸⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 11

¹⁸⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 12

¹⁸⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 13

قَالَ إِنَّ بَعْضَ الْعُلَمَاءِ قَالُوا إِذَا انْحَدَرَتْ أَسْفَلَ الْفُجَّةِ دَارَ بِهَا الْفَلَكَ إِلَى بَطْنِ السَّمَاءِ صَاعِدَةً أَبَدًا إِلَى أَنْ تَنْحَطَّ إِلَى مَوْضِعٍ مَطْلَعِهَا يَعْنِي أَنَّمَا تَغِيبُ فِي عَيْنِ حَامِيَةٍ ثُمَّ تَخْرُقُ الْأَرْضَ رَاجِعَةً إِلَى مَوْضِعٍ مَطْلَعِهَا فَتَحَيَّرَ تَحْتَ الْعَرْشِ حَتَّى يُؤَدَّنَ لَهَا بِالطَّلُوعِ وَ يُسَلَّبَ نُورُهَا كُلَّ يَوْمٍ وَ تَنْجَلُّ نُورًا آخَرَ

He^{-asws} said: ‘Some of the scholars, they said, ‘When it rolls down below the dome, it rotates the orbit with it to the belly of the sky ever ascending until it declines to the place of its rising, meaning, it sets in a hot spring. Then it penetrates the earth returning to the place of it’s rising, so it hesitates beneath the Throne until there is Permission for it with the rising, and it’s light gets stripped every day and it flashes with another light’.

قَالَ فَخَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ قَالَ نَعَمْ خَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ وَ الشَّمْسُ قَبْلَ الْقَمَرِ وَ الْأَرْضُ قَبْلَ السَّمَاءِ الْحَبَرِ.

He said: ‘The day was Created before the night?’ He^{-asws} said: ‘Yes, the day was Created before the night, and the sun before the moon, and the earth before the sky’ – the Hadeeth”¹⁸⁸

15- التَّوْحِيدُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشَّمْسُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْكُرْسِيِّ وَ الْكُرْسِيُّ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْعَرْشِ وَ الْعَرْشُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ الْحِجَابِ وَ الْحِجَابُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نُورِ السِّتْرِ الْحَبَرِ.

(The book) ‘Al Tawheed’ – From Al Husayn Bin Idrees, from his father, from Muhammad Bin Abdul Jabbar, from Safwan, from Aasim Bin Humeyd,

‘From Abu Abdullah^{-asws} having said: ‘The sun is one part from seventy parts from the light of the Chair, and the Chair is one part from seventy parts from the light of the Throne, and the Throne is one part from the seventy parts from the light of the Veils, and the Veils are one part from seventy parts from the light of the Curtain’ – the Hadeeth”¹⁸⁹

16- قِصَصُ الرَّوَّانِدِيِّ، بِالإِسْنَادِ إِلَى الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُجَّالِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ مُوسَى سَأَلَ رَبَّهُ أَنْ يُعَلِّمَهُ زَوَالَ الشَّمْسِ فَوَكَّلَ اللَّهُ بِهَا مَلَكًا فَقَالَ يَا مُوسَى قَدْ زَالَتِ الشَّمْسُ فَقَالَ مُوسَى مَتَى فَقَالَ حِينَ أَحْبَبْتِكَ وَ قَدْ سَارَتْ حَمْسِمِائَةَ عَامٍ.

(The book) ‘Qisas Al Rawandy’ – By the chains to Al Sadouq, from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hajjal, from Al A’la, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘Musa^{-as} asked his^{-as} Lord^{-azwj} to Teach him^{-as} the decline of the sun (midday). So Allah^{-azwj} Allocated an Angel. He said, ‘O Musa^{-as}! The sun has (started to) decline!’ Musa^{-as} said: ‘When?’ He said, ‘When I informed you^{-as}’, and it has travelled five hundred years (distance)”¹⁹⁰

17- الْعِيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى فَمَحَوْنَا آيَةَ اللَّيْلِ قَالَ هُوَ السَّوَادُ الَّذِي فِي جَوْفِ الْقَمَرِ.

Al Ayyashi, from Abu Baseer,

¹⁸⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 14

¹⁸⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 15

¹⁹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 16

He^{-asws} said: 'The Saturn is in the Libra, and the Jupiter is in the Cancer, and the Mars is in the Capricorn, and the Venus is in the Pisces, and the Moon is in the Taurus, and the sun is in the middle of the sky in the Aries, and this cannot happen except at daytime'.

قَالَ نَعَمْ فَمِنْ كِتَابِ اللَّهِ

He said, 'Yes. So, from the Book of Allah^{-azwj}'

قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَ لَا اللَّيْلُ سَابِقُ النَّهَارِ أَيْ النَّهَارُ يَسْبِقُهُ.

He^{-asws} said: 'Words of Allah^{-azwj} Mighty and Majestic: **The sun, it is not befitting for it that it should overtake the moon, nor for the night to precede the day, [36:40]** – i.e., the day preceded it (night)'.¹⁹⁴

قَالَ السَّيِّدُ وَ رُوِيَ أَيْضاً بَعْدَهُ أَسَانِيدَ عَنِ ابْنِ جُمُهورٍ الْعَمِيٍّ وَ كَانَ عَلِيماً فاضِلاً فِي كِتَابِ الْوَاحِدَةِ قَالَ: وَ مِنْ مَسَائِلِ ذِي الرَّئِاسَتَيْنِ لِلرِّضَا عَ أَنَّهُمْ تَذَكَّرُوا بَيْنَ يَدَيِ الْمَأْمُونِ خَلَقَ اللَّيْلُ وَ النَّهَارُ فَبَعْضُ قَالَ خَلَقَ اللَّهُ النَّهَارَ قَبْلَ اللَّيْلِ وَ بَعْضُ قَالَ خَلَقَ اللَّيْلَ قَبْلَ النَّهَارِ فَرَجَعُوا بِالسُّؤَالِ إِلَى أَبِي الْحَسَنِ ع

The Seyyid said, 'And we are reporting it as well by a number of chains, from Ibn Jamhour the blind, and he was a meritorious scholar in the book 'Al Wahida', said,

'And from the questions of 'The one with two governances' to Al-Reza^{-asws} being discussed in front of Al-Mamoun, the creatin of the night and the day, so some of them said, 'Allah^{-azwj} Created the day before the night', and some said, 'He^{-azwj} Created the night before the day. They referred the question to Abu Al Hassan^{-asws}.

فَقَالَ إِنَّ اللَّهَ جَلَّ ذِكْرُهُ خَلَقَ النَّهَارَ قَبْلَ اللَّيْلِ وَ خَلَقَ الصَّبَاةَ قَبْلَ الظُّلْمَةِ فَإِنْ شِئْتُمْ أَوْجَدْتُمْكَ مِنَ الْقُرْآنِ وَ إِنْ شِئْتُمْ أَوْجَدْتُمْكَ مِنَ النُّجُومِ

He^{-asws} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Mention, and Created the illumination before the darkness. If you so desire, I^{-asws} find it for you all from the Quran, and if you so desire I^{-asws} can find it for you from the stars (astrology)'.

فَقَالَ ذُو الرَّئِاسَتَيْنِ أَوْجَدْنَا مِنَ الْجِهَتَيْنِ جَمِيعاً

The one with the two governances said, 'Find it for us from the Quran (then) from both the aspects together'.

فَقَالَ أَمَّا النُّجُومُ فَقَدْ عَلِمْتُ أَنَّ طَالِعَ الْعَالَمِ السَّرْطَانَ وَ لَا يَكُونُ ذَلِكَ إِلَّا وَ الشَّمْسُ فِي بَيْتِ شَرْفِهَا فِي نِصْفِ النَّهَارِ وَ أَمَّا الْقُرْآنُ أَلَمْ تَسْمَعْ إِلَى قَوْلِهِ تَبَارَكَ وَ تَعَالَى لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ الْآيَةَ.

He^{-asws} said: 'As for the stars, you know that the ascendant of the world is Cancer, and that cannot happen except, and the sun would be in a house of its nobility in the middle of the

¹⁹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 20 a

day. And as for the Quran, have you not listened to Words of the Blessed and Exalted: ***The sun, it is not befitting for it that it should overtake the moon, [36:40]*** – the Verse?¹⁹⁵

21- وَ مِنْهُ، نَقْلًا مِنْ كِتَابِ ابْنِ جُمْهُورٍ أَيْضًا بِإِسْنَادِهِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا صَعِدَ الْمِنْبَرَ وَ قَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي

And from him, copied from the book of Ibn Jamhour as well by his chain,

‘When Amir Al-Momineen^{-asws} ascended the pulpit, he^{-asws} said: ‘Ask me^{-asws} before you all lose me^{-asws}!’

قَالَ فَقَامَ إِلَيْهِ رَجُلٌ فَسَأَلَهُ عَنِ السَّوَادِ الَّذِي فِي الْقَمَرِ فَقَالَ ع أَغْمَى سَأَلَ عَنْ عَمِيَاءَ أَمَا مَا سَمِعْتَ اللَّهُ عَزَّ وَ جَلَّ يَقُولُ فَمَحَوْنَا آيَةَ اللَّيْلِ وَ جَعَلْنَا آيَةَ النَّهَارِ مُبْصِرَةً

He (the narrator) said, ‘A man stood up to him^{-asws}. He asked him^{-asws} about the darkness in the moon. He^{-asws} said: ‘A blind one asking about the blinding (difficult to understand issue). Have you not heard Allah^{-azwj} Mighty and Majestic Saying: ***then We Erase the Sign of the night and We Made the Sign of the day to be visible, [17:12]***?’

وَ السَّوَادُ الَّذِي تَرَاهُ فِي الْقَمَرِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مِنْ نُورِ عَرْشِهِ شَمْسَيْنِ فَأَمَرَ جِبْرَائِيلَ فَأَمَرَ جَنَاحَهُ الَّذِي سَبَقَ مِنْ عِلْمِ اللَّهِ جَلَّتْ عَظَمَتُهُ

And the darkness which you see in the moon, Allah^{-azwj} Mighty and Majestic Created it from the light of His^{-azwj} Throne, two suns. He^{-azwj} Commanded Jibraeel^{-as}. He^{-as} passed his^{-as} wings, which had preceded from the Knowledge of Allah^{-azwj}, Majestic is His^{-azwj} Magnificence.

لَمَّا أَرَادَ أَنْ يَكُونَ مِنَ الْخِتْلَافِ اللَّيْلِ وَ النَّهَارِ وَ الشَّمْسِ وَ الْقَمَرِ وَ عَدَدِ السَّاعَاتِ وَ الْأَيَّامِ وَ الشُّهُورِ وَ السِّنِينَ وَ الدُّهُورِ وَ الْإِنْجَالِ وَ التَّرْوَلِ وَ الْإِقْبَالِ وَ الْإِذْبَارِ وَ الْحَجِّ وَ الْعُمْرَةِ وَ مَحَلِّ الدَّيْنِ وَ أَجْرِ الْأَجِيرِ وَ عَدَدِ أَيَّامِ الْحَبْلِ وَ الْمُطَلَّاقَةِ وَ الْمُتَوَقَّى عَنْهَا زَوْجِهَا وَ مَا أَشْبَهَ ذَلِكَ.

When He^{-azwj} Wanted from the interchanging of the night and the day, and the sun and the moon, and the number of the hours and the days, and the months and the years and the ages, and the departure, and the descend, and the coming over and the turning back, and the Hajj and the Umrah, and the release of the debts, and the wages of the employee, and the number of the days of the pregnancy, and the divorced, and the one whose husband has died from her (widow), and what resembles that¹⁹⁶.

22- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَخِيهِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيعٍ عَنِ الرَّضَا ع قَالَ: قُلْتُ لَهُ بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ قَالَ كَذَلِكَ هُوَ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ ذَلِكَ

(The book) ‘Al Kafi’ – From Ali Bin Ibrahim, from his brother Is’haq Bin Ibrahim, from Muhammad Bin Ismail Bin Bazie,

‘From Al-Reza^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘It has reached me that the day of Friday is shortest of the days’. He^{-asws} said: ‘It is like that’. I said, ‘May I be sacrificed for you^{-asws}! How is that so?’

¹⁹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 20 b

¹⁹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 21

قَالَ إِنَّ اللَّهَ تَعَالَى يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا رَكَدَتِ الشَّمْسُ عَذَّبَ اللَّهُ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ سَاعَةً فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ لَا يَكُونُ لِلشَّمْسِ رُكُودٌ رَفَعَ اللَّهُ عَنْهُمْ الْعَذَابَ لِفَضْلِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ.

He^{-asws} said: 'Allah^{-azwj} the Exalted Gathers the souls of the Polytheists beneath an eye (centre) of the sun. When the sun stops (midday), Allah^{-azwj} Punishes the souls of the Polytheists at the pausing of the sun for a time. So when it is the day of Friday, there does not happen to be any pausing for the sun, Allah^{-azwj} Removed the Punishment away from them due to the merit of the day of Friday. So there does not happen to be any pausing for the sun'.¹⁹⁷

23- الإِكْتِسَاصُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ الْأَيَّةُ

(The book) 'Al Ikhtisaas' – From Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Ziyad, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Sabbah Al Kinany who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, [22:18] – the Verse.**

فَقَالَ إِنَّ لِلشَّمْسِ أَرْبَعَ سَجَدَاتٍ كُلَّ يَوْمٍ وَ لَيْلَةٍ سَجْدَةٌ إِذَا صَارَتْ فِي طُولِ السَّمَاءِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

He^{-asws} said: 'There are four Sajdahs for the sun every day and night – a Sajdah when it comes to be in the horizon of the sky before emergence of dawn'. I said, 'Yes, may I be sacrificed for you^{-asws}!'

قَالَ ذَلِكَ الْفَجْرُ الْكَاذِبُ لِأَنَّ الشَّمْسَ تَخْرُجُ سَاجِدَةً وَ هِيَ فِي طَرْفِ الْأَرْضِ فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا طَلَعَ الْفَجْرُ وَ دَخَلَ وَقْتُ الصَّلَاةِ

He^{-asws} said: 'That is the false dawn, because the sun emerges (whilst in) Sajdah, and it in in an edge of the earth. When it rises from it's Sajdah, the dawn emerges and the time of the Salat enters.

وَ أَمَّا السَّجْدَةُ الثَّانِيَةُ فَإِنَّهَا إِذَا صَارَتْ فِي وَسْطِ الْقُبَّةِ وَ ارْتَفَعَ النَّهَارُ رَكَدَتْ قَبْلَ الرُّوَالِ فَإِذَا صَارَتْ بِجِدَاءِ الْعَرْشِ رَكَدَتْ وَ سَجَدَتْ فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا زَالَتْ عَنْ وَسْطِ الْقُبَّةِ فَيَدْخُلُ وَقْتُ صَلَاةِ الرُّوَالِ

And as for the second Sajdah, it is when it come to be in the middle of the dome and the day rises, it stalls before the midday. When it comes to be parallel to the Throne, it stalls and performs Sajdah. When it rises from its Sajdah, it (starts to) decline from the middle of the dome, so the time of the midday Salat enters.

وَ أَمَّا السَّجْدَةُ الثَّلَاثَةُ فَإِنَّهَا إِذَا غَابَتْ مِنَ الْأَفْقِ حَرَّتْ سَاجِدَةً فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا زَالَ اللَّيْلُ كَمَا أَنَّهَا حِينَ زَالَتْ وَسَطَ السَّمَاءِ دَخَلَ وَقْتُ الرُّوَالِ زَوَالِ النَّهَارِ.

And as for the third Sajdah, it is when it sets from the horizon, it falls in Sajdah. When it rises from it's Sajdah, it moves the night just as it had moved in the middle of the sky, so the time of the decline enters, the decline of the day".¹⁹⁸

24- الإِخْتِصَاصُ، قَالَ الصَّادِقُ ع إِذَا كَانَ عِنْدَ غُرُوبِ الشَّمْسِ وَكُلَّ اللَّهُ بِهَا مَلَكًا يُنَادِي أُيُّهَا النَّاسُ أَقْبِلُوا عَلَيَّ رَبِّكُمْ فَإِنَّ مَا قَلَّ وَكَثُرَ خَيْرٌ مِمَّا كَثُرَ وَ أَلْهَى وَ مَلَأَ مُوَكَّلَ بِالشَّمْسِ عِنْدَ طُلُوعِهَا يُنَادِي يَا ابْنَ آدَمَ لِمَ لَمْ تَلَمْزِ ابْنَ لِحَزَابٍ وَ اجْمَعْ لِفَنَاءِ.

(The book) 'Al Ikhtisaas' –

'Al-Sadiq^{-asws} said: 'Whenever it is at the setting of the sun, Allah^{-azwj} Allocates and Angels with it calling out, 'O you people! Come facing to your Lord^{-azwj}, for that which is less and sufficient is better than what is more and distractive (deviating)".¹⁹⁹

25- كِتَابُ الْغَارَاتِ، لِإِبْرَاهِيمَ التَّقْفِي رَفَعَهُ إِلَى أَبِي عِمْرَانَ الْكُنْدُرِيِّ قَالَ: سَأَلَ ابْنُ الْكَوَاءِ أَمِيرَ الْمُؤْمِنِينَ ع عَنِ السَّوَادِ الَّذِي فِي جَوْفِ الْقَمَرِ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ جَعَلْنَا اللَّيْلَ وَ النَّهَارَ آيَاتٍ فَمَحَوْنَا آيَةَ اللَّيْلِ السَّوَادَ الَّذِي فِي جَوْفِ الْقَمَرِ

The book 'Al Gharaat' of Ibrahim Al Saqafy, raising it to Imran Al Kundury who said,

'Ibn Al-Kawa asked Amir Al-Momineen^{-asws} about the darkness which is in the midst of the moon. He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Says: **And We Made the night and the day as two Signs, then We Erase the Sign of the night [17:12]** - The darkness which is in the midst of the moon'.

قَالَ فَكَمْ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ قَالَ مَسِيرَةُ يَوْمٍ لِلشَّمْسِ تَطْلُعُ مِنْ مَطْلَعِهَا فَتَأْتِي مَغْرِبَهَا مِنْ حَدِّثِكَ عَيْرَ ذَلِكَ كَذَبًا.

He said, 'So how much (distance) is there between the east and the west?' He^{-asws} said: 'A travel distance of the emergence from its rising place, so (until) it comes to its west. One who narrated to you with other than that, is lying to you!"²⁰⁰

26- الْعِلَّةُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ الْعَالِمُ ع عَلَّمَهُ رَدَّ الشَّمْسِ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ مَا طَلَعَتْ عَلَى أَهْلِ الْأَرْضِ كُلِّهِمْ أَنَّهُ جَلَّلَ اللَّهُ السَّمَاءَ بِالْعَمَامِ إِلَّا الْمَوْضِعَ الَّذِي كَانَ فِيهِ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَصْحَابُهُ فَإِنَّهُ جَلَّاهُ حَتَّى طَلَعَتْ عَلَيْهِمْ

(The book) 'Al Illal' of Muhammad Bin Ali Bin Ibrahim who said,

'The knowledgeable one (Imam^{-asws}) said: 'The reason of the sun returning to Amir Al-Momineen^{-asws} and what it emerges as upon the people of the earth, all of them, is that Allah^{-azwj} Covered the sky with the clouds except the place which Amir Al-Momineen^{-asws} and his^{-asws} companions were in. So, it was covered until it emerged upon them'.

قَالَ وَ الْعِلَّةُ فِي قَصْرِ يَوْمِ الْجُمُعَةِ أَنَّ اللَّهَ يَجْمَعُ الْأَرْوَاحَ الْكُفَّارَ وَ الْمُشْرِكِينَ فَيُعَدِّجُهُمْ تَحْتَ عَيْنِ الشَّمْسِ إِلَّا يَوْمَ الْجُمُعَةِ فَإِنَّهُ لَيْسَ لِلشَّمْسِ رُكُودٌ وَ لَا يُعَدِّبُ الْكُفَّارَ لِقَضَائِ يَوْمِ الْجُمُعَةِ.

¹⁹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 23

¹⁹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 24

²⁰⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 25

He^{-asws} said: 'And the reason in shortness of the day of Friday is that Allah^{-azwj} Gathers the souls of the Kafirs and the Polytheists and Punishes them beneath an eye of the sun except of the Day of Friday, for there isn't any stalling for the sun (during it), and He^{-azwj} does not Punish the Kafirs due to the merit of the Day of Friday'.²⁰¹

27- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي قَوْلِهِ تَعَالَى حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ قَالَ الْعُرْجُونُ طَلَعُ النَّخْلِ وَهُوَ مِثْلُ الْهَيْلَالِ فِي أَوَّلِ طُلُوعِهِ.

Tafseer Ali Bin Ibrahim –

'Regarding Words of the Exalted: **until it returns to be like the old palm branch [36:39]**, he said, 'The palm branch is the bending of the palm tree, and it is like the crescent during the beginning of its emergence''.²⁰² (Not a Hadeeth)

قَالَ وَ حَدَّثَنِي أَبِي عَنْ دَاوُدَ بْنِ مُحَمَّدٍ التَّهَدِي قَالَ: دَخَلَ أَبُو سَعِيدٍ الْمُكَارِبِيُّ عَلَى أَبِي الْحَسَنِ الرِّضَا ع فَقَالَ لَهُ أَبْلَغَ مِنْ قَدْرِكَ أَنْ تَدَّعِي مَا ادَّعَى أَبُوكَ

He said, 'It is narrated to me by my father, from Dawood Bin Muhammad Al Nahdy who said,

'Abu Saeed Al-Mukary entered to see Abu Al-Hassan Al-Reza^{-asws}. He said to him^{-asws}, 'Has it reached from your^{-asws} worth that you^{-asws} should be claiming what your^{-asws} father^{-asws} had claimed?'

فَقَالَ لَهُ الرِّضَا ع مَا لَكَ أَطْفَأَ اللَّهُ نُورَكَ وَ أَدْخَلَ الْفَقْرَ بَيْتَكَ أَمَا عَلِمْتَ أَنَّ اللَّهَ أَوْحَىٰ إِلَىٰ عِمْرَانَ أَنِّي وَاهِبٌ لَكَ ذَكَرًا فَوَهَبَ لَهُ مَرْيَمَ وَ وَهَبَ لِمَرْيَمَ عِيسَىٰ فِعِيسَىٰ مِنْ مَرْيَمَ وَ مَرْيَمَ مِنْ عِيسَىٰ وَ مَرْيَمُ وَ عِيسَىٰ وَاحِدٌ وَ أَنَا مِنْ أَبِي وَ أَبِي مِنِّي وَ أَنَا وَ أَبِي شَيْءٌ وَاحِدٌ

Al-Reza^{-asws} said to him: 'What is the matter with you? May Allah^{-azwj} Extinguish your light and Cause the poverty to enter into your house! Don't you know that Allah^{-azwj} Revealed to Imran^{-as}: "I^{-azwj} shall be Granting a male child to you^{-as}!" But He^{-azwj} Granted Maryam^{-as} to him^{-as} and Granted Isa^{-as} to Maryam^{-as}. Thus Isa^{-as} is from Maryam^{-as}, and Maryam^{-as} is from Isa^{-as}, and Maryam^{-as} and Isa^{-as} are one (thing). And I^{-asws} am from my^{-asws} father^{-asws} and my^{-asws} father^{-asws} is from me^{-asws}, and I^{-asws} and my^{-asws} father^{-asws} are one thing!'

فَقَالَ لَهُ أَبُو سَعِيدٍ فَأَسْأَلُكَ عَنْ مَسْأَلَةٍ قَالَ سَلْ وَ لَا إِخَالَكَ تَقْبَلُ مِنِّي وَ لَسْتُ مِنْ غَنَمِي وَ لَكِنْ هَاتِمًا

Abu Saeed said to him^{-asws}, 'I shall ask you^{-asws} about an issue'. He^{-asws} said: 'Ask, and I^{-asws} do not think you will be accepting from me^{-asws}, and you aren't from my flock. But give it!'

فَقَالَ لَهُ مَا تَقُولُ فِي رَجُلٍ قَالَ عِنْدَ مَوْتِهِ كُلُّ مَمْلُوكٍ لَهُ قَدِيمٌ فَهُوَ حُرٌّ لِرُجُوحِهِ اللَّهُ

He said, 'What are you^{-asws} saying regarding a man who says at his death that every slave of his who are ancient, so he is free for the Sake of Allah^{-azwj}?'

قَالَ نَعَمْ مَا كَانَ لِبَسْتَةِ أَشْهَرٍ فَهُوَ قَدِيمٌ وَ هُوَ حُرٌّ لِأَنَّ اللَّهَ يَقُولُ وَ الْقَمَرَ قَدَرْنَا مِنْزِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ فَمَا كَانَ لِبَسْتَةِ أَشْهَرٍ فَهُوَ قَدِيمٌ وَ هُوَ حُرٌّ

²⁰¹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 26

²⁰² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 27 a

He^{-asws} said: ‘Yes. Whatever had been for six months, so he is ‘ancient’ and he is free, because Allah^{-azwj} is Saying: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**. Thus, whatever was for six months, so he is ‘ancient’, and he is free’.

قَالَ فَخَرَجَ مِنْ عِنْدِهِ وَافْتَقَرَ وَذَهَبَ بَصَرُهُ ثُمَّ مَاتَ لَعْنَهُ اللَّهُ وَ لَيْسَ عِنْدَهُ مَيْبِثٌ لَيْلَةً.

He (the narrator) said, ‘He exited from his^{-asws} presence and (became) impoverished and his eyesight was gone, then he died. May Allah^{-azwj} Curse him, and not even one night had passed by with him’.²⁰³

28- **الْفَقِيه، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ عَ عَنْ رُكُودِ الشَّمْسِ فَقَالَ يَا مُحَمَّدُ مَا أَصْعَرَ جُنَّتَكَ وَ أَعْضَلَ مَسْأَلَتَكَ وَ إِنَّكَ لَأَهْلٌ لِلْجَوَابِ إِنَّ الشَّمْسَ إِذَا طَلَعَتْ جَذَبَهَا سَبْعُونَ أَلْفَ مَلَكٍ بَعْدَ أَنْ أَخَذَ بِكُلِّ شُعَاعٍ مِنْهَا حُمْسَهُ أَلْفٍ مِنَ الْمَلَائِكَةِ مِنْ بَيْنِ جَاذِبٍ وَ دَافِعٍ حَتَّى إِذَا بَلَغَتْ الْجَوِّ وَ جَارَتْ الْكُوَّةَ قَلَبَهَا مَلَكٌ النُّورِ ظَهَرَ الْبَطْنُ فَصَارَ مَا تَلِي الْأَرْضَ إِلَى السَّمَاءِ وَ بَلَغَ شُعَاعُهَا نُحُومَ الْأَرْضِ**

(The book) ‘Al Faqeeh’ – By his chain from Muhammad Bin Muslim,

‘He asked Abu Ja’far^{-asws} about stalling of the sun. He^{-asws} said: ‘O Muhammad! How small is your body and how difficult is your question, and you are deserving of the answer. The sun, when it emerges, seventy thousand Angels pull it after every ray from it is held by five thousand from the Angels, from between a puller and a pusher, until when it reaches the atmosphere and passes the niche, an Angel of light overturns it, the interior appears, so whatever follows the earth comes to be in the sky and it’s rays reach the surroundings of the earth.

فَعِنْدَ ذَلِكَ نَادَتِ الْمَلَائِكَةُ سُبْحَانَ اللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكِ وَ لَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الدُّلِّ وَ كَثِيرَةٌ تَكْبِيرًا

During that, the Angels call out: ‘Glorious is Allah^{-azwj}, and there is no god except Allah^{-azwj}, **The Praise is for Allah, Who did not Take – a female companion nor - a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111]**’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ أَحَافِظُ عَلَى هَذَا الْكَلَامِ عِنْدَ زَوَالِ الشَّمْسِ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Is there a preservation upon this speech at the declining of the sun?’

فَقَالَ نَعَمْ حَافِظٌ عَلَيْهِ كَمَا تُحَافِظُ عَلَى عَيْنِكَ فَإِذَا زَالَتِ الشَّمْسُ صَارَتِ الْمَلَائِكَةُ مِنْ وَرَائِهَا يُسَبِّحُونَ اللَّهَ فِي قَلْبِكَ الْجَوِّ إِلَى أَنْ تَغِيْبَ.

He^{-asws} said: ‘Yes, there is preservation upon it just as there is protection upon your eyes. So, when the sun decline, the Angels come from behind it glorifying Allah^{-azwj} in an orbit of the atmosphere until it sets’.²⁰⁴

29 وَ سئِلَ الصَّادِقُ عَ عَنِ الشَّمْسِ كَيْفَ تَزْكُدُ كُلَّ يَوْمٍ وَ لَا يَكُونُ لَهَا يَوْمَ الْجُمُعَةِ زَكُودٌ قَالَ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ يَوْمَ الْجُمُعَةِ أَضْيَقَ الْأَيَّامِ

And Al-Sadiq^{-asws} was asked about the sun how it stalls every days and there does not happen to be any stalling for it on the day of Friday. He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Made the day of Friday to be the narrowest (shortest) of the days’.

فَقِيلَ لَهُ وَ لِمَ جَعَلَهُ أَضْيَقَ الْأَيَّامِ قَالَ لِأَنَّهُ لَا يُعَذِّبُ الْمُشْرِكِينَ فِي ذَلِكَ الْيَوْمِ لِحُرْمَتِهِ عِنْدَهُ.

It was said to him^{-asws}, ‘And why did He^{-azwj} Make it to be narrowest of the days?’ He^{-asws} said; ‘Because He^{-azwj} does not Punish the Polytheists during that day due to it’s sanctity in His^{-azwj} Presence’.²⁰⁵

30- الْفَقِيهَةُ، بِسَنَدِهِ الصَّحِيحِ عَنْ حَرِيرِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَأَلْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَسَأَلَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ الشَّمْسَ تَنْقُضُ ثُمَّ تَزْكُدُ سَاعَةً مِنْ قَبْلِ أَنْ تَزُولَ فَقَالَ إِنَّمَا تُؤَامِرُ أَنْ تَزُولَ أَمْ لَا تَزُولُ.

(The book) ‘Al Faqeeh’ – By his correct chain from Hareyz in Abdullah having said,

‘I was in the presence of Abu Abdullah^{-asws}. A man asked him^{-asws}. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Does the sun contradict, then stalls for a time, from before it declines?’ He^{-asws} said: ‘It awaits to be Commanded whether to decline or not to decline’.²⁰⁶

31- الْفَقِيهَةُ، عَنِ الصَّادِقِ عَ قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ عَ أَنْ أَخْرِجْ عِظَامَ يُوسُفَ عَ مِنْ مِصْرَ وَ وَعَدَهُ طُلُوعَ الْقَمَرِ فَأَبْطَأَ طُلُوعَ الْقَمَرِ عَلَيْهِ فَسَأَلَ عَمَّنْ يَعْلَمُ مَوْضِعَهُ فَقِيلَ لَهُ هَاهُنَا عَجُوزٌ تَعْلَمُ عِلْمَهُ

(The book) ‘Al Faqeeh’ –

‘From Al-Sadiq^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted Revealed to Musa^{-as} Bin Imran^{-as}: “Extract the bones of Yusuf^{-as} from Egypt” and Promised him emergence of the moon upon him^{-as}. He^{-as} asked: ‘Who knows of its place?’ It was said to him^{-as}, ‘Over there is an old woman who knows it’s knowledge’.

فَبَعَثَ إِلَيْهَا فَأَتَتْ بِعَجُوزٍ مُتَعَدَّةٍ عَمِيَاءَ فَقَالَ تَعْرِفِينَ قَبْرَ يُوسُفَ قَالَتْ نَعَمْ قَالَ فَأَحْبِرِيْنِي بِمَوْضِعِهِ قَالَتْ لَا أَفْعَلُ حَتَّى تُعْطِيَنِي خِصَالًا تُطَلِّقَ رِجْلَيَّ وَ تُعِيدَ إِلَيَّ بَصَرِي وَ تَرُدَّ إِلَيَّ شَبَابِي وَ تَجْعَلَنِي مَعَكَ فِي الْجَنَّةِ

He^{-as} sent for her. They came with the old woman, unable to walk, blind’. He^{-as} said: ‘Do you recognise the grave of Yusuf^{-as}?’ She said, ‘Yes’. He^{-as} said: ‘Inform me^{-as} of it’s place’. She said, ‘I will not do so until you^{-as} give me (certain) qualities – free my legs, and return my sight to me, and return my youth to me, and make me to be with you^{-as} in the Paradise’.

²⁰⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 29

²⁰⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 28

²⁰⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 29

فَكَبَّرَ ذَلِكَ عَلَى مُوسَى ع فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِنَّمَا نُعْطِيْ عَلَيْهَا مَا سَأَلْتِ فَفَعَلْنَا فَذَلَّتْهُ عَلَى قَبْرِ يُوسُفَ ع فَاسْتَخْرَجَهُ مِنْ شَاطِئِ النَّيْلِ فِي صُنْدُوقٍ مَّرْمَرٍ فَلَمَّا أُخْرِجَهُ طَلَعَ الْقَمَرُ فَحَمَلَهُ إِلَى الشَّامِ.

That was grievous upon Musa^{-as}, so Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “But rather, Giving is upon Me^{-azwj}, so give her what she has asked for!” He^{-as} did so. She pointed him^{-as} upon the grave of Yusuf^{-as}. He^{-as} extracted him^{-as} from the banks of the Nile in a marble box. When he^{-as} had extracted him^{-as} the moon emerged, and he^{-as} carried it to Syria”.²⁰⁷

أَقُولُ قَدْ مَرَّ نَفْلًا عَنِ الْعُيُونِ عَنِ الرِّضَا ع أَنَّهُ قَالَ: احْتَبَسَ الْقَمَرُ عَنْ بَنِي إِسْرَائِيلَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى ع أَنَّ أُخْرِجَ عِظَامَ يُوسُفَ مِنْ مِصْرَ وَ وَعَدَهُ طُلُوعَ الْقَمَرِ إِذَا أُخْرِجَ عِظَامَهُ فَسَأَلَ مُوسَى ع عَمَّنْ يَعْلَمُ مَوْضِعَهُ وَ سَأَقِ الْحَبْرَ كَمَا مَرَّ.

I (Majlisi) am saying, ‘There has passed a transmission from (the book) ‘Al Uyoon’,

‘From Al-Reza^{-asws} having said: ‘The moon was withheld from the children of Israel. Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: “Extract the bones of Yusuf^{-as}!” And He^{-azwj} Promised him^{-as} emergence of the moon when he^{-as} had extracted his^{-as} bones. Musa^{-as} asked about the one who would know of its place’ – and he continued the Hadeeth just as had passed”.²⁰⁸

بيان: يدل ردا على الفلاسفة على جواز الاختلاف في حركة الفلكيات و منعها عن الحركة بإذن خالق الأرضين و السماوات.

Explanation: *Its evidence’s a rebuttal upon the philosophers upon the allowance of the differing in the movement of the orbits and it’s prevention from the movement by the Permission of the Creators of the earths and the skies.*

32- الْمُنْتَهَجِدُ، رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ بَلَعْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ قَالَ كَذَلِكَ هُوَ قُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ ذَلِكَ

(The book) ‘Al Mutahajjid’ – It is reported by Muhammad Bin Ismail Bin Bazie,

‘From Abu Al-Hassan^{-asws} Al-Reza^{-asws}, he (the narrator) said, ‘I said, ‘It has reached me that the day of Friday is shortest of the days’. He^{-asws} said: ‘It is like that’. I said, ‘How is that so?’

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا كَدَّرَتِ الشَّمْسُ غَدَبَتْ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ رَفَعَهُمْ الْعَذَابَ لِفَضْلِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ.

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} Gathers the souls of the Polytheists beneath an eye of the sun. So when the sun stalls, the souls of the Polytheists are Punishment by the stalling of the sun. When it is the day of Friday, the Punishment is Raised from them due to the merit of the day of Friday, so stalling does not take place for the sun”.²⁰⁹

²⁰⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 31 a

²⁰⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 31 b

²⁰⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 32

33- تَوْحِيدُ الْمُفَضَّلِ، فَكَيْزُ يَا مُفَضَّلُ فِي مَقَادِيرِ النَّهَارِ وَاللَّيْلِ كَيْفَ وَقَعْتَ عَلَى مَا فِيهِ صَلَاحٌ هَذَا الْخَلْقِ فَصَارَ مُنْتَهَى كُلِّ وَاحِدٍ مِنْهُمَا إِذَا امْتَدَّ إِلَى خَمْسِ عَشْرَةَ سَاعَةً لَا يُجَاوِزُ ذَلِكَ لَوْ كَانَ النَّهَارُ يَكُونُ مِقْدَارُهُ مِائَةً سَاعَةً أَوْ مِائَتَيْ سَاعَةٍ أَمْ يَكُنْ فِي ذَلِكَ بَوَارِكٌ مَا فِي الْأَرْضِ مِنْ حَيَوَانٍ وَ نَبَاتٍ

(The book) 'Tawheed' of Al Mufazzal –

'Think, O Mufazzal, regarding the measurements of the day and the night, how they occur upon what is therein an interest of this people, each one of them ends up, when it extends to fifteen hours, it does not exceed that. Do you see, if the measurement of the day was a hundred hours or two hundred hours, would there not happen to be a ruination in that of all what is in the earth, from animals and vegetation?

أَمَّا الْحَيَوَانُ فَكَانَ لَا يَهْدَأُ وَلَا يَقَرُّ طَوَّلَ هَذِهِ الْمُدَّةِ وَلَا الْبَهَائِمُ كَانَتْ تُمَسِكُ عَنِ الرَّغْيِ لَوْ دَامَ لَهَا ضَوْؤُ النَّهَارِ وَلَا الْإِنْسَانُ كَانَ يَفْزُ عَنِ الْعَمَلِ وَالْحَرَكَةِ وَكَانَ ذَلِكَ سَبِيلًا لَهَا أَجْمَعُ وَيُؤَدِّبُهَا إِلَى التَّلَفِ وَأَمَّا النَّبَاتُ فَكَانَ يَطُولُ عَلَيْهِ حَرُّ النَّهَارِ وَهَجِجَ الشَّمْسِ حَتَّى يَجْفَ وَيَحْتَرِقَ

As for the animals, they would neither settle nor calm down for the prolonged duration, nor the beasts withheld from the pastures if the light of the day was perpetual on them, nor the human being would have stopped the work and the movement; and that would destroy them all and lead to the damage. And as for the vegetation, the heat of the day and the glare of the sun would be prolonged upon these until they would dry and burn up.

وَكَذَلِكَ اللَّيْلُ لَوْ امْتَدَّ مِقْدَارُ هَذِهِ الْمُدَّةِ كَانَ يَعْوُضُ أَصْنَافَ الْحَيَوَانِ عَنِ الْحَرَكَةِ وَالتَّصَرُّفِ فِي طَلَبِ الْمَعَايِشِ حَتَّى تَمُوتَ جُوعاً وَتَحْتَمِدُ الْحَرَارَةُ الطَّبِيعِيَّةُ مِنَ النَّبَاتِ حَتَّى يَعْفَنَ وَ يَفْسُدَ كَالَّذِي تَرَاهُ يَحْدُثُ عَلَى النَّبَاتِ إِذَا كَانَ فِي مَوْضِعٍ لَا تَطَّلُعُ عَلَيْهِ الشَّمْسُ

And similar to that is the night, if it is extended by a measurement of this period, would hamper the types of animals from moving and dispersing in seeking the livelihood until they would die of hunger. And the natural heat would be extinguished from the vegetation until they would decompose and decay, like that which you see occurring upon the vegetation when it was in a place upon which the sun does not shine.

اعْتَبِرْ بِهَذَا الْحَرِّ وَالْبُرْدِ كَيْفَ يَتَعَاوَرَانِ الْعَالَمَ وَيَتَصَرَّفَانِ هَذَا التَّصَرُّفَ مِنَ الزِّيَادَةِ وَالتَّقْصَانِ وَ الْإِعْتِدَالِ لِإِقَامَةِ هَذِهِ الْأَزْمِنَةِ الْأَرْبَعَةَ مِنَ السَّنَةِ وَ مَا فِيهِمَا مِنَ الْمَصَالِحِ ثُمَّ هُمَا بَعْدَ دِيَابِغِ الْأَبْدَانِ الَّتِي عَلَيْهَا بَقَاؤُهَا وَ فِيهَا صَلَاحُهَا فَإِنَّهُ لَوْ لَا الْحَرُّ وَ الْبُرْدُ وَ تَدَاوُلُهُمَا الْأَبْدَانُ لَفَسَدَتْ وَ أَحْوَتْ وَ انْتَكَنَتْ

Consider this heat and cold how they are covering the world and they are both being utilised in this utilisation, from the increase and the decrease, and the moderation set up in these four seasons of the year and what is in these from the interests. Then these two, after tanning the bodies upon which is their survival; and in it is its interest, for if there was no heat or cold and the circulation of the bodies, these would spoil and fall down and be neglected.

فَكَيْزُ فِي دُخُولِ أَحَدِهِمَا عَلَى الْآخَرِ بِهَذَا التَّدرِجِ وَ التَّرْسُلِ فَإِنَّكَ تَرَى أَحَدَهُمَا يَنْقُصُ شَيْئاً بَعْدَ شَيْءٍ وَ الْآخَرُ يَزِيدُ مِثْلَ ذَلِكَ حَتَّى يَنْتَهِيَ كُلُّ وَاحِدٍ مِنْهُمَا مُنْتَهَاهُ فِي الزِّيَادَةِ وَ التَّقْصَانِ وَ لَوْ كَانَ دُخُولُ أَحَدِهِمَا عَلَى الْآخَرِ مُفَاجَأَةً لَأَضَرَّ ذَلِكَ بِالْأَبْدَانِ وَ أَسْقَمَهَا كَمَا أَنَّ أَحَدَكُمْ لَوْ خَرَجَ مِنْ حَمَامٍ حَارٍّ إِلَى مَوْضِعِ الْبُرُودَةِ لَصَرَّهُ ذَلِكَ وَ أَسْقَمَ بَدَنَهُ

Think regarding of the entering of one upon the other with this arrangement and the gradualness, and you will see one of them reducing by something after something, and the

other increasing the like of that until each one of them ends up to its end point in the increase and the reduction. And if the entry of one of them upon the other was sudden, that would harm the bodies and sicken them just as if one of you comes out from the bath heat to a cold place, that would be harmful, and his body would become sick.

فَلِمَ جَعَلَ اللَّهُ عَزَّ وَجَلَّ هَذَا الرِّسْلَ فِي الْحَرِّ وَالْبَرْدِ إِلَّا لِلسَّلَامَةِ مِنْ ضَرَرِ الْمُفَاجَأَةِ وَلَمْ يَجْرَى الْأَمْرُ عَلَى مَا فِيهِ السَّلَامَةُ مِنْ ضَرَرِ الْمُفَاجَأَةِ لَوْ لَا التَّدْبِيرُ فِي ذَلِكَ

So, why did Allah^{azwj} Mighty and Majestic Make this gradualness in the heat and the cold except for the safety from the harm of the suddenness? And why did the matter flow upon what wherein is the safety from harm of the suddenness, if there was no arrangement in that?

فَإِنْ زَعَمَ زَاعِمٌ أَنَّ هَذَا الرِّسْلَ فِي دُخُولِ الْحَرِّ وَالْبَرْدِ إِذَا يَكُونُ لِإِنْبَاءِ مَسِيرِ الشَّمْسِ فِي الِارْتِفَاعِ وَالْإِحْطَاطِ سُبُلَ عَنِ الْعِلَّةِ فِي إِنْبَاءِ مَسِيرِ الشَّمْسِ فِي ارْتِفَاعِهَا وَاحْتِطَاطِهَا فَإِنْ اعْتَلَّ فِي الْإِنْبَاءِ بِبُعْدِ مَا بَيْنَ الْمَشْرِقَيْنِ سُبُلَ عَنِ الْعِلَّةِ فِي ذَلِكَ فَلَا تَزَالُ هَذِهِ الْمَسْأَلَةُ تَرْقَى مَعَهُ إِلَى حَيْثُ رَقِيَ مِنْ هَذَا الْقَوْلِ حَتَّى اسْتَقَرَّ عَلَى الْعَمْدِ وَالتَّدْبِيرِ

If a claimer were to claim that this gradualness in the entry of the heat and the cold, rather happens to slow down the course of the sun in the rising, would be asked about the reason in the slowdown in the course of the sun in its rising and its declining. If there is a rise in the slow down with the remoteness of what is between the east and the west, would be asked about the reason regarding that. So, these questions would not cease to progress with it up to where there is preferable that this word, until it settles upon the deliberation and the arrangement.

لَوْ لَا الْحَرُّ لَمَا كَانَتِ الْيَمَارُ الْجَاسِيَةُ الْمُرَّةُ تَنْضَجُ فَتَلِينُ وَتَعْدُبُ حَتَّى يُتَفَكَّهَ بِهَا رَطْبَةً وَبَاسَةً وَ لَوْ لَا الْبَرْدُ لَمَا كَانَتِ الرِّزْقُ يُفْرِحُ هَكَذَا وَ يَبْرُقُ الرِّبْعُ الْكَثِيرَ الَّذِي يَتَسَبَّحُ لِلْقُوتِ وَ مَا يُرَدُّ فِي الْأَرْضِ لِلْبَدْرِ

Had it not been for the heat, the bitter solid (unripen) fruits would not mature, so it softens and freshens until the wetness and the dryness disassociate with it. And had it not been for the cold, the plantations would not have germinated like this, and speed up the income a lot which is capacious for the strength, and what it provides in the land for the sowing.

أَفَلَا تَرَى مَا فِي الْحَرِّ وَالْبَرْدِ مِنْ عَظِيمِ الْغِنَاءِ وَ الْمَنْفَعَةِ وَ كِلَاهُمَا مَعَ غِنَائِهِ وَ الْمَنْفَعَةِ فِيهِ يُؤَلِّمُ الْأَبْدَانَ وَ يَمْضُهَا وَ فِي ذَلِكَ عِبْرَةٌ لِمَنْ فَكَّرَ وَ دَلَالَةٌ عَلَى أَنَّهُ مِنْ تَدْبِيرِ الْحَكِيمِ فِي مَصْلَحَةِ الْعَالَمِ وَ مَا فِيهِ.

Do you not see what is in the heat and the cold, from the great abundance and the benefits, and each of these it with its abundance and the benefit in it, it (also) hurts the bodies and can burn these; and in that there is a lesson for one who thinks, and evidence upon that it is from an arrangement of the Wise in the interests of the world and whatever is in it".²¹⁰

34- تَوْجِيهُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَإِنْ قَالُوا فَلِمَ يَحْتَلِفُ فِيهِ أَيْ فِي دَاتِهِ تَعَالَى وَ صِفَاتِهِ قِيلَ لَهُمْ لِقَصْرِ الْأَفْهَامِ عَنْ مَدَى عَظَمَتِهِ وَ تَعَدِّيهِمَا أَفَادَرَهَا فِي طَلَبِ مَعْرِفَتِهِ وَ أَنَّهَا تُرَوِّمُ الْإِحَاطَةَ بِهِ وَ هِيَ تَعْبِرُ عَنْ ذَلِكَ وَ مَا دُونَهُ

(The book) 'Tawheed of Al Mufazzal –

He said, 'Al-Sadiq^{asws} said: 'If they say, 'And why is there differing regarding Him^{azwj}? It would be said to them: 'Due to the imaginations being deficient to His^{azwj} Magnificence, and their being defeated in their abilities to seek His^{azwj} recognition, and they are intending the encompassing with Him^{azwj}, and it is a frustration from that and what is besides it.

فَمِنْ ذَلِكَ هَذِهِ الشَّمْسُ الَّتِي تَرَاهَا تَطْلُعُ عَلَى الْعَالَمِ وَ لَا يُوقَفُ عَلَى حَقِيقَةِ أَمْرِهَا وَ لِذَلِكَ كَثُرَتِ الْأَقَاوِيلُ فِيهَا وَ اخْتَلَفَتِ الْفَلَسَفَةُ الْمَدْكُورُونَ فِي وَصْفِهَا فَقَالَ بَعْضُهُمْ هُوَ فَلَكٌ أَجُوفٌ مَمْلُوءٌ نَارًا لَهُ فَمَّ يَجِيئُ بِحَدَا الْوَهْجِ وَ الشُّعَاعِ وَ قَالَ آخَرُونَ هُوَ سَحَابَةٌ وَ قَالَ آخَرُونَ هُوَ جِسْمٌ رُجَاجِيٌّ يُثْقِلُ نَارِيَّةً فِي الْعَالَمِ وَ يُرْسِلُ عَلَيْهِ شُعَاعَهَا

From that is this sun which you see it emerging upon the world and does not stop upon a reality of its matter, and for that there are plenty of words regarding it, and the differing's of the philosophers mentioned, in describing it. Some of them said, 'It is a planet filled with fire inside, there being a mouth for it, flaring out with this glare and the rays'. And the others said, 'It is a cloud'. And the others said, 'It is a glass body facing fire in the world and sending its rays upon it.

وَ قَالَ آخَرُونَ هُوَ صَفْوٌ لَطِيفٌ يَنْعَقِدُ مِنْ مَاءِ بَحْرٍ وَ قَالَ آخَرُونَ هُوَ أَجْزَاءُ كَثِيرَةٌ مُجْتَمِعَةٌ مِنَ النَّارِ وَ قَالَ آخَرُونَ هُوَ مِنْ جَوْهَرٍ خَامِسٍ سِوَى الْجَوَاهِرِ الْأَرْبَعِ

And other said, 'It is a subtle coagulation of the sea water'. And others said, 'It is of many parts gathered from the fire'. And the others said, 'It is from a fifth essence besides the four essences'.

ثُمَّ اخْتَلَفُوا فِي شَكْلِهَا فَقَالَ بَعْضُهُمْ هِيَ بِمَنْزِلَةِ صَفِيحَةٍ عَرِيضَةٍ وَ قَالَ آخَرُونَ هِيَ كَالْكُرَةِ الْمُدْحَرَجَةِ

Then, they differed regarding its shape, so some of them said, 'It is as the status of a wide plate', and others said, 'It is like the rolled disc'.

وَ كَذَلِكَ اخْتَلَفُوا فِي مِقْدَارِهَا فَرَزَعَمَ بَعْضُهُمْ أَنَّهَا مِثْلُ الْأَرْضِ سِوَاءً وَ قَالَ آخَرُونَ بَلْ هِيَ أَقَلُّ مِنْ ذَلِكَ وَ قَالَ آخَرُونَ بَلْ هِيَ أَكْثَرُ مِنْ الْجَزِيرَةِ الْعَظِيمَةِ وَ قَالَ أَصْحَابُ الْهَنْدَسَةِ هِيَ أَضْعَافُ الْأَرْضِ مِائَةً وَ سَبْعُونَ مَرَّةً

And like that, they differ regarding its measurement. Some of them claimed it is like the black earth', and others said, 'It is less than that'. And others said, 'It is greater than the great island'. And the Master of Engineering said, 'It is a multiple of the earth by one hundred and seventy times'.

فَقِي اخْتِلَافٍ فِي هَذِهِ الْأَقَاوِيلِ مِنْهُمْ فِي الشَّمْسِ دَلِيلٌ عَلَى أَنَّهُمْ لَمْ يَقِفُوا عَلَى الْحَقِيقَةِ مِنْ أَمْرِهَا وَ إِذَا كَانَتْ هَذِهِ الشَّمْسُ الَّتِي يَقَعُ عَلَيْهَا الْبَصَرُ وَ يُدْرِكُهَا الْحِسُّ قَدْ عَجَزَتِ الْعُقُولُ عَنِ الْوُفُوفِ عَلَى حَقِيقَتِهَا فَكَيْفَ مَا لَطَفَ عَنِ الْحِسِّ وَ اسْتَرَّ عَنِ الْوَهْمِ.

Thus, these differing words from them regarding the sun is evidence upon that they do not stop upon the reality from its matter. And when this sun was such that the sight can fall upon it, and the feelings can realise it, has (still) frustrated the intellects from stopping upon its

realities, then how about what is too subtle from the senses, and concealed from the imaginations?"²¹¹

35- تَوْحِيدُ الْمُفَضَّلِ، قَالَ قَالَ الصَّادِقُ ع فَكَّرَ يَا مُفَضَّلُ فِي طُلُوعِ الشَّمْسِ وَ غُرُوبِهَا لِإِقَامَةِ ذَوْلِي النَّهَارِ وَ اللَّيْلِ فَلَوْ لَا طُلُوعُهَا لَبَطَلَ أَمْرُ الْعَالَمِ كُلِّهِ فَلَمْ يَكُنِ النَّاسُ يَسْعَوْنَ فِي مَعَايِشِهِمْ وَ يَتَصَرَّفُونَ فِي أُمُورِهِمْ وَ الدُّنْيَا مُظْلِمَةٌ عَلَيْهِمْ وَ لَمْ يَكُونُوا يَتَهَيَّئُونَ بِالْعَيْشِ مَعَ فُقْدِهِمْ لَدَّةَ النُّورِ وَ رَوْحَهُ وَ الإِزْبِ فِي طُلُوعِهَا ظَاهِرٌ مُسْتَتَعِنٌ بِظُهُورِهِ عَنِ الإِطْنَابِ فِي ذِكْرِهِ وَ الزِّيَادَةِ فِي شَرْحِهِ

(The book) 'Tawheed' of Al Mufazzal –

'He said, 'Al-Sadiq^{asws} said: 'Think, O Mufazzal, regarding the rising of the sun and its setting for the establishment of the two states of the day and the night. Had it not been for its rising, the affairs of the world would have been invalidated and the people would not have strived in the livelihood and disperse regarding their affairs, and the world would have been dark upon them, and they would have been welcoming with the live along with losing their pleasure of the light and its cheerfulness. And the purpose in its rising is apparent. It is needless from exaggerating its mention and the increase in its explanation.

بَلْ تَأَمَّلِ الْمُنْفَعَةَ فِي غُرُوبِهَا فَلَوْ لَا غُرُوبُهَا لَمْ يَكُنْ لِلنَّاسِ هُدُوءٌ وَ لَا قَرَارٌ مَعَ عَظَمِ حَاجَتِهِمْ إِلَى الْهُدُوءِ وَ الرَّاحَةِ لِسُكُونِ أُنْدَانِهِمْ وَ جُمُوعِ حَوَاسِهِمْ وَ انْبِعَاطِ الْقُوَّةِ الْمَاضِمَةِ مُضْمِنِ الطَّعَامِ وَ تَنْفِيدِ الْغِنَاءِ إِلَى الْأَعْضَاءِ ثُمَّ كَانَ الْحِرْصُ سَيَحْمِلُهُمْ مِنْ مَدَاوِمَةِ الْعَمَلِ وَ مُطَاوَلَتِهِ عَلَى مَا يَعْظُمُ نِكَائِيَّتُهُ فِي أُنْدَانِهِمْ فَإِنَّ كَثِيرًا مِنَ النَّاسِ لَوْ لَا جُثُومُ هَذَا اللَّيْلِ لَظَلَمَتِهِ عَلَيْهِمْ لَمْ يَكُنْ لَهُمْ هُدُوءٌ وَ لَا قَرَارٌ جِزْصًا عَلَى الْكَسْبِ وَ الْجَنَعِ وَ الإِخَارِ

But, contemplate on the benefits in its setting. If there did not happen to be for the people any calm or tranquillity along with a great need of theirs to the relaxation and the rest to settle their bodies, and resting of their senses, and recuperation of the strength of the digestion to digest the food, and implement the food to the body parts, then the greed would have carried them from the perpetual work and its prolongation upon what would magnify its complaint in their bodies, for a lot of people, if it hadn't been for the squatting of the night of the darkness upon them, there would neither have been any calm nor tranquillity for them, being greedy upon the earning and amassing and hoarding.

ثُمَّ كَانَتْ الْأَرْضُ تَسْتَحْمِي بِدَوَامِ الشَّمْسِ بِضِيَائِهَا وَ تُحْمِي كُلَّ مَا عَلَيْهَا مِنْ حَيَوَانٍ وَ نَبَاتٍ فَقَدَرَهَا اللَّهُ بِحِكْمَتِهِ وَ تَدْبِيرِهِ تَطْلُعُ وَفَنًا وَ تَغْرُبُ وَفَنًا بِمَنْزِلَةِ سِرَاجٍ يُرْفَعُ لِأَهْلِ الْبَيْتِ نَارَةً لِيَقْضُوا حَوَائِجَهُمْ ثُمَّ يَغِيْبُ عَنْهُمْ مِثْلَ ذَلِكَ لِيَهْدُوْهُوَ وَ يَقْرُوا فَصَارَ النُّورُ وَ الظُّلْمَةُ مَعَ تَضَادِّهِمَا مُنْقَادَيْنِ مُتَظَاهِرَيْنِ عَلَى مَا فِيهِ صَلَاحُ الْعَالَمِ وَ قِيَامُهُ

Then the earth would have heated up by the perpetual sunshine and heat up all what is upon it, from the animals, and vegetation. Therefore, Allah^{azwj} Determined it, by His^{azwj} Wisdom, and His^{azwj} Arrangement, to emerge it at a time and set at a time, being at the status of a lamp sometimes raised for the people of the house for them to fulfil their needs, then it disappears from them like them, for them to calm down and acknowledge. So, the light and the darkness came to be with their opposite (qualities) Guided demonstrators upon with what is therein an interest of the world and its standing.

²¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 34

ثُمَّ فَكَّرَ بَعْدَ هَذَا فِي ارْتِفَاعِ الشَّمْسِ وَ انْحِطَاطِهَا لِإِقَامَةِ هَذِهِ الْأَزْمِنَةِ الْأَرْبَعَةِ مِنَ السَّنَةِ وَ مَا فِي ذَلِكَ مِنَ التَّدْبِيرِ وَ الْمَصْلَحَةِ فِيهِ الشِّتَاءِ تَعُودُ الْحَرَارَةُ فِي الشَّجَرِ وَ النَّبَاتِ فَيَتَوَلَّدُ فِيهِمَا مَوَادُّ الرِّمَارِ وَ يَسْتَكْتِفُ الْهَوَاءُ فَيَنْشَأُ مِنْهُ السَّحَابُ وَ الْمَطَرُ وَ تَشْتَدُّ أَبْدَانُ الْحَيَوَانَ وَ تَقْوَى

Then think after this, regarding the rising of the sun and its setting to establish these four times (seasons) of the year, and what is in that from the arrangement and the interest. In the winter, the heat acclimatizes in the tree and the vegetation, and there are borne fruit plants in these, and the air condenses and from it the clouds and the rains are raised, and the bodies of the animals are strengthened.

وَ فِي الرَّبِيعِ تَتَحَرَّكُ وَ تَظْهَرُ الْمَوَادُّ الْمُتَوَلَّدَةُ فِي الشِّتَاءِ فَيَطْلُعُ النَّبَاتُ وَ تَنْوَرُ الْأَشْجَارُ وَ يَهْبِيجُ الْحَيَوَانَ لِلسِّقَادِ

And in the spring, the plants which were born in the winter stir and appear and the vegetation appears, and the trees radiate, and the animals get excited for the copulation.

وَ فِي الصَّيْفِ يَخْتَلِمُ الْهَوَاءُ فَتَنْصَحُ الرِّمَارُ وَ تَتَحَلَّلُ فَضُولُ الْأَبْدَانِ وَ يَجِفُّ وَجْهُ الْأَرْضِ فَتَهْبَأُ لِلْبِنَاءِ وَ الْأَعْمَالِ

And in the summer, the air rages and the fruits ripen, and the excretion of the bodies disintegrates, and the surface of the earth dries up preparing for the construction and the work.

وَ فِي الْخَرِيفِ يَصْفُو الْهَوَاءُ وَ يَرْتَفِعُ الْأَمْرَاضُ وَ تَصْحُحُ الْأَبْدَانُ وَ يَمْتَدُّ اللَّيْلُ وَ يُمَكِّنُ فِيهِ بَعْضُ الْأَعْمَالِ لِطُولِهِ وَ يَطِيبُ الْهَوَاءُ فِيهِ إِلَى مَصَالِحِ أُخْرَى لَوْ تَقْصَيْتُ لِذِكْرِهَا لَطَالَ فِيهَا الْكَلَامُ

And in the autumn the air clears, and the diseases are raised, and the bodies are healthy, and the night is extended, and some of the works are enabled due to its length, and the air is good in it to other interest, if you were to search its discussion, the speech would be prolonged regarding it.

فَكَّرَ الْآنَ فِي تَنْقُلِ الشَّمْسِ فِي الرُّبُوعِ الْإِثْنَيْ عَشَرَ لِإِقَامَةِ دَوْرِ السَّنَةِ وَ مَا فِي ذَلِكَ مِنَ التَّدْبِيرِ فَهُوَ الدَّوْرُ الَّذِي تَصْحُحُ بِهِ الْأَزْمِنَةُ الْأَرْبَعَةُ مِنَ السَّنَةِ الشِّتَاءِ وَ الرَّبِيعِ وَ الصَّيْفِ وَ الْخَرِيفِ وَ يَسْتَوِفِيهَا عَلَى التَّمَامِ وَ فِي هَذَا الْمِقْدَارِ مِنْ دَوْرَانِ الشَّمْسِ تُدْرِكُ الْعَالَمَاتُ وَ الرِّمَارُ وَ تَنْتَهِي إِلَى غَابَاتِهَا ثُمَّ تَعُودُ فَيَسْتَأْنِفُ الشُّؤْءَ وَ النُّمُو

Think now regarding the transfer of the sun in the twelve constellations to establish the circle of the year, and what is in that from the arrangement, for it is the circle which the four times from the year are correct with it – the winter, and the spring, and the summer, and the autumn, and are fulfilled upon the perfection; and in that is the measurement from the rotation of the sun and the achievement of the yields and the fruits, and these to their peaks, then repeats to resume the development and growth.

أَ لَا تَرَى أَنَّ السَّنَةَ مِقْدَارُ مَسِيرِ الشَّمْسِ مِنَ الْحَمَلِ إِلَى الْحَمَلِ فَبِالسَّنَةِ وَ أَخَوَاتِهَا يُكَالُ الرِّمَانُ مِنْ لَدُنْ خَلَقَ اللَّهُ تَعَالَى الْعَالَمَ إِلَى كُلِّ وَاقْتِ وَ عَصْرٍ مِنْ غَابِرِ الْأَيَّامِ وَ بِهَا يَحْسُبُ النَّاسُ الْأَعْمَارَ وَ الْأَوْقَاتَ الْمُؤَقَّتَةَ لِلدُّبُونِ وَ الْإِحْزَارَاتِ وَ الْمُعَامَلَاتِ وَ غَيْرِ ذَلِكَ مِنْ أُمُورِهِمْ وَ بِمَسِيرِ الشَّمْسِ تَكْمُلُ السَّنَةُ وَ يَقُومُ حِسَابُ الرِّمَانِ عَلَى الصِّحَّةِ

Do you not see the year is measured by the sun from the (constellation) Aries to the Aries. So, by the year and its counterparts the times are weighed from the time Allah^{azwj} the Exalted

Created the world to all times and period from the bygone days, and by it the people account the deeds, and the timings timed for the debts, and the wages, and the dealings and other than that from their matters. And the course of the sun perfects the year and establishes the accounting of the times upon the correctness.

انظروا إلى شروقها على العالم كيف دبر أن يكون فإنها لو كانت تبرز في موضع من السماء فتقف لا تغدو لَمَا وصل شعاعها و منفعتها إلى كثير من الجهات لأن الجبال و الجدران كانت تحجبها عنها فجعلت تطلع في أول النهار من المشرق فتشرق على ما قائلها من وجه المغرب ثم لا تزال تدور و تعشى جهة بعد جهة حتى تنتهي إلى المغرب فتشرق على ما استتر عنها في أول النهار فلا يبقى موضع من المواضع إلا أخذ يقسطه من المنفعة منها

Look at its rising upon the world, how it is regulation to happen, for it were to emerge in a particular place of the sky and it stops, not returning to what its rays have arrive to, and their benefits to a lot of the entities, because the mountains and the walls would be obstructing these (rays). Therefore, the emergence has been Made to be in the first part of the day from the east, and its shines upon what is in front of it from the face of the west, then it does not cease to circle and overwhelm an entity after an entity until it ends up to the west, so it shines upon what had been veiled from it in the beginning of the day. Thus, there does not remain any place from the places except it takes its instalment from the benefits from it.

و الإزب التي فدرت له و لو تحلقت مقدار عام أو بعض عام كيف كان يكون حالهم بل كيف كان يكون لهم مع ذلك بقاء أ فلا يرى الناس كيف هذه الأمور الجليلة التي لم تكن عندهم فيها حيلة فصارت تجري على مجاريها لا تغتلق و لا تتخلف عن مواقيتها لصلاح العالم و ما فيه بقاءه

And the purpose which has been Determined for it, and if the measurement of the year or part of the year was to differ, how would their state come to be? But how would it happen for them, along with that, any survival? Don't the people see how these sublime affairs are for which there are no means with them regarding these? Thus, the flow upon its flows came to be not to be suspended, nor delayed from its timings for the interest of the world and what is therein in its survival.

استدل بالقمير فبيده دلالة جليلة تستعملها العامة في معرفة الشهور و لا يقوم عليه حساب السنة لأن دوره لا يستوفي الأربعة الأربعة و نشوء القمر و تصرفها و لذلك صارت شهور القمر و سنوه تتخلف عن شهور الشمس و سنيها و صار الشهر من شهور القمر ينتقل فيكون مرة بالشتاء و مرة بالصيف

Deduce with the moon, for in it is sublime evidence which the general people are using in recognising the months, and the accounting of the year cannot stand upon it, because its rotation does not equate to the four seasons and emergence of the fruits and their ripening, and due to that the months came to be the moon (lunar), and its year is difference from the sun and its (solar) year, and the month from the lunar months came to be changing, so these happen to be with the winter at times, and at times with the summer.

فكر في إنارته في ظلمة الليل و الإزب في ذلك فإنه مع الحاجة إلى الظلمة لهذه الحيوان و برد الهواء على النبات لم يكن صلاح في أن يكون الليل ظلمة داجية لا ضياء فيها فلا يمكن فيه شيء من العمل لأنه ربما احتاج الناس إلى العمل بالليل لضيق الوقت عليهم في تفصي الأعمال بالنهار أو لشددة الحر و إفراطه فيعمل في ضوء القمر أعمالاً شتى كحرث الأرض و ضرب اللبن و قطع الخشب و ما أشبه ذلك

Think regarding its radiating in the darkness of the night and the purpose in that, for it is with the need to the darkness to guide the animals and cool the air upon the vegetation. It is not

correct in the night becoming completely dark, there being no illumination in it, so nothing from the work is enabled, because sometime the people are needy to the work at night due to the constriction of the time upon them to fulfil the deeds by the day, or due to the intensity of the heat and its excessiveness, so he works in the illumination of the moonlight, various works like ploughing the ground, and milking, and cutting the wood, and what resembles that.

فَجُعِلَ ضَوْءُ الْقَمَرِ مَعُونَةً لِلنَّاسِ عَلَى مَعَايِشِهِمْ إِذَا احتاجوا إِلَى ذَلِكَ وَ أَنْسَأَ لِلسَّائِرِينَ وَ جُعِلَ طُلُوعُهُ فِي بَعْضِ اللَّيْلِ دُونَ بَعْضٍ وَ نُقِصَ مَعَ ذَلِكَ مِنْ نُورِ الشَّمْسِ وَ ضِيَائِهَا لِكَيْلَا تُنْبَسِطَ النَّاسُ فِي الْعَمَلِ انْبِسَاطَهُمْ بِالنَّهَارِ وَ يَمْتَنِعُوا مِنَ الْهَدْيِ وَ الْقَرَارِ فَيُهْلِكُهُمْ ذَلِكَ وَ فِي تَصَرُّفِ الْقَمَرِ حَاصَةً فِي مَهَلِهِ وَ مُحَاقِهِ وَ زِيَادَتِهِ وَ نُقْصَانِهِ وَ كُشُوفِهِ مِنَ التَّنْبِيهِ عَلَى قُدْرَةِ اللَّهِ خَالِقِهِ الْمُصْرِفِ لَهُ هَذَا التَّصْرِيفَ لِصَلَاحِ الْعَالَمِ مَا يُعْتَبَرُ فِيهِ الْمُعْتَبِرُونَ.

So, the illumination of the moon was Made as an assistance to the people upon their lives when they are needy to that, and a comfort for the walkers, and its ascent in some of the night besides some, and a reduction with that from the light of the sun and its illumination, lest the people spread in the word, their spreading by the day, and be prevented from the calm and the tranquillity, and that would destroy them. And in the behaviour of the moon especially in its crescent and its fullness, and its increase and its reduction, and its eclipse is an alertness upon the Power of Allah^{azwj}, its Creator, the behaviour of it with this behaviour is for the interest of the world, what the lesson learners take a lesson from".²¹²

36- الصَّحِيفَةُ السَّجَّادِيَّةُ، صَلَوَاتُ اللَّهِ عَلَى مَنْ أَلْهَمَهَا كَانَ مِنْ دُعَائِهِ ع إِذَا نَظَرَ إِلَى الْهَلَالِ أَيْهَا الْخَلْقِ الْمُطِيعِ الدَّائِبِ السَّرِيعِ الْمُرْتَدِّدِ فِي مَنَازِلِ التَّقْدِيرِ الْمُتَصْرِفِ فِي فَلَكَ التَّدْبِيرِ

(The book) 'Al Saheefa Al Sajjadiya –

'Salawaat of Allah^{azwj} be upon the one is inspired. It was from his^{asws} supplication when he^{asws} looked at the crescent: 'O you obedient creature, speedy and untiring, frequenter in the Determined stages, moving in the managed orbit!

آمَنْتُ بِمَنْ نَوَّرَ بِكَ الظُّلْمَ وَ أَوْضَحَ بِكَ الْبُهْمَ وَ جَعَلَكَ آيَةً مِنْ آيَاتِ مُلْكِهِ وَ عَلَامَةً مِنْ عِلَامَاتِ سُلْطَانِهِ وَ امْتَهَنَكَ بِالزِّيَادَةِ وَ النُّقْصَانِ وَ الطُّلُوعِ وَ الْأُفُولِ وَ الْإِنَارَةِ وَ الْكُشُوفِ

I^{asws} believe in the One^{azwj} Who Irradiated the darkness by you, and the animals were revealed by you, and He^{azwj} Made you a sign from the signs of His^{azwj} Kingdom, and a sign from the signs of His^{azwj} Authority, and Tested you with the increasing and the decreasing, and the rising and the setting, and the irradiating and the eclipsing.

فِي كُلِّ ذَلِكَ أَنْتَ لَهُ مُطِيعٌ وَ إِلَى إِرَادَتِهِ سَرِيعٌ سُبْحَانَهُ مَا أَعْجَبَ مَا دَبَّرَ فِي أَمْرِكَ وَ أَلْطَفَ مَا صَنَعَ فِي شَأْنِكَ جَعَلَكَ مِفْتَاحَ شَهْرِ حَادِثٍ لِأَمْرِ حَادِثٍ إِلَى آخِرِ الدُّعَاءِ.

During all that you were obedient to Him^{azwj} and quick to His^{azwj} Will. Glorious is He^{azwj}! How wonder is what He^{azwj} has Arranged regarding your matter and was Kindest with what He^{azwj}

²¹² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 35

Did regarding your occupation. He^{-azwj} Made you an opener of His^{-azwj} months, an occurrence for a new occurrence’ – up to the end of the supplication”.²¹³

MISCELLANEOUS AHADEETH ON THE INASUCPICIOUSNESS

كَمَا رَوَاهُ الْكُلَيْبِيُّ رَهْ عَنِ الصَّادِقِ عَ مَنْ سَافَرَ أَوْ تَزَوَّجَ وَ الْقَمَرُ فِي الْعَقْرَبِ لَمْ يَرَ الْحُسْنَى.

Just as is reported by Al Kulayni,

‘From Al-Sadiq^{-asws} having said: ‘One who travels or gets married while the moon is in the Scorpio will not see the goodness’.²¹⁴

وَ عَنِ الْكَاطِمِ عَ مَنْ تَزَوَّجَ فِي مُحَاقِ الشَّهْرِ فَلَيْسَ لِمِ لِسْقَطِ الْوَلَدِ.

And from Al-Kazim^{-asws}: ‘One who gets married during the end of the month, let him submit to the miscarriage of the child’.²¹⁵

وَ كَمَا رَوَاهُ الشَّيْخُ عَنِ الْبَاقِرِ عَ أَنَّ النَّبِيَّ صَ بَاتَ لَيْلَةً عِنْدَ بَعْضِ نِسَائِهِ فَانْكَسَفَ الْقَمَرُ فِي تِلْكَ اللَّيْلَةِ فَلَمْ يَكُنْ فِيهَا شَيْءٌ فَقَالَتْ لَهُ زَوْجَتُهُ يَا رَسُولَ اللَّهِ بِأَبِي أَنْتَ وَ أُمِّي كُلُّ هَذَا الْبُغْضِ

And just as has been reported by the sheykh,

‘From Al-Baqir^{-asws}: ‘The Prophet^{-saww} spent a night with one of his^{-saww} wives. The moon was eclipsed during that night, so nothing happened (from him^{-saww}) during it. His^{-saww} wife said to him^{-saww}, ‘O Rasool-Allah^{-saww}! By my father and my mother! All this is (due to) the hatred (towards me)!’

فَقَالَ لَهَا وَجَحِكِ هَذَا الْحَادِثُ فِي السَّمَاءِ فَكَرِهْتُ أَنْ أَتَلَدَّ.

He^{-saww} said to her: ‘Woe be to you! This occurred in the sky so I^{-saww} disliked to derive pleasure’.²¹⁶

37- الصَّحِيْفَةُ السَّجَّادِيَّةُ، صَلَوَاتُ اللَّهِ عَلَى مَنْ أَهْمَهَا الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ اللَّيْلَ وَ النَّهَارَ بِقُوَّتِهِ وَ مَيَّرَ بَيْنَهُمَا بِقُدْرَتِهِ وَ جَعَلَ لِكُلِّ وَاحِدٍ مِنْهُمَا حَدًّا مُخَدَّوْدًا وَ أَمَدًا مُمْدُودًا يُوَلِّجُ كُلَّ وَاحِدٍ مِنْهُمَا فِي صَاحِبِهِ وَ يُوَلِّجُ صَاحِبَهُ فِيهِ بِتَقْدِيرٍ مِنْهُ لِلْعِبَادِ فِيمَا يَعْذُوهُمْ بِهِ وَ يُنْشِئُهُمْ عَلَيْهِ

(The book) ‘Al Sahifa Al Sajjadiya’ –

‘May the Salawaat of Allah^{-azwj} be upon the one who was inspired it: ‘The Praise is for Allah^{-azwj} Who Created the night and the day by His^{-azwj} Strength and Distinguished between the two with His^{-azwj} Power and Made for each one of them a limiting limit and an extended term. Each

²¹³ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 36

²¹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H Misc. 1

²¹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H Misc. 2

²¹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H Misc. 3

one of them permeates into it's counterpart, and it's counterpart permeates into it by a Determination from Him^{-azwj} for the servants regarding what He^{-azwj} Provides them with and Desires them to be upon it.

فَخَلَقَ لَهُمُ اللَّيْلَ لِيَسْكُنُوا فِيهِ مِنْ حَرَكَاتِ النَّعْبِ وَ هَضَاتِ النَّصَبِ وَ جَعَلَهُ لِبَاسًا لِيَلْبَسُوا مِنْ رَاحَتِهِ وَ مَنَامِهِ فَيَكُونُ ذَلِكَ لَهُمْ جَمَامًا وَ قُوَّةً وَ لِيَتَأَلَّوْا بِهِ لَدَةً وَ شَهْوَةً

So, He^{-azwj} Created the night for them for them to be tranquil in it from the from the tiring movements and getting up for the toil, and He^{-azwj} Made is as an apparel for them to be clothed from its rest and it's sleep. So that happens to be for them a gathering and a (recharging of) strength, and for them to be attaining pleasures and desired during it.

وَ خَلَقَ لَهُمُ النَّهَارَ مُبْصِرًا لِيَبْتِغُوا فِيهِ مِنْ فَضْلِهِ وَ لِيَتَسَبَّبُوا إِلَى رِزْقِهِ وَ يَسْرُحُوا فِي أَرْضِهِ طَلَبًا لِمَا فِيهِ نَيْلُ الْعَاجِلِ مِنْ دُنْيَاهُمْ وَ دَرَكُ الْأَجْلِ فِي أَخْرَاجِهِمْ

And He^{-azwj} Created the day for them for visibility for them to be seeking during it from His^{-azwj} Grace and for them to have a means to His^{-azwj} sustenance, and they can be released in His^{-azwj} earth seeking of what in it is the urgent needs of their world and realise the future in their Hereafter.

يَكُلُّ ذَلِكَ يُصْلِحُ شَأْنَهُمْ وَ يَبْلُغُوا أَعْبَارَهُمْ وَ يَنْظُرُ كَيْفَ هُمْ فِي أَوْقَاتِ طَاعَتِهِ وَ مَنَازِلِ فُرُوضِهِ وَ مَوَاقِعِ أَحْكَامِهِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا وَ يَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى

With all that, there is betterment for their occupations and their news to be told, and He^{-azwj} would Look how they were during the timings of obeying Him^{-azwj} and stages of His^{-azwj} Impositions and places of His^{-azwj} Rulings, **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].**

اللَّهُمَّ فَلَكَ الْحَمْدُ عَلَى مَا فَلَقْتَنَا مِنَ الْإِصْبَاحِ وَ مَتَّعْتَنَا بِهِ مِنْ ضَوْءِ النَّهَارِ وَ بَصَّرْتَنَا بِهِ مِنْ مَطَالِبِ الْأَقْوَاتِ وَ وَقَيْتَنَا فِيهِ مِنْ طَوَارِقِ الْأَفَاتِ إِلَى آخِرِ الدُّعَاءِ.

O Allah^{-azwj}! For You^{-azwj} is the Praise upon what You^{-azwj} have Split for us of the morning, and Caused us to be enjoying with it from the illumination of the day, and Made us visualise with in from seeking the timings, and You^{-azwj} Saved us during it from the plagues of the night' – up to the end of the supplication".²¹⁷

38- الدُّرُّ الْمَنْشُورُ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عِيْسَى ابْنَ مَرْيَمَ ع قَالَ يَا مَعْشَرَ الْخَوَارِجِ الصَّلَاةَ جَامِعَةً فَخَرَجَ الْخَوَارِجُونَ فِي هَيْبَةِ الْعِبَادَةِ قَدْ تَضَمَّرَتِ الْبُطُونُ وَ عَارَتِ الْعُيُوبُ وَ اصْفَرَّتِ الْأَلْوَانُ

(The book) 'Al Durr Al Mansour' – From Abdullah bin Mugaffal who said,

²¹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 37

'Rasool-Allah^{-saww} said: 'Isa^{-as} Bin Maryam^{-as} said: 'O community of the disciples, the congregational Salat!' So the disciples came out in an appearance (for) the worship, thin bellies, and sunken eyes, and paled complexions.

فَسَارَ بِهِنَّ عِيسَىٰ ع إِلَىٰ فَلَازٍ مِنَ الْأَرْضِ فَقَامَ عَلَىٰ رَأْسِ جُرُثُومَةٍ فَحَمِدَ اللَّهَ وَ أَتَىٰ عَلَيْهِ ثُمَّ أَنشَأَ يَتْلُو عَلَيْهِمْ مِنْ آيَاتِ اللَّهِ وَ حِكْمَتِهِ

Isa^{-as} travelled with them to a wilderness from the earth. He^{-as} stood on top of it's hill. He^{-as} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then prosed reciting to them from the Verses of Allah^{-azwj} and His^{-azwj} Wisdom.

فَقَالَ يَا مَعْشَرَ الْحَوَارِيِّينَ اسْمِعُوا مَا أَقُولُ لَكُمْ إِنِّي لَأَجِدُ فِي كِتَابِ اللَّهِ الْمُنْتَزِلِ الَّذِي أَنْزَلَهُ اللَّهُ فِي الْإِنْجِيلِ أَشْيَاءَ مَعْلُومَةً فَاعْمَلُوا بِهَا

He^{-as} said: 'O community of disciples! Listen to what I^{-as} am saying to you all! I^{-as} have found in the Revealed Book of Allah^{-azwj} which Allah^{-azwj} has Sent down, in the Evangel, (certain) known things, so act with these!'

قَالُوا يَا رُوحَ اللَّهِ وَ مَا هِيَ

They said, 'O Spirit of Allah^{-azwj}! And what are these?'

قَالَ خَلَقَ اللَّيْلَ لِثَلَاثِ خِصَالٍ وَ خَلَقَ النَّهَارَ لِسَبْعِ خِصَالٍ فَمَنْ مَضَىٰ عَلَيْهِ اللَّيْلُ وَ النَّهَارُ وَ هُوَ فِي غَيْرِ هَذِهِ الْخِصَالِ خَاصَمَهُ اللَّيْلُ وَ النَّهَارُ يَوْمَ الْقِيَامَةِ فَخَصَمَاهُ

He^{-as} said: 'Allah^{-azwj} Created the night for three qualities and Created the day for seven qualities. So, the one upon whom the night and the day passes while he is in other than these qualities, the night and the day would contend with him on the Day of Qiyamah and they would quarrel.

خَلَقَ اللَّيْلَ لِتَسْكُنَ فِيهِ الْعُرُوفُ الْفَاتِرَةُ الَّتِي أَنْعَبَتْهَا فِي حَمَارِكَ وَ تَسْتَغْفِرُ لِدُنْبِكَ الَّذِي كَسَبْتَهُ بِالنَّهَارِ ثُمَّ لَا تَعُودُ فِيهِ وَ تَقْنُتُ فِيهِ فُنُوتِ الصَّابِرِينَ فَتُلْتُ تَنَامُ وَ تُلْتُ تَقُومُ وَ تُلْتُ تَضَرَّعُ إِلَىٰ رَبِّكَ فَهَذَا مَا خَلَقَ لَهُ اللَّيْلَ

Allah^{-azwj} Created the night for the lukewarm veins which you had fatigues in you day would be settled during it, and you should seek Forgiveness for that (sin) which you had earned at daytime, then you should not return in it, and be content in it the content of the patient ones. A third you should sleep, and a third you should be standing, and a third you should be beseeching to your Lord^{-azwj}. So, this is what Allah^{-azwj} has Created the night for.

وَ خَلَقَ النَّهَارَ لِتُؤَدِّيَ فِيهِ الصَّلَاةَ الْمَفْرُوضَةَ الَّتِي عَنْهَا تُسْأَلُ وَ بِهَا تُخَاطَبُ وَ تَبَرَّ وَالِدَيْكَ وَ أَنْ تَضْرِبَ فِي الْأَرْضِ تَبْتَغِي الْمَعِيشَةَ مَعِيشَةَ يَوْمِكَ

And He^{-azwj} Created the day for you to be performing the Obligatory Salat during it which you would be questioned about, and you would be Addressed (Reckoned) with it, and you can be righteous to your parents (by praying for them), and you should strike in the land seeking the livelihood, livelihood for your day.

وَأَنْ تَعُوذُوا فِيهِ وَلِيًّا لِلَّهِ كَيْمَا يَتَعَمَّدَكُمُ اللَّهُ بِرَحْمَتِهِ وَأَنْ تُشِيعُوا فِيهِ جَنَازَةً كَيْمَا تَنْفَلِبُوا مَغْفُورًا لَكُمْ وَأَنْ تَأْمُرُوا بِمَعْرُوفٍ وَأَنْ تَنْهَوْا عَن مِّنْكَرٍ فَهُوَ ذُرْوَةُ الْإِيمَانِ وَ قِيَامِ الدِّينِ وَأَنْ يُجَاهِدُوا فِي سَبِيلِ اللَّهِ تُزَاجِحُوا إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ فِي قُبَّتِهِ

And you should be going out during it so that Allah^{-azwj} would Sheathe you with His^{-azwj} Mercy, and that you should be escorting the funerals during it so that you would become Forgiven for, and that you should be enjoining with the good and forbidding from evil, for it is a peak of the Eman and a foundation of the religion, and if you were to be fighting in the Way of Allah^{-azwj}, you would be crowding/joining Ibrahim^{-as}, Friend of the Beneficent, in his^{-as} dome.

وَمَنْ مَضَى عَلَيْهِ اللَّيْلُ وَالنَّهَارُ وَهُوَ فِي غَيْرِ هَذِهِ الْحِصَالِ حَاصِمَهُ اللَّيْلُ وَالنَّهَارُ يَوْمَ الْقِيَامَةِ فَحَصَمَاهُ عِنْدَ مَلِيكَ مُقْتَدِرٍ.

And the one, the night and the day pass upon him while he is in other than these qualities, the night and the day would contend him on the Day of Qiyamah, so they quarrel in the Presence of the All-Powerful King”.²¹⁸ (non-Shia source)

39- الدُّرُّ الْمُنْتَوِّرُ، عَنِ ابْنِ مَسْعُودٍ فِي قَوْلِهِ تَعَالَى يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ

(The book) ‘Al Durr Al Mansour’ – From Ibn Masoud regarding words of the Exalted: **The day some of the Signs of your Lord do come, [6:158]**.

قَالَ طُلُوعُ الشَّمْسِ وَالْقَمَرِ مِنْ مَغْرِبَيْهِمَا مُقْتَرِنَيْنِ كَالْبَعِيرَيْنِ الْقَرِينَيْنِ ثُمَّ قَرَأَ وَ جُمِعَ الشَّمْسُ وَالْقَمَرُ.

He said, ‘Rising of the sun and the moon from their wests, coupled like two paired camels’. Then he recited: ‘**And the sun and the moon are Gathered together [75:9]**’.²¹⁹ (non-Shia source)

40- وَعَنْ حَدِيثِهَا قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص فَمَلَّتْ يَا رَسُولَ اللَّهِ مَا آيَةُ طُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا

And from Huzeyfa who said,

‘I asked Rasool-Allah^{-saww}. I said, ‘O Rasool-Allah^{-saww}! What is a sign of the rising of the sun from its west?’

فَقَالَ تَطْلُوعُ تِلْكَ اللَّيْلَةِ حَتَّى تَكُونَ قَدْرَ لَيْلَتَيْنِ فَيَقُومُ الَّذِينَ كَانُوا يُصَلُّونَ فِيهَا فَيَعْمَلُونَ كَمَا كَانُوا يَعْمَلُونَ وَالنُّجُومُ مَكَانَهَا لَا تَسْرِي ثُمَّ يَأْتُونَ فُرْشَتَهُمْ فَيَرْقُدُونَ حَتَّى تَكِلَ جُنُودُهُمْ ثُمَّ يَقُومُونَ فَيُصَلُّونَ حَتَّى يَتَطَاوَلَ عَلَيْهِمُ اللَّيْلُ

He^{-saww} said: ‘That night would be prolonged until it would be a measurement of two nights. The one who would be praying Salat in it would be working just as they had been working while the stars would be in their place, not travelling. Then they would go to their beds and lie down until their sides wear out. Then they would rise and pray until the night emerges upon them.

²¹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 38

²¹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 39

فَيَفْزَعُ النَّاسُ فَيَبِينَمَا هُمْ يَنْتَظِرُونَ طُلُوعَ الشَّمْسِ مِنْ مَشْرِقِهَا إِذَا هِيَ طَلَعَتْ مِنْ مَغْرِبِهَا فَإِذَا رَأَاهَا النَّاسُ آمَنُوا وَ لَا يَنْفَعُهُمْ إِيمَانُهُمْ.

The people would panic. While they are waiting rising of the sun from it's east, behold it would rise from it's west. When the people see it, they would believe and their Eman would not benefit them".²²⁰ (non-Shia source)

41- وَ عَنْ ابْنِ عَبَّاسٍ وَ فِي رِوَايَتِهِ آيَةُ تَلْكَمُ اللَّيْلَةِ أَنْ تَطُولَ كَقَدْرِ ثَلَاثِ لَيَالٍ.

And from Ibn Abbas –

'And in his report, 'A sign for you of that night is that it's length would be like a measurement of three nights".²²¹ (non-Shia source)

42- وَ عَنْ أَبِي ذَرٍّ رَه قَالَ: كُنْتُ رَدَفَ رَسُولِ اللَّهِ ص عَلَى جِمَارٍ عَلَيْهِ بَزْدَعَةٌ أَوْ قَطِيفَةٌ وَ ذَاكَ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ يَا بَا ذَرٍّ أَ تُدْرِي أَيْنَ تَغِيبُ هَذِهِ قُلْتُ اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And from Abu Zarr^{ra} having said: 'I^{ra} was riding behind Rasool-Allah^{-saww} upon a donkey and upon him^{-saww} was a blanket or a shawl, and that was at the setting of the sun. He^{-saww} said: 'O Abu Zarr^{ra}! Do you^{ra} know where this sets?' I^{ra} said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

قَالَ فَإِنَّمَا تَغْرُبُ فِي عَيْنٍ حَامِيَةٍ تَنْطَلِقُ حَتَّى تَحْرُ لِرَبِّهَا سَاجِدَةً تَحْتَ الْعَرْشِ فَإِذَا حَانَ خُرُوجُهَا أَدِنَ لَهَا فَتَخْرُجُ فَتَطْلُعُ فَإِذَا أَرَادَ اللَّهُ أَنْ يُطْلِعَهَا مِنْ حَيْثُ تَغْرُبُ حَبَسَهَا فَتَقُولُ يَا رَبِّ إِنَّ مَسِيرِي بَعِيدٌ فَيَقُولُ لَهَا اطَّلَعِي مِنْ حَيْثُ غَرَبْتِ فَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ.

He^{-saww} said: 'It sets in a hot spring. It goes until it falls in Sajdah to it's Lord^{-azwj} beneath the Throne. When it is time for it's emergence, He^{-azwj} Permits for it, so it emerges and rises. When Allah^{-azwj} Wants it to rise from where it sets, He^{-azwj} Withholds it. It says, 'O Lord^{-azwj}! My journey is far'. He^{-azwj} Says to it: "Rise from where you had set!" So that is when **a soul will not benefit from its Eman which had not believed from before, [6:158]**".²²² (non-Shia source)

وَ عَنْ عَبْدِ اللَّهِ بْنِ أَوْفَى قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَيَأْتِيَنَّ عَلَى النَّاسِ لَيْلَةٌ بِقَدْرِ ثَلَاثِ لَيَالٍ مِنْ لَيَالِيكُمْ هَذِهِ فَإِذَا كَانَ ذَلِكَ يَعْرِفُهَا الْمُصَلُّونَ يَقُومُ أَحَدُكُمْ فَيَقْرَأُ حِزْبَهُ ثُمَّ يَنَامُ

And from Abdullah Bin Awfa who said,

'I heard Rasool-Allah^{-saww} saying: 'There shall come upon the people a night of the measurement of three nights from these nights of yours. So when that happens, the ones praying Salat would recognise. One of you (them) would stand and recite his part (from the Quran), then he would sleep.

²²⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 40

²²¹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 41

²²² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 42

ثُمَّ يَتَوَقَّعُونَ حَرْبَهُ ثُمَّ يَنَامُ ثُمَّ يَقُومُ فَيَبِينَمَا هُمْ كَذَلِكَ إِذْ مَاجَ النَّاسُ بَعْضُهُمْ فِي بَعْضٍ فَقَالُوا مَا هَذَا فَيَفْرَعُونَ إِلَى الْمَسَاجِدِ فَإِذَا هُمْ بِالشَّمْسِ قَدْ طَلَعَتْ مِنْ مَغْرِبِهَا فَصَبَّحَ النَّاسُ صَبْحَةً وَاحِدَةً حَتَّى إِذَا صَارَتْ فِي وَسْطِ السَّمَاءِ رَجَعَتْ وَطَلَعَتْ مِنْ مَطْلَعِهَا وَحِينَئِذٍ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا.

Then he would arise and read his part (from the Quran), then he would sleep, then he would arise. While they are like that when the people would crowd each other. They would say, 'What is this?' They would panic to the Masjids, and behold, they would be with the sun emerging from it's west. The people would clamour with one clamour until when it comes to be in the middle of the sky, it would return and emerge from it's rising place, and that is when **a soul will not benefit from its Eman [6:158]**".²²³ (non-Shia source)

44- وَعَنْ أَنَسٍ عَنِ رَسُولِ اللَّهِ ص قَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ خُلِقْنَ مِنْ نُورِ الْعَرْشِ.

And from Anas (well-known fabricator),

'From Rasool-Allah^{-saww} having said: 'The sun and the moon and the stars have been Created from the Light of the Throne".²²⁴ (non-Shia source)

45- وَعَنِ السُّدِّيِّ فِي قَوْلِهِ تَعَالَى هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا قَالَ لَمْ يَجْعَلِ الشَّمْسُ كَهَيْئَةِ الْقَمَرِ لِكَيْ يُعْرِفَ اللَّيْلُ مِنَ النَّهَارِ وَ هُوَ قَوْلُهُ فَمَحَوْنَا آيَةَ اللَّيْلِ الْآيَةَ.

And from Al Sudy –

'Regarding Words of the Exalted: **He is the (One) Who Made the sun a brightness and the moon a light, [10:5]**. He said, 'The sun has not been Made to be like the moon so that the night can be recognised from the day, and it is His^{-azwj} Word: **then We Erase the Sign of the night [17:12]** – the Verse".²²⁵ (Neither Hadeeth nor from Shia source)

46- وَعَنِ ابْنِ عَبَّاسٍ قَالَ: وَجُوهُهُمَا إِلَى السَّمَاوَاتِ وَأَقْفَيْتُهُمَا إِلَى الْأَرْضِ.

And from Ibn Abbas who said,

'Both their faces are towards the skies, and their shoulders are to the earth".²²⁶ (Not a Hadeeth + non-Shia source)

47- وَعَنْ أَبِي ذَرٍّ رَه قَالَ: كُنْتُ مَعَ النَّبِيِّ ص فِي الْمَسْجِدِ عِنْدَ غُرُوبِ الشَّمْسِ فَقَالَ يَا بَا ذَرٍّ أَ تَدْرِي أَيْنَ تَعْرُبُ الشَّمْسُ قُلْتُ اللَّهُ وَرَسُولُهُ أَعْلَمُ

And from Abu Zarr^{-ra} having said: 'I^{-ra} was with Rasool-Allah^{-azwj} in the Masjid at the setting of the sun. He^{-saww} said: 'O Abu Zarr^{-ra}! Do you^{-ra} know where the sun sets?' I^{-ra} said: 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

فَقَالَ إِنَّهَا تَذْهَبُ حَتَّى تَسْجُدَ تَحْتَ الْعَرْشِ فَتَسْتَأْذِنُ فِي الرُّجُوعِ فَيُؤَدِّنُ لَهَا فَذَلِكَ قَوْلُهُ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا.

²²³ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 43

²²⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 44

²²⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 45

²²⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 46

He^{-saww} said: 'It goes until it prostrates beneath the Throne. It seeks Permission regarding the return, so He^{-azwj} Grants Permission to it. That is His^{-azwj} Word: **And the sun flows to a term Appointed for it. [36:38]**'.²²⁷ (non-Shia source)

48- وَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقْرَأُ لَا مُسْتَقَرَّ لَهَا.

And from Ibn Abbas – He used to recite it as, 'There is no stability for it'.²²⁸ (Not a Hadeeth + non-Shia source)

49- وَ عَنِ ابْنِ عَبَّاسٍ رَبُّ الْمَشْرِقَيْنِ وَ رَبُّ الْمَغْرِبَيْنِ قَالَ لِلشَّمْسِ مَطْلِعٌ فِي الشِّتَاءِ وَ مَغْرِبٌ فِي الشِّتَاءِ وَ مَطْلِعٌ فِي الصَّيْفِ وَ مَغْرِبٌ فِي الصَّيْفِ عَزَّ مَطْلِعُهَا فِي الشِّتَاءِ وَ عَزَّ مَغْرِبُهَا فِي الشِّتَاءِ.

And from Ibn Abbas –

'**Lord of the two Easts and Lord of the two Wests [55:17]** – He said, 'For the sun there is a rising during the winter and a setting during the winter, and a rising during the summer and a setting during the summer, other than the rising in the winter and other than it's setting in the winter'.²²⁹ (Not a Hadeeth + non-Shia source)

50- وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ قَالَ: مَشْرِقُ الْفَجْرِ وَ مَشْرِقُ الشَّمْسِ وَ مَغْرِبُ الشَّمْسِ وَ مَغْرِبُ الشَّمَقِ.

And in another report from him (Ibn Abbas), said,

'East of the dawn and east of the sun, and west of the sun and west of the twilight'.²³⁰ (Not a Hadeeth + non-Shia source)

51- وَ عَنْهُ أَيْضاً فِي قَوْلِهِ تَعَالَى فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ قَالَ لِلشَّمْسِ كُلِّ يَوْمٍ مَطْلِعٌ تَطْلُعُ فِيهِ وَ مَغْرِبٌ تَعْرُبُ فِيهِ عَزَّ مَطْلِعُهَا بِالْأَمْسِ وَ عَزَّ مَغْرِبُهَا بِالْأَمْسِ.

And from him (Ibn Abbas) as well,

'Regarding Words of the Exalted: **But no! I swear by the Lord of the Easts and the Wests [70:40]** – He said, 'For the sun, every day, there is a rising (place) it rises in, and a setting (place) it sets in, other than the rising (place) of the day before and other than it's setting (place) the day before'.²³¹ (Neither a Hadeeth nor from a Shia source)

52- وَ عَنْ عِكْرَمَةَ قَالَ: هِيَ الْمَنَازِلُ الَّتِي تَجْرِي فِيهَا الشَّمْسُ وَ الْقَمَرُ.

And from Ikrimah (Bin Abu Jahl^{-la} having said,

²²⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 47

²²⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 48

²²⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 49

²³⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 50

²³¹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 51

‘It is the stage which the sun and the moon flow in’.²³² (Neither a Hadeeth nor from a Shia source)

53- وَ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا قَالَ وَجْهَهُ يُضِيءُ السَّمَاوَاتِ وَ ظَهْرُهُ يُضِيءُ الْأَرْضَ.

And from Ibn Abbas –

‘Regarding His^{-azwj} Words: **And Made the moon a light therein [71:16]** – He said, ‘It’s face illuminates the skies and it’s back illuminates the earth’.²³³ (Neither a Hadeeth nor from a Shia source)

54- وَ عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: اجْتَمَعَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ وَ كَعْبُ الْأَحْبَارِ وَ قَدْ كَانَ بَيْنَهُمَا بَعْضُ الْعُتْبِ فَتَعَاتَبَا فَذَهَبَ ذَلِكَ فَقَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو لِلْكَعْبِ سَلْنِي عَمَّا شِئْتَ فَلَا تَسْأَلْنِي عَنْ شَيْءٍ إِلَّا أَحْبَبْتُكَ بِتَصْدِيقِ قَوْلِي مِنَ الْقُرْآنِ

And from Shar Bin Howshab who said,

‘Abdullah Bin Amro Bin Al Aas and Ka’ab Al Ahbar gathered, and there used to be some criticism between the two. They reproached each other, so that was gone. Abdullah Bin Amro said to Al Ka’ab, ‘Ask me about whatever you so desire to, for you will not ask me about anything except I shall inform you with the verification of my words from the Quran’.

فَقَالَ لَهُ أَرَأَيْتَ ضَوْءَ الشَّمْسِ وَ الْقَمَرَ أ هُوَ فِي السَّمَاوَاتِ السَّبْعِ كَمَا هُوَ فِي الْأَرْضِ

He said to him, ‘What is your view of the illumination of the sun and the moon? Is it in the seven skies like what it is in the earth?’

قَالَ نَعَمْ أَمْ تَرَوْنَا إِلَى قَوْلِ اللَّهِ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا.

He said, ‘Yes. Do you look at the Words of Allah^{-azwj}: **‘Do you not see how Allah Created seven skies as layers? [71:15] And Made the moon a light therein, and Made the sun a lamp? [71:16]’**.²³⁴ (Neither a Hadeeth nor from a Shia source)

55- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ: وَجْهَهُ فِي السَّمَاءِ إِلَى الْعَرْشِ وَ قَفَاهُ إِلَى الْأَرْضِ.

And from Ibn Abbas who said,

‘It’s face is in the sky towards the Throne, and it’s shoulder is towards the earth’.²³⁵ (Neither a Hadeeth nor from a Shia source)

56- وَ عَنْ عِكْرَمَةَ قَالَ: إِنَّهُ يُضِيءُ نُورَ الْقَمَرِ فِيهِنَّ كَمَا لَوْ كَانَ سَبْعَ رُجَاجَاتٍ أَسْفَلَ مِنْهُنَّ شِهَابٌ أَضَاءَ كُلَّهُنَّ فَكَذَلِكَ نُورُ الْقَمَرِ فِي السَّمَاوَاتِ كُلِّهِنَّ لِصَفَائِهِنَّ.

²³² Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 52

²³³ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 53

²³⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 55

²³⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 55

And from Ikrimah (Bin Abu Jahl^{la}) –

‘He said, ‘The light of the moon illuminates in them, all of them, just as if it were seven glasses below them being meteors illuminating all of them. So like that, the light of the moon is in the skies, all of them, for their clarity’’.²³⁶ (Neither a Hadeeth nor from a Shia source)

57- وَ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ وَ جَعَلَ الْقَمَرَ فِيهِنَّ نُورًا قَالَ خَلَقَ فِيهِنَّ حِينَ خَلَقَهُنَّ ضِيَاءً لِأَهْلِ الْأَرْضِ وَ لَيْسَ فِي السَّمَاءِ مِنْ ضَوْئِهِ شَيْءٌ.

And from Ibn Abbas –

‘Regarding His^{azwj} Words: **And Made the moon a light therein [71:16]** – He said, ‘It was Created among them when they were Created, as an illumination for the people of the earth, and there isn’t anything from it’s light in the sky’’.²³⁷ (Neither a Hadeeth nor from a Shia source)

58- وَ عَنِ عَطَاءٍ فِي قَوْلِهِ وَ جُمِعَ الشَّمْسُ وَ الْقَمَرُ قَالَ يُجْمَعَانِ يَوْمَ الْقِيَامَةِ ثُمَّ يُقَدَّانِ فَيَكُونُ نَارَ اللَّهِ الْكُبْرَى.

And from Ata’a –

‘Regarding His^{azwj} Words: **And the sun and the moon are Gathered together [75:9]** – He said, ‘They would be Gathered during on the Day of Qiyamah, then they would be thrown so they would become the great fire of Allah^{azwj}’’.²³⁸ (Neither a Hadeeth nor from a Shia source)

59- وَ عَنِ ابْنِ جَرِيحٍ قَالَ: كُوزًا يَوْمَ الْقِيَامَةِ.

And from Ibn Jareeh who said,

‘They would be Wrapped up on the Day of Qiyamah’’.²³⁹ (Neither a Hadeeth nor from a Shia source)

60- الْعِلَلُ، وَ الْعُيُونُ، فِي حَبْرِ الشَّامِيِّ عَنِ الرِّضَا ع أَنَّهُ سَأَلَ رَجُلًا مِنْ أَهْلِ الشَّامِ أَمِيرَ الْمُؤْمِنِينَ ع عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُهُ أَنْ سَأَلَهُ عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ تَعَالَى قَالَ خَلَقَ النُّورَ

(The book) ‘Al Illal’ and ‘Al Uyyoon’ –

‘In a Hadeeth of the Syrian, from Al-Reza^{asws}, ‘A man from the people of Syria asked Amir Al-Momineen^{asws} about issues. It was among what he asked him^{asws} that he asked him^{asws} about the first of what Allah^{azwj} the Exalted had Created. He^{asws} said: ‘He^{azwj} Created the Noor (Light)’.

وَ سَأَلَهُ عَنْ طُولِ الشَّمْسِ وَ الْقَمَرِ وَ عَرْضِهِمَا قَالَ تِسْعِمِائَةَ فَرَسَخٍ فِي تِسْعِمِائَةِ فَرَسَخٍ.

²³⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 56

²³⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 57

²³⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 58

²³⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 59

And he asked him^{-asws} about the length of the sun, and the moon, and their width. He^{-asws} said: 'Nine hundred Farsakhs by nine hundred Farsakhs'.²⁴⁰

²⁴⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 9 H 60

CHAPTER 10 – KNOWLEDGE OF THE STARS (ASTROLOGY) AND THE ACTING WITH IT, AND STATE OF THE ASTROLOGERS

الآيات الصافات فَنظَرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ

The Verses - (Surah) Al-Safaat: *Then he looked with a consideration among the stars, [37:88]. so he said, 'I feel sick' [37:89].*

تفسير استشكل السيد المرتضى ره في كتاب تنزيه الأنبياء في هذه الآية بوجهين أحدهما أنه حكى عن نبيه النظر في النجوم و عندكم أن الذي يفعله المنجمون في ذلك ضلال و الآخر قوله **إِنِّي سَقِيمٌ** و ذلك كذب ثم أجاب بوجه.

Tafseer – The Seyyid Al-Murtaza has considered this problem in the book ‘Tanzeeh Al-Anbiya’ regarding this Verse with two aspects. One of these is that it tells about His^{-azwj} Prophet^{-saww} of looking into the stars, and in your presence, it is that which is done by the astrologers in that straying. And the other is his^{-as} words: **‘I feel sick’ [37:89]**, and that is a lie. Then he answered by (various) aspects.

الأول أن إبراهيم ع كانت به علة تأتبه في أوقات مخصوصة فلما دعوه إلى الخروج معهم نظر إلى النجوم ليعرف منها قرب نوبة علته فقال **إِنِّي سَقِيمٌ** و أراد أنه حضر وقت العلة و زمان نوبتها و شارفت الدخول فيها

The first is that Ibrahim^{-as}, there was an illness with him^{-as} coming to him^{-as} at particular times. When they called him^{-as} to go out with them, he^{-as} looked at the stars in order to know from these the nearness of a bout of his^{-as} illness, so he^{-as} said: **‘I feel sick’ [37:89]**, and he^{-as} intended that the time for the illness had presented and the time of it’s recurrence, and he^{-as} was overlooking the entering into it.

و قد تسمى العرب المشارف للشيء باسم الداخل فيه كما قال تعالى **إِنَّكَ مَيِّتٌ وَ إِنَّهُمْ مَمِيَّتُونَ**

And the Arabs tend to name the overlooking of the thing by naming the entering into it, just as the Exalted has Said: ***You shall pass away, and they would be dying [39:30].***

فإن قيل لو أراد ما ذكرتموه لقال فنظر إلى النجوم لأن لفظة في لا تستعمل إلا فيمن ينظر كما ينظر المنجم.

If it is said, ‘If He^{-azwj} had Intended what you are mentioning, He^{-azwj} would have Said: “He^{-as} looked at the stars!”, because the word is only used regarding the one looking just as the astrologer looks’.

قلنا حروف الصفات يقوم بعضها مقام بعض قال سبحانه **وَ أَصَلَبْتُمْ فِي جُذُوعِ النَّخْلِ** و إنما أراد على جذوعها.

We said, ‘The letters of (Surah) Al-Saffaat stand in place of each other. The Glorious Said: ***and I will crucify you in a palm trunk, [20:71]*** – and rather He^{-azwj} Intended upon it’s trunk.

الثاني أنه يجوز أن يكون الله أعلمه بالوحي أنه سيمتحنه بالمرض في وقت مستقبل و إن لم يكن قد جرت بذلك المرض عاداته و جعل تعالى العلامة على ذلك ظاهرا له من قبل النجوم إما لطلوع نجم على وجه مخصوص أو اقتارانه بآخر

The second is that it is allowed that Allah^{-azwj} happens to be Letting him^{-as} know through the Revelation that he^{-as} would be Tested with the illness in a future time, and even if he^{-as} had not flowed with that illness as his^{-as} norm. And the Exalted Made the sign of that apparent to him from the stars, either because a star has risen in a specific aspect, or because of its association with another.

فلما نظر إبراهيم ع في الأمانة التي نصبت له من النجوم قال إني سقيم تصديقا لما أخبره الله تعالى.

When Ibrahim^{-as} looked into the construction of the stars which had been Installed for him^{-as}, he^{-as} said: 'I^{-as} feel sick', in ratification to what Allah^{-azwj} the Exalted had Informed him^{-as}.

الثالث ما قاله قوم في ذلك إن من كان آخر أمره الموت فهو سقيم و هذا لأن تشبيه الحياة المفضية إلى الموت بالسقم من أحسن التشبيه.

The third is what a group of people have said regarding that, 'The one who was at the end of his affairs, so he is sick', and this is because the comparison of the life leading to the death with the illness is from the excellent comparisons.

الرابع أن يكون قوله **إِنِّي سَقِيمٌ** معناه أني سقيم القلب أو الرأي خوفا من إصرار قومه على عبادة الأصنام و هي لا تسمع و لا تبصر و يكون قوله **فَنظَرَ نَظْرَةً فِي النُّجُومِ** على هذا معناه أنه نظر و فكر في أنها محدثة مدبرة مصرفة و عجب كيف يذهب على العقلاء ذلك من حالها حين يعبدونها

The fourth is that his^{-as} words: 'I^{-as} feel sick', it's meaning is that I^{-as} am sick of heart, or that he^{-as} viewed the fear from the persistence of his^{-as} people upon worshipping the idols, and these neither listen nor see, and His^{-azwj} Words: **Then he looked with a consideration among the stars [37:88]**, upon this meaning that he^{-as} looked and thought regarding that it is an occurrence managed by a Mastermind, and^{-as} wondered how the intellectuals are going upon that from its state when they are worshipping these.

و يجوز أيضا أن يكون قوله **فَنظَرَ نَظْرَةً فِي النُّجُومِ** معناه أنه شخص ببصره إلى السماء كما يفعل المفكر المتأمل فإنه ربما أطرق إلى الأرض و ربما نظر إلى السماء استعانة على فكره

And it is allowed as well that His^{-azwj} Words: **Then he looked with a consideration among the stars [37:88]**, it's meaning is that he^{-as} is a person gazing with his^{-as} sight towards the sky just as the pondering one does, the meditating one. Sometimes he lovers his head towards the ground and at times looks into the sky resuming upon his thoughts.

و قد قيل إن النجوم هاهنا نجوم النبات لأنه يقال لكل ما خرج من الأرض و غيرها و طلع أنه ناجم و نجم و يقال للجميع نجوم و يقولون نجم قرن الطي و نجم ثدي المرأة و على هذا الوجه يكون إنما نظر في حال الفكر و الإطراق إلى الأرض فرأى ما نجم منها

And it is being said that the stars over here is the vegetation because it is said for all what emerges from the earth and other, and rises, that it is originating and a star. And it is said for the entirety of stars, and they are saying a star is a part of the antelope, and a star is a breast of the woman, and upon this aspect is what he^{-saww} happened to be looking into the state of

thinking and the lowering of the head towards the ground, so he^{-as} saw what had arisen from it.

و قيل أيضا إنه أراد بالنجوم ما نجم له من رأيه و ظهر له بعد أن لم يكن ظاهرا و هذا و إن كان يحتمله الكلام فالظاهر بخلافه لأن الإطلاق في قول القائل نجوم لا يفهم من ظاهره إلا نجوم السماء دون نجوم الأرض و نجوم الرأي

And it is said as well that He^{-azwj} Intended with the stars, what rises for him^{-as} from his^{-as} view and appeared to him^{-as} after it had not been apparent, and this, and even though the speech is possible, the apparent is opposite to it because ‘the lowering of the head’ in the words of the speaker as ‘stars’ cannot be understood from it’s apparent except as being stars of the sky besides the stars (growth) of the earth and the star of the opinion’.

و قال أبو مسلم الأصفهاني إن معنى قوله **فَنظَرَ نَظْرَةً فِي النُّجُومِ** أراد في القمر و الشمس لما ظن أنهما آلهة في حال مهلة النظر على ما قصه الله تعالى من قصته في سورة الأنعام و لما استدلل بأفولها و غروبها على أنها محدثة غير قديمة و لا آلهة

And Abu Muslim Al Asfahany said, ‘The meaning of His^{-azwj} Words: **Then he looked with a consideration among the stars [37:88]**, He^{-azwj} Intended (looking) into the moon and the sun when he^{-as} thought that these might be gods in the state of a moment of consideration, based upon what Allah^{-azwj} the Exalted has Narrated of his^{-as} story in Surah Al Anaam, and when he^{-as} was pointed by it’s fading and it’s setting that these are occurrences, not ancient, and not gods.

و أراد بقوله **إِنِّي سَقِيمٌ** أي لست على يقين من الأمر و لا شفاء من العلم و قد يسمى الشك بأنه سقم كما يسمى العلم بأنه شفاء ثم اعترض عليه بأنه مخالف لسباق الآيات انتهى ملخص كلامه.

And he^{-as} intended by his^{-as} words: ‘I^{-as} feel sick’ – I^{-as} am not upon certainty from the matter, nor healed from the knowledge, and the doubt has been named as the doubt because it is a disease just as the knowledge is named that it is a cure. Then he objected that it was contrary to the context of the Verses’ – end of a summary of his speech.

و أقول يمكن أن يقال إن حرمة النظر في النجوم على الأنبياء و الأئمة العالمين بها حق العلم غير مسلم و إنما يحرم على غيرهم لعدم إحاطتهم بذلك و نقص علمهم كما استعرف عند شرح الأخبار.

And I (Majlisi) am saying, ‘It can be said that the prohibition of looking into the stars is upon the Prophets^{-as} and the Imams^{-as}, the knowers with it as is the right of knowing, without submitting. And rather the prohibition is upon others due to the impossibility of their comprehending that and their deficient knowledge, just as you will be recognising at the explanation of the Ahadeeth’.

1- **الإِحتِجَاجُ، عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَلَّمَ عَلَيْهِ فَرَدَّ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ مَرْحَبًا يَا سَعْدُ فَقَالَ لَهُ الرَّجُلُ بِهَذَا الْإِسْمِ سَمَّيْتَنِي أُمِّي وَ مَا أَقَلَّ مَنْ يَعْرِفُنِي بِهِ**

(The book) ‘Al Ihtijaj’ – From Aban Bin Taghlib who said,

‘I was in the presence of Abu Abdullah^{-asws} when a man from the people of Al-Yemen entered to see him^{-asws}. He greeted unto him^{-asws}. Abu Abdullah^{-asws} responded the greeting to him.

He^{-asws} said to him: 'Welcome, O Sa'ad!' The man said to him^{-asws}, 'It is with this name that my mother had named me, and how few are the ones who recognise me with it!'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا سَعْدُ الْمَوْلَى فَقَالَ الرَّجُلُ جَعَلْتُ فِدَاكَ بِمَدَاكُنْتُ أَلْقَبْتُ فَقَالَ أَبُو عَبْدِ اللَّهِ عِ لَا خَيْرَ فِي اللَّقَبِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ فِي كِتَابِهِ وَ لَا تَتَابَرُوا بِالْأَلْقَابِ بِسْمِ الْإِسْمِ الْمُسْتَوْفَى بَعْدَ الْإِيمَانِ مَا صِنَاعَتُكَ يَا سَعْدُ

Abu Abdullah^{-asws} said: 'You speak the truth, O Sa'ad, 'Al-Mawla'!' The man said, 'May I be sacrificed for you^{-asws}! This is what I had been titled with!' Abu Abdullah^{-asws} said: 'There is no good in the title. Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} Book: **nor call each other with nicknames. Evil is the false name after the Eman; [49:11]**. What is your work (occupation), O Sa'ad?'

فَقَالَ جَعَلْتُ فِدَاكَ إِنَّا مِنْ أَهْلِ بَيْتٍ نَنْظُرُ فِي النُّجُومِ لَا يُقَالُ إِنَّ بِالْيَمَنِ أَحَدًا أَعْلَمَ بِالنُّجُومِ مِنَّا

He said, 'May I be sacrificed for you^{-asws}! I am from the family who look into the stars (astrologers). It cannot be said that there is anyone in Al-Yemen who is more knowledgeable with the stars what we are'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ فَكَمْ ضَوْؤُهُ الْمُشْتَرِي عَلَى ضَوْؤِ الْقَمَرِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'So how much is the luminosity of the Jupiter upon the moon by rank?' The Yemeni said, 'I don't know'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَكَمْ ضَوْؤُهُ الْمُشْتَرِي عَلَى ضَوْؤِ عِطَارِدِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'You speak the truth! How much is the luminosity of the Jupiter upon the luminosity of the Mercury, by rank?' The Yemeni said, 'I don't know'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْإِبِلُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'You speak the truth! So what is the name of the star which when it rises, the camels get agitated?' The Yemeni said, 'I don't know'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْبَقَرُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'You speak the truth! So what is the name of the star which when it rises, the cows get agitated?' The Yemeni said, 'I don't know'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْكِلَابُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'You speak the truth! So what is the name of the star which when it rises, the dogs get agitated?' The Yemeni said, 'I don't know'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِ صَدَقْتَ فِي قَوْلِكَ لَا أَدْرِي فَمَا رُحُلُ عِنْدَكُمْ فِي النُّجُومِ فَقَالَ الْيَمَانِيُّ نَجْمٌ نَحْسٌ

Abu Abdullah^{-asws} said: 'You speak the truth in your words (saying), 'I don't know'. So what is Saturn with you all, among the stars?' The Yemeni said, 'An inauspicious star'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَا تَقُلْ هَذَا فَإِنَّهُ نَجْمٌ أَمِيرِ الْمُؤْمِنِينَ عَ وَ هُوَ نَجْمٌ الْأَوْصِيَاءِ عَ وَ هُوَ النَّجْمُ النَّاقِبُ الَّذِي قَالَ اللَّهُ فِي كِتَابِهِ

Abu Abdullah^{-asws} said: 'Do not say this, for it is a star of Amir Al-Momineen^{-asws}, and it is a star of the successors^{-asws}, and **(It is) the star of piercing brightness [86:3]** which Allah^{-azwj} has Spoken of in His^{-azwj} Book!'

فَقَالَ الْيَمَانِيُّ فَمَا مَعْنَى النَّاقِبِ فَقَالَ إِنَّ مَطْلِعَهُ فِي السَّمَاءِ السَّابِعَةِ فَإِنَّهُ تَقْبُ بِضَوْوِهِ حَتَّى أَضَاءَ فِي السَّمَاءِ الدُّنْيَا فَمِنْ تَمَّ سَمَاءُ اللَّهِ النَّجْمِ النَّاقِبِ

Al-Yemeni said, 'What is the meaning of 'piercing brightness'?' He^{-asws} said: 'It rises in the seventh sky, and it pierces with it's luminosity until it illuminates in the sky of the world. So, from then Allah^{-azwj} Named is as the star of piercing brightness.

تَمَّ قَالَ يَا أَخَا الْعَرَبِ عِنْدَكُمْ عَالِمٌ قَالَ الْيَمَانِيُّ نَعَمْ جُعِلْتُ فِدَاكَ إِنَّ بِالْيَمَنِ قَوْمًا لَيْسُوا كَأَحَدٍ مِنَ النَّاسِ فِي عِلْمِهِمْ

The he^{-asws} said: 'O Arab brother! Is there a scholar with you all?' The Yemeni said, 'Yes, may I be sacrificed for you^{-asws}! In Al-Yemen there are a people who aren't like anyone from the people in their knowledge'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ وَ مَا يُبْلَغُ مِنْ عِلْمِ عَالِمِهِمْ قَالَ الْيَمَانِيُّ إِنَّ عَالِمَهُمْ لَيَزُجِرُ الطَّيْرَ وَ يَقْفُو الْأَنْثَرَ فِي سَاعَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرِ لِلرَّاكِبِ الْمُجِدِّ

Abu Abdullah^{-asws} said: 'And what extent has reached from the knowledge of their scholars?' The Yemeni said, 'Their scholar disturbs the birds and leaves the tracks in one hour, the travel distance of a month for the urging, the enthusiastic rider'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ فَإِنَّ عَالِمَ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِ الْيَمَنِ قَالَ الْيَمَانِيُّ وَ مَا يُبْلَغُ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ

Abu Abdullah^{-asws} said: 'A scholar of Al-Medina is more knowledgeable than the scholar of Al-Yemen'. The Yemeni said, 'And what is the extent reaches from the knowledge of the scholar of Al-Medina?'

قَالَ عَ إِنَّ عِلْمَ عَالِمِ الْمَدِينَةِ يَنْتَهِي إِلَى أَنْ لَا يَقْفُو الْأَنْثَرَ وَ لَا يَزُجِرُ الطَّيْرَ وَ يَعْلَمُ مَا فِي اللَّحْظَةِ الْوَاحِدَةِ مَسِيرَةَ الشَّمْسِ تَقْطَعُ اثْنَيْ عَشَرَ بُرْجًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالِمًا

He^{-asws} said: 'The knowledge of a scholar of Al-Medina ends up to that he neither leaves any trace nor disturbs the bird, and he knows what is in the one moment the travel distance of the sun, cutting through twelve constellation and twelve lands and twelve seas and twelve worlds'.

فَقَالَ لَهُ الْيَمَانِيُّ مَا ظَنَنْتُ أَنَّ أَحَدًا يَعْلَمُ هَذَا وَ مَا يَدْرِي مَا كُنْهَهُ

The Yemeni said to him^{-asws}, 'I had not thought that anyone would know this' – and he did not know what his^{-asws} being was'.

قَالَ ثُمَّ قَامَ الْيَمَانِيُّ.

He (the narrator) said, 'Then the Yemeni arose (to leave)'.²⁴¹

2- الإِحْتِجَاجُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اسْتَقْبَلَ أَمِيرَ الْمُؤْمِنِينَ عِ دِهْقَانَ مِنْ دِهْقَانِ الْفُرسِ فَقَالَ لَهُ بَعْدَ التَّهْنِئَةِ يَا أَمِيرَ الْمُؤْمِنِينَ تَنَاحَسَتِ النُّجُومُ الطَّلَاعَاتُ وَ تَنَاحَسَتِ السُّعُودُ بِالنُّحُوسِ وَإِذَا كَانَ مِثْلُ هَذَا الْيَوْمِ وَجَبَ عَلَى الْحَكِيمِ الْإِحْتِفَاءُ وَ يَوْمُكَ هَذَا يَوْمٌ صَعَبٌ قَدْ انْقَلَبَ فِيهِ كَوْكَبَانِ وَ انْقَدَحَ مِنْ بُرْجِكَ الْبَيْرَانُ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

(The book) 'Al Ihtijaj' – From Saeed Bin Jubeyr who said,

'Amir Al-Momineen^{-asws} received a leading personality from the leading personalities of the Persians. He said to him^{-asws} after the well-wishing, 'O Amir Al-Momineen^{-asws}! The ascending stars are lining up, and the lining in the ascent is with the inauspiciousness, and whenever it would be like this day, it obligates the hiding upon the ruler, and this day of yours^{-asws} is a difficult day. Two planets have been overturned in it, and fires are blazing out from your^{-asws} constellation, and the war isn't your^{-asws} place to be'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عِ وَجْهَكَ يَا دِهْقَانُ الْمُنْبِيُّ بِالْأَثَارِ الْمُحَدِّثِ مِنَ الْأَقْدَارِ مَا قِصَّةُ صَاحِبِ الْمِيزَانِ وَ قِصَّةُ صَاحِبِ السَّرَطَانِ وَ كَيْفَ الْمَطَالِغُ مِنَ الْأَسَدِ وَ السَّاعَاتِ مِنَ الْمُحَرِّكَاتِ وَ كَيْفَ بَيْنَ السَّرَارِيِّ وَ الدَّرَارِيِّ

Amir Al-Momineen^{-asws} said: 'Woe be to you, O Dihqan! The one who fore-tells with the impacts is the cautioner from the pre-determination. What is the story of the companion of the Libra, and story of the companions of the Cancer, and how much is the rising from the Leo, and the hours from the moving ones, and how much is there between travelling and the rotating?'

قَالَ سَأَنْظُرُ وَ أَوْمَأَ بِيَدِهِ إِلَى كُمِّهِ وَ أَخْرَجَ مِنْهُ أُسْطُرْلَاباً يُنْظَرُ فِيهِ فَتَبَسَّمَ عِ

He said, 'I shall be looking' – and he gestured to his sleeve and extracted an astrolabe (compass) from it, looking into it. He^{-asws} smiled.

فَقَالَ أَ تَدْرِي مَا حَدَثَ الْبَارِحَةَ وَقَعَ بَيْنَتْ بِالصَّبِينِ وَ انْفَرَجَ بُرْجُ مَاجِينِ وَ سَقَطَ سُورُ سَرَانْدِيدِ وَ أَحْرَمَ بِطَرِيقِ الرُّومِ بِأَرْمِينِيَّةِ وَ فَقَدَ دَيَّانُ الْيَهُودِ بِأَيْلَةَ وَ هَاجَ النَّمْلُ بِوَادِي النَّمْلِ وَ هَلَكَ مَلِكُ إِفْرِيقِيَّةِ أَ كُنْتَ عَالِماً بِهَذَا

He Do you know what occurred last night in China, and the tower of Majin was cleft asunder, and a bridge of Sarandeeb fell down, and the Romans were defeated in the way at Armenia, and a judge of the Jews has gone missing at Eilat, and the ants were agitated in a valley of the ants, and a king of Africa has been killed. Were you a knower of this?'

قَالَ لَا يَا أَمِيرَ الْمُؤْمِنِينَ

He said, 'No, O Amir Al-Momineen^{-asws}!'

²⁴¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 1

فَقَالَ الْبَارِحَةَ سَعِدَ سَبْعُونَ أَلْفَ عَالَمٍ وَوُلِدَ فِي كُلِّ عَالَمٍ سَبْعُونَ أَلْفًا وَ اللَّيْلَةَ مَوْتُ مِثْلُهُمْ وَ هَذَا مِنْهُمْ وَ أَوْمَأَ بِيَدِهِ إِلَى سَعْدِ بْنِ مَسْعَدَةَ الْخَارِجِيِّ وَ كَانَ جَاسُوسًا لِلْخَوَارِجِ فِي عَسْكَرِ أَمِيرِ الْمُؤْمِنِينَ عَ فَظَّنَّ الْمَلْعُونُ أَنَّهُ يَقُولُ خُدُوهُ فَأَخَذَ بِنَفْسِهِ فَمَاتَ

He^{-asws} said: ‘Yesterday, seventy thousand worlds were happy, and seventy thousand have been born in each world, and tonight the likes of them would be dying, and this one is from them!’ – and he^{-asws} gestured by his^{-asws} hand towards Sa’ad Bin Mas’ada Al-Harisy, and he was a spy for the Kharijites in the army of Amir Al-Momineen^{-asws}. The Accursed one thought that he^{-asws} was saying: ‘Seize him!’ So he took his own soul and died.

فَحَرَ الدِّهْقَانَ سَاجِدًا فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَ أَلَمْ أُرُوكَ مِنْ عَيْنِ التَّوْفِيقِ قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ

Al-Dihqan fell in Sajdah. Amir Al-Momineen^{-asws} said: ‘Did I^{-asws} not show you from the eye of confirmation?’ He said, ‘Yes, O Amir Al-Momineen^{-asws}!’

فَقَالَ أَنَا وَ صَاحِبِي لَا شَرْقِي وَ لَا غَرْبِي نَحْنُ نَاشِئَةُ الطُّبِّ وَ أَعْلَامُ الْفَلَكَ أَمَا قَوْلُكَ انْتَدَحَ مِنْ بُرْجِكَ النَّيْرَانُ فَكَانَ الْوَاجِبُ أَنْ تَحْكُمَ بِهِ لِي لَا عَلَيَّ أَمَا نُورُهُ وَ ضِيَاؤُهُ فَعِنْدِي وَ أَمَا حَرِيقُهُ وَ لَهْبُهُ فَدَهَبَ عَنِّي فَهَذِهِ مَسْأَلَةٌ عَمِيقَةٌ اخْشَبْهَا إِنْ كُنْتَ حَاسِبًا.

He^{-asws} said: ‘I^{-asws} and my^{-asws} companion are neither eastern nor western. We are the origins of the poles and the flag of the astronomy. As for your words, ‘Fires are blazing from your^{-asws} constellation’, so the obligatory is that you should be deciding with it for me^{-asws} not against me^{-asws}. As for it’s light and it’s luminosity, it is in my^{-asws} possession. And as for it’s burning and it’s flames, they are going away from me^{-asws}. So this is an issue, it’s calculation is deep, if you were to calculate’²⁴².

3- الإِخْتِجَاجُ، عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلَ الزُّنْدِيقُ أَبَا عَبْدِ اللَّهِ عَ فَقَالَ مَا تَقُولُ فِيمَنْ زَعَمَ أَنَّ هَذَا التَّدْبِيرَ الَّذِي يَظْهَرُ فِي هَذَا الْعَالَمِ تَدْبِيرُ النُّجُومِ السَّبْعَةِ

(The book) ‘Al Ihtijaj’ – From Hisham Bin Al Hakam who said,

‘The Atheist asked Abu Abdullah^{-asws}. He said, ‘What are you^{-asws} saying regarding the one who claims that this management which is apparent in this world is the management of the seven stars?’

قَالَ عَ يَحْتَاجُونَ إِلَى دَلِيلٍ أَنَّ هَذَا الْعَالَمَ الْأَكْبَرَ وَ الْعَالَمَ الْأَصْغَرَ مِنْ تَدْبِيرِ النُّجُومِ الَّتِي تَسْبُحُ فِي الْفَلَكَ وَ تَدُورُ حَيْثُ دَارَتْ مُتَعَبَةً لَا تَقْفُزُ وَ سَائِرَةٌ لَا تَقِفُ

He^{-asws} said: ‘They would be needy to evidence that this large world and the small world are from the management by the stars which are floating in the orbits and are rotating where they rotate tirelessly not taking and they are travelling, not pausing’.

ثُمَّ قَالَ وَ إِنَّ كُلَّ نَجْمٍ مِنْهَا مُوَكَّلٌ مُدَبَّرٌ فِيهِ بِمَنْزِلَةِ الْعَبِيدِ الْمَأْمُورِينَ الْمُنْهَبِينَ فَلَوْ كَانَتْ قَدِيمَةً أَزَلِيَّةً لَمْ تَتَّعَبْ مِنْ حَالٍ إِلَى حَالٍ

²⁴² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 2

Then he^{-asws} said: ‘Each star from these is allocated with a manager, so it is at the status of the slave commanded and prohibited. If it was ancient, eternal, they would not be changing from a state to a state’.

قَالَ فَمَا تَقُولُ فِي عِلْمِ النُّجُومِ

He said, ‘So what are you^{-asws} saying regarding knowledge of the stars (astrology)?’

قَالَ هُوَ عِلْمٌ قَلَّتْ مَنَافِعُهُ وَكَثُرَتْ مَضَرَّائُهُ لِأَنَّهُ لَا يُدْفَعُ بِهِ الْمُقْدُورُ وَلَا يُنْتَقَى بِهِ الْمَحْدُورُ إِنَّ أَحَبَرَ الْمُنَجِّمِ بِالْبَلَاءِ لَمْ يُنْجِهْ النَّحْرُزُ مِنَ الْقَضَاءِ وَإِنْ أَحَبَرَ هُوَ بِخَيْرٍ لَمْ يَسْتَطِعْ تَعَجِيلَهُ وَإِنْ حَدَثَ بِهِ سُوءٌ لَمْ يُمَكِّنْهُ صَرْفُهُ وَالْمُنَجِّمُ يُضَادُّ اللَّهَ فِي عِلْمِهِ بِرُغْمِهِ أَنَّهُ يُرَدُّ قَضَاءَ اللَّهِ عَنْ خَلْقِهِ الْخَيْرِ.

He^{-asws} said: ‘It is such a knowledge, it’s benefit is little and it’s harm is a lot, because one cannot repel by it the Pre-determination, nor can one save the hazards by it. If the astrologer were to inform with the afflictions, the guarding cannot protect one from the destiny, and if he were to inform with goodness, one is not able to hasten it, and if evil were to occur with it, it would not be possible to turn it away. And the astrologer contradicts Allah^{-azwj} regarding His^{-azwj} Knowledge by his alleging that he can repel the Decree of Allah^{-azwj} away from His^{-azwj} creatures’ – the Hadeeth”^{.243}

4- مجاليس الصدوق، عن محمد بن علي ماجيلوي عن محمد بن أبي القاسم عن محمد بن علي الرشيدي عن نصر بن مزاحم عن عمر بن سعد عن يوسف بن يزيد عن عبد الله بن عوف بن الأحمري قال: لما أراد أمير المؤمنين ع المسير إلى النهروان أتاه منجم فقال له يا أمير المؤمنين لا تسر في هذه الساعة و سر في ثلاث ساعات يمضين من النهار

(The book) ‘Majalis’ of Al Sadouq – From Muhammad Bin Ali Majaylawiya, from Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qurshy, from Nasr Bin Muzahim, from Nasr Bin Muzahim, from Umar Bin Sa’ad, from Yusuf Bin Yazeed, from abdullah Bin Awf Bin Al Ahmar who said,

‘When Amir Al-Momineen^{-asws} wanted to travel to Al-Nahrwan, an astrologer came to him^{-asws}. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Do not travel in this hour, and travel in three hours past from the day!’

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ دَاكَ

Amir Al-Momineen^{-asws} said: ‘And why is that so?’

قَالَ لِأَنَّكَ إِنْ سَرْتَ فِي هَذِهِ السَّاعَةِ أَصَابَكَ وَأَصَابَ أَصْحَابَكَ أَدَى وَ ضُرٌّ شَدِيدٌ وَإِنْ سَرْتَ فِي السَّاعَةِ الَّتِي أَمَرْتُكَ ظَفِرْتَ وَ ظَهَرْتَ وَ أَصَبْتَ كُلَّ مَا طَلَبْتَ

He said, ‘Because you^{-asws}, if you^{-asws} were to travel during this time, you^{-asws} and your^{-asws} companions would be afflicted with injuries and severe harm, and if you^{-asws} were to travel during the timings which I am instructing you^{-asws} with, you^{-asws} shall be victorious and prevail and attain all what you^{-asws} seek’.

²⁴³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 3

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع تَدْرِي مَا فِي بَطْنِ هَذِهِ الدَّابَّةِ أ ذَكَرْتُ أَمْ أَنْتَى قَالَ إِنْ حَسَبْتُ عِلْمْتُ

Amir Al-Momineen^{-asws} said to him: 'Do you know what is in the belly of this animal, whether it is a male or a female?' He said, 'If I were to calculate, I would know'.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ صَدَّقَكَ عَلَى هَذَا الْقَوْلِ فَقَدْ كَذَّبَ بِالْقُرْآنِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ يُنَزِّلُ الْغَيْثَ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ وَ مَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا وَ مَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ

Amir Al-Momineen^{-asws} said to him: 'Who will ratify you upon this word, for you have belied the Quran. Allah^{-azwj} the Exalted Said: **Surely, Allah, with Him is the Knowledge of the Hour, and He Sends down the rain, and He Knows what is in the wombs; and no soul knows what it would be earning the next day; and no soul knows in which land it shall die. Surely Allah is Knowing, Aware [31:34].**

مَا كَانَ مُحَمَّدٌ ص يَدَّعِي مَا ادَّعَيْتَ أَ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا صُرْفَ عَنْهُ الشُّؤْمُ وَ السَّاعَةِ الَّتِي مِنْ سَارَ فِيهَا حَاقَ بِهِ الضُّرُّ

Muhammad^{-saww} had not claimed what you are claiming! Are you claiming that you can guide to the time which one who travels during it, the evil would be turned away from him, and the time which one were to travel in it, the harm would befall him.

مَنْ صَدَّقَكَ بِهَذَا اسْتَعْتَى بِقَوْلِكَ عَنِ الْإِسْتِعَانَةِ بِاللَّهِ عَزَّ وَ جَلَّ فِي ذَلِكَ الْوَجْهِ وَ أَخُوَجَ إِلَى الرَّغْبَةِ إِلَيْكَ فِي دَفْعِ الْمَكْرُوهِ عَنْهُ وَ يَنْبَغِي لَهُ أَنْ يُؤَلِّمَكَ الْمُخْتَدِمَ دُونَ رَبِّهِ عَزَّ وَ جَلَّ فَمَنْ آمَنَ لَكَ بِهَذَا فَقَدْ اتَّخَذَكَ مِنْ دُونِ اللَّهِ نِدًّا وَ ضِدًّا

One who ratifies you with this would be needless due to your words from seeking assistance with Allah^{-azwj} Mighty and Majestic in that aspect and would be needy to the wishing to you in repelling the abhorrences away from it, and it would be befitting for him that he renders you the praise besides his Lord^{-azwj} Mighty and Majestic. The one who believes in you with this, so he has taken you as an adversary and as an opponent from besides Allah^{-azwj}.

ثُمَّ قَالَ ع اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا ضَيْرَ إِلَّا ضَيْرُكَ وَ لَا خَيْرَ إِلَّا خَيْرُكَ وَ لَا إِلَهَ غَيْرُكَ

Then he^{-asws} said: 'O Allah^{-azwj}! There is no evil omen except Your^{-azwj} evil omen, nor any harm except Your^{-azwj} harm, nor any good except Your^{-azwj} good, nor is there any god apart from You^{-azwj}!'

بَلْ نَكْذِبُكَ وَ نَخَالُفُكَ وَ نَسِيرُ فِي السَّاعَةِ الَّتِي هَمَيْتَ عَنْهَا.

(He^{-asws} said): 'But we^{-asws} belie you (astrologer), and oppose you, and we^{-asws} shall travel in the very time which you are forbidding from".²⁴⁴

5- الخِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ ظَرِيفِ بْنِ نَاصِحٍ عَنْ أَبِي الْخُصَيْنِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ سُئِلَ رَسُولُ اللَّهِ ص عَنِ السَّاعَةِ فَقَالَ عِنْدَ إِيمَانٍ بِالْمُجُومِ وَ تَكْذِيبِ بِالْقَدْرِ.

²⁴⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 4

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Al-Hassan Bin Ali bin Fazzal, from Zareyf Bin Nasih, from Abu Al Huseyn who said,

'I heard Abu Abdullah^{-asws} saying: 'Rasool-Allah^{-saww} was asked about the Hour. He^{-azwj} said: 'Having belief in the astrology (means) the belying with the Pre-determination''^{.245}

6- الحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أُرْبَعَةٌ لَا تَزَالُ فِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ الْفَخْرُ بِالْأَحْسَابِ وَالطَّعْنُ فِي الْأَنْسَابِ وَالِاسْتِسْقَاءُ بِالنُّجُومِ وَالْيَبَاحَةُ وَالنَّيَاحَةُ وَإِنَّ النَّبِيحَةَ إِذَا لَمْ تَثْبُتْ قَبْلَ مَوْتِهَا تَعُومُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ وَ دَرْعٌ مِنْ حَرْبٍ.

(The book) 'Al Khisaal' – From his father, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Abu Al-Husayn Al Farsy, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd Bin Ali Bin Al-Husayn, from his father,

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four will not cease to be in my^{-saww} community up to the Day of Qiyamah – the pride with the calculation, and taunting regarding the lineages, and praying for the rain with the stars, and the wailing. And if the wailing woman does not repent before her death, would arise on the Day of Qiyamah and upon her would be a trouser of tar and a shield of itching''^{.246}

7- الحِصَالُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حَمَّازَةَ بْنِ عُمَارَةَ عَنْ سَالِمِ بْنِ سَالِمٍ وَأَبِي عُرْوَةَ مَعَاذَ عَنْ أَبِي الْخَطَّابِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْأَنْصَارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص عَنْ خِصَالٍ إِلَى أَنْ قَالَ وَ عَنِ النَّظْرِ فِي النُّجُومِ.

(The book) 'Al Khisaal' – From Ibrahim Bin Muhammad Bin Hamza Bin Umarah, from Salim Bin Salim and Abu Aruba, both together from Abu Al Khattab, from Haroun Bin Muslim, from Al Qasim Bin Abdul Al Rahman Al Ansary, from Muhammad Bin Ali, from his father,

'From Al-Husayn^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} forbade from (certain) characteristics, up to he^{-saww} said: 'And from looking into the stars (astrology)''^{.247}

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ نَصْرِ بْنِ قَابُوسَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْمُنْجِمُ مَلْعُونٌ وَالْكَاهِنُ مَلْعُونٌ وَالسَّاحِرُ مَلْعُونٌ وَالْمُغْنِيَةُ مَلْعُونَةٌ وَمَنْ آوَاهَا وَ أَكَلَ كَسْبَهَا مَلْعُونٌ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Al-Hassan Bin Ali Al Kufy, from Is'haq Bin Ibrahim, from Nasr Bin Qabous who said,

'I heard Abu Abdullah^{-asws} saying: 'The astrologer is Accursed, and the soothsayer is Accursed, and the sorcerer is Accursed, and the singer is Accursed, and the one who shelters them, and the consumer of their earnings is Accursed'.

وَ قَالَ ع الْمُنْجِمُ كَالْكَاهِنِ وَالْكَاهِنُ كَالسَّاحِرِ وَالسَّاحِرُ كَالْكَافِرِ وَالْكَافِرُ فِي النَّارِ.

²⁴⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 5

²⁴⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 6

²⁴⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 7 a

And he^{-asws} said: ‘The astrologer is like the soothsayer, and the soothsayer is like the sorcerer, and the sorcerer is like the Kafir, and the Kafir is in the Fire’.²⁴⁸

8- أَبْصَائِرُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الرَّازِيِّ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَمِّهِ عَبْدِ الصَّمَدِ بْنِ عَلِيٍّ قَالَ: دَخَلَ رَجُلٌ عَلَيَّ عَلِيٍّ
بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ عَلِيُّ بْنُ الْحُسَيْنِ مَنْ أَنْتَ قَالَ أَنَا مُنَجِّمٌ قَالَ فَأَنْتَ عَرَّافٌ

(The book) ‘Al Basaair’ – From Muhammad Bin Abdullah Bin Ahmad Al Razy, from Ismail Bin Musa, from his father, from his grandfather, from his uncle Abdul Samad Bin Ali^{-asws} who said,

‘A man entered to see Ali^{-asws} Bin Al-Husayn^{-asws}. Ali Bin Al-Husayn^{-asws} said to him: ‘Who are you?’ He said, ‘I am an astrologer’. He^{-asws} said: ‘So you are a fortune-teller’.

قَالَ فَتَنَظَّرَ إِلَيْهِ ثُمَّ قَالَ هَلْ أَذْكَكَ عَلَى رَجُلٍ قَدْ مَرَّ مُدًّا دَخَلْتَ عَلَيْنَا فِي أَرْبَعَةِ عَشَرَ عَالَمًا كُلُّ عَالَمٍ أَكْبَرُ مِنَ الدُّنْيَا ثَلَاثَ مَرَّاتٍ لَمْ يَتَحَرَّكَ مِنْ مَكَانِهِ قَالَ
مَنْ هُوَ

He (the narrator) said, ‘He^{-asws} looked at him, then said: ‘Shall I^{-asws} point you to a man who, since you entered to see us, has passed into fourteen worlds, each world being larger than the world three times over (and) he did not even move from his place?’ He said, ‘Who is he?’

قَالَ أَنَا وَ إِنْ شِئْتَ أَنْبَأْتُكَ بِمَا أَكَلْتُ وَ مَا ادَّخَرْتُ فِي بَيْتِكَ.

He^{-asws} said: ‘I^{-asws} am, and if you so desire I^{-asws} can inform you with what you have eaten and what you have hoarded in your house’.²⁴⁹

9- أَبْصَائِرُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ عُمَيْرِ بْنِ أَبَانَ الْكَلْبِيِّ عَنْ أَبَانَ بْنِ تَعْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ
اللَّهِ ع حَيْثُ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ عُلَمَاءِ أَهْلِ الْيَمَنِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا يَمَانِيُّ أَيْ فِيكُمْ عُلَمَاءُ قَالَ نَعَمْ

(The book) ‘Al Basaair’ – From Muhammad Bin Al-Husayn, from Ali Bin Sa’dan, from Abdullah Bin Al Qasim, from Umeyr Bin Aban Al Kalby, from Aban Bin Taghlib who said,

‘I was in the presence of Abu Abdullah^{-asws} when a man from the scholars of the people of Al-Yemen entered to see him^{-asws}. Abu Abdullah^{-asws} said: ‘O Yemeni! Are there scholars among you all?’ He said, ‘Yes’.

قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عُلَمَائِكُمْ قَالَ إِنَّهُ لَيَسِيرٌ فِي لَيْلَةٍ وَاحِدَةٍ مَسِيرَةَ شَهْرَيْنِ يَزْجُرُ الطَّيْرَ وَ يَفْقَهُو الْأَنَارَ

He^{-asws} said: ‘So which thing (extent) reaches from the knowledge of your scholars?’ He said, ‘They tent to travel in one night the travel distance of two months, disturbing the birds and leaving a trace’.

فَقَالَ لَهُ فَعَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَأَيُّ شَيْءٍ يَبْلُغُ مِنْ عِلْمِ عَالِمِكُمْ بِالْمَدِينَةِ

²⁴⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 7 b

²⁴⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 8

He^{-asws} said to him: 'A scholar of Al-Medina is more knowledgeable than your scholars are'. He said, 'So which thing (extent) reaches from the knowledge of your scholar at Al-Medina?'

قَالَ إِنَّهُ يَسِيرُ فِي صَبَاحٍ وَاحِدٍ مَسِيرَةَ سَنَةِ كَالشَّمْسِ إِذَا أَمَرَتْ إِهْمَا الْيَوْمَ غَيْرَ مَأْمُورَةٍ وَ لَكِنْ إِذَا أَمَرَتْ تَقَطُّعُ اثْنَيْ عَشَرَ شَمْسًا وَ اثْنَيْ عَشَرَ قَمَرًا وَ اثْنَيْ عَشَرَ مَشْرِقًا وَ اثْنَيْ عَشَرَ مَغْرِبًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالَمًا

He^{asws} said: 'He^{asws} travels in one morning the travel distance of a year, like the sun when Commanded. Today he^{asws} is not Commanded, but when he^{asws} is Commanded he^{asws} would cut (the distance of) twelve suns, and twelve moons, and twelve East(s), and twelve West(s), and twelve lands, and twelve seas, and twelve worlds'.

قَالَ فَمَا بَقِيَ فِي يَدَيِ الْيَمَانِيِّ فَمَا دَرَى مَا يَقُولُ وَ كَفَّ أَبُو عَبْدِ اللَّهِ ع.

He (the narrator) 'There did not remain (anything) in the hands of Al-Yemeni. He did not say what he should be saying, and Abu Abdullah^{-asws} stopped'.²⁵⁰

10- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ لَهُ يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءُ قَالَ نَعَمْ

And from him, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub, from Aban Bin Taghlib who said,

'I was in the presence of Abu Abdullah^{-asws}. A man from the people of Al-Yemen entered. He^{-asws} said to him: 'O brother from the people of Al-Yemen! Are there scholars with you all?' He said, 'Yes'.

قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِكُمْ قَالَ يَسِيرُ فِي لَيْلَةٍ مَسِيرَةَ شَهْرَيْنِ يَزْجُرُ الطَّيْرَ وَ يَقْفُو الْأَثَرَ

He^{-asws} said: 'So what (extent) reached from the knowledge of your scholars?' He said, 'He travels in a night the travel distance of two months, disturbing the birds and leaves the traces.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع عَالِمُ الْمَدِينَةِ أَعْلَمُ مِنْ عَالِمِكُمْ قَالَ فَمَا بَلَغَ مِنْ عِلْمِ عَالِمِ الْمَدِينَةِ

Abu Abdullah^{-asws} said: 'A scholar of Al-Medina is more knowledgeable than your scholars'. He said, 'So what (extent) reaches from the knowledge of a scholar of Al-Medina?'

قَالَ يَسِيرُ فِي سَاعَةٍ مِنَ النَّهَارِ مَسِيرَةَ الشَّمْسِ سَنَةً حَتَّى تَقَطُّعَ اثْنَيْ عَشَرَ أَلْفَ عَالِمٍ مِثْلِ عَالِمِكُمْ هَذَا مَا يَعْلَمُونَ أَنَّ اللَّهَ خَلَقَ آدَمَ وَ لَا يُبْلِسُ

He^{-asws} said: 'He^{-asws} travels in one hour from the day a travel distance of the sun of a year until he cuts through twelve thousand worlds like this world of yours. They don't know that Allah^{-azwj} has Created Adam^{-as} nor Iblees^{-la}'.

قَالَ فَيَعْرِفُونَكُمْ قَالَ نَعَمْ مَا افْتَرَضَ عَلَيْهِمْ إِلَّا وَلَا يَتَنَا وَ الْبِرَاءَةَ مِنْ عَدُوِّنَا.

He said, 'Do they know you^{-asws} all?' He^{-asws} said: 'Yes. Nothing is Imposed upon them except our^{-asws} Wilayah and the disavowing from our^{-asws} enemies".²⁵¹

11- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ سُفْيَانَ بْنِ عُمَرَ قَالَ: كُنْتُ أَنْظُرُ فِي النُّجُومِ فَأَعْرِفُهَا وَأَعْرِفُ الطَّالِعَ فَيَدْخُلُنِي مِنْ ذَلِكَ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوَّلِ مُسْكِينٍ تَمُّ امْضِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَدْفَعُ عَنْكَ.

(The book) 'Al Mahaasin' – From his father, from Ibn Abu Umeyr, from Ibn Uzina, from Sufyan Bin Umar who said,

'I was looking into the stars. I knew them and knew of the ascendants. (Worry) entered me from that. I complained of that to Abu Abdullah^{-asws}. He^{-asws} said: 'When something occurs within yourself, then give in charity upon the first of the beggars, then continue, for Allah^{-azwj} Mighty and Majestic will Repel (whatever evil there was) away from you".²⁵²

بيان يدل على أن أثر نحس الكواكب و الأوضاع أو تأثير التطير بما يزول بالصدقة.

Explanation: *It evidence's upon that the effect of the inauspiciousness of the planets and the modes, or effects of the evil omen by these can be removed by the charity.*

12- رِسَالَةُ الْإِسْتِخَارَاتِ، لِلسَّيِّدِ بْنِ طَاوُسٍ قَالَ: ذَكَرَ الشَّيْخُ الْفَاضِلُ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ فِي كِتَابِهِ لَهُ فِي الْعَمَلِ مَا هَذَا لَمَطُهُ دُعَاءُ الْإِسْتِخَارَةِ عَنِ الصَّادِقِ ع تَقُولُهُ بَعْدَ فَرَاغِكَ مِنْ صَلَاةِ الْإِسْتِخَارَةِ تَقُولُ اللَّهُمَّ إِنَّكَ خَلَقْتَ أَقْوَامًا يَلْجَأُونَ إِلَى مَطَالِعِ النُّجُومِ لِأَوْقَاتِ حَرَكَاتِهِمْ وَ سُكُونِهِمْ وَ تَصَرُّفِهِمْ وَ عَقْدِهِمْ وَ خَلْقْتَنِي

(The book) 'Risalat Al-Istikharat' of the Seyyid Bin Tawoos who said,

'It is mentioned by the meritorious Sheikh Muhammad Bin Ali Bin Muhammad in a book of his regarding the deeds, what these are it's wordings is a supplication of the Al-Istikhara, from Al-Sadiq^{-asws} saying it: 'After your being free from the Salat of Al-Istikhara, you should say, 'O Allah^{-azwj}! You^{-azwj} have Created a people who are resorting to the stars for the timings of their movements, and their stillness, and their dealings and their agreements, and You^{-azwj} Created me.

أَبْرَأُ إِلَيْكَ مِنَ اللَّجْلِ إِلَيْهَا وَمِنْ طَلَبِ الْإِسْتِخَارَاتِ بِهَا وَ أَتَيْتُنِي أَنْتَ لَمْ تُطَلِّعْ أَحَدًا عَلَيَّ عَيْنِكَ فِي مَوَاقِعِهَا وَ لَمْ تُسَهِّلْ لَهُ السَّبِيلَ إِلَى تَحْصِيلِ أَفَاعِيلِهَا وَ إِنَّكَ قَادِرٌ عَلَيَّ نَفْلِهَا فِي مَدَارَاتِهَا فِي مَسِيرِهَا عَلَى السُّعُودِ الْعَامَّةِ وَ الْخَاصَّةِ إِلَى النُّحُوسِ وَ مِنَ النُّحُوسِ الشَّامِلَةِ وَ الْمُفْرَدَةِ إِلَى السُّعُودِ لِأَنَّكَ تَمَحُّو مَا تَشَاءُ وَ تُنْبِئُ وَ عِنْدَكَ أُمُّ الْكِتَابِ وَ لِأَنَّهَا خَلَقْتَ مِنْ خَلْقِكَ وَ صَنَعْتَ مِنْ صَنِيْعِكَ

I disavow from (those who are) resorting to these (in) Your^{-azwj} (presence), and from seeking the choices by these, and I am convinced that You^{-azwj} have not Notified anyone upon Your^{-azwj} hidden matters regarding Your^{-azwj} events, and You^{-azwj} did not Ease for it the easing to achieving its words, and You^{-azwj} are Able upon Transferring these in their orbits in their journeys upon the fortunate of the general and the special matters, to the inauspicious, and from the inauspiciousness, the inclusive and the individual, to the fortunate, because You^{-azwj}

²⁵¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 10

²⁵² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 11

Erase whatever You^{-azwj} so Desire to and Affirm, and in Your^{-azwj} Possession is Mother of the Book, because it is a creation from Your^{-azwj} creation, and a making from Your^{-azwj} Makings.

وَمَا أَسْعَدْتُ مَنِ اعْتَمَدَ عَلَى مَخْلُوقٍ مِثْلِهِ وَ اسْتَمَدَّ الْإِخْتِيَارَ لِنَفْسِهِ وَ هُمْ أَوْلِيكَ وَ لَا أَشَقِيَّتَ مِنْ اعْتَمَدَ عَلَى الْخَالِقِ الَّذِي أَنْتَ هُوَ لَا إِلَهَ إِلَّا أَنْتَ وَ خَدَكَ لَا شَرِيكَ لَكَ

And he would not be fortunate, the one who relies upon a created being like it, and elicited the choice for himself, and they are those, nor will he be wretched, the one who relies upon the Creator Who You^{-azwj} are He^{-azwj}. There is no god except You^{-azwj} Alone. There is no associate for You^{-azwj}.

وَ أَسْأَلُكَ بِمَا تَمْلِكُهُ وَ تُقَدِّرُ عَلَيْهِ وَ أَنْتَ بِهِ مَلِيٌّ وَ عَنْهُ عَيٌّْ وَ إِلَيْهِ عَيْرٌ مُتَحَاجٍ وَ بِهِ عَيْرٌ مُكْتَرِبٌ مِنَ الْخَيْرَةِ الْجَامِعَةِ لِلْسَّلَامَةِ وَ الْعَافِيَةِ وَ الْعَنِيمَةِ لِعَبْدِكَ إِلَى آخِرِ الدُّعَاءِ وَ قَدْ أَوْرَدْنَاهُ فِي أَبْوَابِ الْإِسْتِخَارَاتِ.

And I ask You^{-azwj} of what You^{-azwj} Own, and are Able upon, and You^{-azwj} are filled with it, and are needless from it, and are without any need to it, and are indifferent to it, for the total goodness, for the safety, and the good health, and the booty for Your^{-azwj} servant’ – up to the end of the supplication, and we have referred to it in the chapters of ‘Al-Istikhara’.²⁵³

13- النُّجُومُ، رُوِيَنا بِإِسْنَادِنَا إِلَى الشَّيْخِ السَّعِيدِ مُحَمَّدِ بْنِ رُسْتَمِ بْنِ جَرِيرِ الطَّبْرِيِّ الْإِمَامِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْجَرْمِيِّ وَ مُحَمَّدِ بْنِ هَارُونَ النَّعْمَكْرِيِّ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ أَحْمَدَ بْنِ الْقَاسِمِ عَنِ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ عَنِ عَلِيِّ بْنِ صَالِحِ بْنِ حَيٍّ الْكُوْفِيِّ عَنِ زِيَادِ بْنِ الْمُنْدَرِ عَنِ قَيْسِ بْنِ سَعْدِ قَالَ: كُنْتُ كَثِيرًا أَسْأَلُ أَمِيرَ الْمُؤْمِنِينَ عِذَا سَارَ إِلَى وَجْهِهِ مِنَ الْوُجُوهِ فَلَمَّا قَصَدَ أَهْلَ النَّهْرَوَانَ وَ صَرْنَا بِالْمَدَائِنِ وَ كُنْتُ يَوْمَئِذٍ مُسَافِرًا لَهُ إِذْ حَرَجَ إِلَيْهِ قَوْمٌ مِنْ أَهْلِ الْمَدَائِنِ مِنْ دَهَاقِينِهِمْ مَعَهُمْ بَرَادِيئُ قَدْ جَاءُوا بِهَا هَدِيَّةً إِلَيْهِ فَفَقِلْبَهَا

(The book) ‘Al Nujoum’ – We are reported by our chains to the Sheikh Al Saeed Muhammad Bin Rustam Bin Jareer Al Tabary Al Imamy, from Al-Husayn Bin Abdullah Al Jurmy, and Muhammad Bin Haroun Al Tal’ukbary, from Muhammad Bin Ahmad Bin Mahroum, from Ahmad Bin Al Qasim, from Yahya Bin Abdul Rahman, from Ali Bin Salih Bin Hayy al Kufy, from Ziyad Bin Al Munzir, from Qays Bin Sa’ad who said,

‘I used to frequently be a co-traveller of Amir Al-Momineen^{-asws} whenever he^{-asws} travelled to any heading from the headings. When he^{-asws} aimed for the people of Al-Nahrwan and we came to be at Al-Madain, and on that day, I was a co-traveller of his^{-asws}, when a group from the people of Al-Madain came out to him^{-asws}, being from their important people, and with them were the load-bearing animals. They had come with these as a gift to him^{-asws}. He^{-asws} accepted these.

وَ كَانَ فِيْمَنْ تَلَقَّاهُ دَهْقَانٌ مِنْ دَهَاقِيْنِ الْمَدَائِنِ يُدْعَى سَرْسَفِيلَ وَ كَانَتْ الْفُرْسُ تُحْكَمُ بِرَأْيِهِ فِيْمَا مَضَى وَ تَرْجِعُ إِلَى قَوْلِهِ فِيْمَا سَلَفَ فَلَمَّا بَصُرَ بِأَمِيرِ الْمُؤْمِنِينَ عِذَا قَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لِيَرْجِعَ عَمَّا قَصَدْتَ قَالَ وَ لِمَ ذَلِكَ يَا دَهْقَانُ

And among the ones who met him^{-asws} was an important person (Dihqan) from the important people of Al-Madain called Sarsafeel, and the Persians were deciding by his opinions in the past and were returning to his word (as final) in what he had said. When he sighted Amir Al-

²⁵³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 12

Momineen^{-asws}, he said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! Return from your^{-asws} aim!' He^{-asws} said: 'And why is that O Dihqan?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ تَنَاحَسَتِ النُّجُومُ الطَّوَالِغَ فَتَحَسَّنَ أَصْحَابُ السُّعُودِ وَ سَعَدَ أَصْحَابُ التُّخُوسِ وَ لَزِمَ الْحَكِيمُ فِي مِثْلِ هَذَا الْيَوْمِ الْإِسْتِخْفَاءَ وَ الْجُلُوسَ وَ إِنَّ يَوْمَكَ هَذَا يَوْمٌ مُمِيتٌ قَدْ افْتَرَنَ فِيهِ كَوْكَبَانِ قَتَالَانَ وَ شَرَفَ فِيهِ بَهْرَامٌ فِي بُنْجِ الْمِيزَانِ وَ اتَّقَدَّتْ مِنْ بَرْجِكَ النَّيْرَانُ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

He said, 'O Amir Al-Momineen^{-asws}! The ascending stars are line up, so the wretched ones are inauspicious and the inauspicious are wretched, and it necessitates the wise on during the like of this day that the hiding and the sitting (at home), and that this day of yours is a deadly day in which two joined planets are fighting, and Mars is overlooking into the constellation of Libra, and the fires have been ignited from your^{-asws} constellation and the war is not the place for you^{-asws}'.

فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَ ثُمَّ قَالَ أَيُّهَا الدَّهْقَانُ الْمُنْبِيُّ بِالْأَخْبَارِ وَ الْمُحَدِّثُ مِنَ الْأَقْدَارِ مَا نَزَلَ الْبَارِحَةَ فِي آخِرِ الْمِيزَانِ وَ أَيُّ نَجْمٍ حَلَّ فِي السَّرَطَانِ

Amir Al-Momineen^{-asws} smiled, then said: 'O you Al-Dihqan, bringer of the news and cautioner from the Pre-determination! What befell yesterday in the end of the Libra, and which star was released in the Caner?'

قَالَ سَأَنْظُرُ ذَلِكَ وَ اسْتَخْرَجَ مِنْ كُمِّهِ أُسْطُرْلَابًا وَ تَقْوِيمًا

He said, 'I shall be looking into that!' And he brought out the compass from his sleeve and a calendar.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ عَ أَنْتَ مُسَيِّرُ الْجَارِيَاتِ قَالَ لَا قَالَ فَأَنْتَ تَقْضِي عَلَى الثَّابِتَاتِ قَالَ لَا قَالَ فَأَخْبِرْنِي عَنْ طُولِ الْأَسَدِ وَ تَبَاعُدِهِ مِنَ الْمَطَالِغِ وَ الْمَرَاجِعِ وَ مَا الرُّهْرَةُ مِنَ التَّوَابِعِ وَ الْجَوَامِعِ

Amir Al-Momineen^{-asws} said to him: 'Did you travel by the flowing ones?' He said, 'No'. He^{-asws} said: 'Did you complete based upon the affirmed ones?' He said, 'No'. He^{-asws} said: 'Inform me^{-asws} about the length of the Leo and it's remoteness from the ascendants, and the returners, and what is the Venus from the follower and the Joiners?'

قَالَ لَا عِلْمَ لِي بِذَلِكَ

He said, 'There is no knowledge for me of that!'

قَالَ فَمَا بَيْنَ السَّرَّارِيِّ إِلَى الدَّرَّارِيِّ وَ مَا بَيْنَ السَّاعَاتِ إِلَى الْمَعْجَرَاتِ [الْفُجْزَاتِ] وَ كَمْ قَدْرُ شِعَاعِ الْمُبْدِرَاتِ [الْمَدَارَاتِ] وَ كَمْ تَحْصُلُ الْفَجْرُ فِي الْعَدَوَاتِ

He^{-asws} said: 'So what is between the routes to the rotations, and what is between the hours to the Mo'jiraat, and how much is the measurement of the rays of 'Al-Mubdiraat', and how much does the dawn results in the mornings?'

قَالَ لَا عِلْمَ لِي بِذَلِكَ

He said, 'There is no knowledge for me of that!'

قَالَ فَهَلْ عَلِمْتَ يَا دِهْقَانُ أَنَّ الْمَلِكَ الْيَوْمَ انْتَقَلَ مِنْ بَيْتٍ إِلَى بَيْتٍ بِالصَّيْنِ وَ انْقَلَبَ بُرْجُ مَاجِينَ وَ احْتَرَقَ دُورٌ بِالزَّنْجِ وَ طَفَحَ جُبُّ سَرَانْدِيبَ وَ تَحَدَّمَ حِصْنُ الْأَنْدَلُسِ وَ هَاجَ تَمَلُّ الشَّيْحِ وَ انْحَزَمَ مَرَاقُ الْهِنْدِيِّ وَ فَقَدَ دِيَانَ الْيَهُودِ بِأَيْلَةَ وَ هَدَمَ بِطَرِيقِ الرُّومِ بِرُومِيَّةَ وَ عَمِيَ رَاعِبُ عَمُورِيَّةَ وَ سَقَطَتْ شُرَفَاتُ الْفُسْطَاطِيَّةِ

He^{-asws} said: ‘Do you know, O Dihqan, that a king has transferred from a house to a house in China, and a tower of Majin has been overturned, and houses have been burned down in Al-Zanj, and a well of Sarandeeb has overflowed, and a fortress of Al-Andalus had been demolished, and the wormwood ants were agitated, and Marraq has defeated the Indian, and a judge of the Jews is missing at Eilat, and Batreeq of Rome has been destroyed by a Roman, and a Rabbi of the Amorites is blinded, and the terraces fell down at Constantinople.

أَفَعَالِمٌ أَنْتَ بِهَذِهِ الْحَوَادِثِ وَ مَا الَّذِي أَخَدَتْهَا شَرِيئَتُهَا أَوْ غَرِيئَتُهَا مِنَ الْفَلَكَ قَالَ لَا عِلْمَ لِي بِذَلِكَ

Do you know of these events and that which I^{-asws} have narrated, whether these are eastern or western from the orbit?’ He said, ‘There is no knowledge for me of that’.

قَالَ وَ بِأَيِّ الْكَوَاكِبِ تَقْضِي فِي أَعْلَى الْقُطْبِ وَ بِأَيِّهَا تَنْحَسِّنُ مَنْ تَنْحَسِّنُ قَالَ لَا عِلْمَ لِي بِذَلِكَ

He^{-asws} said: ‘And by which planet do you decree in the top pole? And by which does the inauspicious one become inauspicious?’ He said, ‘There is no knowledge for me of that’.

قَالَ فَهَلْ عَلِمْتَ أَنَّهُ سَعَدَ الْيَوْمَ اثْنَانِ وَ سَبْعُونَ عَالَمًا فِي كُلِّ عَالِمٍ سَبْعُونَ عَالَمًا مِنْهُمْ فِي الْبَرِّ وَ مِنْهُمْ فِي الْبَحْرِ وَ بَعْضٌ فِي الْجِبَالِ وَ بَعْضٌ فِي الْعِيَاضِ وَ بَعْضٌ فِي الْعُمُرَانِ وَ مَا الَّذِي أَسْعَدَهُمْ قَالَ لَا عِلْمَ لِي بِذَلِكَ

He^{-asws} said: ‘Did you know that today seventy-two worlds have ascended, in each world there being seventy worlds. From them are in the land and from them are in the sea, and some in the mountain, and some in the thickets, and some in the built-up areas. And what is that which makes them fortunate?’ He said, ‘There is no knowledge for me of that’.

قَالَ يَا دِهْقَانُ أَطُنْتُكَ حَكَمْتَ عَلَى اقْتِرَانِ الْمُشْتَرِي وَ زُحَلٍ لَمَّا اسْتَنَارَا لَكَ فِي الْعَسَقِ وَ ظَهَرَ تَأَلُّؤُ شُعَاعِ الْمَرْيَخِ وَ تَشْرِيفُهُ فِي السَّحْرِ وَ قَدْ سَارَ فَاتَّصَلَ جِرْمُهُ بِجِرْمِ تَرْبِيعِ الْقَمَرِ وَ ذَلِكَ دَلِيلٌ عَلَى اسْتِحْقَاقِ أَلْفِ أَلْفٍ مِنَ الْبَشَرِ كُلِّهِمْ يُوَلَّدُونَ الْيَوْمَ وَ اللَّيْلَةَ وَ يَمُوتُ مِثْلُهُمْ وَ أَشَارَ بِيَدِهِ إِلَى جَاسُوسٍ فِي عَسْكَرِهِ لِمُعَاوِيَةَ فَقَالَ وَ يَمُوتُ هَذَا فَإِنَّهُ مِنْهُمْ

He^{-asws} said: ‘O Dihqan! I^{-asws} think you judged based upon the conjunction of the Jupiter and Saturn when they both illuminated for you during dusk, and the twinkling rays of Mars appeared, and it’s skinning during the pre-dawn, and it has travelled and connected it’s body with the body of squaring of the moon, and that is evidence upon the entitlement of a thousand, thousand, from the mortals, all of them being born in the day, and the likes of them would be dying tonight’ – and he^{-asws} indicated by his^{-asws} hand to a spy in his^{-asws} army for Muawiya – he^{-asws} said: ‘And this one would be dying, for he is from them’.

فَلَمَّا قَالَ ذَلِكَ ظَنَّ الرَّجُلُ أَنَّهُ قَالَ لِحُدُودِهِ فَأَخَذَهُ شَيْءٌ بِقَلْبِهِ وَ تَكَسَّرَتْ نَفْسُهُ فِي صَدْرِهِ فَمَاتَ لَوْفِيهِ

When he^{-asws} said that the man thought that he^{-asws} had said: ‘Seize him!’ So he took something in his hear and broke his soul in his chest, so he dies straight away.

فَقَالَ ع يَا دِهْقَانُ أَمْ أُرِكَ غَيْرَ التَّقْدِيرِ فِي غَايَةِ التَّصْوِيرِ قَالَ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ يَا دِهْقَانُ أَنَا مُخْبِرُكَ أَنِّي وَ صَاحِبِي هَؤُلَاءِ لَا شَرَفِيُونَ وَ لَا عَزِيْبُونَ
إِنَّمَا نَحْنُ نَاشِئَةُ الْقُطْبِ وَ مَا زَعَمْتَ أَنَّ الْبَارِحَةَ انْقَدَحَ مِنْ بُرْجِي النَّبْرَانِ فَقَدْ كَانَ يَجِبُ أَنْ تَحْكُمَ مَعَهُ لِي لِأَنَّ نُورَهُ وَ ضِيَاءَهُ عِنْدِي فَلَهُبُهُ دَاهِبٌ عَنِّي

He^{-asws} said: 'O Dihqan! Have I^{-asws} not shown you a difference measurement in the peak of imagery?' He said, 'Yes, O Amir Al-Momineen^{-asws}!' He^{-asws} said: 'O Dihqan! I^{-asws} am informing you that I^{-asws} and these companions of mine are neither eastern nor western. But rather, we are resultants of the pole, and what you have claimed that yesterday the two fires burst out from a constellation, so it should have obliged you to decide for me^{-asws}, because it's light and it's illumination is with me^{-asws}, so the flame is going away from me^{-asws}.

يَا دِهْقَانُ هَذِهِ قَضِيَّتُهُ عَيْصِي فَاحْسُبِيهَا وَ وِلْدَهَا إِنْ كُنْتَ عَالِمًا بِالْأَكْوَارِ وَ الْأَدْوَارِ قَالَ لَوْ عَلِمْتُ ذَلِكَ لَعَلِمْتُ أَنَّكَ تُحْصِي عُقُودَ الْقُصَبِ فِي هَذِهِ الْأَجْمَةِ

O Dihqan! This an indecipherable issue, so calculate it and produce it if you were knowledgeable with the revolutions and the rotations'. He said, 'If I knew that I would know that you^{-asws} can count the knots in this thicket'.

وَ مَضَى أَمِيرُ الْمُؤْمِنِينَ ع فَهَرَمَ أَهْلَ النَّهْرَوَانَ وَ قَتَلَهُمْ وَ عَادَ بِالْغَنِيمَةِ وَ الظَّفَرِ

And Amir Al-Momineen^{-asws} continued and defeated the people of Al-Nahrwan and killed them, and he^{-asws} returned with the war booty and the victory.

فَقَالَ الدِّهْقَانُ لَيْسَ هَذَا الْعِلْمُ بِمَا فِي أَيْدِي أَهْلِ زَمَانِنَا هَذَا عِلْمٌ مَادُّهُ مِنَ السَّمَاءِ.

Al-Dihqan said, 'This isn't the knowledge what is in the hands of the people of our time. This knowledge, it's material is from the sky'²⁵⁴

14- أَقُولُ وَ رَوَى السَّيِّدُ الْحَمْرِيُّ أَيْضًا عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: لَمَّا رَجَلَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ مَحْرٍ بَيْنَ أَتَيْنَا النَّهْرَوَانَ وَ قَدْ قُطِعَ جَسْرُهَا وَ سَمِرَتْ سَفِينُهَا
فَزَلَّ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَيْهِ وَ قَدْ سَرَحَ الْجَيْشَ إِلَى جِسْرِ بَوْرَانَ وَ مَعَهُ رَجُلٌ مِنْ أَصْحَابِهِ وَ قَدْ شَكَّ فِي قِتَالِ الْخَوَارِجِ

I (Majlisi) am saying, 'And the Hadeeth has been reported by the Seyyid as well, from Al Asbagh Bin Nubata who said,

'When Amir Al-Momineen^{-asws} departed from Nahrbeen, we came to Al-Nahrwan, and it's bridges had been cut off and it's ships had been anchored. He^{-asws}, may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} and upon him^{-asws}, descended, and he^{-asws} had deployed the army to Bawran bridge, and there was a man from his^{-asws} companions with him^{-asws}, and he was doubting in battling the Khawarij.

فَإِذَا بِرَجُلٍ يَرْكُضُ فَلَمَّا رَأَى أَمِيرَ الْمُؤْمِنِينَ ع قَالَ الْبُشْرَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ لَهُ وَ مَا بُشْرَاكَ قَالَ لَمَّا بَلَغَ الْخَوَارِجُ نُزُولَكَ الْبَارِحَةَ هَرَّ بَيْنَ وُلُؤَا هَارِبِينَ

A man came sprinting. When he saw Amir Al-Momineen^{-asws}, he said, 'The good news, O Amir Al-Momineen^{-asws}!' He^{-asws} said to him: 'And what is your good news?' He said, 'When (news)

of your^{-asws} descent at Nahbeen yesterday reached the Khawarijites, they turned around fleeing!'

قَالَ عَلِيٌّ ع أَنْتَ رَأَيْتَهُمْ حِينَ وُلُّوا قَالَ نَعَمْ قَالَ عَلِيٌّ ع كَلَّا وَاللَّهِ لَا عَبَّوْا النَّهْرَوَانَ وَلَا جَاوَزُوا الْأَنْثَالَاتِ [الْأَنْثَالَاتِ] وَلَا النَّخِيلَاتِ حَتَّى يَقْتُلَهُمُ اللَّهُ عَلَى يَدِي عَهْدٌ مَعَهُمْ وَقَدَرٌ مَقْدُورٌ وَلَا يَقْتُلُونَ مِنَّا عَشْرَةً وَلَا يَنْجُو مِنْهُمْ عَشْرَةً

Ali^{-asws} said: 'And you saw them when they turned around?' He said, 'Yes'. Ali^{-asws} said: 'Never! By Allah^{-azwj}, they will neither be crossing Al-Nahrwan nor will they exceed the anthills nor the palm trees, until Allah^{-azwj} Kills them upon my^{-asws} hands, being a pact pacted, and a determination Pre-determined, nor will they be killing ten of us, nor ten of them would be saved'.

إِذْ أَقْبَلَ عَلَيْهِ رَجُلٌ مِنَ الْفُرْسِ يُقْتَدَى بِرَأْيِهِ فِي حِسَابِ النُّجُومِ لِمَعْرِفَتِهِ بِالطَّوَالِعِ وَالْمَرَاجِعِ وَتَقْوِيمِ الْقُطْبِ فِي الْفَلَكَ وَمَعْرِفَتِهِ بِالْحِسَابِ وَالصَّرْبِ وَالْجَبْرِ وَالْمُقَابَلَةِ وَتَارِيخِ السِّنْدَابَادِ وَعَبَّرَ ذَلِكَ وَهُوَ الدِّهْقَانُ

Then a man from Persia came towards him^{-asws}, believing in his opinion based on the astrological calculation, due to his understanding of the omens, and the references, and rising of the poles in the orbits, and his understanding of the arithmetic, and the multiplications, and the algebra, and the comparisons, and history of Sindabad, and other than that, and he is Al-Dihqan.

فَلَمَّا بَصُرَ بِأَمِيرِ الْمُؤْمِنِينَ ع نَزَلَ عَنْ فَرَسِهِ وَ سَلَّمَ عَلَيْهِ فَقَالَ لَهُ أَيُّهَا الْأَمِيرُ لِمَ تَرْجِعَنَّ عَمَّا فَصَدَّتْ إِلَيْهِ وَكَانَ اسْمُ الدِّهْقَانِ سَرْسَفِيلَ سَوَارٍ وَكَانَ دِهْقَانًا مِنْ دَهْقَانِ الْمَدَائِنِ فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ لِمَ يَا سَرْسَفِيلَ سَوَارٍ

When he sighted Amir Al-Momineen^{-asws}, he descended from his horse and greeted unto him^{-asws}. He said to him^{-asws}, 'O commander, return from what you are aiming to!' And the name of Al-Dihqan was Sarsafeel Sawar, and he was an important person from the important persons of Al-Madain. Amir Al-Momineen^{-asws} said to him: 'And why, O Sarsafeel Sawar?'

قَالَ تَنَاحَسَتِ النُّجُومُ الطَّالِعَاتُ وَ تَبَاعَدَتِ النُّجُومُ النَّاحِسَاتُ وَ لَزِمَ الْحَكِيمُ فِي مِثْلِ هَذَا الْيَوْمِ الْإِحْتِفَاءَ وَالْمُعُودَ وَ يَوْمُكَ هَذَا مُيْتٌ يَقْلِبُ [تُعْلَبُ] فِيهِ رَجْمَانُ [بُرْجَانُ] وَ انْكَشَفَتْ [انْكَسَفَتْ] فِيهِ الْمِيزَانُ وَ اقْتَدَحَ مِنْ بُرْجِكَ النَّيْرَانُ وَ لَيْسَ الْحَرْبُ لَكَ بِمَكَانٍ

He said, 'The ascendant stars are lined up and the inauspicious stars are divergent, and it necessitates the wise one in the like of this day, the hiding and the sitting (at home), and this days of yours^{-asws} is deadly. Two constellations are overcoming in it, and the Libra is eclipsed in it, and two fires are bursting from your^{-asws} constellation, and the war isn't the place for you'.

قَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَخْبِرْنِي يَا دِهْقَانُ عَنْ قِصَّةِ الْمِيزَانِ وَ فِي أَيِّ بَجْرِي كَانَ بُرْجُ السَّرَطَانِ قَالَ سَأَنْظُرُ لَكَ فِي ذَلِكَ ثُمَّ ضَرَبَ يَدَهُ إِلَى كُمِّهِ فَأَخْرَجَ مِنْهَا زَبْجًا وَ أَصْطَرَلَابًا

Amir Al-Momineen^{-asws} said to him: 'Inform me, O Dihqan, about the story of the Libra, and in which flow was the constellation of the Cancer?' He said, 'I shall look into that!' – and he struck his hand into his sleeve and extracted an almanac and a compass.

فَتَبَسَّمَ أَمِيرُ الْمُؤْمِنِينَ عَ ثُمَّ قَالَ لَهُ يَا دِهْقَانَ أَنْتَ مُسَيِّرُ النَّبَاتِ قَالَ لَا قَالَ فَأَنْتَ تَفْضِي عَلَى الْخَادِنَاتِ قَالَ لَا

Amir Al-Momineen^{asws} smiled, then said to him: 'O Dihqan! Did you travel (based upon the affirmations)?' He said, 'No'. He^{asws} said: 'So you are decreeing based upon the occurring events?' He said, 'No'.

قَالَ لَهُ يَا دِهْقَانَ فَمَا سَاعَةُ الْأَسَدِ مِنَ الْفَلَكَ وَمَا لَهُ مِنَ الْمَطَالِجِ وَالْمَرَاجِعِ وَمَا الزُّهْرَةُ مِنَ التَّوَابِعِ وَالْجَوَامِعِ قَالَ لَا عِلْمَ لِي أَيُّهَا الْأَمِيرُ

He^{asws} said to him: 'O Dihqan! So what is the hour of the Leo from the orbit, and what is for it from the rising and the returning, and what is the Venus from the rising and the conjoining?' He said, 'There is no knowledge for me, O commander!'

قَالَ فَعَلَى أَيِّ الْكَوَاكِبِ تَفْضِي عَلَى الْقُطْبِ وَمَا هِيَ السَّاعَاتُ الْمُتَحَرِّكَاتُ وَمَا قَدْرُ السَّاعَاتِ الْمُتَدَرِّجَاتِ وَمَا كَمْ تَحْصُلُ الْمُتَدَرِّجَاتُ قَالَ لَا عِلْمَ لِي بِدَلِيلِكَ

He^{asws} said: 'So upon which planets are you decreeing being upon the pole, and it is not the hours of the movements, and how much is the measurement of the hours of the pondering, and how much is the result of the Pre-determination?' He said, 'There is no knowledge for me of that'.

قَالَ لَهُ يَا دِهْقَانَ إِنْ صَحَّ لَكَ عِلْمُكَ عَلِمْتَ أَنَّ الْبَارِحَةَ انْقَلَبَتْ بَيْتٌ فِي الصِّينِ وَ انْقَلَبَ بِيْتَانِسِيٌّ وَ اخْتَرَقَتْ دُورُ الرِّزْقِ وَ انْحَطَمَ مَنَارُ الْهِنْدِ وَ طَفَعَ [طَفَحَ] جُبُّ سَرَانْدِيْبٍ وَ هَلَكَ مَلِكُ إِفْرِيقِيَّةٍ وَ انْقَضَّ حِصْنُ أَنْدَلُسَ وَ هَاجَ مَلَأُ السِّيْحِ وَ فَقَدَ دَيَانَ الْيَهُودِ وَ جَزِمَ شِطْرُنُجُ الرُّومِيِّ بِأَزْمِينَةَ

He^{asws} said to him: 'O Dihqan! If your knowledge were to be corrected for you, you would know that yesterday a house in China was overturned at Yatanseen, and the houses at Al-Zanj were incinerated, and a minaret of India was demolished, and a well of Sarandeeep overflowed, and a king of Africa died, and a fortress of Andalusia fell, and the anta of Al-Sheeh were agitated, and a judge of the Jews went missing, and battalion of the Romans was defeated at Armenia;

وَ عَتَا عَبُ عَمُورِيَّةٍ وَ سَقَطَتْ شُرَافَاتُ الْفُسْطَاطِيَّةِ وَ هَاجَتْ سَبَاغُ الْبَحْرِ وَابْتَهَتْ عَلَى أَهْلِهَا وَ رَجَعَتْ رِجَالُ الثُّوبَةِ الْمَرَاجِيحِ وَ التَّقَتْ الرُّزُقُ مَعَ الْفَيْلَةِ وَ طَارَ الْوَحْشُ إِلَى الْعَلَقِينَ وَ هَاجَتْ الْحَيْتَانُ فِي الْأَخْضَرِينَ وَ اضْطَرَبَتِ الْوُحُوشُ بِالْأَنْقَالِينَ

And Amouriya drank exceedingly, and the terraces of Constantinople fell down, and the lions of the sea roared and leapt upon it's people, and the Nubian men returned swinging, and the blue-eyed ones met with the elephants, and the beasts flew to Al-Alqeyn, and the whales raged in the green (sea), and the beasts were restless at Anqaleyn.

أَفَأَنْتَ عَلِيمٌ بِهَذِهِ الْخَوَادِثِ وَمَا أَخَذَتْهَا مِنَ الْفَلَكَ شَرْقِيَّةً أَوْ غَرْبِيَّةً وَمِنْ أَيِّ بُرْجٍ سَعَدَ صَاحِبُ النَّحْسِ وَأَيِّ بُرْجٍ انْتَحَسَنَ صَاحِبُ السَّعْدِ قَالَ الدِّهْقَانُ لَا عِلْمَ لِي بِدَلِيلِكَ

Were you a knower of these events? And what I^{asws} have narrated of the orbits, are these easterly or westerly? And which constellation has made the fortunate to be inauspicious?' Al-Dihqan said, 'There is no knowledge for me of that'.

قَالَ فَهَلْ ذَلِكَ عِلْمُكَ أَنَّ الْيَوْمَ فِيهِ سَعْدٌ سَبْعُونَ عَالِماً فِي كُلِّ عَالِمٍ سَبْعُونَ أَلْفَ عَالِمٍ مِنْهُمْ فِي الْبَحْرِ وَ مِنْهُمْ فِي الْبَرِّ وَ مِنْهُمْ فِي الْجِبَالِ وَ مِنْهُمْ فِي السَّهْلِ وَ الْعِيَاضِ وَ الْحَرَابِ وَ الْعُمُرَانِ فَأَيْنَ لَنَا مَا الَّذِي مِنَ الْفَلَكَ أَسْعَدَهُمْ قَالَ الدِّهْقَانُ لَا عِلْمَ لِي بِذَلِكَ

He^{-asws} said: ‘Has your knowledge pointed you that during today, seventy worlds are fortunate, in each world being seventy thousand worlds. From them are the ones in the sea, and from them are ones in the land, and from them are ones in the mountain, and from them are ones in the coast, and the thickets, and the ruins, and the built-up areas. So, clarify to us what is that from the orbits which makes them fortunate?’ He said, ‘There is no knowledge for me of that’.

قَالَ لَهُ يَا دِهْقَانُ أَظُنُّكَ حَكَمْتَ عَلَى اقْتِرَانِ الْمُشْتَرِي بِرُحْلٍ حِينَ لَحَا لَكَ فِي الْعَسَقِ قَدْ شَارَفَهَا وَ اتَّصَلَ جِرْمُهُ بِجِرْمِ الْقَمَرِ وَ ذَلِكَ دَلِيلٌ عَلَى اسْتِحْقَاقِ أَلْفِ أَلْفٍ مِنَ الْبَشَرِ كُلُّهُمْ مُوَلَّدُونَ فِي يَوْمٍ وَاحِدٍ وَ مِائَةِ أَلْفٍ مِنَ الْبَشَرِ كُلُّهُمْ يَمُوتُونَ اللَّيْلَةَ وَ عَدَاً وَ هَذَا مِنْهُمْ وَ أَوْمَأَ بِيَدِهِ إِلَى سَعْدِ بْنِ مَسْعُودِ الْحَارِثِيِّ وَ كَانَ فِي عَسْكَرِهِ جَاسُوساً لِلْخَوَارِجِ فَظَنَّ أَنَّ عَلِيّاً ع يَقُولُ لِحُدُودِ هَذَا فَمَقْبُضٌ عَلَى فُؤَادِهِ فَمَاتَ فِي وَقْتِهِ

He^{-asws} said to him: ‘O Dihqan! I^{-asws} think you decided based upon the separation of the Jupiter with Saturn when they shone at you during the dusk, having overlooked and connect it with the body of the moon, and that is evidence upon the deservedness of a thousand, thousand, from the mortals, all of them being born in one day, and a hundred thousand from the mortals, all of them dying tonight and tomorrow morning, and this one is from them’ – and he^{-asws} gestured by his^{-asws} hand towards Sa’ad Bin Masoud Al-Harisy, and he was from his^{-asws} army, a spy for the Khawarijites. He thought that Ali^{-asws} was saying: ‘Seize this one!’ He grabbed upon his heart and died during that very time.

فَقَالَ عَلِيٌّ ع لَمْ أَرَكَ عَيْنَ التَّوْفِيقِ أَنَا وَ أَصْحَابِي هَؤُلَاءِ لَا شَرَّيُونِ وَ لَا غَرَّبِيُونِ إِنَّمَا نَحْنُ نَاشِئَةُ الْفُطْبِ وَ أَغْلَامُ الْفَلَكَ وَ أَمَا مَا زَعَمْتَ أَنَّ الْبَارِحَةَ افْتَدَحَ مِنْ بُرْجِي التِّيْرَانَ فَقَدْ يَجِبُ عَلَيْكَ أَنْ تَحْكُمَ بِهِ لِي لِأَنَّ ضِيَاءَهُ وَ نُورَهُ عِنْدِي وَ لَهْبُهُ وَ حَرِيْقُهُ دَاهِبٌ عَنِّي

Ali^{-asws} said: ‘Did I^{-asws} not show you the eye of inclination that I^{-asws} and these companions of mine are neither easterly nor westerly? But rather we are resultant at the pole, and flags of the orbits. And as for what you have claimed that yesterday the two fires burst out from a constellation, so it should oblige upon you that you decide with it for me^{-asws}, because it’s illumination, and it’s light are with me^{-asws}, and it’s flame and it’s burning is going away from me^{-asws}.’

فَهَذِهِ قَضِيَّةٌ عَمِيقَةٌ فَاحْسِبْهَا إِنْ كُنْتَ حَاسِباً وَ اعْرِفْهَا إِنْ كُنْتَ عَارِفاً بِالْأَكْوَارِ وَ الْأَدْوَارِ وَ لَوْ عَلِمْتَ ذَلِكَ لَعَلِمْتَ عَدَدَ كُلِّ قَضِيَّةٍ فِي هَذِهِ الْأَجْمَةِ وَ كَانَتْ عَنِّي يَمِينُهُ أَجْمَةٌ فَصَبِّ

This is a deep issue, so calculate it if you were a mathematician, and know this if you were a knower of the vertices and the rotations, and if you were to know that you would know the number of every reed in this thicket’ – and there was a collection of reeds on his^{-asws} right.

فَتَشَهَّدَ الدِّهْقَانُ وَ قَالَ يَا مَوْلَايَ الَّذِي فَهَّمَ إِبْرَاهِيمَ وَ مُوسَى وَ عِيسَى وَ مُحَمَّدًا ع فَهَمَّهُمْ مَقَهْمُكَهَا يَا أَمِيرَ الْمُؤْمِنِينَ فَهَوَ وَ اللَّهُ الْمُشَارُ إِلَيْهِ وَ لَا أُنْزِرُ بَعْدَ عَيْنٍ مَدَّةً يَدَكَ فَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ الْإِمَامُ وَ الْوَصِيُّ الْمُفْتَرَضُ الطَّاعَةَ.

Al-Dihqan testified, and said, ‘O my Master^{-asws}! The One^{-azwj} Who Gave understanding to Ibrahim^{-as}, and Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww}, their^{-as} understanding, has Granted

you^{-asws} the understanding. So He^{-azwj} is Allah^{-azwj}! It is the indication to Him^{-azwj}, and there is not impact after an eye (witness), so I hereby testify that there is no god except Allah^{-azwj}, Alone, there being no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you^{-asws} are the Imam^{-asws} and the successor^{-asws} of obligatory obedience²⁵⁵.

15- التُّجُومُ، رُوِيَ بِعِدَّةِ طُرُقٍ إِلَى يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ فِي جَامِعِهِ الصَّغِيرِ بِإِسْنَادِهِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ أَحْبَبْتَنِي عَنْ عِلْمِ التُّجُومِ مَا هُوَ فَقَالَ هُوَ عِلْمٌ مِنْ عِلْمِ الْأَنْبِيَاءِ

(The book) 'Al Nujoom' – It has been reported by a number of ways to Yunus Bin Abdul Rahman in (the book) 'Jamie Al Sagheer', by his chain, said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Inform me about knowledge of the stars (astrology), what is it?' He^{-asws} said: 'It is a knowledge from the knowledge of the Prophets^{-as}.

قَالَ قُلْتُ كَانَ عَلَيُّ بْنُ أَبِي طَالِبٍ ع يَعْلَمُهُ فَقَالَ كَانَ أَعْلَمَ النَّاسِ بِهِ.

He (the narrator) said, 'I said, 'Did Ali^{-asws} Bin Abu Talib^{-asws} know it?' He^{-asws} said: 'He^{-asws} was the most knowledgeable of the people with it'²⁵⁶

16- وَ مِنْهُ، نَقْلًا مِنْ أَصْلِ مِنْ أَصُولِ أَصْحَابِنَا اسْمُهُ كِتَابُ التَّجْمُلِ بِإِسْنَادِهِ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع عَمَّنْ ذَكَرَهُ قَالَ: كَانَ قَدْ عِلِمَ نُبُوَّةَ نُوحٍ ع بِالتُّجُومِ.

And from him, copied from an original from the originals of our companions, it's name is 'Kitab Al Tajammul', by his chain from Jameel, from Zurara,

'From Abu Ja'far^{-asws}, from the one who mentioned it (recording error), said, 'It was so that knowledge of Prophet-hood of Noah^{-as} was known by the stars (astrology)'²⁵⁷.

17- التُّجُومُ، وَجَدْتُ فِي كِتَابِ عَتِيقٍ عَنْ عَطَاءٍ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع هَلْ كَانَ لِلنُّجُومِ أَصْلٌ

(The book) 'Al Nujoom' – I found in an ancient book from Ata'a who said,

'It was said to Ali^{-asws} Bin Abu Talib^{-asws}, 'Is there any origin to the stars (astrology)?'

قَالَ نَعَمْ نَبِيٌّ مِنَ الْأَنْبِيَاءِ قَالَ لَهُ قَوْمُهُ إِنَّا لَا نُؤْمِنُ بِكَ حَتَّى تُعَلِّمَنَا بَدْءَ الْخَلْقِ وَ آجَالَه

He^{-asws} said: 'Yes. A Prophet^{-as} from the Prophets^{-as}, his^{-as} people said to him^{-as}, 'We will not believe in you^{-as} until you^{-as} teach us beginning of the creation and its terms!'

²⁵⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 14

²⁵⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 15

²⁵⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 16

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى عَمَامَةٍ فَأَمْطَرَهُمْ وَاسْتَنْفَعَ حَوْلَ الْجَبَلِ مَاءً صَافٍ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ أَنْ تَجْرِيَ فِي ذَلِكَ الْمَاءِ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى ذَلِكَ النَّبِيِّ أَنْ يَرْتَقِيَ هُوَ وَقَوْمُهُ عَلَى الْجَبَلِ فَارْتَقَوْا الْجَبَلَ

So Allah^{-azwj} Mighty and Majestic Revealed to a cloud and it rained upon them clean water swamped around the mountain. Then Allah^{-azwj} Mighty and Majestic Revealed to the sun and the moon and the stars: "Flow in that water!" Then Allah^{-azwj} Mighty and Majestic Revealed to that Prophet^{-as} that he^{-as} and his^{-as} people should climb upon the mountain. So they ascended the mountain.

فَقَامُوا عَلَى الْمَاءِ حَتَّى عَرَفُوا بَدْءَ الْخَلْقِ وَ آجَالَهَ بِمَجَارِي الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ وَ كَانَ أَحَدُهُمْ يَعْلَمُ مَتَى يَمُوتُ وَ مَتَى يَمْرُضُ وَ مَنْ ذَا الَّذِي يُؤَلِّدُ لَهُ وَ مَنْ ذَا الَّذِي لَا يُؤَلِّدُ لَهُ فَبُيِّنُوا كَذَلِكَ بُرْهَةً مِنْ دَهْرِهِمْ

They stayed upon the water until they understood the beginning of the creation, and its terms with the flow of the sun, and the moon, and the stars, and times of the night and the day. And it was so that one of them knew when he would be dying and when he would be falling sick, and who is the one there would be a birth for him, and who is that whom there would be no birth for him. They remained like that for a time from their ages.

ثُمَّ إِنَّ دَاوُدَ ع قَاتَلَهُمْ عَلَى الْكُفْرِ فَأَخْرَجُوا إِلَى دَاوُدَ فِي الْقِتَالِ مَنْ لَمْ يَحْضُرْهُ أَجَلُهُ وَ مَنْ حَضَرَ أَجَلَهُ خَلَّفُوهُ فِي بُيُوتِهِمْ فَكَانَ يُقْتَلُ مِنْ أَصْحَابِ دَاوُدَ ع وَ لَا يُقْتَلُ مِنْ هَؤُلَاءِ أَحَدٌ

Then Dawood^{-as} fought them upon the Kufr. They brought out to the battle the ones whose death had not presented (by calculation), and the ones whose death had present, they left him behind in their houses. So the companions of Dawood^{-as} were killed and not one of them was killed.

فَقَالَ دَاوُدُ ع رَبِّ أَقَاتِلْ عَلَى طَاعَتِكَ وَ يُقَاتِلْ هَؤُلَاءِ عَلَى مَعْصِيَتِكَ يُقْتَلُ أَصْحَابِي وَ لَا يُقْتَلُ مِنْ هَؤُلَاءِ أَحَدٌ

Dawood^{-as} said: 'Lord^{-azwj}! I^{-as} am fighting upon Your^{-azwj} obedience and they are fighting upon Your^{-azwj} disobedience. My^{-as} companions are getting killed and not one of them is getting killed!'

فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِنِّي كُنْتُ عَلَّمْتُهُمْ بَدْءَ الْخَلْقِ وَ آجَالَهَ وَ إِنَّمَا أَخْرَجُوا إِلَيْكَ مَنْ لَمْ يَحْضُرْهُ أَجَلُهُ وَ مَنْ حَضَرَ أَجَلَهُ خَلَّفُوهُ فِي بُيُوتِهِمْ فَمِنْ تَمَّ يُقْتَلُ مِنْ أَصْحَابِكَ وَ لَا يُقْتَلُ مِنْهُمْ أَحَدٌ

Allah^{-azwj} Mighty and Majestic Revealed: "I^{-azwj} had Taught them beginning of the creation and its terms, and rather they have brought out to you^{-as} the one whose term (death) has not presented yet, and the ones whose death has presented, they have left them behind in their house. So from then, the ones from your^{-as} companions are getting killed, and not one of them is getting killed!"

قَالَ دَاوُدُ ع يَا رَبِّ عَلَى مَاذَا عَلَّمْتَهُمْ

Dawood^{-as} said: 'O Lord^{-azwj}! What is that You^{-azwj} have Taught them?'

قَالَ عَلَىٰ مَجَارِي السَّمْسِ وَالْقَمَرِ وَالنُّجُومِ وَ سَاعَاتِ اللَّيْلِ وَالنَّهَارِ

He^{-azwj} Said: “Upon courses of the sun, and the moon, and the stars, and hours of the night and the day!”

قَالَ فَدَعَا اللَّهَ عَزَّ وَ جَلَّ فَحَبَسَ الشَّمْسَ عَلَيْهِمْ فَزَادَ النَّهَارُ وَ اخْتَلَطَتِ الزِّيَادَةُ بِاللَّيْلِ وَ النَّهَارِ فَلَمْ يَعْرِفُوا قَدْرَ الزِّيَادَةِ فَاخْتَلَطَ حِسَابُهُمْ

He (Amir Al-Momineen^{-asws}) said: ‘He^{-as} supplicated to Allah^{-azwj} Mighty and Majestic, so He^{-azwj} Withheld the sun upon them, and the day increased, and the increased mingled with the night and the day, so they could no longer understand the measurement of the increase, and their calculations were mixed up’.

وَ قَالَ عَلِيٌّ عَ فَمِنْ تَمَّ كَرِهَ النَّظْرَ فِي عِلْمِ النُّجُومِ.

And Ali^{-asws} said: ‘So, since then, looking into the knowledge of the stars (astrology) is disliked’.²⁵⁸

18- الدُّرُّ الْمَنْشُورُ، قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ عَ هَلْ كَانَ لِلنُّجُومِ أَصْلٌ

(The book) ‘Al Durr Al Mansour’ –

He said, ‘It was said to Ali^{-asws} Bin Abu Talib^{-asws}, ‘Is there any origin for the stars (astrology)?’

قَالَ نَعَمْ كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يُقَالُ لَهُ يُوشَعَ بْنِ نُونٍ فَقَالَ لَهُ قَوْمُهُ وَ سَأَقَ إِلَى قَوْلِهِ ثُمَّ أَوْحَى اللَّهُ إِلَى يُوشَعَ بْنِ نُونٍ أَنْ يَرْتَقِيَ إِلَى آخِرِ الْحَبْرِ.

He^{-asws} said: ‘Yes. There was a Prophet^{-as} from the Prophets^{-as}, call Joshua^{-as} Bin Noun^{-as}. His^{-as} people said to him^{-as} – and he^{-asws} continued the Hadeeth up to his^{-asws} words: ‘Then Allah^{-azwj} Revealed to Joshua^{-as} Bin Noun^{-as} to ascend’ – up to the end of the Hadeeth’.²⁵⁹

19- النُّجُومُ، وَ أَمَّا دَلَالَةُ النُّجُومِ عَلَىٰ إِبْرَاهِيمَ عَ فَقَدْ رَوَى صَاحِبُ كِتَابِ التَّجْمُلِ أَنَّ أبا إِبْرَاهِيمَ كَانَ مُتَجَمِّماً لِئُمْرُودَ وَ لَمْ يَكُنْ يَصُدُّرُ إِلَّا عَنْ أَمْرِهِ فَنَظَرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِئُمْرُودَ لَقَدْ رَأَيْتُ فِي النُّجُومِ عَجَباً قَالَ وَ مَا هُوَ

(The book) ‘Al Nujoum’ –

‘And as for the evidence of the stars upon Ibrahim^{-as}, the author of the book ‘Al-Tajammul’ has reported that Azar, (foster) father of Ibrahim^{-as} was an astrologer for Nimrod^{-la}, and he^{-la} did not implement (anything) except from his instructions. One night he looked into the stars, and in the morning, he said to Nimrod^{-la}, ‘I have seen a wonder in the stars!’ He said, ‘And what is it?’

قَالَ رَأَيْتُ مَوْلُوداً يُؤَلَّدُ فِي زَمَانِنَا يَكُونُ هَلَاكُنَا عَلَىٰ يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلاً حَتَّىٰ يُجْمَلَ بِهِ

²⁵⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 17

²⁵⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 18

He said, 'I have seen a new-born being born in our times, our destruction would be upon his hands, and it would not be except a little until he is borne with'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ ثُمَّ قَالَ هَلْ حَمَلَتْ بِهِ النِّسَاءُ بَعْدَ قَالٍ لَا فَحَجَبَ الرِّجَالُ عَنِ النِّسَاءِ وَ لَمْ يَدْعِ امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ وَ لَا يَخْلُصُ إِلَيْهَا بَعْلُهَا

He (the narrators) said, 'He^{la} was astonished from that. Then he^{la} said, 'Is the woman pregnant with him yet?' He said, 'No'. So he^{la} separated the men from the women, and he^{la} did not leave any woman except made her to be in the city, and her husband could not come to her'.

قَالَ فَوَقَعَ آزَرُ عَلَى أَهْلِهِ فَحَمَلَتْ بِإِبْرَاهِيمَ فَظَنَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلَ إِلَى قَوَائِلِ ذَلِكَ الزَّمَانِ وَ كُنَّ أَعْلَمَ النَّاسِ بِالْجَنِينِ وَ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَرَفْتُهُ وَ عَلِمَنَ بِهِ فَتَنْظَرْنَ فَأَلَزَمَ مَا فِي الرَّحِمِ الظُّهْرَ فَمَلَأَ مَا نَرَى فِي بَطْنِهَا شَيْئاً

He (the narrator) said, 'Azar fell upon his wife (slept with her). She became pregnant with Ibrahim^{as}. He thought that he^{as} was the one, so he sent for the midwives of that time, and they were the most knowledgeable of the people with the foetuses, and there did not happen to be anything in the womb except they would recognise it and know of it. They looked. Whatever was in the belly stuck to the back, so they said, 'We do not see anything in her belly'.

قَالَ وَ كَانَ بِمَا أَوْتِي مِنَ الْعِلْمِ أَنَّ الْمَوْلُودَ سَيُحْرَقُ بِالنَّارِ وَ لَمْ يَأْتِ عِلْماً أَنَّ اللَّهَ سَيُنْجِيهِ مِنْهَا.

He (the narrator) said, 'And it was from what he was given from the knowledge that the new-born would be burnt in the fire and was not give knowledge that Allah^{azwj} would be Rescuing him^{as} from it'.²⁶⁰ (non-Shia source)

20- وَ وَجَدْتُ فِي كِتَابِ دَلَائِلِ النُّبُوَّةِ، جَمَعَ أَبِي الْقَاسِمِ الْحُسَيْنِ بْنِ مُحَمَّدِ السَّكُونِيِّ رَوَى عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ عَبْدِ اللَّهِ بْنِ عَائِشٍ عَنْ هَنَادٍ عَنْ يُونُسَ عَنْ أَبِي إِسْحَاقَ عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَسْعَدَ عَنِ ابْنِ مُسَيَّبٍ عَنْ حَسَّانَ بْنِ ثَابِتٍ قَالَ: إِنِّي وَ اللَّهُ لَعَلَّامٌ يَفْعَاءُ ابْنِ سَبْعٍ أَوْ ثَمَانِ سِنِينَ أَعْقَلَ كُلَّ مَا سَمِعْتُ إِذْ سَمِعْتُ يَهُودِيًّا وَ هُوَ عَلَى أَكْمَةِ يَثْرِبَ يَصْرُخُ يَا مَعْشَرَ الْيَهُودِ فَلَمَّا اجْتَمَعُوا قَالُوا وَ يَلُوكَ مَا لَكَ قَالَ طَلَعَ نَجْمٌ أَحْمَدُ الَّذِي يُبْعَثُ بِهِ اللَّيْلَةَ وَ وَجَدْتُ كِتَاباً عِنْدَنَا الْآنَ اسْمُهُ

I found in the book 'Dalail Al Nubuwwat' – Abu Al Qasim Al-Husayn Bin Muhammad Al Sakuny reported from Muhammad Bin Ali bin Al-Husayn, from Al-Hassan Bin Abdullah Bin Ghanim, from Hannad, from Yunus, from Abu Is'haq, from Salih Bin Ibrahim, from Abu Al Rahman Bin As'ad, from Ibn Musayyib, from Hassan Bin Sabit who said,

'By Allah^{azwj}! I was a boy of seven or eight years old, understanding all what I heard, when I heard a Jew, and he was upon a hill of Yasrib shouting, 'O community of Jews!' When they gather, they said, 'Woe be to you! What is the matter with you?' He said, 'A star of Ahmad^{saww} has risen, the one Sent with at night, and I find in our books now, his^{saww} name!'

كِتَابُ الْيَدِ الصَّبِيحِيِّ عَمَلَهُ كَشِينَا مَلِكُ الْهِنْدِ يَذْكُرُ فِيهِ تَفْصِيلَ دَلَالَةِ النُّجُومِ عَلَى نُبُوَّةِ نَبِيِّنَا مُحَمَّدٍ ص.

The book 'Al-Yadd Al-Seyni' worked by (the orders of) Kasheyna, a king of India, mentioning in it the details of the evidencing of the stars upon the Prophet-hood of our Prophet^{-saww} Muhammad^{-saww}.²⁶¹

21- الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ ابْنِ فَضَّالٍ عَنِ الْحَسَنِ بْنِ أَسْبَاطٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ إِنَّ النَّاسَ يَقُولُونَ إِنَّ النُّجُومَ لَا يَحِلُّ النَّظَرُ فِيهَا وَهُوَ يُعْجِبُنِي فَإِنْ كَانَتْ تُضِرُّ بِدِينِي فَلَا حَاجَةَ لِي فِي شَيْءٍ يُضِرُّ بِدِينِي وَإِنْ كَانَتْ لَا تُضِرُّ بِدِينِي فَوَ اللَّهُ إِلَيَّ لَأَشْتَهِيهَا وَأَشْتَهِي النَّظَرَ فِيهَا

(The book) 'Al Kafi' – From a number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Ibn Fazzal, from Al-Hassan Bin Asbaat, from Abdul Rahman Bin Sayaba who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! The people are saying that the stars, it is not permissible to look into these (for astrology), and it fascinates me. If it was harmful to my religion, then there is no need for me regarding anything which harms my religion, and it was not harmful to my religion, then by Allah^{-azwj}, I desire it and desire looking into it!'

فَقَالَ لَيْسَ كَمَا يَقُولُونَ لَا تُضِرُّ بِدِينِكَ ثُمَّ قَالَ إِنَّكُمْ تَنْظُرُونَ فِي شَيْءٍ مِنْهَا كَثِيرُهُ لَا يُدْرِكُ وَ قَلِيلُهُ لَا يُنْتَفَعُ بِهِ تَحْسِبُونَ عَلَى طَالِعِ الْقَمَرِ

He^{-asws} said: 'It isn't like what they are saying. It is not harmful to your religion'. Then he^{-asws} said: 'You are thinking regarding something, a lot of it cannot be realised, and a little of it cannot be benefited with it. You are calculating based upon the rising of the moon'.

ثُمَّ قَالَ أَ تَدْرِي كَمْ بَيْنَ الْمَشْتَرِي وَ الرَّهْرَةَ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ

Then he^{-asws} said: 'Do you know who much there is between the Jupiter and the Venus, from the minutes?' I said, 'No, by Allah^{-azwj}!'

قَالَ أَ تَدْرِي كَمْ بَيْنَ الرَّهْرَةَ وَ بَيْنَ الْقَمَرِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ

He^{-asws} said: 'Do you know how much there is between the Venus and the moon, from the minutes?' I said, 'No, by Allah^{-azwj}!'

قَالَ أَ تَدْرِي كَمْ بَيْنَ الشَّمْسِ وَ بَيْنَ السُّكَيْنَةِ مِنْ دَقِيقَةٍ قُلْتُ لَا وَ اللَّهُ مَا سَمِعْتُهُ مِنْ أَحَدٍ مِنَ الْمُنَجِّمِينَ قَطُّ

He^{-asws} said: 'Do you know how much there is between the sun and the 'Sukayna', from the minutes?' I said, 'No, by Allah^{-azwj}! I have not heard it from anyone from the astrologers, at all!'

قَالَ أَ تَدْرِي كَمْ بَيْنَ السُّكَيْنَةِ وَ بَيْنَ اللَّوْحِ الْمُحْفُوظِ مِنْ دَقِيقَةٍ قُلْتُ لَا مَا سَمِعْتُهُ مِنْ مُنَجِّمٍ قَطُّ

He^{-asws} said: 'Do you know how much there is between 'Al-Sukayna' and the Guarded Tablet, from the minutes?' I said, 'I have not heard it from an astrologer at all!'

قَالَ مَا بَيْنَ كُلِّ وَاحِدٍ مِنْهُمَا إِلَى صَاحِبِهِ سِتِّينَ أَوْ تِسْعِينَ دَقِيقَةً شَكََّ عَبْدُ الرَّحْمَنِ

He^{-asws} said: 'What is between each one of them to its counterpart, is sixty' or 'ninety' minutes'. (The doubt is from Abdul Rahman the narrator).

ثُمَّ قَالَ يَا عَبْدَ الرَّحْمَنِ هَذَا حِسَابٌ إِذَا حَسَبَهُ الرَّجُلُ وَوَقَعَ عَلَيْهِ عَرَفَ الْقَصَبَةَ الَّتِي فِي وَسْطِ الْأَجْمَةِ وَ عَدَدَ مَا عَنْ يَمِينِهَا وَ عَدَدَ مَا عَنْ يَسَارِهَا وَ عَدَدَ مَا خَلْفَهَا وَ عَدَدَ مَا أَمَامَهَا حَتَّى لَا يَخْفَى عَلَيْهِ مِنْ قَصَبِ الْأَجْمَةِ وَاحِدَةٌ.

Then he^{-asws} said: 'O Abdul Rahman! This is a calculation, when the man calculates it and falls upon it, he would know the (number of) reeds which are in the middle of the thicket, and the number of what is on it's right, and the number of what is on it's left, and the number of what is behind it, and the number of what is in front of it, to the extent that not even one from the reeds of the thicket would be hidden unto him".²⁶²

22- النُّجُومُ، بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ فِي كِتَابِ تَعْبِيرِ الرُّؤْيَا بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سَامٍ [بَسَامٍ] قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَوْمٌ يَقُولُونَ النُّجُومُ أَصَحُّ مِنَ الرُّؤْيَا وَ ذَلِكَ كَانَتْ صَحِيحَةً حِينَ لَمْ يُرَدِّ الشَّمْسُ عَلَى يُوشَعَ بْنِ نُونٍ وَ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَلَمَّا رَدَّ اللَّهُ عَرَّ وَ جَلَّ الشَّمْسُ عَلَيْهِمَا ضَلَّ فِيهَا عُلُومُ عُلَمَاءِ النُّجُومِ.

(The book) 'Al Nujoom', by his chain, from Al Kulayni in the book 'Tabeer Al Ru'ya', by his chain from Muhammad Bin Saam who said,

'Abu Abdullah^{-asws} said: 'There are a people who are saying that the stars (astrology) are more correct than the dream, and that was correct when the sun had not returned to Yoshua Bin Noun^{-as} and Ali Amir Al-Momineen^{-asws}. When Allah^{-azwj} Mighty and Majestic Return the sun to them^{-as}, the knowledge of the scholars of the stars (astrologers) strayed during it".²⁶³

23- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ النُّجُومِ فَقَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتِ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتِ مِنَ الْهِنْدِ.

(The book) 'Al Kafi' – From Ali Bin Ibrahim^{-as}, from his father, from Ibn Abu Umeyr, from Jameel Bin Salih, from the one who informed him,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about the stars (astrology). He^{-asws} said: 'No one knows it except the people of a household from the Arabs, and people of a household from India".²⁶⁴

النُّجُومُ، بِإِسْنَادِهِ عَنِ الْكَلْبِيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ أَوْلَادُ وَصِيِّ إِدْرِيسَ ع:

(The book) 'Al Nujoom' –

From Al-Kulayni, similar to it, and there is an addition in it's end: 'The children of the successor^{-as} of Idrees^{-as}'.

²⁶² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 21

²⁶³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 22

²⁶⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 23 a

ثُمَّ قَالَ وَ رَوَيْنَا هَذَا الْحَدِيثَ بِإِسْنَادِهِ إِلَى ابْنِ أَبِي عُمَيْرٍ مِنْ أَصْلِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع.

Then he (the narrator) said, 'We are reporting this Hadeeth with it's chain to Abu Umeyr, from it's origin, from Abu Abdullah^{-asws}' .265

24- الكافي، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ عَلِيِّ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ عَلِيِّ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ مُحَمَّدِ بْنِ خَطَّابِ الْوَاسِطِيِّ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَحْمَدَ بْنِ عُمَرَ الْخَلِيجِيِّ عَنْ حَمَّادِ الْأَزْدِيِّ عَنْ هِشَامِ الْخَطَّابِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع كَيْفَ بَصْرُكَ بِالنُّجُومِ قَالَ قُلْتُ مَا خَلَّفْتُ بِالْعِرَاقِ أَبْصَرَ بِالنُّجُومِ مِنِّي فَقَالَ كَيْفَ دَوْرَانُ الْقَلْبِ عِنْدَكُمْ

(The book) 'Al Kafi' – From Ahmad Bin Muhammad and Ali Bin Muhammad, altogether from Ali Bin Al-Hassan Al Maysami, from Muhammad Bin Khattab Al Wasity, from Yunus Bin Abdul Rahman, from Ahmad Bin Umar Al Halby, from Hammad Al Azdy, from Hisham Al Khaffaf who said,

'Abu Abdullah^{-asws} having said: 'How is your insight with the stars (astrology)?' I said, 'I have not left behind at Al-Iraq anyone more insightful with the stars (astrology) than me!' He^{-asws} said: 'How is the rotation of the orbits in your presence?'

قَالَ فَأَخَذْتُ لِي إِذْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُ فَمَا بَالُ بَنَاتِ نَعَشٍ وَ الْجُدِيِّ وَ الْفَرْقَدَيْنِ لَا يَرُونَ يَدُورُونَ يَوْمًا مِنَ الدَّهْرِ فِي الْقِبْلَةِ

He (the narrator) said, 'I took the cap from my head and rotated it'.

قَالَ فَقَالَ لِي إِذْ كَانَ الْأَمْرُ عَلَى مَا تَقُولُ فَمَا بَالُ بَنَاتِ نَعَشٍ وَ الْجُدِيِّ وَ الْفَرْقَدَيْنِ لَا يَرُونَ يَدُورُونَ يَوْمًا مِنَ الدَّهْرِ فِي الْقِبْلَةِ

He (the narrator) said, 'He^{-asws} said to me: 'If the matter was based upon what you are saying, so what is the matter the 'daughters of Na'ash' (from Ursa Major), and Capricorn, and 'The two calves' (in Ursa Minor), not being seen rotating one day from the time, in the Qiblah'.

قَالَ قُلْتُ هَذَا وَ اللَّهُ شَيْءٌ لَا أَعْرِفُهُ وَ لَا سَمِعْتُ أَحَدًا مِنْ أَهْلِ الْحِسَابِ يَذْكُرُهُ فَقَالَ لِي كَيْفَ السُّكَيْنَةُ مِنَ الزُّهْرَةِ جُزْءًا فِي ضَوْئِهَا

He (the narrator) said, 'I said, 'By Allah^{-azwj}! This is something I do not recognise it, and I have not heard anyone from the people of calculation mentioning it!' He^{-asws} said to me: 'How much is 'Al-Sukayni' from the Venus, a part from its illumination?'

قَالَ قُلْتُ هَذَا وَ اللَّهُ نَجْمٌ مَا سَمِعْتُ بِهِ وَ لَا سَمِعْتُ أَحَدًا مِنَ النَّاسِ يَذْكُرُهُ قَالَ سُبْحَانَ اللَّهِ فَاسْتَقِطْتُمْ نَجْمًا بِأَسْرِهِ فَعَلَى مَا تَحْسِبُونَ

He (the narrator) said, 'I said, 'By Allah^{-azwj}! (It is) a name I have neither heard of it, nor have I heard anyone from the people mentioning it!' He^{-asws} said: 'Glory be to Allah^{-azwj}! A star falls quickly, upon what will you be calculating?'

ثُمَّ قَالَ قَالَ فَكَمْ الزُّهْرَةُ مِنَ الْقَمَرِ جُزْءًا فِي ضَوْئِهِ

Then he^{-asws} said: 'So how much is the Venus from the moon, a part in its illumination?'

قَالَ فَقُلْتُ هَذَا شَيْءٌ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَجَلَّ قَالَ فَكَمْ الْقَمَرُ جُزْءًا مِنَ الشَّمْسِ فِي ضَوْئِهَا

He (the narrator) said, 'I said, 'This is something no one knows it except Allah^{-azwj} Mighty and Majestic'. He^{-asws} said: 'How much is the moon, a part from the sun in its illumination?'

قَالَ قُلْتُ مَا أَعْرِفُ هَذَا قَالَ صَدَقْتَ ثُمَّ قَالَ وَمَا بَالُ الْعَسْكَرَيْنِ يَلْتَقِيَانِ فِي هَذَا حَاسِبٌ وَ فِي هَذَا حَاسِبٌ هَذَا لِصَاحِبِهِ بِالظَّفَرِ ثُمَّ يَلْتَقِيَانِ فَيَهْرُمُ أَحَدُهُمَا الْآخَرَ فَأَيُّنَ كَانَتِ النُّجُومُ

He (the narrator) said, 'I said, 'I do not know this!' He^{-asws} said: 'You speak the truth'. Then he^{-asws} said: 'So what is the matter the two armies meet (in battle) in this there is a calculator, and in this there is a calculator. So this one calculates for his companion with the victory, then they meet (in battle), and one of them defeats the other, so where were the stars?'

قَالَ فَقُلْتُ لَا وَ اللَّهُ مَا أَعْلَمُ ذَلِكَ

He (the narrator) said, 'No, by Allah^{-azwj}! I do not know that'.

قَالَ فَقَالَ صَدَقْتَ إِنَّ أَوَّلَ الْحِسَابِ حَقٌّ وَ لَكِنَّ لَا يَعْلَمُ ذَلِكَ إِلَّا مَنْ عَلِمَ مَوَالِيدَ الْخَلْقِ كُلِّهِمْ.

He (the narrator) said, 'He^{-asws} said: 'You speak the truth. The origin of the calculation is true, but no one knows that except the one who knows the new-borns of the people, all of them".²⁶⁶

25- النُّجُومُ، وَجَدْتُ فِي كِتَابِ نَوَادِرِ الْحِكْمَةِ تَأْلِيفِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ بْنِ عَبْدِ اللَّهِ الْقُمَيْيِّ رَوَاهُ عَنِ الرِّضَا ع قَالَ: قَالَ أَبُو الْحَسَنِ ع لِلْحَسَنِ بْنِ سَهْلِ كَيْفَ حِسَابِكَ لِلنُّجُومِ فَقَالَ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا وَ قَدْ نَعَلَمْتُهُ

(The book) 'Al Nujoom' – I found in the book 'Nawadir Al Hikmah', a compilation by Muhammad Bin Ahmad Bin Yahya Bin Imran Bin Abdul Qummi,

'Reporting from Al-Reza^{-asws} having said: 'Abu Al-Hassan^{-asws} said to Al-Hassan Bin Sahl, 'How is your calculation of the stars (astrology)?' He said, 'There does not remain anything from it except and I have learned it'.

فَقَالَ أَبُو الْحَسَنِ ع كَمْ لِنُورِ الشَّمْسِ عَلَى نُورِ الْقَمَرِ فَضْلٌ دَرَجَةٍ وَ كَمْ لِنُورِ الْقَمَرِ عَلَى نُورِ الْمَشْتَرِيِّ فَضْلٌ دَرَجَةٍ وَ كَمْ لِنُورِ الْمَشْتَرِيِّ عَلَى نُورِ الزُّهْرَةِ فَضْلٌ دَرَجَةٍ فَقَالَ لَا أَذْرِي فَقَالَ لَيْسَ فِي يَدِكَ شَيْءٌ هَذَا أَيْسَرُ.

Abu Al-Hassan^{-asws} said: 'How is for the light of the sun, upon the light of the moon, a merit by degree? And how much is for the light of the moon, upon the light of the Jupiter, a merit by degree? And how much is for the light of the Jupiter, upon the light of the Venus, a merit by degree?' He said, 'I don't know'. He^{-asws} said: 'There isn't anything in your hands. This is easiest".²⁶⁷

²⁶⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 24

²⁶⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 25

26- النُّجُومُ، وَجَدْتُ فِي كِتَابِ مَسَائِلِ الصَّبَّاحِ بْنِ نَصْرِ الْهِنْدِيِّ لِمَوْلَانَا عَلِيِّ بْنِ مُوسَى الرِّضَا ع رَوَايَةَ أَبِي الْعَبَّاسِ بْنِ نُوحٍ وَ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ أَحْمَدَ الصَّفْوَانِيِّ مِنْ أَصْلِ كِتَابِ عَتِيقٍ لَنَا الْآنَ رُبَّمَا كَانَ قَدْ كُتِبَ فِي حَيَاتِهِمَا بِالْإِسْنَادِ الْمُتَّصِلِ فِيهِ عَنِ الرَّيَّانِ بْنِ الصَّلْتِ وَ ذَكَرَ اجْتِمَاعَ الْعُلَمَاءِ بِحَضْرَةِ الْمَأْمُونِ وَ ظَهَرَ حُجَّتِهِ ع عَلَى جَمِيعِ الْعُلَمَاءِ وَ حُضُورِ الصَّبَّاحِ بْنِ نَصْرِ الْهِنْدِيِّ عِنْدَ مَوْلَانَا الرِّضَا ع وَ سُؤَالَهُ عَنْ مَسَائِلَ كَثِيرَةٍ مِنْهَا سُؤَالُهُ عَنْ عِلْمِ النُّجُومِ

(The book) 'Al Nujoum' –

I found in the book of Al-Sabbah Bin Nasr Al-Hindy, 'The questions of our Master Ali^{asws} Bin Musa Al-Reza^{asws}', reported by Abu Al-Abbas Bin Nuh, and Abu Abdullah Muhammad Bin Ahmad Al-Safwany, from the origin of an ancient book of ours, having been written in their lifetimes, by the connected chains in it, from Al-Rayyan Bin Al-Salt, and he mentioned a gathering of the scholars in the presence of Al-Mamoun, and the prevailing of his^{asws} arguments over entirety of the scholar, and presence of Al Sabbah Bin Nasr Al-Hindy in the presence of our Master^{asws} Al-Reza^{asws}, and his asking him^{asws} about a lot of issues. From these are his question about the knowledge of stars (astrology).

فَقَالَ ع مَا هَذَا لَفْظُهُ هُوَ عِلْمٌ فِي أَصْلِ صَحِيحٍ ذَكَرُوا أَنَّ أَوَّلَ مَنْ تَكَلَّمَ فِي النُّجُومِ إِدْرِيسُ ع وَ كَانَ ذُو الْقُرْنَيْنِ بِهَا مَاهِرًا وَ أَصْلُ هَذَا الْعِلْمِ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ

He^{asws} said, what are this wordings: 'It is a knowledge correct in it's origin. They mentioned that the first one two speak regarding the stars is Idrees^{as}, and Zulfarnayn^{as} was an expert with it, and an origin of this knowledge is from the Presence of Allah^{azwj} Mighty and Majestic.

وَ يُقَالُ إِنَّ اللَّهَ بَعَثَ النَّجْمَ الَّذِي يُقَالُ لَهُ الْمُشْتَرِي إِلَى الْأَرْضِ فِي صُورَةِ رَجُلٍ فَأَتَى بَلَدَ الْعَجَمِ فَعَلَّمَهُمْ فِي حَدِيثٍ طَوِيلٍ فَلَمْ يَسْتَكْمِلُوا ذَلِكَ فَأَتَى بَلَدَ الْهِنْدِ فَعَلَّمَهُمْ رَجُلًا مِنْهُمْ فَمِنْ هُنَاكَ صَارَ عِلْمُ النُّجُومِ بِهَا

And it is said that Allah^{azwj} Sent the star which is called 'the Jupiter' to the earth in the image of a man. He came to a city of the non-Arabs and taught them in a lengthy discussion. By they did not perfect that. So he came to a city of India and taught a man from them. From over there, it became knowledge of the stars (astrology) at it.

وَ قَدْ قَالَ قَوْمٌ هُوَ عِلْمٌ مِنْ عِلْمِ الْأَنْبِيَاءِ حُصُوا بِهِ لِأَسْبَابٍ شَتَّى فَلَمْ يَسْتَدْرِكِ الْمُتَجَمُّونَ الدَّقِيقَ مِنْهَا فَشَابُوا الْحَقَّ بِالْكَذِبِ.

And a people have said, 'It is a knowledge of the Prophets^{as}. They^{as} were specialised with it for the various means. The astrologers did not realise the intricacies from it, so they turned the truth into the lie''²⁶⁸.

27- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْحَرِّ وَ الْبَرْدِ بِمَنْ يَكُونَانِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Malik Bin Atiyya, from Suleyman Bin Khalid who said,

'I asked Abu Abdullah^{asws} about the heat and the cold, from what do they emanate?'

فَقَالَ لِي يَا أَبَا أُيُوبَ إِنَّ الْمَرِيخَ كَوَكَبٍ حَارٌّ وَ زُحْلُ كَوَكَبٌ بَارِدٌ فَإِذَا بَدَأَ الْمَرِيخُ فِي الْإِرْتِفَاعِ انْحَطَّ زُحْلٌ وَ ذَلِكَ فِي الرَّبِيعِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ الْمَرِيخُ دَرَجَةً انْحَطَّ زُحْلٌ دَرَجَةً ثَلَاثَةَ أَشْهُرٍ حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْإِرْتِفَاعِ وَ يَنْتَهِيَ زُحْلٌ فِي الْهَبُوطِ

He^{asws} said: 'O Abu Ayyub! Mars is a hot planet and Saturn is a cold planet. So if Mars begins to rise, the Saturn goes lower, and that is in the spring. They do not stop being like that. Every time Mars rises a level, Saturn falls for three months until the Mars ends up high and Saturn ends up in the decline.

فَيَجْلُو الْمَرِيخُ فَلِذَلِكَ يَشْتَدُّ الْحَرُّ فَإِذَا كَانَ فِي آخِرِ الصَّيْفِ وَ أَوَّلِ الْخَرِيفِ بَدَأَ زُحْلٌ فِي الْإِرْتِفَاعِ وَ بَدَأَ الْمَرِيخُ فِي الْهَبُوطِ فَلَا يَزَالَانِ كَذَلِكَ كُلَّمَا ارْتَفَعَ زُحْلٌ دَرَجَةً انْحَطَّ الْمَرِيخُ دَرَجَةً حَتَّى يَنْتَهِيَ الْمَرِيخُ فِي الْهَبُوطِ وَ يَنْتَهِيَ زُحْلٌ فِي الْإِرْتِفَاعِ فَيَجْلُو زُحْلٌ وَ ذَلِكَ فِي أَوَّلِ الشِّتَاءِ وَ آخِرِ الصَّيْفِ

For the Mars that is its hottest time. When it is at the end of the summer and the beginning of the autumn, Saturn begins to ascend, and the Mars begins to descend. These two do not stop being like that. Every time Saturn rises a level, Mars declines a level, and that is at the beginning of the winter and at the end of the summer. That is its coldest time.

فَلِذَلِكَ يَشْتَدُّ الْبَرْدُ وَ كُلَّمَا ارْتَفَعَ هَذَا هَبَطَ هَذَا وَ كُلَّمَا هَبَطَ هَذَا ارْتَفَعَ هَذَا فَإِذَا كَانَ فِي الصَّيْفِ يَوْمٌ بَارِدٌ فَالْفِعْلُ فِي ذَلِكَ لِلْقَمَرِ وَ إِذَا كَانَ فِي الشِّتَاءِ يَوْمٌ حَارٌّ فَالْفِعْلُ فِي ذَلِكَ لِلشَّمْسِ هَذَا تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَ أَنَا عَبْدُ رَبِّ الْعَالَمِينَ.

Every time this one rises, this one comes down, and every time this one comes down, this one rises. So if there is a cold day in the summer, so that is the action of the Moon, and if there is a hot day in the winter, so that action is due to the Sun. **That is an Ordainment of the Mighty, the Knower [36:38]**, and I^{asws} am the servant of the Lord^{azwj} of the Worlds".²⁶⁹

28- الْكَافِي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَرَزَّ أَبَا إِبْرَاهِيمَ كَانَ مَنْجَمًا لِنُورِودٍ وَ لَمْ يَكُنْ يَصْنُدُ إِلَّا عَنْ أَمْرِهِ فَتَنَظَّرَ لَيْلَةً فِي النُّجُومِ فَأَصْبَحَ وَ هُوَ يَقُولُ لِنُورِودٍ لَقَدْ رَأَيْتُ عَجَبًا قَالَ وَ مَا هُوَ قَالَ رَأَيْتُ مَوْلُودًا يُوَلَّدُ فِي أَرْضِنَا يَكُونُ هَلَاكُنَا عَلَى يَدَيْهِ وَ لَا يَلْبَثُ إِلَّا قَلِيلًا حَتَّى يُجْمَلَ بِهِ

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Azar, the father of Ibrahim^{as} was an astrologer for Nimrod^{la} and he^{la} never passed a law except after seeking his advice. So he looked at the stars one night, and in the morning, he said to Nimrod^{la}, 'I have seen something strange'. He^{la} said, 'And what is it?' He said, 'I saw a new-born being born in our land. Our destruction will be by his^{as} hands. It will not be long after him^{as} being conceived'.

قَالَ فَتَعَجَّبَ مِنْ ذَلِكَ وَ قَالَ هَلْ حَمَلَتْ بِهِ التِّسَاءُ قَالَ لَا قَالَ فَحَجَّجَ التِّسَاءَ عَنِ الرِّجَالِ فَلَمَّ يَدْعُوا امْرَأَةً إِلَّا جَعَلَهَا فِي الْمَدِينَةِ لَا يَخْلُصُ [إِنَّهَا] بَعْلَهَا

He^{la} was astounded by that and said, 'Has the woman fallen pregnant with him^{as} yet?' He said, 'Not yet'. So he^{la} separated the women from the men. He^{la} did not leave a single woman

except that he^{la} made her to be in the city, with her husband not being allowed to be alone with her.

وَوَقَعَ آرَزُّ عَلَى أَهْلِهِ وَ عَلِقَتْ بِإِبْرَاهِيمَ ع فَظَلَّ أَنَّهُ صَاحِبُهُ فَأَرْسَلُوا إِلَى نِسَاءِ مِنَ الْقَوَائِلِ فِي ذَلِكَ الزَّمَانِ لَا يَكُونُ فِي الرَّحِمِ شَيْءٌ إِلَّا عَلِمْنَ بِهِ فَنَظَرْنَ فَأَلَزَمَ اللَّهُ عَزَّ وَ جَلَّ مَا فِي الرَّحِمِ الظَّهْرَ فَمَلَأْنَ مَا نَرَى فِي بَطْنِهَا شَيْئاً

Azar copulated with his wife and Ibrahim^{as} was conceived. He thought that he^{as} might be the one. So he sent for the women from the midwives of that time, that if there is anything in her womb, they should notify him. They examined her. Allah^{azwj} Mighty and Majestic Made what was in her womb to be transferred to the back. So they said, 'We did not see anything in her belly'.

وَ كَانَ فِيهَا أَوْبَى مِنَ الْعِلْمِ أَنَّهُ سَيُحْرَقُ فِي النَّارِ وَ لَمْ يَأْتِ عِلْمٌ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَيُنْجِيهِ مِنْهَا الْحَبِيرَ.

And what was in his knowledge was that he^{as} would be burnt by the fire and did not know that Allah^{azwj} the Exalted would-be Rescuing him^{as}.²⁷⁰

29- الكافي، عَنْ عَدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ نُجْمًا فِي الْقَلْبِ السَّابِعِ فَخَلَقَهُ مِنْ مَاءٍ بَارِدٍ وَ سَائِرِ النُّجُومِ الْبَيْتَةَ الْجَارِيَاتِ مِنْ مَاءٍ حَارٍّ وَ هُوَ نُجْمُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ هُوَ نُجْمُ أَمِيرِ الْمُؤْمِنِينَ ع يَأْمُرُ بِالْخُرُوجِ مِنَ الدُّنْيَا وَ الرَّهْدِ فِيهَا وَ يَأْمُرُ بِافْتِرَاشِ التُّرَابِ وَ تَوَسُّدِ اللَّيْلِ وَ لِبَاسِ الْحُتَيْنِ وَ أَكْلِ الْجُشْبِ وَ مَا خَلَقَ اللَّهُ نُجْمًا أَقْرَبَ إِلَى اللَّهِ مِنْهُ.

(The book) 'Al Kafi' – From a number of our companions, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Usman, from Abu Abdullah Al-Madainy,

'From Abu Abdullah^{-asws} having said: 'Allah^{azwj} Created a star in the seventh orbit. He^{azwj} Created it from cold water and the rest of the six stars flowed from hot water, and it is the star of the Prophets^{as}, and the successors^{asws} and it is the star of Amir Al-Momineen^{asws} commanding the exit from the world, and the ascetism in it, and commanding for the dust to be the mattress, and bricks to rest upon (for a pillow), and coarse clothing, and eating the tasteless (food), and Allah^{azwj} has not Created a star more closer to Allah^{azwj} the Exalted, than it'.²⁷¹

30- النُّجُومُ، رَوَى مُعَاوِيَةُ بْنُ حُكَيْمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الخُتَمِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ النُّجُومِ حَقُّ هِيَ قَالَ لِي نَعَمْ فَقُلْتُ لَهُ وَ فِي الْأَرْضِ مَنْ يَعْلَمُهَا قَالَ نَعَمْ وَ فِي الْأَرْضِ مَنْ يَعْلَمُهَا.

(The book) 'Al Nujoom' – It is reported by Muawiya Bin Hukeym, from Muhammad bin Ziyad, from Muhammad Bin Yahya Al Khas'amy who said,

'I asked Abu Abdullah^{-asws} about the stars (astrology), 'Is it true?' He^{-asws} said to me: 'Yes'. I said to him^{-asws}, 'And in the earth there is someone who knows it?' He^{-asws} said: 'Yes, and in the earth, there is someone who knows it'.²⁷²

²⁷⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 28

²⁷¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 29

²⁷² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 30

31- وَ رَوَيْنَا بِإِسْنَادِنَا عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ فِي كِتَابِ أَصْلِهِ حَدِيثاً آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فِي السَّمَاءِ أَرْبَعَةٌ نُجُومٌ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتٍ مِنَ الْعَرَبِ وَ أَهْلُ بَيْتٍ مِنَ الْهِنْدِ يَعْرِفُونَ مِنْهَا نَجْماً وَاحِداً فَبِذَلِكَ قَامَ حِسَابُهُمْ.

And we are reporting by our chains from Muawiya Bin Hukeym, in it's original there is another Hadeeth,

'From Abu Abdullah^{-asws} having said: 'In the sky there are four stars, no one knows these except the people of a household from the Arabs and people of a household from India who are knowing one star from these, so by that their calculations stand''²⁷³

32- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ عَنْ أَبِي بَصِيرٍ قَالَ: رَأَيْتُ رَجُلًا يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع عَنِ النُّجُومِ فَلَمَّا خَرَجَ مِنْ عِنْدِهِ قُلْتُ لَهُ هَذَا عِلْمٌ لَهُ أَصْلٌ قَالَ نَعَمْ قُلْتُ حَدِّثْنِي عَنْهُ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Abu Baseer who said,

'I saw a man asking Abu Abdullah^{-asws} about the stars (astrology). When he went out from his^{-asws} presence, I said to him^{-asws}, 'This knowledge, is there an origin for it?' He^{-asws} said: 'Yes'. I said, 'Narrated to me about it'.

قَالَ أَحَدُكُمْ عَنْهُ بِالسَّعْدِ وَ لَا أَحَدُكُمْ بِالنَّحْسِ إِنَّ اللَّهَ جَلَّ اسْمُهُ فَرَضَ صَلَاةَ الْفَجْرِ لِأَوَّلِ سَاعَةٍ فَهِيَ فَرَضٌ وَ هِيَ سَعْدٌ وَ فَرَضَ الظُّهْرَ لِسَبْعِ سَاعَاتٍ وَ هُوَ فَرَضٌ وَ هِيَ سَعْدٌ

He^{-asws} said: 'I^{-asws} shall narrate to you with the fortunate, and I^{-asws} shall not narrated to you with the inauspicious. Allah^{-azwj}, Majestic is His^{-azwj} Name Imposed the Fajr Salat in the first hour. So it is an Obligation, and it is fortunate. And He^{-azwj} He^{-azwj} Imposed Al Zohr (Salat) at seventh hour, and it is an Obligation, and it is fortunate.

وَ جَعَلَ الْعَصْرَ لِسَبْعِ سَاعَاتٍ وَ هُوَ فَرَضٌ وَ هِيَ سَعْدٌ وَ جَعَلَ الْمَغْرِبَ لِأَوَّلِ سَاعَةٍ مِنَ اللَّيْلِ وَ هُوَ فَرَضٌ وَ هِيَ سَعْدٌ وَ الْعَتَمَةَ لِثَلَاثِ سَاعَاتٍ وَ هُوَ فَرَضٌ وَ هِيَ سَعْدٌ.

And He^{-azwj} Made Al Asr (Salat) at the ninth hour, and it is an Obligation, and it is fortunate. And He^{-azwj} Made Al Maghrib (Salat) at the first hour from the night, and it is an Obligation, and it is fortunate. And the Isha (Salat) at the third hour, and it is an Obligation, and it is fortunate''²⁷⁴

33- النُّجُومُ، رَوَيْنَا بِإِسْنَادِنَا عَنْ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ الْعَضَائِرِيِّ وَ نَقَلْنَاهُ مِنْ خَطِّهِ مِنَ الْجُزْءِ الثَّانِي مِنْ كِتَابِ الدَّلَائِلِ تَأْلِيفِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ بِإِسْنَادِهِ عَنْ بَيَّاعِ السَّابِرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ لِي فِي النَّظَرَةِ فِي النُّجُومِ لَدَّةٌ وَ هِيَ مَعِيْبَةٌ عِنْدَ النَّاسِ فَإِنْ كَانَ فِيهَا إِثْمٌ تَرَكْتُ ذَلِكَ وَ إِنْ لَمْ يَكُنْ فِيهَا إِثْمٌ فَإِنَّ لِي فِيهَا لَدَّةٌ

(The book) 'Al Nujoom' – We are reporting by chains from Al-Husayn Bin Ubeydullah Al Gazairy, and transmitting it from his handwriting from the second volume from 'Kitab Al Dalail' compiled by Abdullah Bin Ja'far Al Himeyri, by his chain from Bayya Al Sabiry who said,

²⁷³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 31

²⁷⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 32

'I said to Abu Abdullah^{-asws}, 'There is a pleasure for me in looking into the stars (astrology), and it is faulted in the presence of the people. So if there was a sin in it, I shall leave that, and it there does not happen to be any sin in it, there is pleasure in it'.

قَالَ فَقَالَ تَعُدُّ الطَّوَالِعَ قُلْتَ نَعَمْ فَعَدَّدْتُهَا لَهُ فَقَالَ كَمْ تَسْتَقِي السَّمْسُ الْقَمَرَ مِنْ نُورِهَا قُلْتَ هَذَا شَيْءٌ لَمْ أَسْمَعْهُ قَطُّ

He (the narrator) said, 'He^{-asws} said: 'Do you count the omens (ascendants)?' I said, 'Yes'. I counted these to him^{-asws}. He^{-asws} said: 'How much does the sun quench the moon from its light?' I said, 'This is something I have not heard of it, at all!'

وَ قَالَ وَ كَمْ تَسْتَقِي الرَّهْرَةَ السَّمْسُ مِنْ نُورِهَا قُلْتَ وَ لَا هَذَا قَالَ فَكَمْ تُسْقَى السَّمْسُ مِنَ اللَّوْحِ الْمَحْفُوظِ مِنْ نُورِهِ قُلْتَ وَ هَذَا شَيْءٌ مَا أَسْمَعُهُ قَطُّ

And he^{-asws} said: 'And how much does the sun quench the Venus from its light?' I said, 'Nor this'. He^{-asws} said: 'How much does the sun quench from the Guarded Tablet, from its light?' I said, 'And this is something I have not heard it, at all!'

قَالَ فَقَالَ هَذَا شَيْءٌ إِذَا عَلِمَهُ الرَّجُلُ عَرَفَ أَوْسَطَ قَصَبَةٍ فِي الْأَجْمَةِ

He (the narrator) said, 'He^{-asws} said: 'This is a thing, when the man knows it, he would recognise the middle reed in the thicket'.

ثُمَّ قَالَ لَيْسَ يَعْلَمُ النُّجُومَ إِلَّا أَهْلُ بَيْتٍ مِنْ فُرَيْشٍ وَ أَهْلُ بَيْتٍ مِنْ الْهِنْدِ.

Then he^{-asws} said: 'No one knows knowledge of the stars (astrology) except people of a household from Qureysh, and people of a household from India'^{.275}

34- وَ مِنْهُ، وَ جَدْتُ فِي كِتَابِ عَتِيبِ اسْمُهُ كِتَابُ التَّجْمُلِ قَالَ أَبُو أَحْمَدَ عَنْ حَفْصِ بْنِ الْبَحْرِيِّ قَالَ: ذَكَرْتُ النُّجُومَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ مَا يَعْلَمُهَا إِلَّا أَهْلُ بَيْتِ الْهِنْدِ وَ أَهْلُ بَيْتِ مِنَ الْعَرَبِ.

And from him, 'I found in an ancient book, its name is 'Kitab Al Tajammul'. He said, 'Abu Ahmad Bin Hafs Bin Al Bakhtari said,

'The stars (astrology) were mentioned in the presence of Abu Abdullah^{-asws}. He^{-asws} said: 'No one knows it except people of a household in India, and people of a household from the Arabs'^{.276}

35- وَ فِي الْكِتَابِ الْمَذْكُورِ، أَيْضاً عَنْ مُحَمَّدٍ وَ هَارُونَ ابْنَيْ أَبِي سَهْلٍ وَ كَتَبْنَا إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّ آبَانَا وَ جَدَّنَا كَانَا يَنْظُرَانِ فِي النُّجُومِ فَهَلْ يَجِلُّ النَّظَرُ فِيهَا قَالَ نَعَمْ.

And in the mentioned book, as well from Muhammad and Haroun, two sons of Sahl,

²⁷⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 33

²⁷⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 34

‘And they wrote to Abu Abdullah^{-asws}, ‘Our father and our grandfather are looking into the stars (astrology). Is it permissible to look into these?’ He^{-asws} said: ‘Yes’.²⁷⁷

36- وَ فِيهِ، أَيْضاً أَهْمَا كَتَبَا إِلَيْهِ نَحْنُ وَوَلَدُ بَنِي نَوْبَخْتِ الْمُنْجِمِ وَ قَدْ كُنَّا كَتَبْنَا إِلَيْكَ هَلْ يَحِلُّ النَّظَرُ فِيهَا فَكُتِبَتْ نَعَمْ وَ الْمُنْجِمُونَ يَحْتَلِفُونَ فِي صِفَةِ الْفَلَكَ فَبَعْضُهُمْ يَقُولُ إِنَّ الْفَلَكَ فِيهِ النُّجُومُ وَ الشَّمْسُ وَ الْقَمَرُ مُعَلَّقٌ بِالسَّمَاءِ وَ هُوَ دُونَ السَّمَاءِ وَ هُوَ الَّذِي يَدُورُ بِالنُّجُومِ وَ الشَّمْسِ وَ الْقَمَرِ وَ السَّمَاءِ فَإِنَّمَا لَا تَتَحَرَّكُ وَ لَا تَدُورُ

And in it as well –

‘They both wrote to him^{-asws}, ‘We are sons of the clan of Nowbakht, the astrologers, and we are writing to you, ‘Is it permissible to look into it?’ He^{-asws} wrote: ‘Yes’, and the astrologers are differing in the description of the orbits. Some of them are saying that the orbit is such, the stars, and the sun and the moon are in it, suspended in the sky, and it is below the sky, and it is which rotates with the stars and the sun, and the moon, and the sky, for these are neither moving, nor rotating’.

وَ يَقُولُونَ دَوْرَانُ الْفَلَكَ تَحْتَ الْأَرْضِ وَ إِنَّ الشَّمْسَ تَدُورُ مَعَ الْفَلَكَ تَحْتَ الْأَرْضِ وَ تَغِيْبُ فِي الْمَغْرِبِ تَحْتَ الْأَرْضِ وَ تَطْلُعُ بِالْعِدَاةِ مِنَ الْمَشْرِقِ فَكُتِبَ نَعَمْ مَا لَمْ يَخْرُجْ مِنَ التَّوْحِيدِ.

And they said, ‘The rotations of the orbits is beneath the earth and that the sun is rotating with the orbit beneath the earth, and it disappears in the west beneath the earth and emerges in the morning from the east’. He^{-asws} wrote: ‘Yes, for as long as one does not exit from the Tawheed’.²⁷⁸

37- وَ مِنَ الْكِتَابِ الْمُدْكُورِ، أَبُو مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ قَالَ كَانَ الْقَمَرُ مُنْحَوَساً بِرُحْلِ.

And from the mentioned book – Abu Muhammad, from Al-Hassan Bin Umar, from his father,

‘From Abu Abdullah^{-asws} regarding Words of the Exalted: **during a Day of continuous bad luck [54:19]**. He^{-asws} said: ‘The moon was inauspicious with Saturn’.²⁷⁹

38- النُّجُومُ، مِنْ كِتَابِ نَزْهَةِ الْكِرَامِ وَ بُسْتَانِ الْعَوَامِ تَأَلِيفِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ السَّرَاوِيِّ وَ هَذَا الْكِتَابُ خَطُّهُ بِالْعَجَمِيَّةِ تَكَلَّفْنَا مِنْ نَقْلِهِ إِلَى الْعَرَبِيَّةِ فَذَكَرَ فِي أَوَاخِرِ الْمُجَلَّدِ الثَّانِي مِنْهُ مَا هَذَا لَفْظٌ مِنْ أَعْرَبِهِ وَ رُوِيَ أَنَّ هَارُونَ الرَّشِيدَ بَعَثَ إِلَى مُوسَى بْنِ جَعْفَرٍ ع فَأَخْضَرَهُ فَلَمَّا حَضَرَ عِنْدَهُ قَالَ إِنَّ النَّاسَ يَنْسُبُونَكَ يَا بَنِي فَاطِمَةَ إِلَى عِلْمِ النُّجُومِ وَ أَنَّ مَعْرِفَتَكُمْ بِهَا مَعْرِفَةٌ جَيِّدَةٌ وَ فُقَهَاءُ الْعَامَّةِ يَقُولُونَ إِنَّ رَسُولَ اللَّهِ ص قَالَ إِذَا دَكَّرُوا فِي أَصْحَابِي فَاسْكُنُوا وَ إِذَا دَكَّرُوا الْقَدَرَ فَاسْكُنُوا وَ إِذَا دَكَّرُوا النُّجُومَ فَاسْكُنُوا وَ أَمِيرُ الْمُؤْمِنِينَ ع كَانَ أَعْلَمَ الْخَلَائِقِ بِعِلْمِ النُّجُومِ وَ أَوْلَادُهُ وَ ذُرِّيَّتُهُ الَّذِينَ تَقُولُ الشَّيْعَةُ بِإِمَامَتِهِمْ كَانُوا عَارِفِينَ بِهَا

(The book) ‘Al Nujoom’ – From the book ‘Nuzhat Al Kiram Wa Bustan Al Awam’, compiled by Muhammad Bin Al-Husayn Bin Al-Hassan Al Sarawy, and this book was handwritten by the non-Arabs (Persians) encumbering us to

²⁷⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 35

²⁷⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 36

²⁷⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 37

copy it into Arabic. He mentioned at the end of the second volume from it, what this is it's wording from it's Arabic –

'And it is reported that Haroun Al-Rasheed sent a message to Musa^{-asws} Bin Ja'far^{-asws} and presented him^{-asws}. When he^{-asws} presented in his presence, he said, 'The people are attributing you^{-asws} all sons of Fatima^{-asws}, to knowledge of the stars (astrology), and that you^{-asws} understanding with it is a new understanding, and the jurists of the general Muslims are saying, 'Rasool-Allah^{-sawww} said (such and such)' whenever they mention among my companions, so they are silent. And when they mention the Pre-determination, so they are silent. And when they mention the stars, so they are silent, and Amir Al-Momineen^{-asws} was most knowledgeable of the people with astrology, and (so are) his^{-asws} children, and his^{-asws} offspring, the ones the Shias are believing in their^{-asws} Imamate, understood it'.

فَقَالَ لَهُ الْكَاطِمُ ع هَذَا حَدِيثٌ ضَعِيفٌ وَإِسْنَادُهُ مَطْعُونٌ فِيهِ وَاللَّهُ تَبَارَكَ وَتَعَالَى قَدْ مَدَحَ النُّجُومَ وَ لَوْ لَا أَنَّ النُّجُومَ صَحِيحَةٌ مَا مَدَحَهَا اللَّهُ عَزَّ وَ جَلَّ وَالْأَنْبِيَاءُ ع كَانُوا عَالِمِينَ بِهَا

Al-Kazim^{-asws} said to him: 'This is a weak Hadeeth, and it's attribution has faults in it, and Allah^{-azwj} Blessed and Exalted has Praised the stars, and if the stars had been correct, Allah^{-azwj} Mighty and Majestic would have Praised them, and the Prophets^{-as} were knowers of it.

وَ قَدْ قَالَ اللَّهُ تَعَالَى فِي حَقِّ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ ع وَكَذَلِكَ تُرَى إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَ لِيَكُونَ مِنَ الْمُؤْمِنِينَ وَ قَالَ فِي مَوْضِعٍ آخَرَ فَتَنْظُرَ نَظْرَةً فِي النُّجُومِ فَقَالَ إِنِّي سَقِيمٌ

And Allah^{-azwj} the Exalted has Said in the right of Ibrahim^{-as} the Friend of the Beneficent: **"And like that We Showed Ibrahim the Kingdoms of the skies and the earth and for he to become from the convinced ones [6:75]"**. And He^{-azwj} Said in another place: **"Then he looked with a consideration among the stars [37:88] so he said, 'I feel sick' [37:89]"**.

فَلَوْ لَمْ يَكُنْ عَالِمًا بِعِلْمِ النُّجُومِ مَا نَظَرَ فِيهَا وَ مَا قَالَ إِنِّي سَقِيمٌ

If he^{-as} had not been a knower of astrology, he^{-as} would not have looked into it, and would not have said, 'I^{-as} feel sick!'

وَ إِذْ رِيسُ ع كَانَ أَعْلَمَ أَهْلِ زَمَانِهِ بِالنُّجُومِ وَاللَّهُ تَعَالَى قَدْ أَقْسَمَ بِمَوَاقِعِ النُّجُومِ وَ إِنَّهُ لَقَسَمَ لَوْ تَعَلَّمُونَ عَظِيمٌ

And Idrees^{-as} was most knowledgeable of the people of his^{-as} time with the astrology, and Allah^{-azwj} the Exalted has Sworn with the places of the stars: **And it is a mighty oath, if you only knew [56:76]**.

وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ النَّازِعَاتِ غَرْقًا إِلَى قَوْلِهِ فَالْمَدَبَرَاتِ أَمْرًا وَ يَعْنِي بِذَلِكَ اثْنَيْ عَشَرَ بُرْجًا وَ سَبْعَةَ سَيَّارَاتٍ وَ الَّذِي يَظْهَرُ بِاللَّيْلِ وَ النَّهَارِ بِأَمْرِ اللَّهِ عَزَّ وَ جَلَّ

And in another place: **(I Swear) by the snatchers snatching out [79:1]** – up to His^{-azwj} Words: **The regulators of matters [79:5]**, and it means by that twelve constellations and seven travelling ones (planets), and that which appears at night and the day by the Command of Allah^{-azwj} Mighty and Majestic.

وَبَعْدَ عِلْمِ الْقُرْآنِ مَا يَكُونُ أَشْرَفَ مِنْ عِلْمِ النُّجُومِ وَ هُوَ عِلْمُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ وَرَثَةِ الْأَنْبِيَاءِ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ عَلَامَاتٍ وَ بِالنُّجْمِ هُمْ يَهْتَدُونَ وَ تَحْنُ نَعْرِفُ هَذَا الْعِلْمَ وَ مَا نَدْكُرُهُ

And after, knowledge of the Quran happens to be more noble than knowledge of the stars, and it is knowledge of the Prophets^{-as} and the successors^{-as}, and inheritors of the Prophets^{-as}, the ones Allah^{-azwj} Mighty and Majestic Spoke of: **And directional signs, and by the star they are being guided [16:16]**, and we^{-asws} understand this knowledge and we^{-asws} are not mentioning it’.

فَقَالَ لَهُ هَارُونُ يَا مُوسَى هَذَا الْعِلْمُ لَا تُظْهِرُوهُ عِنْدَ الْجُهَالِ وَ عَوَامِّ النَّاسِ حَتَّى لَا يُشَنِّعُوا عَلَيْكَ وَ نَفْسِ الْعَوَامِّ بِهِ وَ عَطَّ هَذَا الْعِلْمَ وَ ارْجِعْ إِلَى حَرَمِ جَدِّكَ

Haroun said to him^{-asws}, ‘With Allah^{-azwj} upon you^{-asws}, O Musa^{-asws}! This knowledge, do not reveal it in the presence of the ignoramuses and the general public until they would slander upon you^{-asws}, and give a small dosage to the public with it, and cover up this knowledge and return to the sanctuary of your^{-asws} grandfather^{-sawww}!’

ثُمَّ قَالَ لَهُ هَارُونُ وَ قَدْ بَقِيَ مَسْأَلَةٌ أُخْرَى بِاللَّهِ عَلَيْكَ أَخْبِرْنِي بِهَا فَقَالَ لَهُ سَلْ

The Haroun said to him, ‘And there remain another question. With Allah^{-azwj} upon you^{-asws}, inform me with it!’ He^{-asws} said to him: ‘Ask’.

فَقَالَ لَهُ بِحَقِّ الْقَبْرِ وَ الْمَنِيرِ وَ بِحَقِّ قَرَابَتِكَ مِنْ رَسُولِ اللَّهِ ص أَخْبِرْنِي أَنْتَ تَمُوتُ قَبْلِي أَوْ أَنَا أَمُوتُ قَبْلَكَ لِأَنَّكَ تَعْرِفُ هَذَا مِنْ عِلْمِ النُّجُومِ

He said to him^{-asws}, ‘By the right of the grave and the pulpit, and by your^{-asws} kinship from Rasool-Allah^{-sawww}! Inform me, will you^{-asws} be dying before me, or will I be dying before you^{-asws}? Because you know this from astrology’.

فَقَالَ لَهُ مُوسَى ع آمِي حَتَّى أَخْبِرَكَ فَقَالَ لَكَ الْأَمَانُ فَقَالَ أَنَا أَمُوتُ قَبْلَكَ وَ مَا كَذَبْتُ وَ لَا أَكْذِبُ وَ وَفَاتِي قَرِيبٌ.

Musa^{-asws} said to him: ‘Grant me safety until I^{-asws} inform you’. He said, ‘The safety is for you^{-asws}!’ He^{-asws} said: ‘I^{-asws} shall be dying before you, and I^{-asws} neither been lied to nor am I^{-asws} lying, and my^{-asws} expiry is close-by’.²⁸⁰

39- وَ مِنْهُ، قَالَ وَجَدْتُ فِي كِتَابِ عَتِيقِ بِإِسْنَادٍ مُتَّصِلٍ إِلَى الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: إِنَّ رَجُلًا سَأَلَهُ عِكْرِمَةَ عَنْ حِسَابِ النُّجُومِ فَجَعَلَ الرَّجُلُ يَتَحَرَّجُ أَنْ يُخْبِرَهُ قَالَ عِكْرِمَةُ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ عَلَّمَ عَجَزَ النَّاسِ عَنْهُ وَدِدْتُ أَنْيَ عَلَّمْتُهُ.

And from him, he said, ‘I found in an ancient book by a chain connecting to Al Waleed Bin Jumie who said,

‘A man asked Ikrimah (Bin Abu Jahl^{-la}) about the calculation of the stars (astrology). The man went on to aggravate that he informs him. Ikrimah (Bin Abu Jahl^{-la}) said, ‘I heard Ibn Abbas

saying, 'A knowledge the people are frustrated from (learning) it, I would love to learn it'.²⁸¹ (Not a Hadeeth)

38- وَ مِنْهُ، نَفَلًا مِنْ كِتَابِ رَبِيعِ الْأَبْرَارِ لِلزَّمْخَشَرِيِّ عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: رَأَيْتُ عِكْرِمَةَ سَأَلَ رَجُلًا عَنْ عِلْمِ النُّجُومِ وَ الرَّجُلُ يَتَحَرَّجُ أَنْ يُخْبِرَهُ فَقَالَ لَهُ عِكْرِمَةُ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ عَلِمَ عَبَّازُ النَّاسِ عَنْهُ وَ لَوَدِدْتُ أَنِّي عَلِمْتُهُ.

And from him, copied from the book 'Rabie Al Abrar' of Al Zamakhshary, from Al Waleed Bin Jumies who said,

'I saw Ikrimah (Bin Abu Jahl^{-la}). A man asked about astrology and the man was aggravating that he informs him. Ikrimah (Bin Abu Jahl^{-la}) said to him, 'I heard Ibn Abbas saying, 'A knowledge the people are frustrated from, and I would love to learn it''.²⁸² (Not a Hadeeth)

39- وَ أَيْضًا فِيهِ، عَنِ ابْنِ عَبَّاسٍ عَلِمَ مِنْ عِلْمِ النَّبِيِّ وَ لَيْتَنِي كُنْتُ أَحْسِنُهُ.

And as well in it, from Ibn Abbas

'A knowledge from knowledge of Prophet-hood, and if only I would have been good at it!'²⁸³

40- وَ مِنْهُ، قَالَ رُوَيْتُ عَنْ مُحَمَّدِ بْنِ النَّجَّارِ فِي الْمُجَلَّدِ الْحَادِي وَ الْعِشْرِينَ مِنْ تَدْوِيلِهِ عَلَى تَارِيخِ الْحَطِيبِ فِي تَرْجَمَةِ عَلِيِّ بْنِ طِرَادٍ بِإِسْنَادِهِ إِلَى عِكْرِمَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ إِنَّ هَاهُنَا رَجُلًا يَهُودِيًّا يَتَكَلَّمُ

And from him, he said, 'It has been reported from Muhammad Bin Al Najjar in the eleventh volume of his footnote upon the history of Al Khateeb in a translation of Ali Bin Tirad, by his chain to Ikrimah (Bin Abu Jahl^{-la}) who said,

'It was said to Ibn Abbas, 'There is a Jewish man over there who tells fortunes'.

قَالَ فَبَعَثَ إِلَيْهِ ابْنُ عَبَّاسٍ فَجَاءَ فَقَالَ يَا يَهُودِيٌّ بَلَّغْنِي أَنَّكَ تُخْبِرُ بِالْغَيْبِ فَقَالَ الْيَهُودِيٌّ أَمَّا الْغَيْبُ فَلَا يَعْلَمُ إِلَّا اللَّهُ وَ لَكِنْ إِنْ شِئْتَ أَحْبَبْتُكَ

He (Ikrimah Bin Abu Jahl^{-la}) said, 'Ibn Abbas sent for him. He said, 'O Jew! It has reached me that you tend to inform about the hidden matters?' The Jew said, 'As for the hidden matters, so no one know except Allah^{-azwj}, but if you so like I can inform you!'

قَالَ هَاتِ قَالَ أ لَكَ ابْنُ عَشْرِ سِنِينَ يَتَّخِلُفُ إِلَى الْكُتَّابِ قَالَ نَعَمْ قَالَ فَإِنَّهُ يَأْتِي غَدًا مَحْمُومًا مِنَ الْكُتَّابِ وَ يَمُوتُ يَوْمَ عَاشِرِهِ وَ أَمَا أَنْتَ فَلَا تَخْرُجُ مِنَ الدُّنْيَا حَتَّى يَذْهَبَ بَصَرُكَ

He said, 'Give!' He said, 'Is there a son for you of ten years interchanging to the scribes?' He said, 'Yes'. He said, 'He shall be coming to you tomorrow sorrowful from the scribes, and he would be dying on the tenth day. And as for you, you will not be exiting from the world until your eyesight is gone'.

قَالَ هَذَا أَحْبَبْتَنِي عَنِ ابْنِي وَ عَنْ نَفْسِي فَأَخْبِرْنِي عَنْ نَفْسِكَ قَالَ أَمُوتُ رَأْسَ السَّنَةِ

²⁸¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 39

²⁸² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 38 b

²⁸³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 39 b

This, you are informing me about my son and about myself. Inform me about yourself'. He said, 'I shall be dying at the top (beginning) of the year'.

قَالَ عِكْرِمَةُ فَجَاءَ ابْنُ ابْنِ عَبَّاسٍ مِنَ الْكُتَّابِ مُحْتَمِماً وَمَاتَ يَوْمَ عَاشِرِهِ فَلَمَّا كَانَ رَأْسُ السَّنَةِ قَالَ ابْنُ عَبَّاسٍ يَا عِكْرِمَةُ انظُرْ مَا فَعَلَ الْيَهُودِيُّ فَأَتَيْتُ أَهْلَهُ فَقَالُوا مَاتَ أَنَسٍ فَمَا خَرَجَ ابْنُ عَبَّاسٍ مِنَ الدُّنْيَا حَتَّى دَهَبَ بَصَرُهُ.

Ikrimah (Bin Abu Jahl^{la}) said, 'The son of Ibn Abbas came from the scribes sorrowful, and he dies on the tenth day. When it was the beginning of the year, Ibn Abbas said, 'O Ikrimah! Look at what happened to the Jew'. I went to his family and they said, 'He died yesterday!' Ibn Abbas did not exit from the world until his eyesight was gone".²⁸⁴ (Not a Hadeeth)

41- النُّجُومُ، نَقْلًا مِنْ كِتَابِ رَبِيعِ الْأَبْرَارِ عَنْ عَلِيٍّ عَ مَنْ افْتَبَسَ عِلْمًا مِنْ عِلْمِ النُّجُومِ مِنْ حَمَلَةِ الْقُرْآنِ إِزْدَادَ بِهِ إِيمَانًا وَبَيِّنَاتٍ ثُمَّ تَلَا إِنَّ فِي اخْتِلَافِ اللَّيْلِ وَالنَّهَارِ.

(The book) 'Al Nujoum', copied from the book 'Rabie Al Abrar' –

'From Ali^{asws}: 'One who earns knowledge from the knowledge of the stars (astrology) from the bearers of the Quran, it would increase him in Eman and conviction'. Then he^{asws} recited: **Surely in the interchange of the night and the day [10:6]**'.²⁸⁵

42- وَقَالَ فِيهِ أَيْضًا، عَنْ مَيْمُونِ بْنِ مِهْرَانَ إِذَا كُنْتُمْ وَالتَّكْذِيبِ بِالنُّجُومِ فَإِنَّهُ عِلْمٌ مِنْ عُلُومِ النَّبُوَّةِ.

And he^{asws} said in it as well, from Maymoun Bin Mihran: 'Beware of the belying the stars (astrology), for it is a knowledge from the knowledge(s) of the Prophet-hood!'²⁸⁶

وَفِيهِ أَيْضًا عَنْ عَلِيٍّ عَ يُكْرَهُ أَنْ يُسَافِرَ الرَّجُلُ أَوْ يَتَزَوَّجَ فِي مُحَاقِ الشَّهْرِ وَإِذَا كَانَ الْقَمَرُ فِي الْعَقْرَبِ.

And in it a well,

'From Ali^{asws}: 'It is disliked that the man should travel or gets married in the end of the month, and when the Moon was in the Scorpio'.²⁸⁷

43- وَذَكَرَ الْمُطِيبُ فِي تَارِيخِ بَغْدَادَ، حَدِيثًا أَسْنَدَهُ إِلَى تَمِيمِ بْنِ الْحَارِثِ عَنْ أَبِيهِ عَنْ عَلِيٍّ عَ أَنَّهُ يُكْرَهُ أَنْ يَتَزَوَّجَ الرَّجُلُ أَوْ يُسَافِرَ إِذَا كَانَ الْقَمَرُ فِي مُحَاقِ الشَّهْرِ أَوْ الْعَقْرَبِ.

And Al Khateeb mentioned in (the book) 'Tareekh Baghdad', a Hadeeth the chain of which is to Tameem Bin Al Haris, from his father,

'From Ali^{asws}: 'It is disliked that the man should get married or travel when the Moon was in the end of the month or in the Scorpio'.²⁸⁸

²⁸⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 40

²⁸⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 41

²⁸⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 42 a

²⁸⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 42 b

²⁸⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 43

44- وَ فِي كِتَابِ رَبِيعِ الْأَبْرَارِ، فِيمَا رَوَاهُ عَنْ مَوْلَانَا عَلِيِّ ع وَ يُرْوَى أَنَّ رَجُلًا قَالَ لِإِنِّي أُرِيدُ الْخُرُوجَ فِي تِجَارَةٍ لِي وَ ذَلِكَ فِي مُحَاقِ الشَّهْرِ فَقَالَ أ تُرِيدُ أَنْ يَمْحَقَ اللَّهُ تِجَارَتَكَ تَسْتَقْبِلُ هِلَالَ الشَّهْرِ بِالْخُرُوجِ.

In the book) ‘Rabie Al Abrar’ –

‘Among what is reported from our Master^{-asws} Ali^{-asws}, and it is said that a man said, ‘I want to go out regarding the business for me’, and that was at the end of the month. He^{-asws} said: ‘Do you want Allah^{-azwj} to Obliterate your business? Welcome the crescent of the month with the going out!’²⁸⁹

45- وَ فِيهِ أَيْضًا، كَانَ عُلَمَاءُ بَنِي إِسْرَائِيلَ يَسْتُرُونَ مِنَ الْعُلُومِ عِلْمَيْنِ عِلْمَ النُّجُومِ وَ عِلْمَ الطَّبِّ فَلَا يُعَلِّمُوهُمَا أَوْلَادَهُمْ لِخَاجَةِ الْمُلُوكِ إِلَيْهِمَا لِئَلَّا يَكُونَ سَبَبًا فِي صُحْبَةِ الْمُلُوكِ وَ الدُّنْيَا مِنْهُمْ فَيُضْمَحِلَّ دِينَهُمْ.

And in it as well –

‘The scholars of the Children of Israel were concealing from the knowledge(s), two knowledge(s) – knowledge of the stars (astrology) and knowledge of the medicine. They were not teaching these two to their children due to a need of the kings to these two (knowledge(s)), lest the children be in the company of the kings and draw near to them so their religion would gradually disappear’.²⁹⁰

46- وَ مِنْهُ، رَوَى عَبْدُ اللَّهِ بْنُ الصَّلْتِ فِي كِتَابِ التَّوَاقِيْعِ مِنْ أُصُولِ الْأَخْبَارِ قَالَ: حَمَلْتُ الْكِتَابَ وَ هُوَ الَّذِي نَقَلْتُهُ مِنَ الْعِرَاقِ قَالَ كَتَبَ مَعْقَلَةَ [مَصْفَلَةَ] بِنُ إِسْحَاقَ إِلَى عَلِيِّ بْنِ جَعْفَرٍ رُفْعَةً يُعَلِّمُهُ فِيهَا أَنَّ الْمُنَجِّمَ كَتَبَ مِيلَادَهُ وَ وَقَّتْ عُمُرَهُ وَقْتًا وَ قَدْ قَارَبَ ذَلِكَ الْوَقْتِ وَ خَافَ عَلَى نَفْسِهِ فَأَحَبَّ أَنْ يَسْأَلَهُ أَنْ يَدُلَّهُ عَلَى عَمَلٍ يَعْمَلُهُ يَتَقَرَّبُ بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ

And from him, ‘It is reported by Abdullah Bin Al Salt in the book ‘Al Tawaqie Min Usool Al Akhbar’, said,

‘I carried the book, and it was which I had copied from Al-Iraq. Masqalah Bin Is’haq wrote a note to Ali Bin Ja’far letting him know in it that the astrologer had written his (date of) birth and time of his age (time of death), and that time had drawn near, and he feared upon himself, he would love it if he could ask him to point him upon a deed, he could do to draw closer to Allah^{-azwj} Mighty and Majestic by it.

فَأَوْصَلَ عَلِيُّ بْنُ جَعْفَرٍ رُفْعَةً بِعَيْنِهَا كَتَبَهَا إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَتَّعِي اللَّهُ بِكَ قَرَأْتُ رُفْعَةَ فُلَانٍ فَأَصَابَنِي وَ اللَّهُ مَا أَخْرَجَنِي إِلَى بَعْضِ لَأَمَتِكَ سُبْحَانَ اللَّهِ أَنْتَ تَعْلَمُ خَالَهُ مِنَّا حَقًّا وَ مِنْ طَاعَتِنَا وَ أُمُورِنَا

A not exact to it was delivered to Ali son of Ja’far^{-asws}, he had written it. He wrote to him, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! May Allah^{-azwj} Cause me to enjoy with your remaining alive. I have read the note of so and so. By Allah^{-azwj}! It has hit me what has brought me out to blame you. Glory be to Allah^{-azwj}! You know his state from us, truly, and from our obedience, and our matter.

²⁸⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 44

²⁹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 45

فَمَا مَنَعَكَ مِنْ نُقْلِ الْخَبْرِ إِلَيْنَا لِنَسْتَقْبِلَ الْأَمْرَ بِبَعْضِ السُّهُولَةِ أَوْ جَعَلْتَهُ أَنَّهُ رَأَى رُؤْيَا فِي مَنَامِهِ أَوْ بَلَغَ سِنٌ إِلَيْهِ أَوْ أَنْكَرَ شَيْئاً مِنْ نَفْسِهِ كَانَ يُدْرِكُ بِمَا حَاجَتَهُ

So what prevented you from copying the news to us, so we could face the matter with some of the ease or make it that he had seen a dream in his sleep, or age has reached to him, or deny something from himself. His need would have been realised by it.

وَكَانَ الْأَمْرُ خِفْتٌ وَفُوعُهُ وَ يَسْهُلُ حَطْبُهُ وَ يَحْتَسِبُ هَذِهِ الْأُمُورَ عِنْدَ اللَّهِ بِالْأَمْسِ تَذَكُّرُهُ فِي اللَّفْظَةِ بِأَنْ لَيْسَ أَحَدٌ يَصْلُحُ لَهَا غَيْرُهُ وَ اعْتِمَادُنَا عَلَيْهِ عَلَى مَا تَعَلَّمُ

And the matter was light in it's recurrence, and it's address was easy, and he will be Reckoned with these affairs in the Presence of Allah^{-azwj} in the Last Day regarding the wording that there isn't anyone correct for it apart from him, and his reliance upon it, upon what you now.

نُحَمِّدُ اللَّهَ كَثِيراً وَ نَسْأَلُهُ الْإِسْتِمْتَاعَ بِبِعَمَلِهِ وَ بِأَصْلَحِ الْمَوَالِي وَ أَحْسَنِ الْأَعْوَانِ عَوْناً وَ بِرَحْمَتِهِ وَ مَغْفِرَتِهِ مُرّاً فَلَانَا لَا فَجَعَنَا اللَّهُ بِهِ بِمَا يَقْدِرُ عَلَيْهِ مِنَ الصِّبَامِ عَلَى مَا أَصِفُ إِذَا كُلَّ يَوْمٍ أَوْ يَوْمًا وَ يَوْمًا لَا أَوْ ثَلَاثَةَ فِي الشَّهْرِ وَ لَا يَجْلُو كُلَّ يَوْمٍ أَوْ يَوْمَيْنِ مِنْ صَدَقَةٍ عَلَى سِتِّينَ مَسْكِيناً أَوْ مَا يُجْرِكُهُ عَلَيْهِ النَّيَّةُ

We Praise Allah^{-azwj} a lot and we ask Him^{-azwj} enjoyment with His^{-azwj} Bounties, and for the correction of the wealth, and goodly assistance, and with His^{-azwj} Mercy and His^{-azwj} Forgiveness. Instruct so and so, may Allah^{-azwj} not afflict us by him, with what He^{-azwj} is Able upon him, from the Fasting as I describe, either every day, or a day and a day not, or three during the month, and not to be empty every day or two days from giving charity upon sixty poor ones, or whatever the intention moves him to.

وَ مَا جَرَى وَ تَمَّ وَ يَسْتَعْمِلُ نَفْسَهُ فِي صَلَاةِ اللَّيْلِ وَ النَّهَارِ اسْتِعْمَالاً شَدِيداً وَ كَذَلِكَ فِي الْإِسْتِعْفَارِ وَ قِرَاءَةِ الْقُرْآنِ وَ ذِكْرِ اللَّهِ تَعَالَى وَ الْإِعْتِرَافِ فِي الْقُنُوتِ بِذُنُوبِهِ وَ يَسْتَعْفِرُ اللَّهَ مِنْهَا وَ يَجْعَلُ أَبْوَاباً فِي الصَّدَقَةِ وَ الْعَتَقِ عَنْ أَشْيَاءَ يَسْمُهَا مِنْ ذُنُوبِهِ وَ يُخْلِصُ نَيْتَهُ فِي اعْتِمَادِ الْحَقِّ

And whatever flows and completes, and he should utilise himself in the Salat, night and day, with intense utilisation, and like that be in seeking the Forgiveness, and recitation of the Quran and mentioning Allah^{-azwj} the Exalted, and the acknowledgement in the Qunout with his sins, and seeking Forgiveness of Allah^{-azwj} from these, and make doors regarding the charity and the freeing (the slaves) from this he can name from his sins, and be sincere in his intention in the beliefs of the truth.

وَ يَصِلُ رَحْمَهُ وَ يَنْشُرُ الْخَيْرَ فِيهَا وَ نَرْجُو أَنْ يَنْفَعَهُ مَكَانُهُ مِنَّا وَ مَا وَهَبَ اللَّهُ مِنْ رِضَانَا عَنْهُ وَ حَمْدِنَا إِيَّاهُ فَلَقَدْ وَ اللَّهُ سَاءَ فِي أَمْرِهِ فَوْقَ مَا أَصِفُ عَلَى أَنَّهُ أَرْجُو أَنْ يَرِيدَ اللَّهُ فِي عُمْرِهِ وَ يُبْطِلَ قَوْلَ الْمُنْجِمِ فَمَا أَطْلَعَهُ اللَّهُ عَلَى الْعَيْبِ وَ الْحَمْدُ لِلَّهِ.

And he should connect (help) his kinship, and spread the news regarding it, and we hope that his place from us would benefit him, and whatever Allah^{-azwj} has Granted of our being pleased with him, and our praising him. By Allah^{-azwj}! His affair has saddened me above what I can describe, based upon that I hope that Allah^{-azwj} would Increase in his lifespan and invalidate the words of the astrologers, for Allah^{-azwj} has not Notified him upon the hidden matters. And the Praise is for Allah^{-azwj}!''²⁹¹ (Not a Hadeeth)

²⁹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 46

47- النُّجُومُ، رَوَى مُحَمَّدُ بْنُ خَالِدِ الرَّقِيِّ فِي قِصَصِ الْأَنْبِيَاءِ فَقَالَ مَا هَذَا لَفْظُهُ عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ عَمَّارِ بْنِ أَبِي مُعَاوِيَةَ قَالَ: وَفُتِحَتْ مَدَائِنُ الشَّامِ عَلَى يَدِ يُوْشَعَ بْنِ نُونٍ حَتَّى انْتَهَى إِلَى الْبَلْقَاءِ فَلَقُوا بِمَا رَجَلًا يُقَالُ لَهُ بَالِقُ بِهِ سُمِّيَتْ الْبَلْقَاءُ فَجَعَلُوا يَخْرُجُونَ يُقَاتِلُونَهُ لَا يُقْتَلُ مِنْهُمْ رَجُلٌ فَسَأَلَ ذَلِكَ فَقِيلَ إِنَّ فِي مَدِينَتِهِ امْرَأَةً مَنَحِمَةً تَسْتَقْبِلُ الشَّمْسَ بِفَرْجِهَا ثُمَّ تَحْسُبُ ثُمَّ يُعْرَضُ عَلَيْهَا الْحَيْلُ فَلَا يَخْرُجُ يَوْمَئِذٍ رَجُلٌ حَضَرَ أَجَلَهُ

(The book) 'Al Nujoom' – It is reported my Muhammad Bin Khalid Al Barqy in 'Qisas Al Anbiya', he said what are these wordings by Abdullah Bin Sinan, from Ammar Bin Abu Muawiya who said,

'The cities of Syria were conquered upon the hands of Yoshua Bin Noun^{-as} until he^{-as} tended to Al-Balqa'a. They met a mat at it called Baliq. It had been named as Al-Balqa'a due to him. They kept coming out to fight him^{-as}, (but) no man from them was killed. He^{-as} asked about that. It was said, 'In his city there is a woman astrologer facing the sun with her private part. Then she calculates. Then the cavalry is presented to her. So no one goes out on the day any man whose death has presented'.

فَصَلَّى يُوْشَعُ بْنُ نُونٍ رَكْعَتَيْنِ وَ دَعَا رَبَّهُ أَنْ يُؤَخِّرَ الشَّمْسَ فَاضْطَرَبَ عَلَيْهَا الْحِسَابُ فَقَالَتْ لِبَالِقٍ انْظُرْ مَا يُعْرَضُونَ عَلَيْكَ فَأَعْتَبَهُمْ فَإِنَّ حِسَابِي قَدْ اخْتَلَطَ عَلَيَّ قَالَ فَتَصَفَّحِي الْحَيْلَ فَأَخْرَجِي فَإِنَّهُ لَا يَكُونُ إِلَّا بِقِتَالٍ

Yoshua Bin Noun prayed two Cycles Salat and supplicated to his^{-as} Lord^{-azwj} to delay the sun, so the calculation would be disturbed upon her. She said to Baliq, 'Look at what they agree upon you, for my calculation has been mixed up upon me'. He said, 'Display the cavalry. Come out, for nothing will happen except the battle!'

قَالَ فَتَصَفَّحَتْ وَ أَخْرَجَتْ فَقَاتَلُوا قِتَالًا لَمْ يَقْتُلْهُ قَوْمٌ فَسَأَلُوا يُوْشَعَ الصُّلْحَ فَأَبَى حَتَّى يَدْفَعَ إِلَيْهِ الْمَرْأَةَ فَأَبَى بَالِقُ أَنْ يَدْفَعَهَا فَقَالَتْ ادْفَعْنِي إِلَيْهِ

He (the narrator) said, 'The armed and came out. They fought a battle the people had not fought before. They asked Yoshua^{-as} for the ceasefire, but he^{-as} refused until the woman be handed over to him^{-as}. Baliq refused to hand her over. She said, 'Hand me over to him^{-as}'.

فَصَالَحَهَا وَ دَفَعَهَا إِلَيْهِ فَقَالَتْ هَلْ تَجِدُ فِيهَا أُوجِيَّ إِلَى صَاحِبِكَ قَتَلَ النِّسَاءِ قَالَ لَا قَالَتْ أَلَيْسَ إِذَا تَدْعُونِي إِلَى دِينِكَ قَالَ بَلَى قَالَتْ فَإِنِّي قَدْ دَخَلْتُ فِي دِينِكَ هَذَا آخِرَ لَفْظِهِ فِي حَدِيثِهِ.

He reconciled with her and handed her over to him^{-as}. She said, 'Do you find among what was Revealed to your^{-as} companion (Musa^{-as}), killing the women?' He^{-as} said: 'No'. She said, 'Aren't you^{-as} rather calling me to your^{-as} religion?' He^{-as} said: 'Yes'. She said, 'So I have entered into your religion'. This is the last of his wordings in his Hadeeth"²⁹²

48- نَوَادِيرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: كَانَتْ أَرْضٌ بَيْنِي وَ بَيْنَ رَجُلٍ فَأَرَادَ قِسْمَتَهَا وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ فَنَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا السُّعُودُ فَخَرَجَ فِيهَا وَ نَظَرَ إِلَى السَّاعَةِ الَّتِي فِيهَا النُّجُومُ فَبَعَثَ إِلَى أَبِي

(The book) 'Nawadir' of Al Rawandy – By his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'There used to be a (piece of) land between me^{-asws} (my^{-asws} father^{-asws}) and a man, so I^{-asws} wanted to divide it, and the man was a companion of stars (astrologer). He would look

²⁹² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 47

at the time in which was fortunate, so he would come out in it, and he would look at the time wherein was inauspiciousness, he would send a message to my^{-asws} father^{-asws}.

فَلَمَّا افْتَسَمَا الْأَرْضَ خَرَجَ خَيْرُ السُّهُمَيْنِ لِأَبِي فَجَعَلَ صَاحِبُ النُّجُومِ يَتَعَجَّبُ فَقَالَ لَهُ أَبِي مَا لَكَ فَأَخْبَرَهُ الْخَبَرَ

When I^{-asws} divided the land, the better of the two portions came out for my^{-asws} father^{-asws}. The companion of the stars (astrologer) was astounded. My^{-asws} father^{-asws} said to him, 'What is the matter with you?' He informed him^{-asws} the news.

فَقَالَ لَهُ أَبِي فَهَلَّا أَذُوكَ عَلَى خَيْرٍ بِمَا صَنَعْتَ إِذَا أَصْبَحْتَ فَتَصَدَّقْ بِصَدَقَةٍ تُذْهِبُ عَنْكَ نَحْسَ تِلْكَ اللَّيْلَةِ. نَحْسَ تِلْكَ اللَّيْلَةِ.

My^{-asws} father^{-asws} said to him, 'Shall I^{-asws} point you upon better than what you have done? Whenever it is morning, give charity, the inauspiciousness of that day will go away from you, and when it is evening, then give in charity, the inauspiciousness of that night will go away from you'.²⁹³

49- دَعَاؤُ الرَّاوَدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ أَرْضٌ بَيْنَ أَبِي وَ بَيْنَ رَجُلٍ فَأَرَادَ فِسْمَتَهَا وَ ذَكَرَ نَحْوَهُ وَ قَالَ ع فِي عِلْمِ النُّجُومِ عِنْدَنَا مَعْرِفَةُ الْمُؤْمِنِ مِنَ الْكَافِرِ.

(The book) 'Dawaat' of Al Rawandy – From Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'There used to be (a piece of) land between my^{-asws} father^{-asws} and a man. I^{-asws} wanted to divide it' – and he mentioned approximate to it. And he^{-asws} said: 'In knowledge of the stars (astrology), with us^{-asws} there is recognition of the Momin from the Kafirs'.²⁹⁴

50- الإِخْتِجَاجُ، وَ النَّهْجُ، نَحْجُ الْبَلَاغَةِ مِنْ كَلَامِهِ لَهُ قَالَهُ لِبَعْضِ أَصْحَابِهِ لَمَّا عَزَمَ عَلَى الْمَسِيرِ إِلَى الْخَوَارِجِ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ سِرَّتِي فِي هَذَا الْوَقْتِ خَشِيئَةٌ أَنْ لَا تَظْفَرَ بِمُرَادِكَ مِنْ طَرِيقِ عِلْمِ النُّجُومِ

(The books) 'Al-Ihtijaj', and 'Nahj Al Balagah', from a speech of his^{-asws} he^{-asws} had said to his^{-asws} companions when he^{-asws} had determined the travelling to the Kharijites. He (astrologer) said to him^{-asws}, 'O Amir Al-Momineen^{-asws}! If you^{-asws} were to travel during this time, I fear that you^{-asws} will not prevail with your^{-asws} purpose, from the path of the knowledge of the stars (astrology)'.

فَقَالَ ع أ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا صُرِفَ عَنْهُ السُّوءُ وَ تَخَوَّفُ [مِنْ] السَّاعَةِ الَّتِي مَنْ سَارَ فِيهَا حَاقَ بِهِ الضَّرُّ فَمَنْ صَدَّقَكَ بِهَذَا فَقَدْ كَذَّبَ الْقُرْآنَ وَ اسْتَعَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ تَعَالَى فِي نَيْلِ الْمَحْبُوبِ وَ دَفْعِ الْمَكْرُوهِ

He^{-asws} said: 'Are you claiming that you can guide to the time, if one were to travel in it, the evil would turn away from him? And are you frightening from the time, if one were to travel in it, the harm would befall him during it? So who will ratify you with this, for you are belying

²⁹³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 48

²⁹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 49

the Quran and are needless from seeking the assistance with Allah^{-azwj} the Exalted to attain the beloved and repel the abhorrences.

وَتَبْتَغِي فِي قَوْلِكَ لِلْعَامِلِ بِأَمْرِكَ أَنْ يُؤَلِّمَكَ الْحَمْدَ دُونَ رَبِّهِ لِأَنَّكَ بِرِعْمِكَ أَنْتَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي نَالَ فِيهَا النَّفْعَ وَ أَمِنَ فِيهَا الضَّرَّ

And you are seeking regarding your world, for the workers with your instructions that he applies the praises to you besides his Lord^{-azwj}, because you, by your claim, you would have guided him to the time in which he attained the benefit and during it he was safe from the harm’.

ثُمَّ أَقْبَلَ عَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي أَتُكَلِّمُكُمْ وَ تَعَلَّمُ النُّجُومَ إِلَّا مَا يُهْتَدَى بِهِ فِي بَرٍّ أَوْ بَحْرٍ فَإِنَّمَا تَدْعُونَ إِلَى الْكِبْهَانَةِ الْمُنْجِمِ كَالْكَاهِنِ وَ الْكَاهِنُ كَالسَّاحِرِ وَ السَّاحِرُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ سِيرُوا عَلَى اسْمِ اللَّهِ وَ عَوْنِهِ.

Then he^{-asws} faced towards the people. He^{-asws} said: ‘O you people! Beware of learning the knowledge of the stars (astrology) except what you can be guided with in the land or sea, for it calls to the fortune telling! The astrologer is like the fortune-teller, and the fortune-teller is like the sorcerer, and the sorcerer is like the Kafir, and the Kafir would be in the Fire. Conduct upon the Name of Allah^{-azwj} and His^{-azwj} Assistance’.²⁹⁵

أَقُولُ وَ رَوَى ابْنُ أَبِي الْحَدِيدِ هَذِهِ الرِّوَايَةَ بِوَجْهِ آخَرَ أَبْسَطَ بِمَا أُوْرَدَهُ السَّيِّدُ رَه نَفْلًا مِنْ كِتَابِ صَفِيحِينَ لِابْنِ دُرَيْبٍ مُرْسَلًا قَالَ: عَزَمَ عَلَيَّ عَ عَلَى الْخُرُوجِ مِنَ الْكُوفَةِ إِلَى الْحُرُورِيَّةِ وَ كَانَ فِي أَصْحَابِهِ مُنْجِمٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ لَا تَسِرْ فِي هَذِهِ السَّاعَةِ وَ سِرْ عَلَى ثَلَاثِ سَاعَاتٍ مَضَيْنَ مِنَ النَّهَارِ فَإِنَّكَ إِِنْ سِرْتَ فِي هَذِهِ السَّاعَةِ أَصَابَكَ وَ أَصْحَابَكَ أَدَى وَ ضُرٌّ شَدِيدٌ وَ إِِنْ سِرْتَ فِي السَّاعَةِ الَّتِي أَمَرْتُكَ بِهَا ظَهَرْتَ وَ أَصَبْتَ مَا طَلَبْتَ

I (Majlisi) am saying, ‘And this reported has been reported by Ibn Abu Al Hadeed in another aspect extending from what the Seyyid has reported it, copying from ‘Kitab Al Siffeen’ of Ibn Deyzeel, with an unbroken chain, said,

‘Ali^{-asws} determined upon the going out from Al-Kufa to Al-Harouriya (Al-Nahrwan), and there was an astrologer among his^{-asws} companions. He said to him^{-asws}, ‘O Amir Al-Momineen^{-asws}! Do not travel during this time, and travel after three house past from the day, for if you^{-asws} were to travel during this time, hurt would afflict you^{-asws} and your^{-asws} companions and severe harm, and if you^{-asws} were to travel during the time I am instructing you^{-asws} with, you^{-asws} will win and prevail, and will achieve what you^{-asws} are seeking’.

فَقَالَ لَهُ عَلِيُّ عَ أَ تَدْرِي مَا فِي بَطْنِ فَرَسِي هَذَا أَمْ دَكَّرَ أَمْ أَنْتَنِي قَالَ إِنَّ حَسِبْتُ عَلِمْتُ فَقَالَ عَ فَمَنْ صَدَقَكَ بِحَدَا فَقَدْ كَذَّبَ بِالْقُرْآنِ قَالَ اللَّهُ تَعَالَى إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ الْآيَةَ

Ali^{-asws} said to him: ‘Do you know what is in the belly of this horse? Is it a male or a female?’ He said, ‘If I were to calculate it, I would know’. He^{-asws} said, ‘Who would ratify you with this, for you are belying with the Quran? Allah^{-azwj} the Exalted Says: **Surely, Allah, with Him is the Knowledge of the Hour, [31:34]** – the Verse’.

²⁹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 50 a

ثُمَّ قَالَ عِزُّ مُحَمَّدًا صَ مَا كَانَ يَدَّعِي عِلْمَ مَا ادَّعَيْتَ عِلْمَهُ أَ تَزْعُمُ أَنَّكَ تَهْدِي إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مِنْ سَارٍ فِيهَا وَ تَصْرِفُ عَنِ السَّاعَةِ الَّتِي يَحِيقُ السُّوءُ بِمَنْ سَارَ فِيهَا فَمَنْ صَدَقَكَ بِهَذَا فَقَدْ اسْتَعْنَى عَنِ الْإِسْتِعَانَةِ بِاللَّهِ جَلَّ وَ عَزَّ فِي صَرْفِ الْمَكْرُوهِ عَنْهُ

The he^{-asws} Muhammad^{-saww} had not claimed knowledge of what you are claiming it's knowledge! Are you claiming that you can guide to the time in which the benefit can be achieved by the one who travels during it, and he turns away from the time which the evil would befall with the one who travels during it? Who will ratify you with this? You are making him needless from seeking the assistance with Allah^{-azwj}, Majestic and Mighty in Turning away the abhorrences away from him.

وَ يَنْبَغِي لِلْمُؤْمِنِ بِأَمْرِكَ أَنْ يُؤَلِّبَكَ الْحَمْدَ دُونَ اللَّهِ جَلَّ جَلَالُهُ لِأَنَّكَ بِرِغْمِكَ هَدَيْتَهُ إِلَى السَّاعَةِ الَّتِي يُصِيبُ النَّفْعَ مِنْ سَارٍ فِيهَا وَ صَرَفْتَهُ عَنِ السَّاعَةِ الَّتِي يَحِيقُ السُّوءُ بِمَنْ سَارَ فِيهَا

And it is befitting for the one convinced in your instructions that he applies the praise to you besides Allah^{-azwj}, Majestic is His^{-azwj} Majesty, because you, by your claim, would have guided him to the time in which he achieved the benefits, and the one travels during it, and you would have turned him away from the time in which the evil would have befallen with the one who travels during it.

فَمَنْ آمَنَ بِكَ فِي هَذَا لَمْ آمَنْ عَلَيْهِ أَنْ يَكُونَ كَمَنْ اتَّخَذَ مِنْ دُونَ اللَّهِ ضِدًّا وَ نِدًّا اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ وَ لَا ضَيْرَ إِلَّا ضَيْرُكَ وَ لَا إِلَهَ غَيْرُكَ

The one who believes in you regarding this there is no safety upon him that he would be like the one who takes an opponent from besides Allah^{-azwj} and an adversary (to Him^{-azwj}). O Allah^{-azwj}! There is neither any evil omen except Your^{-azwj} omen, nor any harm except Your^{-azwj} Harm, nor is there any god apart from You^{-azwj}!

ثُمَّ قَالَ بِلَّ خَالَفُ وَ نَسِيرُ فِي السَّاعَةِ الَّتِي نَهَيْتَنَا

Then he^{-asws} said: 'But we shall oppose, and we shall travel during the very time you are forbidding us from'.

ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهَا النَّاسُ إِنِّي كُمْ وَ التَّعَلَّمُ لِلنُّجُومِ إِلَّا مَا يُهْتَدَى بِهِ فِي ظُلُمَاتِ الْبَرِّ وَ الْبَحْرِ إِنَّمَا الْمُنَجِّمُ كَالْكَاهِنِ وَ الْكَاهِنُ كَالْكَافِرِ وَ الْكَافِرُ فِي النَّارِ أَمَا وَ اللَّهُ إِنْ بَلَغَنِي أَنَّكَ تَعْمَلُ بِالنُّجُومِ لِأَخْلَدَنَّكَ السِّجْنَ أَبَدًا مَا بَقِيتَ وَ لِأُخْرِجَنَّكَ الْعَطَاءَ مَا كَانَ لِي سُلْطَانًا

The he^{-asws} faced towards the people. He^{-asws} said: 'O you people! Beware of learning the stars except what you can be guided with in the darkness of the land and the sea! But rather, the astrologer is like the fortune-teller, and the fortune-teller is like the Kafir, and the Kafir would be in the Fire! But, by Allah^{-azwj}! If it reaches me^{-asws} are you are working with the stars, I shall whip you in the prison for ever, for as long are you are alive, and I^{-asws} deprive you the stipends for as long there is authority for me^{-asws}!'

ثُمَّ سَارَ فِي السَّاعَةِ الَّتِي نَهَا عَنْهُ الْمُنَجِّمُ فَطَفِرَ بِأَهْلِ النَّهْرِ وَ ظَهَرَ عَلَيْهِمْ

Then he^{-asws} travelled during the time which he (the astrologer) had forbidden from. He^{-asws} was victorious with the people of Al-Nahr and prevailed upon them.

ثُمَّ قَالَ لَوْ سِرْنَا فِي السَّاعَةِ الَّتِي أَمَرْنَا بِهَا الْمُنَجِّمَ لَقَالَ النَّاسُ سَارَ فِي السَّاعَةِ الَّتِي أَمَرَ بِهَا الْمُنَجِّمَ وَ ظَهَرَ أَمَا إِنَّهُ مَا كَانَ لِمُحَمَّدٍ ص مُنَجِّمٌ وَلَا لَنَا مِنْ بَعْدِهِ حَتَّى فَتَحَ اللَّهُ عَلَيْنَا بِلَادَ كِسْرَى وَ قَيْصَرَ أَيُّهَا النَّاسُ تَوَكَّلُوا عَلَى اللَّهِ وَ تَقُوا بِهِ فَإِنَّهُ يَكْفِي مَنْ سِوَاهُ.

Then he^{-asws} said: 'If we had travelled during the time which the astrologer had instructed us with, the people would have said, 'He^{-asws} travelled during the time which the astrologer had instructed with and he^{-asws} won and prevailed. Surely there was no astrologer for Muhammad^{-saww} nor for us from after him^{-saww} until Allah^{-azwj} would have Granted victory to us on the country of Chosroe and Caesar! O you people! Rely upon Allah^{-azwj} and trust in Him^{-azwj}, for He^{-azwj} shall Suffice from the ones besides Him^{-azwj}!''²⁹⁶

51- الْمَكَارِمُ، فِي الْحَدِيثِ أَنَّهُ نَهَى عَنِ الْحِجَامَةِ فِي الْأَرْبَعَاءِ إِذَا كَانَتِ الشَّمْسُ فِي الْعُقْرَبِ.

(The book) 'Al-Mukarim' – In the Hadeeth, 'He^{-saww} forbade from cupping (being performed) during the Wednesday when the sun was in the Scorpio''.²⁹⁷

52- الدَّهَيْيَةُ، عَنِ الرِّضَا عِ اعْلَمَ أَنَّ جَمَاعَهُمْ وَ الْقَمَرَ فِي بُرْجِ الْحَمَلِ أَوْ الدَّلْوِ مِنَ الزُّجُجِ أَفْضَلُ وَ خَيْرٌ مِنْ ذَلِكَ أَنْ يَكُونَ فِي بُرْجِ الثَّوْرِ لِكُونِهِ شَرَفَ الْقَمَرِ.

(The book) 'Al Zahbiya' –

'From Al-Reza^{-asws}: 'Know that their combination while the Moon is in the constellation of the Aries, or the Aquarius from the constellation is superior and better than that it being the constellation of the Taurus overlooking the Moon''.²⁹⁸

53- المهج، مهج الدعوات في جزر الجواد ع وَ يَنْبَغِي أَنْ لَا يَكُونَ طُلُوعُ الْقَمَرِ فِي بُرْجِ الْعُقْرَبِ.

(The book) 'Mahj Al Dawaat' –

'In the amulet of Al-Jawad^{-asws}: 'And it is more appropriate if the emergence of the Moon does not happen to be in the constellation of the Scorpio''.²⁹⁹

54- التَّهْدِيدُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ ابْنِ أَبِي يَعْقُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُسُوفُ الشَّمْسِ أَشَدُّ عَلَى النَّاسِ وَ الْبَهَائِمِ.

(The book) 'Al Tahzeeb' – From Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Hassan Bin Ali, from Ali Bin Yaqaub Al Hashimy, from Marwan Bin Muslim, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'An eclipse of the sun is the severest upon the people and the animals''.³⁰⁰

²⁹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 50 b

²⁹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 51

²⁹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 52

²⁹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 53

³⁰⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 55

55- نَوَادِرُ عَلِيِّ بْنِ أَصْبَاطٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَافَرَ أَوْ تَزَوَّجَ وَالْقَمَرُ فِي الْعَقْرِبِ لَمْ يَرَ الْحُسْنَى.

(The book) 'Nawadir' of Ali Bin Asbat – From Ibrahim Bin Muhammad Bin Humran, from his father,

'From Abu Abdullah^{-asws} having said: 'One who travels or gets married while the Moon is in the Scorpio will not see the goodness''.³⁰¹

56- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّقِّيِّ عَنْ أَبِيهِ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الصَّنْعَائِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ فَقَالَ لَهُ مَرْحَباً بِكَ يَا سَعْدُ

(The book) 'Al Khisaal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father and someone else from Muhammad Bin Suleyman Al San'any, from Ibrahim Bin Al Fazl, from Aban Bin Taghlib who said,

'I was in the presence of Abu Abdullah^{-asws} when a man from the people of Al-Yemen entered to see him^{-asws}. He greeted unto him, so he^{-asws} responded the greeting to him. He^{-asws} said to him: 'Welcome to you, O Sa'ad!'

فَقَالَ لَهُ الرَّجُلُ بِحَدَا الْإِسْمِ سَمَّيْتَنِي أُمِّي وَ مَا أَقَلَّ مَنْ يَعْرِفُنِي بِهِ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع صَدَقْتَ يَا سَعْدُ الْمَوْلَى فَقَالَ الرَّجُلُ جُعِلْتُ فِدَاكَ بِحَدَا كُنْتُ أَلْقَبُ

The man said to him^{-asws}, 'The is the name my mother had named me with, and how few are the people recognising me by it!' Abu Abdullah^{-asws} said to him: 'You speak the truth, O Sa'ad Al Mowla'. The man said, 'May I be sacrificed for you^{-asws}! I used to be titled with this'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع لَا خَيْرَ فِي اللَّقَبِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ لَا تَتَابَرُؤْا بِالْأَلْقَابِ بِمَنْ الْإِسْمُ الْمُسَوِّفُ بَعْدَ الْإِيمَانِ مَا صَنَعْتُمْ يَا سَعْدُ

Abu Abdullah^{-asws} said to him: 'There is no good in the title (nickname). Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} Book: **nor call each other with nicknames. Evil is the false name after the Eman; [49:11]**. What is your work, O Sa'ad?'

فَقَالَ جُعِلْتُ فِدَاكَ أَنَا مِنْ أَهْلِ بَيْتٍ نَنْظُرُ فِي النُّجُومِ لَا نَقُولُ إِنَّ بِالْيَمَنِ أَحَدًا أَعْلَمُ بِالنُّجُومِ مِنَّا فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَاسْأَلْكَ فَقَالَ الْيَمَانِيُّ سَلْ عَمَّا أَحْبَبْتَ مِنَ النُّجُومِ فَإِنِّي أَجِيبُكَ عَنْ ذَلِكَ بِعِلْمٍ

He said, 'May I be sacrificed for you^{-asws}! I am from the family, we look into the stars (astrology). We cannot say that in Al-Yemen there is anyone more knowledgeable than us'. Abu Abdullah^{-asws} said: 'So, can I question you?' The Yemeni said, 'Ask about whatever you^{-asws} like to of the stars (astrology), for I shall be answering you^{-asws} about that with knowledge'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع كَمْ ضَوْءُ الشَّمْسِ عَلَى ضَوْءِ الْقَمَرِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'How much is the luminosity of the sun over the luminosity of the moon by rank (degree)?' The Yemeni said, 'I don't know'.

³⁰¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 55

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِصْمَةُ صَدَقْتَ فَكَمْ ضَوْءُ الْقَمَرِ عَلَى ضَوْءِ الْكَوْكَبِ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said to him: 'You speak the truth. How much is the luminosity of the moon over luminosity of the Venus, by degree?' The Yemeni said, 'I don't know'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِصْمَةُ صَدَقْتَ فَكَمْ ضَوْءُ الْمَشْتَرِيِّ عَلَى ضَوْءِ عِطَارِدٍ دَرَجَةً فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said: 'You speak the truth. How much is the luminosity of the Jupiter over the luminosity of the Mercury, by degree?' The Yemeni said, 'I don't know'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِصْمَةُ صَدَقْتَ فَمَا اسْمُ النَّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْبَقَرُ فَقَالَ الْيَمَانِيُّ لَا أَدْرِي

Abu Abdullah^{-asws} said to him: 'You speak the truth. What is the name of the star which when it rises, the cows are agitated?' The Yemeni said, 'I don't know'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ عِصْمَةُ صَدَقْتَ فِي قَوْلِكَ لَا أَدْرِي فَمَا زُحَلُ عِنْدَكُمْ فِي النُّجُومِ فَقَالَ الْيَمَانِيُّ نَجْمٌ نَحْسٌ فَقَالَ أَبُو عَبْدِ اللَّهِ عِصْمَةُ لَا تَقُولَنَّ هَذَا فَإِنَّهُ نَجْمٌ أَمِيرِ الْمُؤْمِنِينَ عِصْمَةُ وَهُوَ نَجْمُ الْأَوْصِيَاءِ وَهُوَ النَّجْمُ النَّاقِبُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ

Abu Abdullah^{-asws} said to him: 'You are truthful in your words, 'I don't know'. What is Saturn among the stars in your views?' The Yemeni said, 'An inauspicious star'. Abu Abdullah^{-asws} said: 'Do not say this, for it is a star of Amir Al-Momineen^{-asws}, and it is a star of the successors^{-asws}, and it is the piercing star which Allah^{-azwj} Mighty and Majestic Speaks of in His^{-azwj} Book!'

قَالَ الْيَمَانِيُّ فَمَا يَعْني بِالنَّاقِبِ قَالَ إِنَّ مَطْلِعَهُ فِي السَّمَاءِ السَّابِعَةِ وَ إِنَّهُ نَقَبٌ بِضَوْئِهِ حَتَّى أَضَاءَ فِي السَّمَاءِ الدُّنْيَا فَمَنْ تَمَّ سَمَاءُ اللَّهِ عَزَّ وَجَلَّ النَّاقِبِ

The Yemeni said, 'So what is the meaning of 'The piercing'?' He^{-asws} said: 'It rises in the seventh sky, and it pierces with its illumination until it illuminates in the sky of the world. So, from then, Allah^{-azwj} Mighty and Majestic has Named it as 'The piercing star'.

يَا أَخَا أَهْلِ الْيَمَنِ عِنْدَكُمْ عُلَمَاءُ فَقَالَ الْيَمَانِيُّ نَعَمْ جُعِلْتُ فِدَاكَ إِنَّ بِالْيَمَنِ قَوْمًا لَيْسُوا كَأَحَدٍ مِنَ النَّاسِ فِي عِلْمِهِمْ

O brother of Al-Yemen! Are there scholars with you all?' The Yemeni said, 'Yes, may I be sacrificed for you. At Al-Yemen there are a people who aren't like anyone from the people in their knowledgeable'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عِصْمَةُ مَا يَبْلُغُ مِنْ عِلْمِ عَالِمِهِمْ فَقَالَ لَهُ الْيَمَانِيُّ إِنَّ عَالِمَهُمْ لَيَزُجُرُ الطَّيْرَ وَ يَقْفُو الْأَنْتَرُ فِي السَّاعَةِ الْوَاحِدَةِ مَسِيرَةَ شَهْرِ لِزَّاكِبِ الْمُجَدِّ

Abu Abdullah^{-asws} said: 'And what is the reach (extent) of the knowledge of their scholars?' The Yemeni said to him^{-asws}, 'Their scholar tends to disturb the birds and leaves the trace in one hour the travel distance of a month for the fast rider!'

فَقَالَ أَبُو عَبْدِ اللَّهِ عِصْمَةُ إِنَّ عِلْمَ عَالِمِ الْمَدِينَةِ يَنْتَهِي إِلَى حَيْثُ لَا يَقْفُو الْأَنْتَرُ وَ يَزُجُرُ الطَّيْرَ وَ يَعْلَمُ مَا فِي اللَّحْظَةِ الْوَاحِدَةِ مَسِيرَةَ الشَّمْسِ تَقَطُّعَ اثْنَيْ عَشَرَ بُرْجًا وَ اثْنَيْ عَشَرَ بَرًّا وَ اثْنَيْ عَشَرَ بَحْرًا وَ اثْنَيْ عَشَرَ عَالِمًا

Abu Abdullah^{-asws} said: ‘The knowledge of the scholar of Al-Medina ends to where he does leave the trave and (does not) disturb the birds, and he^{-asws} knows in one moment the travel distance of the sun, cutting across twelve constellations, and twelves lands, and twelve seas, and twelve worlds!’

قَالَ فَقَالَ لَهُ الْيَمَانِيُّ جَعَلْتُ فِدَاكَ مَا ظَنَنْتُ أَنَّ أَحَدًا يَعْلَمُ هَذَا أَوْ يَدْرِي مَا كُنْهَهُ ثُمَّ قَامَ الْيَمَانِيُّ فَخَرَجَ.

He (the narrator) said, ‘The Yemeni said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I had not thought that anyone would know this or knows what it’s essence is!’ Then the Yemeni stood up and went out’’.³⁰²

النُّجُومُ، قَالَ السَّيِّدُ رَهَ وَجَدْتُ فِي كِتَابٍ عَتِيقٍ تَأَلِيفِ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ إِبْرَاهِيمَ بْنِ الْفَضْلِ عَنْ أَبَانَ بْنِ تَغْلِبٍ وَ دَكْرَ نَحْوَهُ إِلَّا أَنَّ فِيهِ سَعِيدُ مَكَانَ سَعْدٍ فِي الْمَوَاضِعِ وَالْمُزَيْنِيُّ مَكَانَ الْمُؤَلَّى وَ فِيهِ فَمَا اسْمُ النُّجُومِ الَّتِي إِذَا طَلَعَتْ هَاجَتِ الْإِبِلُ قَالَ لَا أَدْرِي قَالَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْكِلَابُ قَالَ لَا أَدْرِي قَالَ فَمَا اسْمُ النُّجْمِ الَّذِي إِذَا طَلَعَ هَاجَتِ الْبَقَرُ إِلَى آخِرِ الْحَبْرِ.

(The book) ‘Al Nujoom’ – The Seyyid said, ‘I found in an ancient book compiled by Ali Bin Abdul Aziz Al Neshapuri, from Ali bin Ahmad, from Ibrahim Bin Al Fazl, from Aban Bin Taghlib,

‘And he mentioned approximate to it except that in it is (the name) ‘Saeed’ in place of ‘Sa’ad’ in the place, and (the title) ‘Al-Muzanny’ in place of ‘Al-Mowla’, and in it: ‘So what are the name of the stars which when it rises, the camels are agitated?’ He said, ‘I don’t know’. He said, ‘So what is the name of the star which when it rises, the dogs are agitated?’ He said, ‘I don’t know’. He^{-asws} said: ‘So what is the name of the star which when it rises, the cows are agitated?’ – up to the end of the Hadeeth’’.³⁰³

57- الْكَافِي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي إِسْحَاقَ الْجُرْجَانِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِمَنْ جَعَلَ لَهُ سُلْطَانًا أَجَلًا وَ مُدَّةً مِنْ لَيَالٍ وَ أَيَّامٍ وَ سِنِينَ وَ شُهُورٍ فَإِنْ عَدَلُوا فِي النَّاسِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ صَاحِبَ الْفَلَكَ أَنْ يُبْطِئَ بِإِدَارَتِهِ فَطَالَتْ أَيَّامُهُمْ وَ لَيَالِيهِمْ وَ سِنِينُهُمْ وَ شُهُورُهُمْ

(The book) ‘Al Kafi’ – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Usman Bin Isa, from Abu Is’haq Al Jurjany,

‘From Abu Abdullah^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Made a term to be for the one He^{-azwj} Made the authority to be for him, and people from the nights and days, and years and months. If they dispense justice among the people, Allah^{-azwj} Mighty and Majestic Commands the master of the orbits (Ange) that he slows down it’s rotations, so their days get prolonged, and their nights and their years and their months.

وَ إِنْ جَازُوا فِي النَّاسِ وَ لَمْ يَعْدِلُوا أَمَرَ اللَّهُ تَبَارَكَ وَ تَعَالَى صَاحِبَ الْفَلَكَ فَاسْرَعَ بِإِدَارَتِهِ فَقَصُرَتْ لَيَالِيهِمْ وَ أَيَّامُهُمْ وَ سِنِينُهُمْ وَ شُهُورُهُمْ وَ قَدْ وَفَى لَهُ عَزَّ وَ جَلَّ بِعَدَدِ اللَّيَالِي وَ الشُّهُورِ.

And if they are tyrannical among the people and do not dispense justice, Allah^{-azwj} Blessed and Exalted Commands the master of the orbits (Angel), so he quickens it’s rotations. So it

³⁰² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 56 a

³⁰³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 56 b

shortens their nights and their days, and their years and their months, and Allah^{-azwj} Mighty and Majestic would have still Fulfilled for him the number of nights and the months".³⁰⁴

58- الكافي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ سَلْمَةَ بْنِ الْحَطَّابِ وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ جَمِيعاً عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَلِيِّ بْنِ عَطِيَّةِ الرَّيَّاتِ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ النُّجُومِ أَمْ حَقٌّ هِيَ فَقَالَ نَعَمْ إِنَّ اللَّهَ عَزَّ وَ جَلَّ بَعَثَ الْمُشْتَرِيَّ إِلَى الْأَرْضِ فِي صُورَةِ رَجُلٍ فَأَخَذَ رَجُلًا مِنَ الْعَجَمِ فَعَلَّمَهُ النُّجُومَ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ ثُمَّ قَالَ لَهُ انظُرْ أَيْنَ الْمُشْتَرِيِّ فَقَالَ مَا أَرَاهُ فِي الْفَلَكَ وَ مَا أُدْرِي أَيْنَ هُوَ

(The book) 'Al Kafi' – From Muhammad Bin Yahya, from Salama Bin Al Khattab, and a number of our companions, from Sahl Bin Ziyad, altogether from Ali Bin Hassan, from Ali Bin Atiyya Al Zayyat, from Moalla Bin Khuneys who said,

'I asked Abu Abdullah^{-asws} about the stars (astrology), 'Is it true?' He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic Sent the Jupiter to the earth in the image of a man. He took a man from the Persians and taught him the stars (astrology) until he that that he had reached (matured). Then he said to him, 'Look, where is the Jupiter?' He said, 'I do not see it in the orbit, and I don't know where it is'.

قَالَ فَتَحَاهُ وَ أَخَذَ يَبْدُ رَجُلٍ مِنَ الْهِنْدِ فَعَلَّمَهُ حَتَّى ظَنَّ أَنَّهُ قَدْ بَلَغَ وَ قَالَ انظُرْ إِلَى الْمُشْتَرِيِّ أَيْنَ هُوَ فَقَالَ إِنَّ حِسَابِي لَيَدُلُّ عَلَى أَنَّكَ أَنْتَ الْمُشْتَرِي

He moved him away and held a hand of a man from India, and taught him until he thought that he had matured, and said, 'Look at the Jupiter, where is it?' He said, 'My calculations point upon you, that you are the Jupiter'.

وَ قَالَ فَشَقَّ شَهْقَةً فَمَاتَ وَ وَرَثَ عِلْمُهُ أَهْلُهُ فَالْعِلْمُ هُنَاكَ.

And he^{-asws} said: 'He gasped a gasp. He died and his family inherited his knowledge. So the knowledge (of astrology) is over there (in India)'.³⁰⁵

59- الْفَقِيه، بِسَنَدِهِ الْحُسَيْنِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي قَدْ ابْتُلِيْتُ بِهَذَا الْعِلْمِ فَأُرِيدُ الْحَاجَةَ فَإِذَا نَظَرْتُ إِلَى الطَّالِعِ وَ رَأَيْتُ الطَّالِعَ الشَّرَّ جَلَسْتُ وَ لَمْ أَذْهَبْ فِيهَا وَ إِذَا رَأَيْتُ الطَّالِعَ الْحَيْرَ دَهَبْتُ فِي الْحَاجَةِ

(The book) 'Al Faqeeh' – By his good chain, from Abdul Malik Bin Ayn who said,

'I said to Abu Abdullah^{-asws}, 'I am being Tried with the knowledge (of astrology). I intend the need, so when I look into the ascendants and see the ascendance of evil, I sit back and do not go during it, and when I see the ascendance of good, I go regarding the need'.

فَقَالَ لِي تَقْضِي قُلْتُ نَعَمْ قَالَ أَخْرِقْ كُتُبَكَ.

He^{-asws} said to me: 'Will you accept my^{-asws} decree?' I said, 'Yes'. He^{-asws} said: 'Burn your books!'³⁰⁶

³⁰⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 57

³⁰⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 58

³⁰⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 59

60- الْفَقِيه، رُوِيَ عَنِ ابْنِ أَبِي عُمَيْرٍ أَنَّهُ قَالَ: كُنْتُ أَنْظُرُ فِي النُّجُومِ وَاعْرِفْتُهَا وَاعْرِفْتُ الطَّلَعَ فَيَدْخُلُنِي مِنْ ذَلِكَ شَيْءٌ فَشَكَوْتُ ذَلِكَ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع فَقَالَ إِذَا وَقَعَ فِي نَفْسِكَ شَيْءٌ فَتَصَدَّقْ عَلَى أَوَّلِ مُسْكِينٍ تُمِّ امْضِ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَدْفَعُ عَنْكَ.

(The book) 'Al Faqeeh' – It is reported from Ibn Abu Umeyr having said,

'I was looking into the stars (astrology) and I understood these and understood the ascendants. Something from that entered me, so I complained of that to Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. He^{-asws} said: 'When something occurs within yourself, then give charity upon the first poor one, then continue, for Allah^{-azwj} Mighty and Majestic would Repel it away from you'³⁰⁷.

61- دَلَائِلُ الْإِمَامَةِ، لِلطَّبْرِيِّ وَكِتَابُ النُّجُومِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْبَلَوِيِّ عَنْ عَمَّارِ بْنِ زَيْدِ الْمَدَنِيِّ عَنْ إِبْرَاهِيمَ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ مِسْعَرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ صَاحِبِ الْمَعَاذِي عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ ع بَقْرَةٌ فَقَالَ هَذِهِ حُبْلَى بِعِجْلَةٍ أَنْتَى لَهَا عُرَّةٌ فِي جَبْهَتِهَا وَرَأْسُ ذَنْبِهَا أَبْيَضُ

(The books) 'Dalail Al Aemma' of Al Tabari, and 'Kitab Al Nujoum' – From Abdullah Bin Muhammad Al Balaqy, from Ammar Bin Zayd Al Madany, from Ibrahim Bin Saeed, and Muhammad Bin Mis'ar, from Muhammad Bin Is'haq companion of Al Maghazi, from Ata'a Bin Yasaar, from Abdullah Bin Abbas who said,

'A cow passed by Al-Hassan^{-asws} Bin Ali^{-asws}. He^{-asws} said: 'This is pregnant with a female calf having a slit in her forehead and the top of her tail is white'.

فَانْطَلَقْنَا مَعَ الْقَصَابِ حَتَّى دَجَّهَا فَوَجَدْنَا الْعِجْلَةَ كَمَا وَصَفَ عَلَى صُورَتِهَا فَقُلْنَا لَهُ أَوْ لَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ وَ يَعْلَمُ مَا فِي الْأَرْحَامِ فَكَيْفَ عَلِمْتَ

We walked with the butcher until we slaughtered it and we found the calf just as he^{-asws} had described it to be, upon its image. We said to him^{-asws}, 'And isn't Allah^{-azwj} Mighty and Majestic Saying: **and He Knows what is in the wombs; [31:34]**. So how did you^{-asws} know?'

قَالَ إِنَّا نَعْلَمُ الْمُخْرُونَ الْمَكْنُومَ الَّذِي لَمْ يَطَّلِعْ عَلَيْهِ مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ غَيْرَ مُحَمَّدٍ وَ ذُرِّيَّتِهِ ع.

He^{-asws} said: 'We^{-asws} know the Treasured, the Hidden which He^{-azwj} does not Notify upon any Angel of Proximity, nor a Messenger^{-as} Prophet^{-as} apart from Muhammad^{-saww} and his^{-saww} offspring'³⁰⁸.

62- الْكَافِي، بِسَنَدٍ فِيهِ إِزْسَالٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ بَيْنِي وَ بَيْنَ رَجُلٍ قِسْمَةُ أَرْضٍ وَ كَانَ الرَّجُلُ صَاحِبَ نُجُومٍ وَ كَانَ يَتَوَخَّى سَاعَةَ السُّعُودِ فَيَخْرُجُ فِيهَا وَ أَخْرُجُ أَنَا فِي سَاعَةِ النُّحُوسِ فَأَقْتَسَمْنَا فَخَرَجَ لِي خَيْرُ الْقِسْمَيْنِ

(The book) 'Al Kafi' – By a chain in which is an unbroken chain,

'From Abu Abdullah^{-asws} having said: 'There was a land distribution between me^{-asws} and a man, and the man was a companion of the stars (astrologer), and he paid attention to the fortunate time, so he came out during it, while I^{-asws} came out during the inauspicious time. We made the distribution, and the better of the two divisions came out for me^{-asws}.

³⁰⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 60

³⁰⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 61

فَضَرَبَ الرَّجُلُ يَدَهُ الِئْمَنَى عَلَى الِئْسْرَى ثُمَّ قَالَ مَا رَأَيْتُ كَالْيَوْمِ قَطُّ قُلْتُ وَيْلَ الْآخِرِ مَا ذَاكَ قَالَ لِي صَاحِبُ النُّجُومِ أَخْرَجْتَنِي فِي سَاعَةِ النُّحُوسِ وَخَرَجْتُ أَنَا فِي سَاعَةِ السُّعُودِ ثُمَّ قَسَمْنَا فَخَرَجَ لَكَ خَيْرٌ الْقَسَمَيْنِ

The man struck his right hand upon the left, then said, 'I have not seen a day like today at all!' I^{-asws} said: 'Woe be to another! What is that for?' He said, 'I am a companion of the stars (astrologer). I brought you^{-asws} out during an inauspicious time and I^{-asws} came out during the fortunate time. Then we divided (the land), so the better of the two divisions came out for you^{-asws}'.

فَقُلْتُ أَلَا أُحَدِّثُكَ بِحَدِيثٍ حَدَّثَنِي بِهِ أَبِي ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَرَّهُ أَنْ يَدْفَعَ اللَّهُ عَنْهُ نَحْسَ يَوْمِهِ فَلْيُفْتَحِ يَوْمَهُ بِصَدَقَةٍ يُذْهِبُ اللَّهُ بِهَا عَنْهُ نَحْسَ يَوْمِهِ وَ مَنْ أَحَبَّ أَنْ يُذْهِبَ اللَّهُ عَنْهُ نَحْسَ لَيْلِيهِ فَلْيُفْتَحِ لَيْلِيَهُ بِصَدَقَةٍ يَدْفَعُ اللَّهُ عَنْهُ نَحْسَ لَيْلِيهِ

I^{-asws} said: 'Shall I^{-asws} narrate to you with a Hadeeth my^{-asws} father^{-asws} had narrated to me^{-asws} with? He^{-asws} said: 'Rasool-Allah^{-saww} said: 'One whom it cheers that Allah^{-azwj} Pushes the inauspiciousness of his day away from him, so let him begin his day with charity. Allah^{-azwj} would Remove by it the inauspiciousness of his day away from him. And the one who loves that Allah^{-azwj} should Remove the inauspiciousness of his night then let him give charity of his night, Allah^{-azwj} would Repel the inauspiciousness of his night away from him''.

وَ لِي افْتَتَحْتُ خُرُوجِي بِصَدَقَةٍ فَهَذَا خَيْرٌ لَكَ مِنَ النُّجُومِ.

And I^{-asws} have begun my^{-asws} coming out with charity. So this is better for you than the stars (astrology)"³⁰⁹.

63- مَعَانِي الْأَخْبَارِ، عَنِ الْقَطَّانِ عَنِ ابْنِ زَكْرِيَّا عَنِ ابْنِ حَبِيبٍ عَنِ ابْنِ مَهْلُولٍ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنِ أَبِيهِ عَنِ أَبِي خَالِدٍ الْكَاكَلِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الدُّنُوبُ الَّتِي تُظْلِمُ الْهَوَاءَ السِّحْرُ وَ الْكِهَانَةُ وَ الْإِيمَانُ بِالنُّجُومِ وَ التَّكْذِيبُ بِالْقَدْرِ الْحَقِيرِ.

(The book) 'Ma'any Al Akhbar' – From Al Qattan, from Ibn Zakariya, from Ibn Habeeb, from Ibn Bahloul, from his father, from Abdullah Bin Al Fazl, from his father, from Abu Khalid Al Kabuly,

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'The sins which darken the air are the sorcery, and the fortune-telling, and the belief in the stars (astrology), and the belying with the Pre-determination' – the Hadeeth"³¹⁰.

بيان ظلمة الهواء كناية عن التحير في الأمور أو شدة البلية و ظهور آثار غضب الله في الجو.

Explanation: 'Darkens the air' – is a metaphor about the confusion in the affairs, or difficult afflictions, and appearance of the traces of Wrath of Allah^{-azwj} in the atmosphere.

64- النُّجُومُ، رَوَى الشَّيْخُ الْفَاضِلُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّغَلْبِي فِي كِتَابِ الْعَرَائِسِ إِنَّمَا سَمِّي إِدْرِيسَ لِكَثْرَةِ دَرَسِهِ لِلْكَتَابِ وَ صُحْفِ آدَمَ وَ شَيْئٌ وَ كَانَ أَوَّلَ مَنْ خَطَّ بِالْقَلَمِ وَ أَوَّلَ مَنْ خَاطَ الْبَيْتَابَ وَ لَيْسَ الْمَخِيضُ وَ أَوَّلَ مَنْ نَظَرَ فِي عِلْمِ النُّجُومِ وَ الْحِسَابِ.

³⁰⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 62

³¹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 63

(The book) 'Al Nujoom' – It is reported by the Sheikh Al Fazil Ahmad Bin Muhammad Bin Ibrahim Al Sa'alby in 'Kitab Al Arais' –

'But rather Idrees^{-as} was named as such due to the frequency of his^{-asws} learning of the Books, and Parchments of Adam^{-as}, and Shees^{-as}, and he^{-as} was the first one (human) to write with the pen, and the first one to sew the clothes and wear the sewn, and the first one to look into the knowledge of the stars and the calculations (astrology)".³¹¹

65- الدُّرُّ الْمَنْشُورُ، عَنْ قَتَادَةَ قَالَ: إِنَّ اللَّهَ إِذَا جَعَلَ هَذِهِ النُّجُومَ لِثَلَاثِ خِصَالٍ جَعَلَهَا زِينَةً لِلسَّمَاءِ وَ جَعَلَهَا يُهْتَدَى بِهَا وَ جَعَلَهَا رُجُومًا لِلشَّيَاطِينِ

(The book) 'Al Durr Al Mansour' – From Qatada who said,

'Allah^{-azwj} has rather Made the stars for three characteristics – He^{-azwj} Made these as an adornment for the sky and Made these for one to be guided by these and Made these as a pelting for the Satans^{-la}.

فَمَنْ تَعَاطَى فِيهَا غَيْرَ ذَلِكَ فَقَدْ قَالَ رَأْيُهُ وَ أخطأَ حَظُّهُ وَ أَضَاعَ نَصِيبَهُ وَ تَكَلَّمَ مَا لَا عِلْمَ لَهُ بِهِ وَ إِنَّ نَاسًا جَهَلَةً بِأَمْرِ اللَّهِ قَدْ أَخَذُوا فِي هَذِهِ النُّجُومِ كِهَانَةً مَنْ أَعْرَسَ بِنَجْمٍ كَذَا وَ كَذَا كَانَ كَذَا وَ كَذَا وَ مَنْ سَافَرَ بِنَجْمٍ كَذَا وَ كَذَا كَانَ كَذَا وَ كَذَا

So the one who exceeds in it other than that, so he has spoken his opinions and erred his share, and wasted his portion, and spoke what there is no knowledge for him with it, and some people ignorant with the Commands of Allah^{-azwj} have discussed regarding this astrology for fortune-telling. The one who gets married by such and such star would be such and such, and the one who travels by such, and such star would be such and such.

وَ لَعَمْرِي مَا مِنْ نَجْمٍ إِلَّا يُوَلَّدُ بِهِ الْأَحْمَرُ وَ الْأَسْوَدُ وَ الطَّوِيلُ وَ الْقَصِيرُ وَ الْحَسَنُ وَ الدَّمِيمُ وَ لَوْ أَنَّ أَحَدًا عَلِمَ الْغَيْبَ لَعَلِمَهُ آدَمُ الَّذِي خَلَقَهُ اللَّهُ بِيَدِهِ وَ أَسَجَدَ لَهُ مَلَائِكَتُهُ وَ عَلَّمَهُ أَسْمَاءَ كُلِّ شَيْءٍ.

And by my life! There is none from a star except there is a new-born by it, the red, and the black, and the tall, and the short, and the handsome, and the ugly, and if anyone had known the hidden matters, Adam^{-as} would have known it, the one whom Allah^{-azwj} had Created by His^{-azwj} Hands, and His^{-azwj} Angels has performed Sajdah to him^{-as}, and He^{-azwj} had Taught him^{-as} names of all things".³¹² (Not a Hadeeth and also from a non-Shia source)

66- وَ عَنْ ابْنِ عُمَرَ قَالَ قَالَ رَسُولُ اللَّهِ ص تَعَلَّمُوا مِنَ النُّجُومِ مَا تَهْتَدُونَ بِهِ فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ ثُمَّ انْتَهُوا.

And from Ibn Umar who said,

'Rasool-Allah^{-saww} said: 'Learn from the stars what you can be guided with in the darkness of the land and the sea, then stop".³¹³ (Non-Shia source)

67- وَ عَنْ مُجَاهِدٍ قَالَ: لَا بَأْسَ أَنْ يَتَعَلَّمَ الرَّجُلُ مِنَ النُّجُومِ مَا يَهْتَدِي بِهِ فِي اللَّيْلِ وَ الْبَحْرِ وَ يَتَعَلَّمَ مَنَازِلَ الْقَمَرِ.

³¹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 64

³¹² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 65

³¹³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 66

And from Mujahid who said,

‘There is no problem in the man learning from the stars what he can be guided with in the land and the sea and learning stages of the moon’³¹⁴ (Not a Hadeeth and also from a non-Shia source)

68- وَ عَنْ مُحَمَّدِ الشَّامِيِّ قَالَ: النُّجُومُ هِيَ عِلْمُ آدَمَ ع.

And from Humeyd Al Shamy who said,

‘The stars, it is a knowledge of Adam^{as}’³¹⁵ (Not a Hadeeth and also from a non-Shia source)

69- وَ عَنْ الْحَسَنِ بْنِ صَالِحٍ قَالَ سَمِعْتُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذَلِكَ عِلْمٌ صَبَّغَهُ النَّاسُ النُّجُومَ.

And from Al-Hassan Bin Salih who said, ‘I heard Ibn Abbas having said,

‘That knowledge wasted by the people, is of the stars’³¹⁶ (Not a Hadeeth and also from a non-Shia source)

70- وَ عَنْ عِكْرِمَةَ أَنَّهُ سَأَلَ رَجُلًا عَنْ حِسَابِ النُّجُومِ وَ جَعَلَ الرَّجُلُ يَتَحَرَّجُ أَنْ يُخْبِرَهُ فَقَالَ عِكْرِمَةُ سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ عِلْمٌ عَجَزَ النَّاسُ عَنْهُ وَ دَدْتُ أَبِي عِلْمُهُ قَالَ الْحَطِيبُ مُرَادُهُ الصَّرْبُ الْمُبَاخِ الَّذِي كَانَتْ الْعَرَبُ تَخْتَصُّ بِهِ.

And from Ikrimah (Bin Abu Jahl^{la}) –

‘A man asked about calculation of the stars, and the man went on to insist that he informs him. Ikrimah (Bin Abu Jahl^{la}) said, ‘I heard Ibn Abbas saying, ‘A knowledge the people are frustrated from it, and I would love to learn it’. Al Khateeb said, ‘It’s intent is legalised calculations which the Arabs had specialised with’³¹⁷ (Not a Hadeeth and also from a non-Shia source)

71- وَ عَنْ عَبْدِ اللَّهِ بْنِ حَفْصٍ قَالَ: حُصَّتِ الْعَرَبُ بِحِصَالٍ بِالْكَهَانَةِ وَ الْقِيَافَةِ وَ الْعِيَافَةِ وَ النُّجُومِ وَ الْحِسَابِ فَهَدَمَ الْإِسْلَامُ الْكَهَانَةَ وَ ثَبَتَ الْبَاقِي بَعْدَ ذَلِكَ.

And from Abdullah Bin Hafs who said,

‘The Arabs are specialised with characteristics – With the fortune-telling, and the oracles, and the omens, and the stars, and the calculations. Al Islam demolished the fortune-telling and affirmed the remainder after that’³¹⁸ (Not a Hadeeth and also from a non-Shia source)

72- وَ عَنْ الْفُرَطِيِّ قَالَ: وَ اللَّهُ مَا لِأَحَدٍ مِنْ أَهْلِ الْأَرْضِ فِي السَّمَاءِ مِنْ نَجْمٍ وَ لَكِنْ يَتَّبِعُونَ الْكَهَنَةَ وَ يَتَّخِذُونَ النُّجُومَ عِلْمًا.

³¹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 67

³¹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 68

³¹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 69

³¹⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 70

³¹⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 71

And from Al Qurtuby who said,

‘By Allah^{-azwj}! There is not star in the sky for anyone from the people of the earth, but they are following the fortune-telling and are taking the stars as a reason’.³¹⁹ (Not a Hadeeth and also from a non-Shia source)

73- وَ عَنْ سَمُرَةَ بْنِ جُنْدَبٍ أَنَّهُ خَطَبَ فَذَكَرَ حَدِيثًا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَمَّا بَعْدُ فَإِنَّ نَاسًا يَزْعُمُونَ أَنَّ كُسُوفَ الشَّمْسِ وَ كُسُوفَ هَذَا الْقَمَرِ وَ زَوَالَ هَذِهِ النُّجُومِ عَنْ مَوَاضِعِهَا لِمَوْتِ رِجَالٍ عَظَمَاءَ مِنْ أَهْلِ الْأَرْضِ وَ إِنَّهُمْ قَدْ كَذَبُوا وَ لَكِنَّهَا آيَاتٌ مِنْ آيَاتِ اللَّهِ يَعْتَبِرُ بِهَا عِبَادَهُ لِيَنْظُرَ مَا يَخْدُثُ لَهُ مِنْهُمْ تَوْبَةً.

And from Samurah Bin Jundab –

He addressed and mentioned a Hadeeth from Rasool-Allah^{-sawww} having said: ‘As for after, some people are claiming that the sun eclipse and the eclipse of this moon, and the movement of these star from their places are for the death of mighty men from the people of the earth, and they are lying! But (these are) signs from the signs of Allah^{-azwj}, His^{-azwj} servants can take a lesson with it who would cause the occurrence of the repentance from them to Him^{-azwj}’.³²⁰ (Non-Shia source)

74- وَ عَنْ عَلِيٍّ ع قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّظَرِ فِي النُّجُومِ وَ أَمَرَنِي بِإِسْبَاغِ الطَّهْوَرِ.

And from Ali^{-asws} having said: ‘Rasool-Allah^{-sawww} forbade me^{-asws} from looking into the stars and instructed me with perfecting the cleansing’.³²¹ (Non-Shia source)

75- وَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ النَّظَرِ فِي النُّجُومِ.

And from Abu Hureyra (well-known fabricator) who said,

‘Rasool-Allah^{-sawww} forbade from looking into the stars’.³²² (Non-Shia source)

76- وَ عَنْ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا ذُكِرَ أَصْحَابِي فَأَمْسِكُوا وَ إِذَا ذُكِرَ الْقَدَرُ فَأَمْسِكُوا وَ إِذَا ذُكِرَتِ النُّجُومُ فَأَمْسِكُوا.

And from Ibn Masoud who said,

‘Rasool-Allah^{-sawww} said: ‘When my^{-sawww} companions are mentioned, so withhold, and when the Pre-determination is mentioned, then withhold, and when the stars are mentioned, then withhold’.³²³ (Non-Shia source)

77- وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبُ الْأَخَافِ عَلَى أُمَّتِي حَصَلَتَيْنِ تَكْذِيبًا بِالْقَدَرِ وَ تَصَدِيقًا بِالنُّجُومِ وَ فِي لَفْظٍ وَ حَدَقًا بِالنُّجُومِ.

And from Anas (well-known fabricator) who said,

³¹⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 72

³²⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 73

³²¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 74

³²² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 75

³²³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 76

‘Rasool-Allah^{-saww} said: ‘I^{-saww} fear of two characteristics upon my^{-saww} community – belying with the Pre-determination and ratification with the stars (astrology)’ – and in another wording, ‘And proficiency with the stars’^{.324} (Non-Shia source)

78- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَاحِبٌ مِنَ النَّجُومِ عِلْمًا مِنَ النَّجُومِ افْتَبَسَ شُعْبَةً مِنَ السِّحْرِ زَادَ مَا زَادَ.

And from Ibn Abbas who said,

‘The Prophet^{-saww} said: ‘One who attains knowledge of the stars has obtained a branch of sorcery, increasing what he increases’^{.325} (Non-Shia source)

79- وَ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ قَوْمًا يَنْظُرُونَ فِي النُّجُومِ وَيَحْسُبُونَ أَبَا جَادٍ وَ مَا أَرَى لِلَّذِينَ يَفْعَلُونَ ذَلِكَ مِنْ خَلَاقٍ.

And from Ibn Abbas who said,

‘A people are looking into the stars and calculating improvements, and I do not see for the ones doing that having any share (in the Hereafter)’^{.326} (Not a Hadeeth and also from a non-Shia source)

80- وَ عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ أَوْصِنِي قَالَ أَوْصِيكَ بِتَقْوَى اللَّهِ وَ إِتَاكَ وَ عِلْمِ النُّجُومِ فَإِنَّهُ يَدْعُو إِلَى الْكِبَاهِنَةِ.

And from Maymoun Bin Mihran who said,

‘I said to Ibn Abbas, ‘Advise me’. He said, ‘I advise you with fearing Allah^{-azwj} and beware of astrology, for it calls to the fortune-telling’^{.327} (Not a Hadeeth and also from a non-Shia source)

81- وَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ: لَمَّا فَتَحَ اللَّهُ عَلَى نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَعَا بِقَوْسِهِ فَاتَّكَأَ عَلَى سَيْبَتِهَا وَ حَمِدَ اللَّهَ وَ ذَكَرَ مَا فَتَحَ اللَّهُ عَلَيْهِ وَ نَصْرَهُ وَ هَمَّى عَنْ خِصَالٍ عَنْ مَهْرٍ الْبَغِيِّ وَ عَنْ خَاتِمِ الدَّهَبِ وَ عَنِ الْمَيْتَانِ الْحُمْرِ وَ عَنِ لُبْسِ الثِّيَابِ الْقَمِيصِيِّ وَ عَنِ تَمَنِ الْكَلْبِ وَ عَنْ أَكْلِ الْحُومِ الْأَهْلِيَّةِ وَ عَنِ الصَّرْفِ الدَّهَبِ بِالدَّهَبِ وَ الْفِضَّةِ بِالْفِضَّةِ وَ بَيْنَهُمَا فَضْلٌ وَ عَنِ النَّظْرِ فِي النُّجُومِ.

And from Al-Hassan Bin Ali^{-asws} having said: ‘When Allah^{-azwj} Granted victory to His^{-azwj} Prophet^{-saww} of Khyber, he^{-saww} called for his^{-saww} bow. He^{-saww} leant upon it’s stick and praised Allah^{-azwj} and mentioned what victory Allah^{-azwj} had Granted to him^{-saww}, and His^{-azwj} Help, and he^{-saww} forbade from (certain) characteristics – from dower of the prostitute, and from (wearing) a ring of gold, and from tracking the donkeys, and from wearing the hardened clothes, and from the price of the dog, and from consuming the meat of domesticated donkeys, and from exchanging the gold with the gold, and the silver with the silver, and between the two there is merit, and from looking into the stars (for astrology)’^{.328} (non-Shia source)

³²⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 77

³²⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 78

³²⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 79

³²⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 80

³²⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 81

82- وَ عَنْ مَكْحُولٍ قَالَ قَالَ ابْنُ عَبَّاسٍ لَا تَعَلِّمِ النُّجُومَ فَإِنَّهَا تَدْعُو إِلَى الْكِبْهَانَةِ.

And from Mak'houl who said, 'Ibn Abbas said,

'Do not learn the stars (astrology), for it calls to the fortune-telling'.³²⁹ (Not a Hadeeth and also from a non-Shia source)

83- وَ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ قَالَ رَسُولُ اللَّهِ لَقَدْ طَهَّرَ اللَّهُ هَذِهِ الْجَزِيرَةَ مِنَ الشِّرْكِ مَا لَمْ تُضِلَّهُمُ النُّجُومُ.

And from Al Abbas son of Abdul Muttalib^{as} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} will Cleanse the (Arabian) peninsula from the Shirk (association) for as long as the stars do not stray them'.³³⁰ (non-Shia source)

84- وَ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مُتَعَلِّمَ حُرُوفِ أَبِي جَادٍ لَيَرَى فِي النُّجُومِ لَيْسَ لَهُ عِنْدَ اللَّهِ خَلَاقٌ يَوْمَ الْقِيَامَةِ.

And from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'The learner of the alphabet (basics) of the stars (astrology), there wouldn't be any share for him in the Presence of Allah^{azwj} of the Day of Qiyamah'.³³¹ (non-Shia source)

MISCELLANEOUS AHADEETH

وَ رَوَى الْحَاكِمُ النَّيْسَابُورِيُّ فِي تَارِيخِهِ بِإِسْنَادِهِ عَنِ النَّبِيِّ ص قَالَ: بَعَثْتُ تُبْعًا إِلَى مَكَّةَ لِنَقْلِ الْبَيْتِ إِلَيْهِ قَالَ فَأَبْتَلَيْ بِجَسَدِهِ فَقَالَ لِمَنْجَمِيهِ انظُرُوا فَتَنظُرُوا فَقَالُوا لَعَلَّكَ أَرَدْتَ بَيْتَ اللَّهِ بِشَيْءٍ قَالَ نَعَمْ أَرَدْتُ أَنْ يُنْقَلَ إِلَيَّ قَالُوا إِذَا لَا يَكُونُ وَ لَكِنْ أَكْسَهُ وَ رَدَّهُمْ مِنْ ذَلِكَ فَرَدَّهُمْ عَنْ ذَلِكَ وَ كَسَاهُ فَبَرَأَ.

And it is reported by Al Hakim Al Neshapuri in his history, by his chain,

'From the Prophet^{saww} having said: 'Tub'a sent (a detachment) to transfer the House (Kabah) to him. He was afflicted with his body (illness). He said to his astrologer, 'Look!' They looked and said, 'Perhaps you intend something with the House of Allah^{azwj}'. He said, 'Yes, I want to transfer it to me'. They said, 'Then it will not happen, but clothe it and return them from that'. He returned them from that and clothed it, so he was cured'.³³²

قَوْلُ أَمِيرِ الْمُؤْمِنِينَ ع عِنْدَ خَيْرِ الْمُنْجِمِ اللَّهُمَّ لَا طَيْرَ إِلَّا طَيْرُكَ.

Words of Amir Al-Momineen^{asws} at the news by the astrologer: 'O Allah^{azwj}! There is no evil omen except Your^{azwj} omen!'³³³

³²⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 82

³³⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 83

³³¹ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H 84

³³² Bihar Al Anwaar – V 55 The book of creation - Ch 10 H Misc. 1

³³³ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H Misc. 2

وَقَدْ رُوِيَ عَنِ الصَّادِقِ ع أَنَّ الطَّيْرَةَ عَلَى مَا جُعِلَتْهَا إِنْ هَوَّنْتَهَا هَوَّنَتْ وَإِنْ شَدَّدْتَهَا تَشَدَّدَتْ وَإِنْ لَمْ تَجْعَلْهَا شَيْئاً لَمْ تَكُنْ شَيْئاً.

And it has been reported from Al-Sadiq^{asws}: ‘The evil omen is upon what you make it. If you weaken it, it would be weak, and if you intensify it, it would be more intense, and if you do not make it to be anything, nothing will happen’.³³⁴

وَعَنْهُ عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ ع كَمَا لَا تَضِيْقُ الشَّمْسُ عَلَى مَنْ جَلَسَ فِيهَا كَذَلِكَ لَا تَضِيْقُ رَحْمَتِي عَلَى مَنْ دَخَلَ فِيهَا وَكَمَا لَا تَضُرُّ الطَّيْرَةَ مَنْ لَا يَتَطَيَّرُ مِنْهَا كَذَلِكَ لَا يَنْجُو مِنَ الْفِتْنَةِ الْمُتَطَيِّرُونَ.

And from him^{asws}, from his^{asws} forefathers^{asws} having said: ‘The Prophet^{saww} said: ‘Allah^{azwj} Mighty and Majestic Revealed to Dawood^{as}: ‘Just as the sun is not restrictive upon the ones who sit in it (sunshine), like that My^{azwj} Mercy is not restrictive upon the one who enters into it, and just as the evil omen does not harm the one who does not regard it as an evil portent. Similar to that, the ones regarding it as evil portent will not be saved from the Fitna!’³³⁵

³³⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H Misc. 3

³³⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 10 H Misc. 4

CHAPTER 11 – ANOTHER REGARDING THE PROHIBITION FROM THE RAIN-MAKING WITH THE STARS POSITIONS, AND THE EVIL OMENS, AND THE INFECTIONS

الآيات

The Verses:

النمل قالوا اطيرنا بك و بمن معك قال طائرکم عند الله بل انتم قوم تُقتلون

(Surah) 'Al Naml' - **They said, 'We consider you and the ones with you as a bad omen'. He said: 'Your bad omen is with Allah. But, you are a people (who are) being Tried' [27:47].**

يس قالوا انا تطيرنا بكم لئن لم تنتهوا لترجمتكم و ليمسننكم منا عذاب اليم قالوا طائرکم معکم ا إن ذکرتکم بل انتم قوم مسرفون

(Surah) 'Yaseen' - **They said, 'Surely we predict an evil omen from you. If you do not desist, we will stone you and there would afflict you a painful punishment from us' [36:18]. They said, 'Your evil omen is with you. Is it (because) you are reminded? But, you are an extravagant people' [36:19].**

الواقعة و يجعلون رزقكم انکم تكذبون

(Surah) 'Al Waqia' - **And you should be making your livelihood, (instead) you are belying [56:82].**

(Forbidden) Tafseer (opinionated) –

تفسير قالوا اطيرنا بك و بمن معك أي تشأنا بكم إذ تابعت علينا الشدائد من القحط و غيره و وقع بيننا الافتراق بما اخترعتم من دينكم

They said, 'We consider you and the ones with you as a bad omen'. [27:47] – i.e., We were gloated upon by you all when the difficulties befell upon us, from the drought and other such, and separation occurred between us due to what you had innovated from your religion.

قال طائرکم أي سببكم الذي جاء منه شركم عند الله و هو قضاؤه و قدره أو أعمالكم السيئة المكتوبة عنده بل انتم قوم تُقتلون أي تختبرون بتعاقب السراء و الضراء و فيه دلالة على أنه لا أصل للطيرة

He said: 'Your bad omen - i.e. Your causes which your evil has come from - is with Allah. – and it is His^{-azwj} Decree and His^{-azwj} Pre-determination, or your evil deeds are written with Him^{-azwj} - But you are a people (who are) being Tried' [27:47] – i.e., you are experiencing the

consequences of the prosperity and the adversity, and in it there is evidence upon that there is no origin for the evil omen.

و أن ما يقع من الخير و الشر بقدر الله مترتبا على الأعمال الحسنة و السيئة كما قال وَ مَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ

And whatever occurs from the good and the evil, is a Pre-determination of Allah^{-azwj} consequent upon the deeds, the good and the evil, just as He^{-azwj} Said: **And whatever difficulty afflicts you it is regarding what your hands have earned, [42:30].**

قال صاحب الكشاف كان الرجل يخرج مسافرا فيمر بطير فيزجره و إن مر سانحا تيمن و إن مر بارحا تشأم فلما نسبوا الخير و الشر إلى الطائر استعير لما كان سببا للخير و الشر و هو قدر الله و قسمته.

The author of 'Al-Kashaf' said, 'The man used to go out as a traveller, and if he would pass by a bird, he would chase it away, and if were to pass by (something) fortunate he would consider it a good omen, and if he had passed by it the day before, he would have considered it an evil omen. When they attributed the good and the evil to the omens, it was borrowed to what was the cause of the good and the evil, and it is a Pre-determination of Allah^{-azwj} and His^{-azwj} Apportionment.

إِنَّا تَطَيَّرْنَا بِكُمْ قَالَ الْبَيْضَاوِيُّ تَشَامْنَا بِكُمْ وَ ذَلِكَ لِاسْتِعْرَابِهِمْ مَا ادْعَوْهُ وَ اسْتَقْبَاحِهِمْ لَهُ وَ تَنَفَّرَهُمْ عَنْهُ لَيْسَ لَمْ تَنْتَهُوا عَنْ مَقَالَتِكُمْ هَذِهِ

They said, 'Surely we predict an evil omen from you. [36:18]. Al-Bayzawi said, 'We are considering it being an evil omen with you all - and that is due to their astonishment at what they had claimed, and their despising them for it, and their fleeing from it - **If you do not desist**, - from these words of yours.

طَائِرُكُمْ مَعَكُمْ سَبَبٌ شُومِكُمْ مَعَكُمْ وَ هُوَ سُوءٌ عَقِيدَتِكُمْ وَ أَعْمَالِكُمْ أَوْ إِنَّ دُكْرَتُمْ وَعَظْمٌ بِهِ وَ جَوَابُ الشَّرْطِ مَحذُوفٌ مِثْلُ تَطَيَّرْتُمْ أَوْ تَوَعَّدْتُمْ بِالرَّجْمِ وَ التَّعْذِيبِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ قَوْمٌ عَادَتِكُمُ الْإِسْرَافُ فِي الْعَصِيَانِ فَمَنْ ثَمَّ جَاءَكُمْ الشُّومُ أَوْ فِي الضَّلَالِ وَ لِذَلِكَ تَوَعَّدْتُمْ وَ تَشَامْتُمْ بِمَنْ يَجِبُ أَنْ يَكْرَمَ وَ يَتَبَرَّكَ بِهِ.

'Your evil omen is with you- the cause of your inauspiciousness is with you, and it is your evil beliefs and deeds - **Is it (because) you are reminded?** – preached with it? And the answer of the condition is omitted, like 'You are considering it an evil omen', or 'you are threatening with the stoning and the torment' - **But you are an extravagant people'** [36:19] – a people, your norm is the extravagance in the disobedience. So, from then the inauspiciousness comes to you, or in the straying, and due to that you are threatening and considering an evil omen with the ones it obliges that he be honoured and be blessed by.

وَ جَعَلُونَ رِزْقَكُمْ قَالَ الطَّبْرَسِيُّ رَهْ أَيْ وَ جَعَلُونَ حَظَّكُمْ مِنَ الْخَيْرِ الَّذِي هُوَ كَالرِّزْقِ لَكُمْ أَنْكُمْ تَكْذِبُونَ بِهِ وَ قِيلَ وَ جَعَلُونَ شُكْرَ رِزْقِكُمْ التَّكْذِيبَ

And you should be making your livelihood, [56:82] – Al-Tabarsi said, 'I.e., and you are making you shares from the good which it is like the sustenance for you all, you are belying it. And it is said, and you are making the thanks for your sustenance as the belying.

عن ابن عباس قال أصاب الناس عطش في بعض أسفاره فدعا ص فسقوا فسمع رجلا يقول مطرنا بنوء كذا فنزلت الآية

From Ibn Abbas who said, 'The people were hit by the thirst in one of his^{-saww} journeys. So he^{-saww} supplicated and they were quenched. A man was heard saying, 'It rained on us so heavily! So the Verse was Revealed.

و قيل معناه و تجعلون حظكم من القرآن الذي رزقكم الله التكذيب به

And it is said its meaning is, and you are making your shares from the Quran which Allah^{-azwj} has Graced you, by belying it.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ وَ أَحْمَدَ بْنِ الْحَسَنِ الْفَرَّازِ جَمِيعاً عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ ثَابِتِ بْنِ شَرِيحٍ عَنْ أَبِي بِنِ ثَابِتٍ عَنْ عَبْدِ الْأَعْلَى الثَّعَلِيِّ وَ لَا أَرَانِي إِلَّا وَ قَدْ سَمِعْتُهُ مِنْ عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ أَنَّ عَلِيّاً عَ قَرَأَ بِحَيْمِ الْوَأَقِعَةِ وَ تَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ

Tafseer Ali Bin Ibrahim – From Muhammad Bin Ahmad Bin Sabit, from Al-Hassan Bin Muhammad Bin Sama'at, and Ahmad Bin Al-Hassan Al Fazzaz, altogether from Salih Bin Khalid, from Sabit Bin Shureyhm, from Aban Bin Taghlib, from Abdul A'ala Al Sa'alby, and he did not show me except, and I have heard it from Abdul A'ala, from Abu Abdul Rahman Al Sulamy,

'Ali^{-asws} recited (Surah) Al-Waqia with them (as) 'And you are making your thanks, you are lying'. (Instead of: **And you should be making your livelihood, (instead) you are belying [56:82]**).

فَلَمَّا انْصَرَفَ قَالَ إِنِّي قَدْ عَرَفْتُ أَنَّهُ سَمِعُوا قَائِلٍ لَمْ يقرأ هَكَذَا قِرَاءَةً إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقْرؤها كَذَلِكَ وَ كَانُوا إِذَا مُطِرُوا قَالُوا مُطِرْنَا بِنَوْءِ كَذَا وَ كَذَا فَأَنْزَلَ اللَّهُ وَ تَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ.

When he^{-asws} left, he^{-asws} said: 'I^{-asws} do know that a speaker will (soon) be saying I^{-asws} did not recited it like this as it's recitation. I^{-asws} have heard Rasool-Allah^{-saww} reciting it like that, and they, when rained upon, said, 'We are rained upon due to such and such reason'. So Allah^{-azwj} Revealed: **And you should be making your thanks, (instead) you are belying [56:82]**'.³³⁶

2- وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ تَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ قَالَ بَلْ هِيَ وَ تَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ.

And from Ali Bin Al-Husayn^{-asws}, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from Abu Baseer,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And you should be making your livelihood, (instead) you are belying [56:82]**. He^{-asws} said: 'But it is as: **And you should be making your thanks (instead) you are belying [56:82]**'.³³⁷

3- مَعَانِي الْأَخْبَارِ، عَنِ ابْنِ عُفَّةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُرَّانَ عَنْ أَبِيهِ عَنِ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: ثَلَاثَةٌ مِنْ عَمَلِ الْجَاهِلِيَّةِ الْفَخْرُ بِالْأَنْسَابِ وَ الطُّغْنُ فِي الْأَحْسَابِ وَ الْإِسْتِسْقَاءُ بِالْأَنْوَاءِ.

³³⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 1

³³⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 2

(The book) 'Ma'any Al Akhbar' – From Ibn Uqdah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: 'Three are from the deeds of the pre-Islamic period – the pride with the lineages, and the taunting regarding the affiliations, and the rainmaking with the stars'.³³⁸

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجْزِيِّ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ بِأَسَانِيدٍ مُتَّصِلَةٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: نَحَى ص عَنْ ذَبَائِحِ الْجِنِّ وَ ذَبَائِحِ الْحَيِّ أَنْ يَشْتَرِيَ الدَّارَ أَوْ يَسْتَخْرِجَ الْعَيْنَ أَوْ مَا أَشْبَهَ ذَلِكَ فَيَذْبَحَ لَهُ ذَبِيحَةً لِلطَّيْرَةِ

And from him, from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

'By connected chains to the Prophet^{-saww}, he (the narrator) said, 'He^{-saww} prohibited from sacrificial offerings to the Jinn, and the sacrificial offering to the Jinn is when he purchases the house or expels the evil eyes, or whatever resembles that, so he would slaughter (an animal) for it, being an offering for the evil omen'.

قَالَ أَبُو عُبَيْدٍ مَعْنَاهُ أَنَّهُمْ كَانُوا يَتَطَيَّرُونَ إِلَى هَذَا الْفِعْلِ خَافَةَ أَنْ لَمْ يَذْبَحُوا أَوْ يُطْعَمُوا أَنْ يُصِيبَهُمْ فِيهَا شَيْءٌ مِنَ الْجِنِّ فَأَبْطَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا وَ نَحَى عَنْهُ.

Abu Ubeyd said, 'It's meaning is that they would consider it an evil omen, so they did this deed fearing that if they do not slaughter (a sacrificial animal), or feed (people), then something would afflict them from the Jinn. So the Prophet^{-saww} nullified this and prohibited from it'.³³⁹

5- وَ قَالَ ص لَا توردن يُوردن ذو عَاهةِ عَلَى مُصِحِّ يَعْنِي الرَّجُلَ يُصِيبُ إِبِلَهُ الْجَرَبُ أَوْ الدَّاءُ

And he^{-saww} said: 'One with disability (illness) should not go to someone upon health, meaning the man whose camel has been hit by the scabies, or the disease'.

فَقَالَ لَا تُوردنَهَا عَلَى مُصِحِّ وَ هُوَ الَّذِي إِبِلُهُ وَ مَا شَبَّهَهُ صِحَاحٌ بَرِيئَةٌ مِنَ الْعَاهَةِ.

He^{-saww} said: 'Do not bring these (camels) to the healthy one, and he is the one it is his camel, and his healthy animal who are free from the disease'.

6- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحُسَيْنِ الْفَارِسِيِّ عَنْ سُلَيْمَانَ بْنِ جَعْفَرِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ لَا تَزَالُ فِي أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ الْفَخْرُ بِالْأَخْسَابِ وَ الطَّعْنُ فِي الْأَنْسَابِ وَ الْإِسْتِسْقَاءُ بِالنُّجُومِ وَ التَّبَاخَةُ الْحَبْرَ.

(The book) 'Al Khisaal' – From his father, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Abu Al-Husayn Al Farsi, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd Bin Ali Bin Al Husay, from his father,

³³⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 3

³³⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 4

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four will not cease to be in my^{-saww} community up to the Day of Qiyamah – the priding with the affiliations, and the taunting regarding the lineages, and the rainmaking with the stars, and the wailing’ – the Hadeeth’^{.340}

7- الحَزَائِحُ، رُوِيَ أَنَّهُ فِي وَفْعَةِ تَبُوكَ أَصَابَ النَّاسَ عَطَشٌ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ دَعَوْتَ اللَّهَ لَسَقَانَا فَقَالَ ص لَوْ دَعَوْتَ اللَّهَ لَسَقَيْتُ قَالُوا يَا رَسُولَ اللَّهِ اذْعُ لَنَا لِيَسْقِينَا

(The book) ‘Al Jaraih’ –

‘In the event (military expedition) of Tabuk, the people were afflicted with thirst. They said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could supplicate to Allah^{-azwj} to Quench us!’ He^{-saww} said: ‘If you were to supplicate to Allah^{-azwj}, you would be quenched’. They said, ‘O Rasool-Allah^{-saww}! Supplication for us!’

فَدَعَا فَسَأَلَتِ الْأُودِيَّةُ إِذَا قَوْمٌ عَلَى شَفِيرِ الْوَادِي يُقُولُونَ مُطْرَبًا بِنُوءِ الدَّرَاعِ وَ بِنُوءِ كَذَا فَقَالَ رَسُولُ اللَّهِ ص أَلَا تَرَوْنَ فَقَالَ خَالِدٌ أَلَا أَصْرِبُ أَعْنَاقَهُمْ فَقَالَ رَسُولُ اللَّهِ ص يُقُولُونَ هَكَذَا وَ هُمْ يَعْلَمُونَ أَنَّ اللَّهَ أَنْزَلَهُ.

He^{-saww} supplicated, and the valleys were flooded. There were some people on the edge of the valley saying, ‘We were rained upon due to Al-Zarie or due to such and such’. Rasool-Allah^{-saww} said; ‘Can’t you see?’ Khalid said, ‘Shall I strike off their necks?’ Rasool-Allah^{-saww} said: ‘They are saying like this, and they do know that Allah^{-azwj} has Sent it down’^{.341}

8- الْعِيَّاشِيُّ، عَنِ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ تَعَالَى وَ مَا يُؤْمِرُ أَكْثَرَهُمْ بِاللَّهِ إِلَّا وَ هُمْ مُشْرِكُونَ قَالَ كَانُوا يَقُولُونَ مُنْطَرٌ بِنُوءِ كَذَا وَ بِنُوءِ كَذَا وَ مِنْهَا أَنَّهُمْ كَانُوا يَأْتُونَ الْكُفَّانَ فَيَصَدِّقُوهُمْ بِمَا يَقُولُونَ.

Al Ayyashi, from Yaqoub Bin Shueyb who said,

‘I asked Abu Abdullah^{-asws} about Words of the Exalted: **And most of them do not believe in Allah except and they are associating [12:106]**. He^{-asws} said: ‘They were saying, ‘We would be rained upon due to such and such star’, and from these it that they were going to the fortune-tellers and ratifying them with whatever they were saying’^{.342}

وَ رُوِيَ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: قَوْلُ الرَّجُلِ لَوْ لَا فُلَانٌ لَهْلَكْتُ وَ لَوْ لَا فُلَانٌ لَضَاعَ عِيَالِي جَعَلَ لِلَّهِ شَرِيكًا فِي مُلْكِهِ يَزُرُّهُ وَ يَدْفَعُ عَنْهُ

And it is reported from Abu Abdullah^{-asws} having said: ‘Words of the man, ‘Had it not been for so and so, I would have been destroyed’, and ‘Had it not been for so and so, my dependants would have been wasted’, makes an associate to be for Allah^{-azwj} in His^{-azwj} Kingdom Sustaining him and Repelling (evil) away from him’.

فَقِيلَ لَهُ لَوْ قَالَ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيَّ بِفُلَانٍ لَهْلَكْتُ قَالَ لَا بَأْسَ بِحَدَا.

³⁴⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 6

³⁴¹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 7

³⁴² Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 8 a

It was said to him^{-asws}, ‘Supposing if he were to say, ‘Had it not been for the Conferment of Allah^{-azwj} upon me due to so and so, I would have been destroyed?’ He^{-asws} said: ‘There is no problem with this’^{.343}

و فِي رَوَايَةِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ هُمْرَانَ عَنْهُمَا ع أَنَّهُ شَرِكُ النَّعَمِ.

And in a report of Zurarah and Muhammad Bin Muslim and Humran,

‘From them (5th & 6th Imam^{-asws}) both: ‘It is association (Shirk) of the Bounties’^{.344}

وَ رَوَى مُحَمَّدُ بْنُ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: إِنَّهُ شَرِكٌ لَا يَنْلُغُ بِهِ الْكُفْرَ.

And it is reported by Muhammad Bin Al Fuzeyl,

‘From Abu Al-Hassan Al-Reza^{-asws} having said: ‘It is an Shirk not reaching the Kufir with it’^{.345}

9- الْكَافِي، عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدٍ عَنْ النَّضْرِ بْنِ قِرْوَانَ الْجَمَّالِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْجَمَالِ يَكُونُ بِهَا الْجَرَبُ أَغْرِبُهَا مِنْ إِبِلِي مَخَافَةَ أَنْ يُعْدِيَهَا جَرَبُهَا وَ الدَّابَّةُ يَمَّا صَفَرَتْ لَهَا حَتَّى تَشْرَبَ الْمَاءَ

(The book) ‘Al Kafi’ – From Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Al Nazr Bin Qirwash Al Jammal who said,

‘I asked Abu Abdullah^{-asws} about the camels who have scabies whether I should keep my camel away from these fearing it might get infected by the scabies, and the animals might have got it until it drank the water’.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ أَعْرَابِيًّا أَتَى رَسُولَ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُصِيبُ الشَّاةَ وَ الْبَقْرَةَ وَ النَّاقَةَ بِالنَّمَنِ الْبَيْسِرِ وَ بِهَا جَرَبٌ فَأَكْرَهُ شِرَاءَهَا مَخَافَةَ أَنْ يُعْدِيَ ذَلِكَ الْجَرَبُ إِبِلِي وَ غَنَمِي

Abu Abdullah^{asws} said that: ‘A Bedouin came up to the Rasool Allah^{saww}. He said, ‘O Rasool Allah^{saww}, I come across injured sheep, cows, and the camels sold at a cheap price, but they have scabies. I dislike buying these fearing that they may infect my camels and my sheep with that scabies’.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَعْرَابِيٌّ فَمَنْ أَعْدَى الْأَوَّلَ

Rasool Allah^{saww} said to him: ‘O Bedouin! So who infected the first (infected) one?’

ثُمَّ قَالَ رَسُولُ اللَّهِ ص لَا عَدْوَى وَ لَا طَبْرَةَ وَ لَا هَامَةَ وَ لَا شُؤْمَ وَ لَا صَفَرَ وَ لَا رَضَاعَ بَعْدَ فِصَالٍ وَ لَا تَعْرُبَ بَعْدَ هِجْرَةٍ وَ لَا صَمْتَ يَوْمًا إِلَى اللَّيْلِ وَ لَا طَلَاقَ قَبْلَ نِكَاحٍ وَ لَا عِنَقَ قَبْلَ مِلْكٍ وَ لَا يُنَمُّ بَعْدَ إِذْرَاكِ.

Then Rasool Allah^{saww} said: ‘There is neither infection, nor bad omen, nor ghost, nor bad luck, nor ‘Safra’, nor breastfeeding after weaning, nor being a Bedouin after Migration (Hijra), nor

³⁴³ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 8 b

³⁴⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 8 c

³⁴⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 8 d

Fasting of silence for a day to the night, nor divorce before the marriage, nor emancipation before slavery, nor orphan-hood after achieving adulthood".³⁴⁶

قال في النهاية كانت العرب تزعم أن في البطن حية يقال له الصفر تصيب الإنسان إذا جاع و توديه

Note: 'Safra' – He said in (the book) 'Al Nihaya' – 'The Arabs used to allege that in the stomach there is a snake (worm) called 'Al Safra' afflicting the human being when he is hungry and hurting him'.

و قد روي أن علي بن الحسين ع أكل مع المجذومين و دعاهم إلى طعامه و شاركهم في الأكل.

And it has been reported that Ali^{-asws} Bin Al-Husayn^{-asws} ate with the lepers and invited them to his^{-asws} meal and participated with them in the eating".³⁴⁷

و منه الحديث ثلاث لا يسلم منها أحد الطيرة و الحسد و الظن قيل فما تصنع قال إذا تطيرت فامض و إذا حسدت فلا تنع و إذا ظننت فلا تحقق..

And from it is the Hadeeth: 'Three, no one is safe from it – the evil omen, and the envy, and the conjecture (speculation)'. It was said, 'So what shall we do?' He^{-saww} said: 'When you see an evil omen, so continue, and when you are envied, do not seek (envy), and when you conjecture, do not do it (the deed)".³⁴⁸

10- الكافي، عن علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال رسول الله ص كفاة الطير التوكل.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'An expiation of (considering something as) the evil omen, is the reliance (upon Allah^{-azwj})".³⁴⁹

11- الكافي، عن علي بن إبراهيم عن أبيه عن عبد الله بن المغيرة عن عمرو بن حريث قال قال أبو عبد الله ع الطيرة على ما جعلها إن هونتها هونت وإن شددتها شددت و إن لم يجعلها شيئاً لم تكن شيئاً.

(The book) 'Al Kafi' – From Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Amro Bin Hureys who said,

'Abu Abdullah^{-asws} said: 'The evil omen is based upon what you make it to be as. If you were to consider it weak, it would be weak, and if you consider it severe, it would be severe, and if you do not make it to be anything, it wouldn't be anything".³⁵⁰

12- و منه، عن علي بن أبيه عن ابن أبي عمير عن أبي مالك الحضرمي عن حمزة بن حمران عن أبي عبد الله ع قال: ثلاثة لم ينسج منها نبي فمن دونه التفتك في الوسوسة في الخلق و الطيرة و الحسد إلا أن المؤمن لا يستعمل حسده.

³⁴⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 9 a

³⁴⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 9 b

³⁴⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 9 c

³⁴⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 10

³⁵⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 11

And from him, from Ali, from his father, from Ibn Abu Umeyr, from Abu Malik Al Hazramy, from Hamza Bin Humran,

‘From Abu Abdullah^{-asws} having said: ‘Three (matters), no one would be saved from it, neither a Prophet^{-as} nor the ones below him – the pondering regarding the *waswasa* (evil thoughts) of the people, and the evil omen, and the envy, except that the Momin will not use his envy’.³⁵¹

13- الخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ جَمِيعاً عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ بِإِسْنَادِهِ بِرُفْعِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثٌ لَمْ يَعْرِ مِنْهَا نَبِيٌّ قَمَرٌ دُونَهُ الطَّيْرَةُ وَ الْحَسَدُ وَ التَّفَكُّرُ فِي الْوَسْوَسَةِ فِي الْخَلْقِ.

(The book) ‘Al Khisal’ – From his father, from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Attar, altogether from Muhammad Bin Ahmad Bin Yahya Al Ashary, by his chain, raising it to,

‘Abu Abdullah^{-asws} having said: ‘Three (matters) no one has been spared, a Prophet^{-as} to the ones below him^{-as} – The evil omen and the envy (from the people), and the pondering regarding the *waswasa* (evil thoughts) of the people’.³⁵²

كَمَا رَوَى الْكُلَيْبِيُّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْوَسْوَسَةِ فَقَالَ لَا شَيْءَ فِيهَا تُقُولُ لَا إِلَهَ إِلَّا اللَّهُ.

Just as is reported by Al Kulayni by his chain from Muhammad Bin Humran who said,

‘I asked Abu Abdullah^{-asws} about the *waswasa* (evil thoughts). He^{-asws} said: ‘There is nothing in it. You should be saying, ‘There is no god except Allah^{-azwj}’.³⁵³

وَ بِإِسْنَادِهِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ إِنَّهُ يَمْعُ فِي قَلْبِي أَمْرٌ عَظِيمٌ فَقَالَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ

And by his chain from Jameel Bin Darraj,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘A mighty matter has occurred in my heart!’ He^{-asws} said: ‘Say, ‘There is no god except Allah^{-azwj}’.

فَقَالَ جَمِيلٌ فُكَلِّمًا وَقَعَ فِي قَلْبِي شَيْءٌ قُلْتُ لَا إِلَهَ إِلَّا اللَّهُ فَذَهَبَ عَنِّي.

Jameel said, ‘Every time something occurs in my heart, I say, ‘There is no god except Allah^{-azwj}’, so it goes away from me’.³⁵⁴

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ هَلَكْتُ فَقَالَ لَهُ أَتَاكَ الْحَبِيثُ فَقَالَ لَكَ مِنْ خَلْقِكَ فُقُلْتُ اللَّهُ فَقَالَ لَكَ اللَّهُ مِنْ خَلْقِهِ

And by his chain from Muhammad Bin Muslim,

³⁵¹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 12

³⁵² Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 a

³⁵³ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 b

³⁵⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 c

‘From Abu Abdullah^{-asws} having said: ‘A man came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}, I am destroyed!’ He^{-saww} said: ‘The wicked one came to you, so he^{-la} said, ‘Who Created you?’ So you said, ‘Allah^{-azwj}’. He^{-la} said to you, ‘Allah^{-azwj}, who Created Him^{-azwj}?’

فَقَالَ إِي وَ الَّذِي بَعَثَكَ بِالْحَقِّ لَكَانَ كَذَا فَقَالَ رَسُولُ اللَّهِ ص ذَلِكَ وَ اللَّهُ مُخَضُّ الْإِيمَانِ.

He said, ‘Yes, by the One^{-azwj} Who Sent you^{-saww} with the truth! Such it is!’ Rasool-Allah^{-saww} said: ‘That, by Allah^{-azwj} is the pure Eman’.³⁵⁵

قَالَ ابْنُ أَبِي عُمَيْرٍ فَحَدَّثْتُ بِذَلِكَ عَبْدَ الرَّحْمَنِ بْنِ الْحَجَّاجِ فَقَالَ حَدَّثَنِي أَبُو عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص إِنَّمَا عَنَى بِقَوْلِهِ هَذَا وَ اللَّهُ مُخَضُّ الْإِيمَانِ خَوْفَهُ أَنْ يَكُونَ قَدْ هَلَكَ حَيْثُ عَرَضَ لَهُ ذَلِكَ فِي قَلْبِهِ.

Ibn Abu Umeyr said, ‘I narrated that to Abdul Rahman Bin Al-Hajjaj. He said, ‘Abu Abdullah^{-asws} narrated to me: ‘Rasool-Allah^{-saww} rather meant by his^{-saww} words: ‘This, by Allah^{-azwj} is the pure Eman’, his^{-saww} fear that he might have perish when that was presented to him in his heart’.³⁵⁶

وَ قَدْ رَوَتْ الْعَامَّةُ فِي صَحَابِهِمْ أَنَّهُ سُئِلَ النَّبِيُّ ص عَنِ الْوَسْوَسَةِ فَقَالَ تِلْكَ مُخَضُّ الْإِيمَانِ.

And the general Muslims have reported in their ‘Saheeh’ (books): ‘The Prophet^{-saww} was asked about the *waswasa* (evil thoughts). He^{-saww} said: ‘That is the pure Eman’.³⁵⁷

وَ فِي رِوَايَةٍ أُخْرَى يَأْتِي الشَّيْطَانُ أَحَدَكُمْ فَيَقُولُ مَنْ خَلَقَ كَذَا وَ كَذَا حَتَّى يَقُولَ مَنْ خَلَقَ رَبَّكَ فَإِذَا بَلَغَ ذَلِكَ فَلَيْسَتْ عِنْدَ اللَّهِ وَ لَيْسَتْ.

And in another report: ‘The Satan^{-la} comes to one of you and says, ‘Who Created such and such?’ – to the extent that he^{-la} says, ‘Who created your Lord^{-azwj}?’ So when he^{-la} reaches that, then let him seek Refuge with Allah^{-azwj} and curse him^{-la}’.³⁵⁸

14- الْحِصْنَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رُفِعَ عَنْ أُمَّتِي تِسْعَةُ الْخَطَاةِ وَ النَّسْيَانُ وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لَا يَعْلَمُونَ وَ مَا لَا يُطِيقُونَ وَ مَا اضْطُرُّوا إِلَيْهِ وَ الْحَسَدُ وَ الطَّيْرَةُ وَ التَّفَكُّرُ فِي الْوَسْوَسَةِ فِي الْخَلْقِ مَا لَمْ يَنْطِقْ بِشَفَةِ.

(The book) ‘Al-Khisaal’ – From Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hammad Bin Isa, from Hareyz Bin Abdullah,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Nine (matters) have been raised from my^{-saww} community – the mistake, the forgetfulness, and whatever they are coerced upon, and they don’t know, and they cannot tolerate, and what they are desperate to, and the envy, and the evil omen, and the pondering in *waswasa* (evil thoughts) regarding the people, and what is not spoken by the lips’.³⁵⁹

³⁵⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 d

³⁵⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 e

³⁵⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 f

³⁵⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 13 g

³⁵⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 14

15- الكافي، عَنْ عِدَّةٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى قَالَ: الشُّؤْمُ لِلْمُسَافِرِ فِي طَرِيقِهِ خَمْسَةٌ أَشْيَاءُ الْغُرَابُ النَّاقِقُ [النَّاعِقُ] عَنْ يَمِينِهِ وَ النَّاشِرُ لِدَنْبِهِ وَ الذَّنْبُ الْعَاوِي الَّذِي يَعْوِي فِي وَجْهِ الرَّجُلِ وَ هُوَ مُقْعٍ عَلَى ذَنْبِهِ ثُمَّ يَرْتَفِعُ ثُمَّ يَنْخَفِضُ ثَلَاثًا وَ الطَّيِّبُ السَّابِغُ عَنْ يَمِينٍ إِلَى شِمَالٍ وَ الْبُومَةُ الصَّارِحَةُ وَ الْمَرْأَةُ الشَّمْطَاءُ تُلْقَى فَرْجُهَا وَ الْأَتَانُ الْعُصْبَاءُ يَعْنِي الْجُدْعَاءَ

(The book) 'Al Kafi' – From a number of his companions, from Ahmad Bin Muhammad Bin Khalid, from Bakr Bin Salih, from Suleyman Al Ja'fary,

'From Abu Al-Hassan Musa^{-asws} having said: 'The evil omen (as considered evil by the people) for the traveller in his road are five things – The crow crowing on his right and spreading the tail, and the howling wolf which howls in the face of the man while it is sitting upon it's tail, then it rises, then it drops thrice, and the antelope going from right to left, and the owl screaming, and a boisterous woman casting her private parts, and the confronting donkey, meaning the stray one.

فَمَنْ أَوْجَسَ فِي نَفْسِهِ مِنْهُنَّ شَيْئًا فَلْيَقُلْ اعْتَصَمْتُ بِكَ يَا رَبِّ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي فَيُعْصِمُ مِنْ ذَلِكَ.

So the one who feels anything from these, let him say, 'I adhere with You^{-azwj}, O Lord^{-azwj}, from the evil of what I find within myself', he would be Protected from that".³⁶⁰

بيان الشؤم للمسافر أي ما يتشأم به الناس

Explanation: 'The evil omen for the traveller' – i.e., what the people are considering it as an evil omen.

الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مِثْلَهُ إِلَى قَوْلِهِ مِنْ شَرِّ مَا أَجِدُ فِي نَفْسِي فَأَعِصِمْنِي مِنْ ذَلِكَ.

(The book) 'Al Khisaal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad –

'Similar to it up to his^{-asws} words: 'From evil of what I find within myself, so Protect me from that!'"³⁶¹

16- الدُّرُّ الْمَنْتُورُ، عَنْ ابْنِ عَبَّاسٍ قَالَ مُطِرَ النَّاسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ص فَقَالَ النَّبِيُّ ص أَصْبَحَ مِنَ النَّاسِ شَاكِرٌ وَ مِنْهُمْ كَافِرٌ فَأَلَوْا هَذِهِ رَحْمَةً وَضَعَهَا اللَّهُ وَ قَالَ بَعْضُهُمْ لَقَدْ صَدَقَ نَبِيُّكَ كَذًا

(The book) 'Al Durr Al Mansour' – From Ibn Abbas,

'He said, 'The people were rained upon in the era of Rasool-Allah^{-saww}, so the Prophet^{-saww} said: 'In the morning there will wake up from the people grateful, and from them would be Kafirs. They would say, 'This is a Mercy and Allah^{-azwj} has Placed it. And some of them would say, 'Such and such star position is correct''.

فَنَزَلَتْ هَذِهِ الْآيَةُ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ حَتَّى يَبْلُغَ وَ يَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكذِّبُونَ.

³⁶⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 15 a

³⁶¹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 15 b

This Verse was Revealed: ***So do not swear by the locations of the stars! [56:75]*** – until he^{-saww} reached - ***And you should be making your livelihood, (instead) you are belying [56:82]***”³⁶² (non-Shia source)

17- وَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقْرَأُ وَ يُجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ قَالَ يَعْني الْأَنْوَاءَ وَ مَا مُطِرَ قَوْمٌ إِلَّا أَصْبَحَ بَعْضُهُمْ كَافِرًا وَ كَانُوا يَقُولُونَ مُطِرْنَا بِنُوءِ كَذَا وَ كَذَا فَأَنْزَلَ اللَّهُ وَ يُجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ.

And from Ibn Abbas – He used to recite, ***And you should be making your thanks, (instead) you are belying [56:82]***. He said, ‘It means the stars, and no people have been rained upon except in the morning some of them were Kafirs and they were saying, ‘We were rained upon due to such and such star position’. So Allah^{-azwj} Revealed: ***And you should be making your livelihood, (instead) you are belying [56:82]***”³⁶³ (Not a Hadeeth and also from non-Shia source)

18- وَ عَنِ أَبِي خُدْرَةَ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي رَجُلٍ مِنَ الْأَنْصَارِ فِي غَزْوَةِ تَبُوكَ وَ نَزَلُوا الْحِجْرَ فَأَمَرَهُمْ رَسُولُ اللَّهِ ص أَنْ لَا يَحْمِلُوا مِنْ مَائِهَا شَيْئًا ثُمَّ ارْتَحَلَ ثُمَّ نَزَلَ مِنْزِلًا آخَرَ وَ لَيْسَ مَعَهُمْ مَاءٌ فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ ص

And from Abu Khudrah who said,

‘This Verse was Revealed regarding a man from the Helpers during the military expedition of Tabuk, and they descended at Al Hijr. Rasool-Allah^{-saww} instructed them that they should not carry anything from it’s water. Then they departed and descended at another stage and there was no water with them. They complained of that to the Prophet^{-saww}.

فَقَامَ فَصَلَّى رَعَتَيْنِ ثُمَّ دَعَا فَأَرْسَلَ اللَّهُ سَحَابَةً فَأَمْطَرَتْ عَلَيْهِمْ حَتَّى اسْتَقْفُوا مِنْهَا فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ لِآخَرَ مِنْ قَوْمِهِ يُتَّبِعُهُم بِالْبِقَاقِ وَ يُحَاكُ قَدْ تَرَى مَا دَعَا النَّبِيُّ ص فَأَمْطَرَ اللَّهُ عَلَيْنَا السَّمَاءَ فَقَالَ إِنَّمَا مُطِرْنَا بِنُوءِ كَذَا وَ كَذَا فَأَنْزَلَ اللَّهُ وَ يُجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ.

He^{-saww} stood up and prayed two Cycles Salat, then supplicated, so Allah^{-azwj} Sent a cloud and it rained upon them until they were quenched from it. A man from the Helpers said to another one from his people with the hypocrisy, ‘Woe be to you! Have you seen how the Prophet^{-saww} supplicated so Allah^{-azwj} Caused the sky to rain upon us!’ He said, ‘But rather, we were rained upon due to such and such star position’. So Allah^{-azwj} Revealed: ***And you should be making your livelihood, (instead) you are belying [56:82]***”³⁶⁴ (Non-Shia source)

19- وَ عَنِ عَلِيِّ ع عَنِ النَّبِيِّ ص فِي قَوْلِهِ وَ يُجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ قَالَ شُكْرُكُمْ يَقُولُونَ مُطِرْنَا بِنُوءِ كَذَا وَ كَذَا وَ بِنَجْمِ كَذَا وَ كَذَا.

And from Ali^{-asws}, from the Prophet^{-saww} regarding His^{-azwj} Words: ***And you should be making your livelihood, (instead) you are belying [56:82]***, he^{-saww} said: ‘Your thanks. (Instead) you are saying, ‘It rained upon us due to such and such star position, and due to such and such star’”³⁶⁵ (Non-Shia source)

³⁶² Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 16

³⁶³ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 17

³⁶⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 18

³⁶⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 19

20- وَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: قَرَأَ عَلَيَّ الْوَاقِعَةَ فِي الْفَجْرِ فَقَالَ وَ تَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ تُكَذِّبُونَ فَلَمَّا انصَرَفَ قَالَ إِنِّي قَدْ عَرَفْتُ أَنَّهُ سَيَقُولُ قَائِلًا لَمْ قَرَأَهَا هَكَذَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقْرؤها كَذَلِكَ

And from Abu Abdul Rahman Al Sulamy who said,

'Ali^{-asws} recited (Surah) Al Waqia during the dawn (Salat). He^{-asws} said: **'And you should be making your thanks, (instead) you are belying [56:82]'**. When he^{-asws} left, he^{-asws} said: 'I^{-asws} do recognise that a speak would be saying, 'He^{-asws} did not recite it like this'. I^{-asws} heard Rasool-Allah^{-saww} reciting it like that.

كَانُوا إِذَا أُمِطُوا قَالُوا مُطِرْنَا بِنُوءِ كَذَا وَ كَذَا فَأَنْزَلَ اللَّهُ وَ تَجْعَلُونَ شُكْرَكُمْ أَنْتُمْ إِذَا مُطِرْتُمْ بِهِ تُكَذِّبُونَ.

Whenever they were rained upon, they would say, 'It was due to such and such star position', so Allah^{-azwj} Revealed: **And you should be making your thanks, when you are rained upon, (instead) you are belying [56:82]**'.³⁶⁶ (non-Shia source)

21- وَ عَنْ قَتَادَةَ وَ تَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ قَالَ أَمَّا الْحَسَنُ فَقَالَ بئس ما أخذ القوم لأنفسهم لم يرزقوا من كتاب الله إلا الكذيب

And from Qatada –

And you should be making your livelihood, (instead) you are belying [56:82] – he said, 'As for Al Hasan. He said, 'Evil is what the people have taken for themselves. They are not provided from the Book of Allah^{-azwj} except the belying'.

قَالَ وَ ذَكَرْنَا أَنَّ النَّاسَ أُحِلُّوا عَلَى عَهْدِ نَبِيِّ اللَّهِ ص فَقَالُوا يَا نَبِيَّ اللَّهِ لَوْ اسْتَقَيْتَ لَنَا

He said, 'And it is mentioned to us that the people became barren in the era of the Prophet^{-saww} of Allah^{-azwj}, so they said, 'O Prophet^{-saww} of Allah^{-azwj}! If you could pray for rain for us!'

فَقَالَ عَسَى قَوْمٌ إِنْ سَفُوا أَنْ يَقُولُوا سَقِينَا بِنُوءِ كَذَا وَ كَذَا

He^{-saww} said: 'Perhaps a people, if they were quenched (from rain) would be saying, 'We have been quenched due to such and such star position'.

فَاسْتَسْقَى نَبِيُّ اللَّهِ ص لَهُمْ فَمُطِرُوا فَقَالَ رَجُلٌ إِنَّهُ قَدْ كَانَ بَقِيَ مِنَ الْأَنْوَاءِ كَذَا وَ كَذَا فَأَنْزَلَ اللَّهُ وَ تَجْعَلُونَ رِزْقَكُمْ أَنْتُمْ تُكَذِّبُونَ.

The Prophet^{-saww} of Allah^{-azwj} prayed for rain for them. They were rained upon. A man said, 'There still remains from such and such star position'. So Allah^{-azwj} Revealed: **And you should be making your livelihood, (instead) you are belying [56:82]**'.³⁶⁷ (Non-Shia source)

22- وَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ النَّبِيُّ ص لَوْ أَمْسَكَ اللَّهُ الْمَطَرَ عَنِ النَّاسِ سَبْعَ سِنِينَ ثُمَّ أَرْسَلَهُ لِأَصْبَحَتْ طَائِفَةٌ كَافِرِينَ قَالُوا هَذِهِ بِنُوءِ الدَّبْرَانِ.

³⁶⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 20

³⁶⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 21

And from Ibn Saeed Al Khudry who said,

‘The Prophet^{-saww} said: ‘If Allah^{-azwj} were to Withhold the rain from the people for seven year, then Sends it, a party would be Kafirs in the morning. They would say, ‘This is due to Al Dabran (a reddish star in the constellation of Taurus)’’.³⁶⁸ (Non-Shia source)

23- وَعَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنِيِّ قَالَ صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الصُّبْحِ مِنَ الْحَدِيثِيَّةِ فِي أَثَرِ سَمَاءٍ فَلَمَّا سَلَّمَ أَقْبَلَ عَلَيْنَا فَقَالَ أَلَمْ تَسْمَعُوا مَا قَالَ رَبُّكُمْ فِي هَذِهِ آيَةِ مَا أَنْعَمْتُ عَلَى عِبَادِي نِعْمَةً إِلَّا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ فَأَمَّا مَنْ آمَنَ بِي وَحَمِدَنِي عَلَى سُنِّيَّاتِي فَذَلِكَ الَّذِي آمَنَ بِي وَكَفَرَ بِالْكَوْكَبِ وَمَنْ قَالَ مُطِرْنَا بِنُوءِ كَذَا وَكَذَا فَذَلِكَ الَّذِي آمَنَ بِالْكَوْكَبِ وَكَفَرَ بِي.

And from Zayd Bin Khalid Al Juhnny who said,

‘Rasool-Allah^{-saww} prayed with us the morning Salat from Al Hudeybiya in the tracks of the sky (rain). When he^{-saww} had performed Salaam, he^{-saww} faced towards us. He^{-saww} said: ‘Are you not listening to what your Lord^{-azwj} has Said in this Verse? “I^{-azwj} have not Favoured upon My^{-azwj} servants except a group of them wakes up in the morning disbelieving in it. As for the one who believes in Me^{-azwj} and praises Me^{-azwj} upon My^{-azwj} Quenching, so what is the one believes in Me^{-azwj} and disbelieves in the planets. And the one who says, ‘We are rained upon due to such and such’, so that is the one who believes in the planets and disbelieves in Me^{-azwj}!’³⁶⁹ (Non-Shia source)

24- وَعَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ص قَالَ يَوْمًا لِأَصْحَابِهِ هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ قَالُوا اللَّهُ وَرَسُولُهُ أَغْلَمَ

And from Ibn Abbas –

‘The Prophet^{-saww} said one day to his^{-saww} companions: ‘Do you know what is that your Lord^{-azwj} has Said?’ They said, ‘Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing’.

قَالَ إِنَّهُ يُقُولُ إِنَّ الَّذِينَ يُقُولُونَ نُسْتَقْفِي بِتَجْمِ كَذَا وَكَذَا فَقَدْ كَفَرَ بِاللَّهِ وَآمَنَ بِذَلِكَ النَّجْمِ وَ الَّذِينَ يُقُولُونَ سَقَانَا اللَّهُ فَقَدْ آمَنَ بِاللَّهِ وَكَفَرَ بِذَلِكَ النَّجْمِ.

He^{-saww} said: ‘He^{-azwj} Says: “The one who says, ‘We are quenched by such and such star, so he has disbelieved in Allah^{-azwj} and believed in that star, and the one who says, ‘Allah^{-azwj} Quenches us’, so he has believed in Allah^{-azwj} and disbelieved in that star!’³⁷⁰ (Non-Shia source)

25- وَعَنْ عَبْدِ اللَّهِ بْنِ سَخِيرٍ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الْمَلِكِ دَعَاهُ فَقَالَ: لَوْ تَعَلَّمْتَ عِلْمَ النُّجُومِ فَازْدَدْتَ إِلَى عِلْمِكَ فَقَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَحْوَفَ مَا أَخَافُ عَلَى أُمَّتِي التَّصَدِيقُ بِالنُّجُومِ وَالتَّكْدِيبُ بِالْقَدْرِ وَظُلْمُ الْأُمَّةِ.

And from Abdullah Bin Sakheyr, ‘

Suleyman Bin Abdul Malik called him. He said, ‘If you were to learn knowledge of the stars (astrology), it would be an addition to your knowledge’. He said, ‘Rasool-Allah^{-saww} said: ‘The most frightful of what I^{-saww} am fearing upon my^{-saww} community is the ratification with the

³⁶⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 22

³⁶⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 23

³⁷⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 24

stars (astrology) and belying in the Pre-determination and injustices of the community”.³⁷¹ (Non-Shia source)

26- وَعَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَخَافُ عَلَى أُمَّتِي ثَلَاثًا اسْتِسْقَاءَ بِالْأَنْوَاءِ وَ حَيْفَ السُّلْطَانِ وَ تَكْذِيبًا بِالْقَدْرِ.

And from Jabir who said,

‘I heard Rasool-Allah^{-saww} saying: ‘I^{-saww} am fearing three (matters) upon my^{-saww} community – rainmaking by the stars, and injustices of the ruling authority, and belying in the Pre-determination”.³⁷² (Non-Shia source)

27- وَعَنْ مُعَاوِيَةَ اللَّيْثِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ النَّاسُ مُجْدِبِينَ فَيُنزِلُ اللَّهُ عَلَيْهِمْ رِزْقًا مِنْ رِزْقِهِ فَيُصْبِحُونَ مُشْرِكِينَ قِيلَ لَهُ كَيْفَ ذَلِكَ يَا رَسُولَ اللَّهِ قَالَ يَقُولُونَ مُطْرِنًا بِنُوءِ كَذَا وَ كَذَا.

And from Muawiya Al Laysi who said,

‘Rasool-Allah^{-saww} said: ‘The people were barren so Allah^{-azwj} Sent down sustenance from His^{-azwj} sustenance. They woke up in the morning as Polytheists’. It was said to him^{-saww}, ‘How was that so, O Rasool-Allah^{-azwj}?’ He^{-saww} said: ‘They are saying, ‘We were rained upon due to such and such star position”.³⁷³ (Non-Shia source)

28- وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ لَيُصْبِحُ الْقَوْمَ بِالْبُعْمَةِ أَوْ يُمْسِيهِمْ بِهَا فَيُصْبِحُ بِهَا قَوْمٌ كَافِرِينَ يَقُولُونَ مُطْرِنًا بِنُوءِ كَذَا وَ كَذَا.

And from Abu Hureyra (well-known fabricator) –

‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Favours the people in the morning or in the evening with it. So a group wakes up in the morning as Kafirs saying, ‘We were rained upon due to such and such star position”.³⁷⁴ (Non-Shia source)

29- وَعَنْ ابْنِ عَبَّاسٍ قَالَ: مَا مُطِرَ قَوْمٌ إِلَّا أَصْبَحَ بَعْضُهُمْ كَافِرًا يَقُولُونَ مُطْرِنًا بِنُوءِ كَذَا وَ كَذَا وَ قَرَأَ ابْنُ عَبَّاسٍ وَ يُجْعَلُونَ شُكْرَكُمْ أَنْكُمْ تُكَذِّبُونَ.

And from Ibn Abbas who said,

‘No people were rained upon except some of them woke up in the morning as Kafirs saying, ‘We were rained upon due to such and such star position’. And Ibn Abbas recited, **And you should be making your thanks, (instead) you are belying [56:82]’**.³⁷⁵ (Not a Hadeeth and also from non-Shia source)

³⁷¹ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 25

³⁷² Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 26

³⁷³ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 27

³⁷⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 28

³⁷⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 11 H 29

باب 12 ما يتعلق بالنجوم و يناسب أحكامها من كتاب دانيال ع و غيره

CHAPTER 12 – WHAT RELATES WITH THE STARS AND THEIR RULINGS COMPATIBLE FROM THE BOOK OF DANIYAL^{as} AND OTHER

قَصَصُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الصُّوفِيِّ عَنِ حَمْزَةَ بْنِ الْقَاسِمِ الْعَبَّاسِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكِ الْفَزَارِيِّ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ زَيْدِ الرَّيَّاتِ عَنِ عَمْرٍو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ عَبْدِ اللَّهِ الْفَضْلِ الْهَاشِمِيِّ عَنِ الصَّادِقِ ع قَالَ: كَانَ فِي كِتَابِ دَانِيَالَ ع أَنَّهُ إِذَا كَانَ أَوَّلُ يَوْمٍ مِنَ الْمُحَرَّمِ يَوْمَ السَّبْتِ فَإِنَّهُ يَكُونُ الشِّتَاءُ شَدِيدًا كَثِيرَ الرِّيحِ يَكْثُرُ فِيهِ الْجَلِيدُ وَ تَعْلُو فِيهِ الْخِنْطَةُ وَ تَقَعُ [يَقَعُ] فِيهِ الْوَبَاءُ وَ مَوْتُ الصَّبِيَّانِ وَ يَكْثُرُ [تَكْثُرُ] الْحُمَى فِي تِلْكَ السَّنَةِ وَ يَقْلُ الْعَسَلُ وَ تَكْسِرُ [تَكْثُرُ] الْكُمَاءُ وَ يَسْلَمُ الزَّرْعُ مِنَ الْأَقَاتِ وَ يُصِيبُ بَعْضَ الْأَشْجَارِ آفَةٌ وَ بَعْضُ الْكُرُومِ وَ تُخْصِبُ السَّنَةُ

(The book) 'Qisas' of Al Rawandy – By his chain from Al Sadouq, from Al-Husayn Bin Ali Al Sowfy, from Hamza Bin Al Qasim Al Abbasy, from Ja'far Bin Muhammad Bin Malik Al Fazary, from Muhammad Bin Al-Husayn Bin Zayd Al Zayyat, from Amro Bin Usman Al Khazzal, from Abdullah Al Fazl Al Hashimy,

'From Al-Sadiq^{asws} having said: 'It was in the Book of Daniyal^{as}, when the first day of Muharram would be the day of Saturday, it would be the winter of severe cold, a lot of wind, the skins would be frozen, and the wheat would boil (decay) in it, and the plagues would occur in it, and death of the children, and the fever would be a lot during that year, and the honey would be scarce, and the truffles would break, and the plants would be safe from the pests, and some of the trees and some vines would be infested with pests, and the year would be fertile.

وَ يَقَعُ بِالرُّومِ الْمَوْتَانُ وَ يَغْزُوهُمُ الْعَرَبُ وَ يَكْثُرُ فِيهِمُ السَّنِيُّ وَ الْعَنَائِمُ فِي أَيَّامِ الْعَرَبِ وَ يَكُونُ الْعَلْبَةُ فِي جَمِيعِ الْمَوَاضِعِ لِلسُّلْطَانِ بِمَنِيَّةِ اللَّهِ

And two deaths would occur in Rome, and the Arabs would invade them, and the captives would be a lot among them, and the war booty would be in the hands of the Arabs, and the overcoming would be in entirety of the places for the Sultan due to the Desire of Allah^{azwj}.

إِذَا كَانَ يَوْمُ الْأَحَدِ أَوَّلَ الْمُحَرَّمِ فَإِنَّهُ يَكُونُ الشِّتَاءُ صَالِحًا وَ يَكْثُرُ الْمَطَرُ وَ يُصِيبُ بَعْضَ الْأَشْجَارِ وَ الزَّرْعِ آفَةٌ وَ يَكُونُ أَوْجَاعٌ مُخْتَلِفَةٌ وَ مَوْتُ شَدِيدٌ وَ يَقْلُ الْعَسَلُ وَ يَكْثُرُ فِي الْهَوَاءِ الْوَبَاءُ وَ الْمَوْتَانُ وَ يَكُونُ فِي آخِرِ السَّنَةِ بَعْضُ الْعَلَاءِ فِي الطَّعَامِ وَ يَكُونُ الْعَلْبَةُ لِلسُّلْطَانِ فِي آخِرِهِ

And when the day of Sunday would be the first day of Al-Muharram, it would be the better winter, and a lot of rain, and pests would afflict some of the trees and the plants, and there would be various pains, and severe death, and the honey would be scarce, and the plague would be a lot in the air, and the two deaths, and in the end of the year would happen to be the high prices in the foodstuff and the overcoming would be for the Sultan at the end of it.

وَ إِذَا كَانَ يَوْمُ الْإِثْنَيْنِ أَوَّلَ الْمُحَرَّمِ فَإِنَّهُ يَكُونُ الشِّتَاءُ صَالِحًا وَ يَكُونُ فِي الصَّيْفِ حَرٌّ شَدِيدٌ وَ يَكْثُرُ الْمَطَرُ فِي أَيَّامِهِ وَ يَكْثُرُ الْبَقَرُ وَ الْعَنَمُ وَ يَكْثُرُ الْعَسَلُ وَ يَرْتَخِصُ الطَّعَامُ وَ الْأَسْعَارُ فِي بُلْدَانِ الْمِيثَالِ وَ يَكْثُرُ الْفَوَاكِيهِ فِيهَا وَ يَكُونُ مَوْتُ التَّسَاءِ وَ فِي آخِرِ السَّنَةِ يَخْرُجُ خَارِجِيٌّ عَلَى السُّلْطَانِ بِنَوَاحِي الْمَشْرِقِ وَ يُصِيبُ بَعْضَ فَارِسَ غَمٍّ وَ يَكْثُرُ الرُّكَّامُ فِي أَرْضِ الْجَبَلِ

And when it would be the day of Monday the first of Al-Muharram, it would be the better winter, and there would be severe heat in the summer, and a lot of rain during it's days, and

a lot of cows and sheep, and the honey would be plenty and the food will be cheap, and the mountain prices in the cities, and there would be a lot of fruits during it, and the death of the women would occur, and at the end of the year a rebel would come out against the Sultan in an area of the east, and sorrows would hit part of Faris, and the flu would be a lot in the mountainous land.

وَ إِذَا كَانَ يَوْمُ الثَّلَاثَاءِ أَوَّلَ الْمُحَرَّمِ فَإِنَّهُ يَكُونُ الشِّتَاءُ شَدِيدَ الْبَرْدِ وَ يَكْثُرُ الثَّلَجُ وَ الْجَمْدُ بِأَرْضِ الْجَبَلِ وَ نَاحِيَةِ الْمَشْرِقِ وَ يَكْثُرُ الْعَنْمُ وَ الْعَسَلُ وَ يُصِيبُ بَعْضَ الْأَشْجَارِ وَ الْكُرُومِ آفَةٌ وَ يَكُونُ بِنَاحِيَةِ الْمَغْرِبِ وَ الشَّامِ آفَةٌ مِنْ حَدَثٍ يَحْدُثُ فِي السَّمَاءِ مُمُوتٌ فِيهِ خَلْقٌ وَ يَخْرُجُ عَلَى السُّلْطَانِ خَارِجِيٌّ قَوِيٌّ وَ تَكُونُ الْعَلْبَةُ لِلْسُّلْطَانِ وَ يَكُونُ فِي أَرْضِ فَارِسَ فِي بَعْضِ الْعَلَاتِ آفَةٌ وَ تَعْلُو الْأَسْعَارُ بِهَا فِي آخِرِ السَّنَةِ

And when it would be the day of Tuesday the first of Al-Muharram, it would be with winter of severe cold, and a lot of snow, and there would be frost in the mountainous land and the eastern area, and the sheep would be a lot, and the honey, and pests would afflict some of the trees and the vines, and there would be disease in the area of the west and Syrian due to an even occurring in the sky, people will die in it, and a strong rebel would come out against the Sultan and the overcoming would be for the Sultan, and there would happen to be disease in some of the yields in the land of Faris, and there would be exorbitant prices at it at the end of the year.

وَ إِذَا كَانَ يَوْمُ الْأَرْبَعَاءِ أَوَّلَ الْمُحَرَّمِ فَإِنَّ الشِّتَاءَ يَكُونُ وَسَطًا وَ يَكُونُ الْمَطَرُ فِي الْقَيْظِ صَالِحًا نَافِعًا مُبَارَكًا وَ تَكْثُرُ الْبَرَكَاتُ وَ الْعَلَاتُ بِالْجِبَالِ كُلِّهَا وَ نَاحِيَةِ جَمِيعِ الْمَشْرِقِ إِلَّا أَنَّهُ يَقَعُ الْمَوْتُ فِي الرِّجَالِ فِي آخِرِ السَّنَةِ وَ يُصِيبُ النَّاسَ بِأَرْضِ بَابِلَ وَ بِالْجَبَلِ آفَةٌ وَ يَرْحُصُ الْأَسْعَارُ وَ تَسْكُنُ مَمْلَكَةُ الْعَرَبِ فِي تِلْكَ السَّنَةِ وَ يَكُونُ الْعَلْبَةُ لِلْسُّلْطَانِ

And when the day of Wednesday would be the first of Al-Muharram, the winter would be moderate, and the rains would take place in the severe heat, corrective, beneficial, Blessed, and the fruits would be abundant, and the yields would be at the mountains, all of them, and the entire areas of the east except that the death would occur among the men at the end of the year, and disease would afflict the people in the land of Babel and the mountains, and the prices would be cheap, and the kingdom of the Arabs would be settled during that year, and the overcoming would be for the Sultan.

وَ إِذَا كَانَ يَوْمُ الْخَمِيسِ أَوَّلَ الْمُحَرَّمِ فَإِنَّهُ يَكُونُ الشِّتَاءُ لَيِّنًا وَ يَكْثُرُ الْقَمْحُ وَ الْقَوَاكِيهِ وَ الْعَسَلُ بِجَمِيعِ نَوَاحِي الْمَشْرِقِ وَ تَكْثُرُ الْحُمَى فِي أَوَّلِ السَّنَةِ وَ فِي آخِرِهِ وَ بِجَمِيعِ أَرْضِ بَابِلَ فِي آخِرِ السَّنَةِ وَ يَكُونُ لِلرُّومِ عَلَى الْمُسْلِمِينَ غَلَبَةٌ ثُمَّ تَظْهَرُ الْعَرَبُ عَلَيْهِمْ بِنَاحِيَةِ الْمَغْرِبِ وَ يَقَعُ بِأَرْضِ السِّنْدِ حُرُوبٌ وَ الظَّفَرُ لِلْمَلُوكِ الْعَرَبِ

And when the day of Thursday would be the first of Al-Muharram, it would be a soft winter and there would be abundant wheat and fruits and the honey in entirety of the areas of the east, and there would be a lot of fever during the beginning of the year and at the end of it, and entirety of the land of Babel at the end of the year, and there would be an overcoming for the Romans over the Muslims. Then the Arabs would prevail upon the in an area of the west, and wars would occur in the land of Sind, and the victory would be for the kingdom of the Arabs.

وَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ أَوَّلَ الْمُحَرَّمِ فَإِنَّهُ يَكُونُ الشِّتَاءُ بِلَا بَرْدٍ وَ يَقِلُّ الْمَطَرُ وَ الْأَوْدِيَةُ وَ الْمِيَاهُ وَ تَقِلُّ الْعَلَاتُ بِنَاحِيَةِ الْجِبَالِ مِائَةً فَرَسِيخٍ فِي مِائَةِ فَرَسِيخٍ وَ يَكْثُرُ الْمَوْتُ فِي جَمِيعِ النَّاسِ وَ يَعْلُو الْأَسْعَارُ بِنَاحِيَةِ الْمَغْرِبِ وَ يُصِيبُ بَعْضَ الْأَشْجَارِ آفَةٌ وَ يَكُونُ لِلرُّومِ عَلَى الْفَرَسِ كَرَّةٌ شَدِيدَةٌ.

And when the day of Friday would be the first of Al-Muharram, it would be a winter without cold and little rain, and the valleys and the springs, and the yields would be scarce in the mountainous areas, one hundred Farsakh by one hundred Farsakh, and death would abound among entirety of the people, and the prices would be high in the area of the west, and disease would afflict some of the trees, and there would be a severe return for the Romans over the Persians".³⁷⁶

[في علامات كسوف الشمس في الاثني عشر شهرا](#)

REGARDING THE SIGNS OF THE SUN ECLIPSE DURING THE TWELVE MONTHS –

إِذَا انْكَسَفَتِ الشَّمْسُ فِي الْمُحَرَّمِ فَإِنَّ السَّنَةَ تَكُونُ حَصِيْبَةً إِلَّا أَنَّهُ يُصِيبُ النَّاسَ أَوْجَاعٌ فِي آخِرِهَا وَ أَمْرَاضٌ وَ يَكُونُ مِنَ السُّلْطَانِ ظَفَرٌ وَ يَكُونُ زَلْزَلَةٌ بَعْدَهَا سَلَامَةٌ

When the sun is eclipsed during Al-Muharram, the year would be fertile except at the end of it the people would be afflicted with the pains and the diseases, and victory would be from the Sultan, and an earthquake would happen, after it there would be safety.

وَ إِذَا انْكَسَفَتْ فِي صَفَرٍ فَإِنَّهُ يَكُونُ فَرْعٌ وَ جُوعٌ فِي نَاحِيَةِ الْمَعْرَبِ وَ يَكُونُ قِتَالٌ فِي الْمَعْرَبِ كَثِيرٌ ثُمَّ يَفْعُ الصُّلْحُ فِي الرَّبِيعِ وَ الظَّفَرُ لِلْسُّلْطَانِ

And when it eclipses during Safar, there would be panic and hunger in an area of the west, then there will be a lot of killing in the west. Then the reconciliation would occur in Al Rabbi (Al Awwal) and the victory would be for the Sultan.

وَ إِذَا انْكَسَفَتْ فِي رَبِيعِ الْأَوَّلِ فَإِنَّهُ يَكُونُ بَيْنَ النَّاسِ صُلْحٌ وَ يَقِلُّ الْإِخْتِلَافُ وَ الظَّفَرُ لِلْسُّلْطَانِ بِالْمَعْرَبِ وَ يَعِزُّ الْبَقَرُ وَ الْعَنَمُ وَ يَتَسَّعُ فِي آخِرِ السَّنَةِ وَ يَفْعُ الْوَتَاءُ فِي الْإِبِلِ بِالْبَدْوِ

And when it eclipses during Rabbi Al Awwal, there will be reconciliation between the people, and little differing, and the victory would be for the Sultan in the west, and the cows and the sheep would be cherished, and capaciousness at the end of the year, and the plague would occur among the camels of the Bedouins.

وَ إِذَا انْكَسَفَتْ فِي شَهْرِ رَبِيعِ الْآخِرِ فَإِنَّهُ يَكُونُ بَيْنَ النَّاسِ إِخْتِلَافٌ كَثِيرٌ وَ يُفْتَلُ مِنْهُمْ خَلْقٌ عَظِيمٌ وَ يَخْرُجُ خَارِجِي عَلَى الْمَلِكِ وَ يَكُونُ فَرْعٌ وَ قِتَالٌ وَ يَكْتُرُ الْمَوْتُ فِي النَّاسِ

And when it eclipses in the month of Rabbi Al Akhar, there will be a lot of differing between the people and a large number of people would be killed from them, and a rebel would come out against the kind, and there will be alarm and conflicts, and the death will be frequent among the people.

³⁷⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 12 H 1 a

وَ إِذَا انْكَسَفَتْ فِي جُمَادَى الْأُولَى فَإِنَّهُ تَكُونُ السَّعَةُ فِي جَمِيعِ النَّاسِ بِنَاحِيَةِ الْمَشْرِقِ وَ الْمَغْرِبِ وَ يَكُونُ لِلسُّلْطَانِ إِلَى الرَّعِيَّةِ نَظَرٌ وَ يُحْسِنُ السُّلْطَانُ إِلَى أَهْلِ مَمْلَكَتِهِ وَ يُرَاعِي جَانِبَهُمْ

And when it eclipses in Jumadi Al Awwal, there would be capaciousness among entirety of the people in an areas of the east and the west, and there would be consideration for the Sultan to the citizens, and the Sultan would be good to the people of the kingdom and take care of their sides.

وَ إِذَا انْكَسَفَتْ فِي جُمَادَى الْآخِرَةِ فَإِنَّهُ يَمُوتُ رَجُلٌ عَظِيمٌ بِالْمَغْرِبِ وَ يَقَعُ بِيَلَادِ مِصْرَ قِتَالٌ وَ حُرُوبٌ شَدِيدَةٌ وَ يَكُونُ بِيَلَادِ الْمَغْرِبِ غَلَاءٌ فِي آخِرِ السَّنَةِ

And when it eclipses during Jumadi Al-Aakhira, a mighty man will be dying in the west, and conflict would occur in the city of Egypt and severe wars, and there will be high prices at the end of the year.

وَ إِذَا انْكَسَفَتْ فِي رَجَبٍ فَإِنَّهُ تُعْمَرُ الْأَرْضُ وَ يَكُونُ أَمْطَارٌ كَثِيرَةٌ بِالْجِبَالِ وَ بِنَاحِيَةِ الْمَشْرِقِ وَ يَكُونُ جَزَاءً بِنَاحِيَةِ فَارِسَ وَ لَا يَضُرُّهُمْ ذَلِكَ

And when it eclipses during Rajab, the lands would be built and there would be a lot of rain in the mountains, and an area of the east, and there will be locusts in an area of Faris and that would not harm.

وَ إِذَا انْكَسَفَتْ فِي شَعْبَانَ يَكُونُ سَلَامَةٌ فِي جَمِيعِ النَّاسِ مِنَ السُّلْطَانِ وَ يَكُونُ لِلسُّلْطَانِ ظَفَرٌ عَلَى أَعْدَائِهِ بِالْمَغْرِبِ وَ يَقَعُ وَبَاءٌ فِي الْجِبَالِ فِي آخِرِ السَّنَةِ وَ يَكُونُ عَاقِبَتُهُ إِلَى سَلَامَةٍ

And when it eclipses during Shaban, there will be safety from the Sultan among entirety of the people, and there will be victory for the Sultan against his enemies in the west, and plague would occur in the mountains at the end of the year and it's end-result would be to the safety.

وَ إِذَا انْكَسَفَتْ فِي شَهْرِ رَمَضَانَ كَانَ جُمْلَةُ النَّاسِ يُطِيعُونَ عَظِيمَ فَارِسَ وَ يَكُونُ لِلرُّومِ عَلَى الْعَرَبِ كَرَّةٌ شَدِيدَةٌ ثُمَّ يَكُونُ عَلَى الرُّومِ وَ يُسَبِّحُونَ مِنْهُمْ وَ يُعْتَمُونَ

And when it eclipses during the month of Ramazan, the totality of the people would be obeying the mighty one (ruler) of Faris, and there would be severe repetition for the Romans against the Arabs, then it would be against Rome, and captives would be taken from them, and war booty.

وَ إِذَا انْكَسَفَتْ فِي الشَّوَالِ فَإِنَّهُ يَكُونُ فِي أَرْضِ الْهِنْدِ وَ الرَّجْحِ قِتَالٌ شَدِيدٌ وَ يَكْثُرُ نَبَاتُ الْأَرْضِ بِالْمَشْرِقِ

And when it eclipses during Shawwal, severe conflicts would happen in the land of India and Al-Zanj, and the vegetation of the earth would be abundant in the east.

وَ إِذَا انْكَسَفَتْ فِي ذِي الْقَعْدَةِ فَإِنَّهُ يَكُونُ مَطَرٌ كَثِيرٌ مُتَوَاتِرٌ وَ يَقَعُ خَرَابٌ بِنَاحِيَةِ فَارِسَ

And when it eclipses during Zil Qadah, there will be a lot of consecutive rain and ruination would occur in the area of Faris.

وَ إِذَا انْكَسَفَتْ فِي ذِي الْحِجَّةِ فَإِنَّهُ يَكُونُ فِيهِ رِيَّاحٌ كَثِيرَةٌ وَ يَنْقُصُ الْأَشْجَارُ وَ يَفْعُ بِالْأَرْضِ مِنَ الْمَغْرِبِ سَبْعَ وَ خَرَابٌ فِي كُلِّ أَرْضٍ مِنْ نَاحِيَةِ الْمَغْرِبِ وَ يَنْقُصُ الطَّعَامُ وَ يَغْلُو عَلَيْهِمْ وَ يَخْرُجُ خَارِجِيٌّ عَلَى الْمَلِكِ وَ يُصِيبُهُ مِنْهُ شِدَّةٌ وَ يَقِلُّ طَعَامُ أَهْلِ فَارِسَ ثُمَّ يَرْخُصُ فِي الْعَامِ الثَّانِي.

And when it eclipses during Zil Hajj, a lot of wind would be during it, and the trees would decrease and fall to the ground from west for seven (days), and there would be ruination in every land from the area of the west, and shortage of food, and it would be expensive upon them, and a rebel would come out against the king and attain severely from him, and the food will be scarce for the people of Faris. Then there will be cheapness in the second year".³⁷⁷

في علامات خسوف القمر طول السنة

REGARDING THE SIGNS OF THE MOON ECLIPSE THROUGHOUT THE YEAR

إِذَا انْكَسَفَ الْقَمَرُ فِي الْمُحَرَّمِ فَإِنَّهُ يَمُوتُ فِي الْمَغْرِبِ رَجُلٌ عَظِيمٌ وَ يَنْتَقِصُ الْفَاكِهَةُ بِالْجِبَالِ وَ يَقَعُ فِي النَّاسِ حَكَّةٌ وَ يَكْثُرُ الرَّمْدُ بِأَرْضِ بَابِلَ وَ يَقَعُ الْمَوْتُ وَ يَغْلُو أَسْعَاؤُهُمْ وَ يَخْرُجُ خَارِجِيٌّ عَلَى السُّلْطَانِ وَ الطُّغْرُ لِلْسُّلْطَانِ وَ يَفْتُلُهُمْ

When the moon eclipses during Al-Muharram, a mighty man would be dying in the west, and shortage of fruits in the mountains, and itching would occur among the people, and conjunctivitis would abound in the land of Babel, and the death would occur and their prices would be expensive, and a rebel would come out against the Sultan, and the victory would be for the Sultan and he will kill them.

وَ إِذَا انْكَسَفَ فِي صَفَرٍ فَإِنَّهُ يَكُونُ جُوعٌ وَ مَرَضٌ بِبَابِلَ وَ بِأَرْضِهَا حَتَّى يُتَخَوَّفَ عَلَى النَّاسِ ثُمَّ تَكُونُ أَمْطَارٌ كَثِيرَةٌ فَيَحْسُنُ نَبَاتُ الْأَرْضِ وَ حَالُ النَّاسِ وَ يَكُونُ بِالْجِبَالِ فَاكِهَةٌ كَثِيرَةٌ

And when it eclipses during Safar, there will be hunger and illnesses at Babel and it's cities until there would be fear upon the people. Then there will be a lot of rain. The vegetation of the earth will be good, and so will be the state of the people, and in the mountainous areas there will be a lot of fruits.

وَ إِذَا انْكَسَفَ فِي شَهْرِ رَبِيعِ الْأَوَّلِ فَإِنَّهُ يَقَعُ بِالْمَغْرِبِ قِتَالٌ وَ يُصِيبُ النَّاسَ بَرَقَانٌ وَ يَكْثُرُ فَاكِهَةُ الْبِلَادِ بِنَاحِيَةِ مَاءَ وَ يَقَعُ الدُّوْدُ فِي الْبُقُولِ بِالْجِبَالِ وَ يَقَعُ خَرَابٌ كَثِيرَةٌ بِمَاءَ

And when it eclipses during the month of Rabbi Al Awwal, conflicts would occur in the west and the people would be afflicted with jaundice, and the fruits would be abundant in the watery areas, and the insect would occur in the vegetables at the mountain, and there will be a lot of ruination with water.

وَ إِذَا انْكَسَفَ فِي شَهْرِ رَبِيعِ الْآخِرِ فَإِنَّهُ يَكْثُرُ الْأَنْدَاءُ بِالْجِبَالِ وَ يَكْثُرُ الْحَنْصَبُ وَ الْمِيَاهُ وَ تَكُونُ السَّنَةُ مُبَارَكَةً وَ يَكُونُ لِلْسُّلْطَانِ الطُّغْرُ بِالْمَغْرِبِ

³⁷⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 12 H 1 b

And when it eclipses during the month of Rabbi Al-Akhar, there will be frequent calls at the mountain, and the fertility and it's waters would multiply, and it would be a Blessed year, and the victory would be for the Sultan in the west.

وَ إِذَا انْكَسَفَ فِي جُمَادَى الْأُولَى فَإِنَّهُ تُهْرَاقُ دِمَاءٌ كَثِيرَةٌ بِالْبَدْوِ وَ يُصِيبُ عَظِيمَ الشَّامِ بَلِيَّةٌ شَدِيدَةٌ وَ يُخْرَجُ خَارِجِيٌّ عَلَى السُّلْطَانِ وَ الظُّفْرُ لِلسُّلْطَانِ

And when it eclipses during Jumadi Al Awwal, blood shedding would be a lot among the Bedouins, and a mighty one (ruler) of Syrian will be afflicted with severe afflictions, and a rebel would come out against the Sultan and the victory of the Sultan.

وَ إِذَا انْكَسَفَ فِي جُمَادَى الْآخِرَةِ فَإِنَّهُ تَقَلُّ الْأَمْطَارُ وَ الْمِيَاهُ يَنْبَوَى وَ يَقَعُ فِيهَا حَزْرٌ شَدِيدٌ وَ عِلَآءٌ وَ يُصِيبُ مَلِكَ بَابِلَ إِلَى الْمَغْرِبِ بِلَآءٌ عَظِيمٌ

And when it will eclipse during Jumadi Al Aakhir, there will be little rain and the water at Naynawa, and severe alarm would occur in it and expensive prices, and mighty calamity would afflict a king of Babel to the west.

وَ إِذَا انْكَسَفَ فِي رَجَبٍ فَإِنَّهُ يَكُونُ بِالْمَغْرِبِ مَوْتٌ وَ جُوعٌ وَ يَكُونُ بِأَرْضِ بَابِلَ أَمْطَارٌ وَ يَكْثُرُ وَجَعُ الْأَنْفِ وَ الْعَيْنِ فِي الْأَمْصَارِ

And when it eclipses during Rajab, death and hunger will occur in the west, and there will occur in the land of Babel, rains, and a lot of pains of the nose, and the eye, in the cities.

وَ إِذَا انْكَسَفَ فِي شَعْبَانَ فَإِنَّ الْمَلِكَ يُقْتَلُ أَوْ يَمُوتُ وَ يَمَلِكُ ابْنُهُ وَ يَغْلُو الْأَسْعَاذُ وَ يَكْثُرُ جُوعُ النَّاسِ

And when it eclipses during Shaban, the king would be killed or will die and his son would rule, and the prices would be expensive, and the hunger would frequent the people.

وَ إِذَا انْكَسَفَ فِي شَهْرِ رَمَضَانَ يَكُونُ بِالْجَبَلِ بَرْدٌ شَدِيدٌ وَ ثَلْجٌ وَ مَطَرٌ وَ كَثُرَتِ الْمِيَاهُ وَ يَقَعُ بِأَرْضِ فَارِسَ سَبَاعٌ كَثِيرَةٌ وَ يَقَعُ بِأَرْضِ مَآءِ مَوْتٌ كَثِيرٌ
بِالصَّبِيَّانِ وَ النَّسَاءِ

And when it eclipses during the month of Ramazan, there will be severe cold and snow and rain at the mountains and plenty of water, and a lot of predatory wild animal would come in the land of Faris, and there will occur in the water land a lot of deaths of the children and the women.

وَ إِذَا انْكَسَفَ فِي شَوَّالٍ فَإِنَّ الْمَلِكَ يَغْلِبُ عَلَى أَعْدَائِهِ وَ يَكُونُ فِي النَّاسِ شَرٌّ وَ بَلِيَّةٌ

And when it eclipses during Shawwal, the king would overcome over his enemies, and there will be evil and afflictions during the people.

وَ إِذَا انْكَسَفَ فِي ذِي الْقَعْدَةِ فَإِنَّهُ تُفْتَحُ الْمَدَائِنُ الشِّدَادُ وَ تَظْهَرُ الْكُنُوزُ فِي بَعْضِ الْأَرْضِيْنَ وَ الْجِبَالِ

And when it eclipses during Zil Qadah, hard cities would be conquered, and the treasures will appear in some of the lands and the mountains.

وَ إِذَا انْكَسَفَ فِي ذِي الْحِجَّةِ فَإِنَّهُ يَمُوتُ رَجُلٌ عَظِيمٌ بِالْمَغْرِبِ وَ يَدْعِي فَاجِرَ الْمُلْكِ.

And when it eclipses during Zil Hijja, a mighty man will die in the west, and an immoral king would make a claim".³⁷⁸

وَقَدْ قَالَ النَّبِيُّ ص إِذَا أَرَادَ اللَّهُ بِقَوْمٍ خَيْرًا أَمْطَرَهُمْ بِاللَّيْلِ وَ شَمَسَهُمْ بِالنَّهَارِ

And the Prophet^{-saww} said: 'Whenever Allah^{-azwj} Wants goodness with a people, Gives them rain at night and their sun at the night'.

وَقَالَ ص إِذَا غَضِبَ اللَّهُ عَلَى أُمَّةٍ وَ لَمْ يُنْزَلْ بِهَا الْعَذَابُ غَلَّتْ أَسْعَاؤُهَا وَ قَصُرَتْ أَعْمَارُهَا وَ لَمْ تَزَيْجْ بِجَارِئِهَا وَ لَمْ تَزَلْ ثَمَارُهَا وَ لَمْ تَعُزْزْ أَهْلَآئُهَا وَ حُبِسَ عَنْهَا أَمْطَارُهَا وَ سَلِطَ عَلَيْهَا أَشْرَارُهَا

And he^{-saww} said: 'Whenever Allah^{-azwj} is Wrathful upon a community and had not Send down the Punishment at it, it's prices would be expensive and their lifespans would be short, and their trades would not be profitable, and their rives would not flow, and their rains would be withheld from them, and their evil ones would overcome upon them'.

وَقَالَ ص إِذَا مُنِعَتِ الزَّكَاةُ هَلَكَتِ الْمَاشِيَةُ وَ إِذَا جَارَ الْحُكَّامُ أَمْسِكَ الْقَطْرُ مِنَ السَّمَاءِ وَ إِذَا حُفِرَتِ الدِّمَةُ نُصِرَ الْمُشْرِكُونَ عَلَى الْمُسْلِمِينَ.

And he^{-saww} said: 'When the Zakat is prevented the livelihoods would be destroyed, and when the rules would be tyrannous the drops from the sky would be withheld, and when responsibility (of the Zimmy) is extinguished, the Polytheists would be victorious over the Muslims".³⁷⁹

2 الإِخْتِصَاصُ، اعْلَمْ إِذَا فُرِنَتْ الزُّهْرَةُ مَعَ الْمَرْيَخِ فِي بُرْجِ وَاحِدٍ هَلَكَ مَلِكُ الرُّومِ أَوْ يَكُونُ بِالرُّومِ مُصِيبَاتٌ عَظِيمَةٌ أَوْ بَلَايَا

(The book) 'Al Ikhtisas' –

'Know, then the Venus is paired with the Mars in one constellation, the king of Rome would be destroyed or there will happen to be mighty difficulties at Al Rome or calamities.

وَ إِذَا فُرِنَتْ مَعَ زُحَلٍ كَانَ فِي الْعَامَّةِ شِدَّةٌ وَ ضَيْقٌ

And when it is paired with Saturn there would be adversities and narrowness among the general public.

وَ إِذَا فُرِنَتْ الزُّهْرَةُ [مَعَ] الْمُشْتَرِي أَصَابَ النَّاسَ رَحَاءٌ مِنَ الْعَيْشِ

And when the Venus is paired with the Jupiter, the people would be prosperous from the livelihoods.

وَ إِذَا فُرِنَتْ الزُّهْرَةُ [مَعَ] عِطَارِدٍ يَكُونُ إِهْرَاقُ الدِّمَاءِ وَ فَتْحٌ عَظِيمٌ

³⁷⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 12 H 1 c

³⁷⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 12 H 1 d

And when the Venus is paired with Mercury, there will be blood shedding and a mighty conquest.

وَ إِذَا قُرِنَ بِهَرْمُومٍ [مَع] زُحَلٍ فِي بُرْجٍ وَاحِدٍ مَلِكٌ مَلِكٌ حَدِيثٌ فِي أَرْضِ ذَلِكَ الْبُرْجِ

And when Mars is paired with Saturn in one constellation, a new king would rule in the land of that constellation.

وَ إِذَا اجْتَمَعَ هَرْمُومٌ وَ الْمُشْتَرِي مَاتَ مَلِكٌ عَظِيمُ الشَّانِ

And when Mars combines with the Jupiter, a king of mighty glory would die.

وَ إِذَا اجْتَمَعَ زُحَلٌ وَ عَطَارِدٌ وَقَعَ فِي التُّجَّارِ الْخَوْفُ وَ الْحُزْنُ وَ كَذَلِكَ فِي أَهْلِ الْأَدَبِ

And when Saturn and Mercury combine, the fear and grief would occur among the traders, and like that would be regarding the people of education.

وَ إِذَا اجْتَمَعَ زُحَلٌ وَ الْمُشْتَرِي فِي بُرْجٍ وَاحِدٍ تَعَيَّرَتِ الدُّنْيَا فِي سَائِرِ الْأَحْوَالِ وَ يَتَغَيَّرُ أُمُورُ النَّاسِ وَ تَخْرُجُ الْخَوَارِجُ مِنَ النَّوَاجِي كُلِّهَا وَ خَاصَّةً مِنَ الْجِيلَانِ وَ الدَّيْلَمِ وَ الْأَحْرَادِ وَ يَفْتُلُونَ النَّاسَ قِتَالًا شَدِيدًا وَ يَشْتَدُّ الْأَمْرُ عَلَيْهِمْ مِنَ الْخَوْفِ وَ الْحُزْنِ وَ تَرْتَفِعُ السَّفَلَةُ شَأْنُهُمْ وَ تَعَيَّرُ طَبَائِعُ النَّاسِ كُلِّهِمْ وَ يَذْهَبُ عَنْهُمْ الْحَيَاءُ وَ الْإِنْسَانِيَّةُ وَ يَزِيدُ فِيهِمْ كَثْرَةُ الْفَسَادِ خَاصَّةً فِي النِّسَاءِ وَ إِسْقَاطُ الْوَالِدَاتِ أَوْلَادَ الْحَرَامِ وَ إِهْرَاقُ الدِّمَاءِ وَ الْقَتْلُ وَ الْجُوعُ

And when Saturn and Jupiter combine in one constellation, the world would change in rest of the states, and the affairs of the people would change, and the rebels would come out from all the areas, and especially from Gilan and Al-Daylam and the Turks, and the people will be killed a severe battle, and the matter would intensify upon them from the fear and the grief, and the lowly would raise their glory, and the norms of the people would change, all of them, and the shame and the humanity would go away from them, and the frequency of mischief would increase among them, especially among the women, and the births of the illegitimate children would be miscarried, and the blood will be shed, and the killing and the hunger.

وَ إِذَا اجْتَمَعَ الْمُشْتَرِي وَ الْعَطَارِدُ أَصَابَ الْأَرْضَ طَاعُونٌ وَ يَقَعُ فِيمَا بَيْنَ النَّاسِ الْعَدَاوَةُ وَ الْبُغْضُ

And when the Jupiter and Mercury combine, the earth will be afflicted with plague, and there will occur the enmity and the hatred between the people.

وَ إِذَا رَكِبَ الْقَمَرُ فَوْقَ زُحَلٍ ذَهَبَ مُلْكُ مَلِكٍ

And when the Moon rides above the Saturn, a kingdom of a king will go away.

وَ إِذَا اجْتَمَعَ هَرْمُومٌ وَ عَطَارِدٌ فِي الْعُقْرَبِ فَذَلِكَ آيَةٌ قَتْلِ مَلِكٍ بَابِلَ

And when Mars and Mercury combine in the Scorpio, so that is a sign of a killing of a king of Babel.

وَ إِذَا اجْتَمَعَ الْمُشْتَرِي وَ الزُّهْرَةُ فِي الْعُقْرَبِ فَذَلِكَ آيَةٌ فَرَجٍ وَ مَرَضٍ بِأَرْضِ بَابِلَ

And when the Jupiter and the Venus combine in the Scorpio, so that is a sign of panic and illnesses in the land of Babel.

وَ إِذَا اجْتَمَعَ الشَّمْسُ وَ زُحَلُ فِي العُقْرَبِ فِي شَوَّلَةِ العُقْرَبِ فَذَلِكَ آيَةُ الخِتْلَافِ الرُّومِ وَ قَتْلِ مَلِكِهِمْ

And when the Sun and the Saturn combine in the Scorpio in the whole of Scorpio, so that is a sign of differing of Rome and killing of their king.

وَ إِذَا اجْتَمَعَ المَرِيخُ وَ عُطَارِدُ فِي شَوَّلَةِ العُقْرَبِ فَذَلِكَ خِرَابُ بَيْتِ مَلِكِ بَابِلَ

And when the Mars and Mercury were to combine in the whole of the Scorpio, so that is a ruination of a house of a king of Babel.

وَ إِذَا اجْتَمَعَتِ الشَّمْسُ وَ القَمَرُ فِي شَوَّلَةِ العُقْرَبِ وَ بَهْرَامُ فِي سِرطَانَ فَإِنِ اسْتَطَعْتَ أَنْ تَتَّخِذَ سِرْبًا لَتَدْخُلَ فِيهِ فَافْعَلْ

And when the Sun and the Moon combine in the whole of the Scorpio while Mars is in Cancer, so if you are able to take an underground tunnel to enter into it, then do so.

وَ إِذَا اجْتَمَعَتِ الزُّهُرَةُ وَ المُنْشَرِي فَإِنَّ النِّسَاءَ يَحْشَيْنَ أَرْوَاجَهُنَّ عَدَاوَةً

And when the Venus and the Jupiter combine, then the women would fear the enmity of their husbands.

وَ إِذَا نَزَلَ كَيُوانُ الطَّرْفَةِ أَوْ الدَّبْرَانَ وَقَعَ الطَّاعُونُ بِالْعِرَاقِ وَ مَاتَ كَثِيرٌ مِنَ النَّاسِ وَ إِذَا نَزَلَ الطَّرْفَةُ عَلَى آخِرِهِ يَكُونُ فِي أَرْضِ العِرَاقِ قِتَالٌ وَ فِتْنَةٌ وَ إِذَا نَزَلَ النُّثْرَةُ بَدَلَتْ أَعْمَالَ العِرَاقِ وَ لَفُوا بِلَاءً وَ شِدَّةً

And when Saturn (planet) descends at Al-Tarfah or Aldebaran (in Taurus), the plague would occur in Al Iraq and many of the people would die. And when Al Tarfah descends upon its end, conflicts and Fitna would take place in the land of Al-Iraq. And when Al-Nasra descends, the deeds of Al-Iraq would be replaced, and they would face the calamities and adversities.

وَ إِذَا نَزَلَ كَيُوانُ العُقْرَبِ يَكُونُ بِأَرْضِ العِرَاقِ قِتَالٌ وَ فِتْنَةٌ وَ إِذَا نَزَلَ كَيُوانُ جَنْبَهُ وَقَعَ المَوْتُ فِي البَئْرِ وَ السَّبَاعِ وَ الوُحْشِ

And when Saturn (planet) descends at Al-Gafr, there will be conflicts in the land of Al Iraq and Fitna. And when Saturn (planet) descends at Jab'hat the death would occur among the cows, and the lions, and the wild animals.

وَ إِذَا نَزَلَ كَيُوانُ وَ المُنْشَرِي الإِكْلِيلِ وَ القَلْبِ وَ الشَّوَلَةِ يَقَعُ فِي المَشْرِقِ وَ المَغْرِبِ طَاعُونٌ شَدِيدٌ وَ يَمُوتُ مِنَ النَّاسِ أَناسٌ كَثِيرٌ وَ يَقَعُ الفَسَادُ وَ البَلَايَا فِي الأَرْضِ كُلِّهَا وَ يَكُونُ بَلَايَا عَلَيْهِمْ كُلُّهَا فِي النَّاسِ وَ يُقْتَلُ المُلُوكُ وَ العُلَمَاءُ وَ تَرْتَفِعُ سَفِلَةٌ مِنَ النَّاسِ

And when Saturn (planet) descends while the Jupiter is by the heart and the shoulder, severe plague would occur in the east and the west and a lot of people from the population would die, and there would be mischief and calamities in the earth, all of it, and the calamities would be upon them, all of them among the people, and kings and the scholars would be killed, and the lowly from the people would be raised.

وَاعْلَمُ أَنَّ مَعَ الشَّمْسِ كَوَاكِبَ لَهَا أَدْنَابٌ بَعْضُهَا فَوْقَ بَعْضٍ نَفَرٌ فَإِذَا بَدَأَ كَوَّكَبٌ مِنْهَا فِي بُرْجٍ مِنَ الْبُرُوجِ وَقَعَ فِي أَرْضِ ذَلِكَ الْبُرْجِ شَرٌّ وَ بَلَاءٌ وَ فِتْنَةٌ وَ خَلْعُ الْمُلُوكِ

And know that with the sun there are planets having tails for it, a number of these upon the others. So when a planet from it appears in a constellation from the constellations, evil would occur in the land of that constellation, and calamities, and Fitna, and the kings would abdicate.

وَ إِذَا رَأَيْتَ كَوْكَبًا أَحْمَرَ لَا تَعْرِفُهُ وَ لَيْسَ عَلَى مَجَارِي النُّجُومِ يَنْتَقِلُ فِي السَّمَاءِ مِنْ مَكَانٍ إِلَى مَكَانٍ يُشْبِهُهُ الْعُمُودَ وَ لَيْسَ بِهِ فَإِنَّ ذَلِكَ آيَةٌ الْحَرْبِ وَ الْبَلَاءِ وَ قَتْلِ الْعُظَمَاءِ وَ كَثْرَةِ الشُّرُورِ وَ الْهُمُومِ وَ الْأَشُوبِ فِي النَّاسِ.

And when you see a red planet, you do not know, and it isn't upon the flow of the stars transferring in the sky from a place to a place, resembling the pillar and it isn't one, then that is a sign of the war, and the calamities, and mighty killing, and a lot of evil and the sorrows and trouble among the people".³⁸⁰

³⁸⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 12 H 2

CHAPTER 13 – THE YEARS AND THE MONTHS AND THEIR TYPES, AND THE SEASONS AND THEIR STATES

الآيات

The Verses –

التوبة إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَطْلُبُوا فِيهِنَّ أَنْفُسَكُمْ إِلَى قَوْلِهِ تَعَالَى إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ بِهِ الَّذِينَ كَفَرُوا يُجْلُونَهُ عَامًا وَ يُجْرِمُونَهُ عَامًا لِيُؤَاطِرُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيُجِلُّوا مَا حَرَّمَ اللَّهُ زَيْنٌ لَهُمْ سُوءُ أَعْمَالِهِمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

(Surah) Al-Tawbah - **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth – from these four are Sacred. That is the upright Religion, therefore do not be unjust to yourselves regarding these, [9:36] – up to His^{-azwj} Words: But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, so they could permit what Allah had Prohibited. The evil of their deeds was adorned for them, and Allah does not Guide the Kafir people [9:37].**

Tafseer –

تفسير إِنَّ عِدَّةَ الشُّهُورِ قال الرازي اعلم أن السنة عند العرب عبارة عن اثني عشر شهرا من الشهور القمرية و الدليل عليه هذه الآية و أيضا قوله هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا وَ قَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِينَ وَ الْحِسَابَ

Surely, the number of months [9:36] – Al-Razi said, ‘Know that the year in the presence of the Arabs consists of twelve months from the lunar months, and the evidence upon it is this Verse, and as well His^{-azwj} Words: He is the (One) Who Made the sun a brightness and the moon a light, and Ordained stages in order for the number of the years to be known and the accounting. [10:5].

فجعل تقدير القمر بالمنازل علة للسنين و ذلك إنما يصح إذا كانت السنة معلقة بسير القمر و أيضا قال تعالى يَسْئَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَ الْحَجِّ

So He^{-azwj} Made the Ordainment of the moon with the stages as a reason for the years, and that is rather correct when the year would be related with the travel of the moon. And the Exalted Said as well: **They are asking you about the crescent. Say: ‘These are timings for the people and the Hajj’; [2:189].**

و عند سائر الطوائف عن المدة التي تدور الشمس فيها دورة تامة و السنة القمرية أقل من الشمسية بمقدار معلوم و بسبب ذلك النقصان تنتقل الشهور القمرية من فصل إلى فصل فيكون الحج واقعا في الشتاء مرة و في الصيف أخرى و كان يشق عليهم الأمر بهذا السبب

And in the view of all the parties it is about the period which the sun rotates in it a complete rotation. And the lunar year is less than the solar by a known measurement and due to the cause of that decrease the lunar months move from season to season. So the Hajj would take place in the winter at times, and in the summer at other (times), and the matter was grievous upon them due to this reason.

و أيضا إذا حضروا الحج حضروا للتجارة و ربما كان ذلك الوقت غير موافق لحضور التجار من الأطراف و كان يحل بأسباب تجارتهم بهذا السبب

And as well, when they attended the Hajj, they attend for the trading, and sometimes that time was other than compatible for displaying the trade from the outskirts, and the means of their businesses were disrupted due to this reason.

فهذا السبب أقدموا على عمل الكبيسة على ما هو معلوم في علم الزيجات و اعتبروا السنة الشمسية و عند ذلك بقي زمان الحج مختصا بوقت معين فهو أخف لمصلحتهم و انتفعوا بتجاراتهم و مصالحهم

For this reason they went ahead upon a leaping deed based upon what is known in the knowledge of Al-Zayjaat, and they considered the solar year, and during that the time of the Hajj remained specifically with a specified time. So it was better for their interests, and they were benefitting with their trading and their interests.

فهذا النسيء و إن صار سببا لحصول المصالح الدنيوية إلا أنه لزم منه تغير حكم الله تعالى لأنه لما خص الحج بأشهر معلومة على التعيين و كان بسبب النسيء يقع في سائر الشهور

So this is the **postponement [9:37]**, and even if it became a cause for achieving the worldly interests, except that it necessitated from him changing a Judgment of Allah^{-azwj} the Exalted, because He^{-azwj} had Singles out the Hajj for the well-known months based upon the specifying, and the reason for the postponement occurred in rest of the months.

فتغير حكم الله لتكليفه و الحاصل أنهم لرعاية مصالحهم في الدنيا سعوا في تغيير أحكام الله و إبطال تكليفه فهذا استوجبا الدم العظيم في هذه الآية

So a Judgment of Allah^{-azwj} was changed of His^{-azwj} encumberment, and the result is that they, in order to take care of their interests in the world, they strived in changing the Rulings of Allah^{-azwj} and invalidate His^{-azwj} encumberment. Therefore, for this, they were obliged the mighty condemnation in this Verse.

قال النيسابوري قال المفسرون إنهم كانوا أصحاب حروب و غارات و كان يشق عليهم مكث ثلاثة أشهر متوالية من غير قتل و غارة فإذا اتفق لهم في شهر منها أو في المحرم حرب أو غارة أخرها تحريم ذلك الشهر إلى شهر آخر

Neshapuri said, 'The interpreters said, 'They were companions of the wards and raids, and it was grievous upon them to remain for three consecutive months without any killing and raiding. So when a war was agreed for them during a month from these, or a raid in Al-Muharram, they delayed that month to another month'.

قال الواحدي و أكثر العلماء على أن هذا التأخير كان من المحرم إلى صفر و يروى أنه حدث ذلك في كنانة لأنهم كانوا فقراء محاييج إلى الغارة و كان جنادة بن عوف الكناني مطاعا في قومه و كان يقوم على جمل في الموسم فيقول بأعلى صوته إن ألهتكم قد أحلت لكم المحرم فأحلوه ثم يقوم في القابل فيقول إن ألهتكم قد حرمت عليكم المحرم فحرموه

Al-Wahidy said, 'And most of the scholars are upon (the view) that this delay happened from Al-Muharram to Safar. And it is reported that it occurred in Kanana, because they were poor, needy to raid, and Junadah Bin Awf Al-Kanany was obeyed among his people, and he would stand upon a camel during the season (Hajj) and say at the top of his voice, 'You gods had permitted Al-Muharram for you all!' So they permitted it. Then he stood among the tribes and say, 'Your gods had prohibited Al-Muharram unto you all!' So they prohibited it.

و الأكثرون على أنهم كانوا يرمون من جملة شهور العام أربعة أشهر و ذلك قوله لِيُؤَاظِرُوا عِدَّةَ مَا حَرَّمَ اللَّهُ أَي لِيُؤَاظِرُوا الْعِدَّةَ الَّتِي هِيَ الْأَرْبَعَةُ وَ لَا يُخَالِفُوا وَ لَمْ يَعْلَمُوا أَنَّهُمْ خَالَفُوا تَرْكَ الْقِتَالِ وَ وَجُوبَ التَّخْصِصِ وَ ذَلِكَ قَوْلُهُ تَعَالَى فَيُحْلِلُوا مَا حَرَّمَ اللَّهُ أَي مِنَ الْقِتَالِ وَ تَرَكَ الْاِخْتِصَاصِ

And most of them were upon (the view) they were prohibited from total of the general months, four months, and that is His^{-azwj} Word: **in order to adjust the number which Allah Forbade, [9:37]** – i.e., in order to be compatible with the number, which was four, and they would not be opposing, and they did not know that they were opposing leaving the killing and the obligation of the specifics. And that is His^{-azwj} Word: **so they could permit what Allah had Prohibited. [9:37]** – i.e. from the killing and leaving the specified.

قال ابن عباس إنهم ما أحلوا شهرا من الأشهر الحرم إلا حرموا مكانه شهرا آخر من الحلال و لم يجرموا شهرا من الحلال إلا أحلوا مكانه شهرا آخر من الحرام لأجل أن تكون عدة الحرام أربعة مطابقة لما ذكره الله تعالى

Ibn Abbas said, 'They did not permit any month from the prohibited months except that they prohibited another month in its place from the permitted ones, and they did not prohibit any month from the permissible ones except they permitted another months in its place from the prohibited ones, for the reason that the number of the prohibited (months) would be four due to what Allah^{-azwj} the Exalted had Mentioned.

و للآية تفسير آخر و هو أن يكون المراد بالنسيء كبس بعض السنين القمرية بشهر حتى يلتحق بالسنة الشمسية و ذلك أن السنة القمرية أعني اثني عشر شهرا قمريا هي ثلاثمائة و أربعة و خمسون يوما و خمس و سدس يوم على ما عرف من علم النجوم و عمل الزيجات

And for the Verse, there is another interpretation, and it is that the intent with the postponement happened to be to leap in the lunar years by a month until it matches up with the solar year, and that is because the lunar year meant twelve lunar months. These are three hundred and fifty-four days and five and sixth days, based upon what is known from the knowledge of the stars and the work of 'Al-Zayjaat'.

و السنة الشمسية و هي عبارة عن عود الشمس من أية نقطة تفرض من الفلك إليها بحركتها الخاصة ثلاثمائة و خمسة و ستون يوما و ربع يوم إلا كسرا قليلا فالسنة القمرية أقل من السنة الشمسية بعشرة أيام و إحدى و عشرين ساعة و خمس ساعة تقريبا

And the solar year, which is the return of the sun from any point of the ark, imposed on it by its own movement, is three hundred and sixty-five days and a quarter of a day, except for a

small fraction. So the lunar year is less than the solar year by ten days and twenty-one hours, and five hours approximately.

و بسبب هذا النقصان تنتقل الشهور القمرية من فصل إلى فصل فيكون الحج واقعا في الشتاء مرة و في الصيف أخرى و كذا في الربيع و الخريف و كان يشق الأمر عليهم إذ ربما كان وقت الحج غير موافق لحضور التجار من الأطراف

Because of this decrease, the lunar months move from one season to another, so the Hajj takes place in the winter at times and in the summer at another (time). And the same in the spring and autumn, and it was difficult for them, as perhaps the time of Hajj was not suitable for the presence of merchants from the outskirts.

فكان تحتل أسباب تجارتهم و معاشهم فلهذا السبب أقدموا على عمل الكبيسة بحيث يقع الحج دائما عند اعتدال الهواء و إدراك الثمرات و الغلات و ذلك يقرب حلول الشمس نقطة الاعتدال الخريفي فكبسوا تسع عشرة سنة قمرية بسبعة أشهر قمرية حتى صارت تسع عشرة سنة شمسية فزادوا في السنة الثانية شهرا ثم في الخامسة ثم في السابعة ثم في العاشرة ثم في الثالثة عشر ثم في السادسة عشر ثم في الثامنة عشر

The reasons for their trade and livelihood were disrupted, and for this reason they took up the leap so that the Hajj always takes place when the air is mild and the fruits and yields are realised, and that was around near to the permeation of the sun cutting the autumn equinox. So, they reduced nineteen lunar years by seven lunar months until they became nineteen solar years, and in the second year they added a month, then in the fifth, then in the seventh, then in the tenth, then in the thirteenth, then in the sixteenth, then in the eighteenth.

و قد تعلموا هذه الصنعة من اليهود و النصارى فإنهم يفعلون هكذا لأجل أعيادهم فالشهر الزائد هو الكبيس و سمي بالنسيء لأنه المؤخر و الزائد مؤخر عن مكانه

And they had learnt this craft from the Jews and the Christians, for they were doing like this for the reason of their festivals. So the extra month, it is the leap, and it is named as 'the postponement' because it is delayed, and the extra is delayed from its place.

و هذا التفسير يطابق ما روي أنه ص خطب في حجة الوداع و كان في جملة ما خطب به إلا أن الزمان قد استدار كهيئته يوم خلق الله السماوات و الأرض السنة اثني عشر شهرا منها أربعة حرم ثلاث متواليات ذو القعدة و ذو الحجة و الحرم و رجب مضر بين جمادى و شعبان.

And this interpretation is compatible with what is reported that he^{-saww} addressed during the farewell Hajj, and in was among the total of what he^{-saww} addressed with, except that the time had turned around like it being the day Allah^{-azwj} Created the skies and the earth. The year is of twelve months, from these four are sacred. Three are consecutive, Zul Qadah, and Zul Hijjah, and Al-Muharram, and Rajab of (clan of) Muzar is between Jumadi and Shaban.

و المعنى رجعت الأشهر إلى ما كانت عليه و عاد الحج في ذي الحجة و بطل النسيء الذي كان في الجاهلية و قد وافقت حجة الوداع ذا الحجة في نفس الأمر و كانت حجة أبي بكر قبلها في ذي القعدة التي سموها ذا الحجة

And the meaning is that the months returned to what they had been upon, and the Hajj returned to be in Zil Hijja, and the postponement which was during the pre-Islamic period was invalidated, and the farewell Hajj was in accordant to Zil Hijjah in the same matter. And before

that, the Hajj of Abu Bakr had taken place during Zil Qadah which they have named it as Zil Hijjah.

و إنما لزم العتب عليهم في هذا التفسير لأنهم إذا حكموا على بعض السنين بأنها ثلاثة عشر شهرا كان مخالفا لحكم الله بأن عدة الشهور اثنا عشر شهرا أي لا أزيد و لا أنقص و إليه الإشارة بقوله ذَلِكَ الدَّيْنُ الْقَيِّمُ على هذا التفسير و يلزمهم أيضا ما لزمهم في التفسير الأول من تغيير أشهر الحرم عن أماكنها فتكون الإشارة إلى المجموع انتهى

Rather, they must be reprimanded in this interpretation, because if they judge some years that they are thirteen months, it would be in violation of God's judgment that the number of months is twelve, i.e. it can neither exceed nor be deficient. And to it is the indication by His^{-azwj} Words: ***That is the upright religion, [9:36]*** upon this interpretation and it necessitates them as well what had necessitated them in the first interpretation of the changing of the prohibited months from their place, so it would be the indication to the whole' – end.

و قال الطبرسي ره إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ أَي عدد شهور السنة في حكم الله و تقديره اثنا عشر شهراً و إنما تعبد الله المسلمين أن يجعلوا سنتهم على اثني عشر شهرا ليوافق ذلك عدد الأهلة و منازل القمر دون ما دان به أهل الكتاب

And Al Tabarsi said, '***Surely, the number of months in the Presence of Allah*** – i.e., the number of months of the year in the Judgment of Allah^{-azwj} and His^{-azwj} Determination ***are twelve months [9:36]*** – and rather the Muslims worship Allah^{-azwj} by making their year to be based upon twelve months for that to be in accordance with the number of crescents, and the stages of the moon are besides what the People of the Book are making it a religion with.

و الشهر مأخوذ من شهرة الأمر لحاجة الناس إليه في معاملاتهم و محل ديونهم و حجهم و صومهم و غير ذلك من مصالحهم المتعلقة بالشهور

And the (word) 'Al-Shahr' (month) is taken from 'Al-Shohrat' (fame) of the matter for the needs of the people to it in their dealing, and placing of their debts, and their Hajj, and their Fasting and other than that from their interests related with the months.

و قوله فِي كِتَابِ اللَّهِ معناه ما كتب الله في اللوح المحفوظ و في الكتب المنزلة على أنبيائه و قيل في القرآن و قيل في حكمه و قضائه عن أبي مسلم

And His^{-azwj} Words: ***in the Book of Allah***, - It's meaning is what Allah^{-azwj} has Written in the Guarded Tablet, and in the Books Revealed upon His^{-azwj} Prophets^{-as}. And it is said, in the Quran. And it is said, in His^{-azwj} Wisdom and His^{-azwj} Decree – from Abu Muslim.

و قوله يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ متصل بقوله عِنْدَ اللَّهِ و العامل فيها الاستقرار

And His^{-azwj} Words: ***the day He Created the skies and the earth [9:36]*** – connected with His^{-azwj} Words: ***in the Presence of Allah*** – and the worker (factor) in it is the stability.

و إنما قال ذلك لأنه يوم خلق السماوات و الأرض أجرى فيها الشمس و القمر و بمسيرهما تكون الشهور و الأيام و بهما تعرف الشهور مِنْهَا أَرْبَعَةٌ حُرْمٌ ثلاثة منها سرد ذو القعدة و ذو الحجة و الحرم و واحد فرد و هو رجب

And rather He^{-azwj} Said that because the day He^{-azwj} Created the skies and the earth, He^{-saww} Caused the sun and the moon to flow in it, and by their journeys are the months and the days,

and by them the months are recognised, **from these four are Sacred. [9:36]**. Three of these are consecutive – Zul Qadah, and Zul Hijjah, and Al-Muharram, and one is individual, and it is Rajab.

و معنى حرم أنه يحرم انتهاك المحارم فيها أكثر مما يحرم في غيرها و كانت العرب تعظمها حتى لو أن رجلاً لقي قاتل أبيه فيها لم يهجه لحرمتها و إنما جعل الله بعض هذه الشهور أعظم حرمة من بعض لما علم من المصلحة في الكف عن الظلم فيها لعظم منزلتها و لأنه ربما أدى ذلك إلى ترك الظلم أصلاً لانطفاء النائرة و انكسار الحمية في تلك المدة فإن الأشياء تجر إلى أشكالها.

And the meaning of ‘sacred’ is that it is prohibited to violate the sanctity during it more that it is prohibited in others. And the Arabs used to revere it to the extent that if a man were to meet a killer of his father during it, he would not attack him due to its sanctity. And rather Allah^{-azwj} has Made some of these months to be of mightier sanctity than some due to what He^{-azwj} Knows of the betterment in the restraint from the injustices during these, to revere their status, and because perhaps that would lead to abandoning the injustice in the first place to extinguish the fires and break down the heat during that period, for the things tend to be drawn to their resemblances.

و شهور السنة المحرم سمي بذلك لتحريم القتال فيه و صفر سمي بذلك لأن مكة تصفر من الناس فيه أي تخلو و قيل لأنه وقع وباء فيه فاصفرت وجوههم و قال أبو عبيد سمي بذلك لأنه صفرت فيه أوطاهم عن اللبن

And months of the year – Al-Muharram has been named with that due to the prohibition (Tahreem) of the battling during it, and Safar has been named with that because Makkah has the palest of the people in it, i.e., vacant. And it is said because a plague had occurred in it, so their faces had paled. And Abu Ubeyd said, ‘It has been named with that because their pitchers had paled from the milk’.

و شهراً ربيع سمي بذلك لإنبات الأرض و إمراعها فيهما و قيل لارتباع القوم أي إقامتهم و الجماديان سميتا بذلك لجمود الماء فيهما و رجب سمي بذلك لأنهم كانوا يرجبونه و يعظمونه و قيل سمي بذلك لترك القتال فيه من قوهم رجل أرجب إذا كان أقطع لا يمكنه العمل

And the month of Rabie has been named with that for the vegetation of the earth and it’s pastures. And it is said, the tying (Al-Irtiba) of the people, i.e., their staying. And the two Jumadi’s were named with that due to the freezing (Al-Jumoud) of the water during these. And Rajab has been named with that because they were embarrassed from it and revering it. It is said, ‘It is named with that due to abandoning the fighting during it, from their own words, ‘A man is ‘Arjab’ when he was cut off, not possible to do a deed.

و رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِنَّ فِي الْجَنَّةِ نَهْرًا يُقَالُ لَهُ رَجَبٌ مَائُهُ أَشَدُّ بَيَاضًا مِنَ التَّلْجِ وَ أَحْلَى مِنَ الْعَسَلِ مَنْ صَامَ يَوْمًا مِنْ رَجَبٍ شَرِبَ مِنْهُ.

And it is reported from the Prophet^{-sawww} having said: ‘In the Paradise there is a river called ‘Rajab’. It’s water is intensely whiter than the snow, and sweeter than the honey. One who fasts a day of Rajab would drink from it’.

و شعبان سمي بذلك لتشعب القبائل فيه

And Shaban has been named with that for the tribes to branch out during it.

– عَنْ أَبِي عَمْرٍو وَ زَوَى زِيَادُ بْنُ مَيْمُونٍ أَنَّ النَّبِيَّ صَلَّى ص قَالَ: إِنَّمَا سُمِّيَ شَعْبَانَ لِأَنَّهُ يَشَعَّبُ فِيهِ خَيْرٌ كَثِيرٌ لِرَمَضَانَ.

From Abu Amro, and it is reported by Ziyad Bin Maymoun that the Prophet^{-sawww} said: ‘But rather Shaban has been named as such because a lot of good forks out (Yasha’ab) for Ramazan’.

و شهر رمضان سمي بذلك لأنه يرمض الذنوب و قيل سمي بذلك لشدة الحر و قيل إن رمضان من أسماء الله تعالى و شوال سمي بذلك لأن القبائل كانت تشول فيه أي تبرح عن أمكنتها و قيل لشولان الناقة أذنا بما فيه و ذو القعدة سمي بذلك لقعودهم فيه عن القتال و ذو الحجة لقضاء الحج فيه.

And the month of Ramazan has been named with that because it burns off (Yarmaz) the sins. And it is said it had been named with that due to the severity of the heat. And it is said that ‘Ramazan’ is from the Names of Allah^{-azwj} the Exalted. And Shawal has been named with that because the tribes were moving (Tashawwal) during it, i.e., departing from their places. And it is said for the stabilising of the camels, their tails, during it. And Zul Qadah is named with that due to their sitting back (Quoud) from the fighting during it. And Zul Hijjah is for fulfilling the Hajj in it.

ذَلِكَ الدِّينُ الْقَيِّمُ أَي ذَلِكَ الْحِسَابُ الْمُسْتَقِيمُ الصَّحِيحُ لَا مَا كَانَتْ الْعَرَبُ تَفْعَلُهُ مِنَ النَّسِيءِ و قيل معناه ذلك الحساب المستقيم الحق و قيل معناه ذلك الدين تعبد به فهو اللازم

That is the upright Religion [9:36] – i.e., that is the straight, correct calculation, not what the Arabs used to do of the Postponement. And it’s meaning is that straight calculation of the truth. And it is said its meaning is that religion worshipped by it, so it is necessary.

فَلَا تَظَلُّمُوا فِيهِمْ أَي فِي هَذِهِ الْأَشْهُرِ كُلِّهَا عَنِ ابْنِ عَبَّاسٍ و قيل في هذه الأشهر الحرم أَنْفُسَكُمْ بِتَرْكِ أَوْامِرِ اللَّهِ و ارتكاب نواهيه و إذا عاد الضمير إلى جميع الشهور فإنه يكون نهيًا عن الظلم في جميع العمر و إذا عاد إلى الأشهر الحرم ففائدة التخصيص أن الطاعة فيها أعظم ثوابًا و المعصية أعظم عقابًا و ذلك حكم الله في جميع الأوقات الشريفة و البقاع المقدسة انتهى.

therefore do not be unjust regarding these, [9:36] – i.e. regarding these months, all of them. From Ibn Abbas, ‘And it is said regarding these sacred months’. ***to yourselves [9:36]*** by abandoning the Commands of Allah^{-azwj} and committing the prohibitions. And when the source returns to entirety of the months, so it becomes a prohibition from the injustices during entirety of lifespan, and when it returns to the sacred months, so the benefit is specific that the obedience during it is of mightier rewards and the disobedience is of mightier punishment, and that is a Judgment of Allah^{-azwj} regarding entirety of the noble timings, and the holy spots’ – end.

أقول و يحتمل أن يكون المراد فلا تظلموا أنفسكم في أمرهن بمتك حرمتهن

I (Majlisi) am saying, ‘And it is possible that the intend would be, ‘Do not do injustice to yourselves regarding their matter by violating their sanctities’.

و قال الطبرسي ره قال مجاهد كان المشركون يحجون في كل شهر عامين فحجوا في ذي الحجة عامين ثم حجوا في المحرم عامين ثم حجوا في صفر عامين و كذلك في الشهور حتى وافقت الحجة التي قبل حجة الوداع في ذي القعدة ثم حج النبي ص في العام القابل حجة الوداع فوافقت ذا الحجة

And Al-Tabarsi said, 'Mujahid said, 'The Polytheists used to perform Hajj during every month for two years, then they would perform Hajj during Zil Hijjah for two years. Then they would perform Hajj during Al-Muharram for two years. Then they would perform Hajj during Safar for two years, and like that during the months until they stopped at the Hajj which was before the farewell Hajj during Zil Qadah. Then the Prophet^{-saww} performed Hajj during the following year, the farewell Hajj, so it stopped at Zil Hijjah.

فلذلك قَالَ النَّبِيُّ ص فِي حُطْبَتِهِ أَلَا إِنَّ الزَّمَانَ قَدِ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ الْخَيْرَ. أراد ص بذلك أن الأشهر الحرم رجعت إلى مواضعها و عاد الحج إلى ذي الحجة و بطل النسيء.

So, for that, the Prophet^{-saww} said in his^{-saww} address: 'Indeed! The times have rotated as if it is a day Allah^{-azwj} Created the skies and the earth!' – the Hadeeth. He^{-saww} intended by that that the sacred months have returned to their places, and the Hajj has returned to Zil Hijjah, and the postponement has been invalidated.

يُضَلُّ بِهِ الَّذِينَ كَفَرُوا قَالَ الْبَيْضَاوِيُّ أَيْ ضَلَالًا زَائِدًا يُجْلُونَهُ عَامًا أَيْ يَحِلُّونَ النَّسِيءَ مِنَ الْأَشْهُرِ الْحَرَمِ سَنَةً وَيَحْرَمُونَ مَكَانَهُ شَهْرًا آخَرَ وَ يُحْرَمُونَهُ عَامًا فَيَتْرَكُونَهُ عَلَى حَرَمَتِهِ لِيُؤَاظِمُوا عِدَّةَ مَا حَرَّمَ اللَّهُ أَي لِيُؤَافِقُوا عِدَّةَ الْأَرْبَعَةِ الْحَرَمَةِ فَيُحِلُّوا مَا حَرَّمَ اللَّهُ بِمَوَاطَاةِ الْعِدَّةِ وَحَدِّهَا مِنْ غَيْرِ مَرَاعَاةِ الْوَقْتِ أَنْتَهَى.

whereby those who were committing Kufr strayed. [9:37] – Al-Bayzawi said, 'i.e., increased straying'. **They were violating it a year** – i.e., permitting the postponement from the sacred months for a year and prohibiting another year in its place - **and sanctifying it a year**, - leaving it upon its sanctity - **in order to adjust the number which Allah Forbade**, - i.e., in order to be compatible with the number 'four months', **so they could permit what Allah had Prohibited. [9:37]** – by observing the number alone from without taking care of the timing' – end.

و أقول لما كانت معرفة الأخبار المذكورة في هذا الباب و غيره متوقفة على معرفة الشهور و السنين و مصطلحاتهما قدمنا شيئا من ذلك فنقول لما احتاجوا في تقدير الحوادث إلى تركيب الأيام و كان أشهر الأجرام السماوية الشمس ثم القمر و كان دورة كل منهما إنما تحصل في أيام متعددة كانا متعينين بالطبع لاعتبار التركيب فصار القمر أصلا في الشهر و الشمس أصلا في السنة

And I (Majlisi) am saying, 'Since recognising the reports mentioned in this chapter and others is dependent on knowing the months and years and their terminology, we have presented some of that. So we are saying, when they needed to estimate events to compose days, and the most famous of the celestial bodies was the sun, then the moon, and the rotation of each one of them rather resulted in the numbered days, they were meaning with considering the composition. So the moon came to be in the origin during the month, and the sun originally in the year.

ثم إن الظاهر من حال القمر ليس دوره في نفسه بل باعتبار تشكلاته النورية فلذلك كان الشهر مأخوذا منها و هي إنما تكون بحسب أوضاعه مع الشمس و يتم دوره إذا صار فضل حركة القمر على حركة الشمس الحقيقيين دورا و العلم به متعذر لأنهما إذا اجتمعا مثلا بمقوميهما و عاد القمر بمقومه إلى موضع الاجتماع فقد سارت الشمس قوسا

Moreover, the apparent state of the moon is not its role in itself, but rather considering its luminous formations, so for that, the month was taken from it, and it rather happened by its luminosity with the sun. And its role is completed if the superiority of the movement of the moon over the movement of the real sun becomes a cycle, and knowledge of it is impossible,

because if they meet, for example, with their equalizers, and the moon returns with its equal to the place of meeting, then the sun has moved an arc.

فإذا قطع القمر تلك القوس فقد سارت قوسا أخرى و مع تعذره مختلف لاختلاف حركتيهما بمقوميهما فلا يكون ذلك الفضل أمرا منضبطا فمستعملو الشهر القمري من أهل الظاهر منهم من يأخذونه من يوم الاجتماع إلى يومه و هم اليهود و الترك

If the moon cuts that arc, then it travels another arc, and with its impossibility it is different due to the difference in their movements with their rectangles. So this virtue is not a disciplined matter, for the users of the lunar month from among the apparent people among them are those who take it from the day of the meeting to its day, and they are the Jews and the Turks.

و منهم من ليلة رؤية الهلال إلى ليلتها و هم المسلمون أو من تشكل آخر إلى مثله بحسب ما يصطلحون عليه و اعتبار الاستهلال أولى لأنه أبين أوضاعه من الشمس و أقربها إلى الإدراك مع أن القمر في هذا الموضع كالموجود بعد العدم و المولود الخارج من الظلم لكن لما لم يكن لرؤية الأهلة حد لا يتعداه لاختلافها باختلاف المساكن

And some of them are from the night of sighting the crescent until its night, and they are the Muslims, or those who formed another to its like, according to what they agree upon, and considering that the initiation is more appropriate because it is clearer than the sun and closest to the comprehension, along with that the moon in this position is like the one that exists after non-existence and the new-born emerging from darkness. But since the sighting of the new moons does not have a limit that they do not exceed due to their differences in different places.

و حدة الأبصار إلى غير ذلك لم يلتفت إليها إلا في الأحكام الشرعية المبتنية على الأمور الظاهرة و مستعملوه من أهل الحساب يأخذون الدور من الفضل بين الحركتين الوسيطتين

The sharpness of the eyes, etc., is not considered except in the legal rulings that are based on apparent matters, and those who use it from the people of calculation take the role of virtue between the two intermediate movements.

فيجدونه في تسعة و عشرين يوما و نصف يوم و دقيقة واحدة و خمسين ثانية إذا جزئ يوما بلبلته بستين دقيقة و كل دقيقة بستين ثانية و هذا هو الشهر القمري الاصطلاحي المبني على اعتبار سير الوسط في السيرين

They find it in twenty-nine days and a half, and one minute and fifty seconds, if a day is divided into its night by sixty minutes. And every minute is sixty seconds, and this is the idiomatic lunar month, which is based on considering the course of the middle in the two courses.

و إذا ضرب عدد أيامه في اثني عشر عدد أشهر السنة خرج أيام السنة القمرية الاصطلاحية و هو ثلاثمائة و أربع و خمسون يوما و خمس و سلس يوم و هي ناقصة عن أيام السنة الشمسية بعشرة أيام و عشرين ساعة و نصف ساعة مستوية بالتقريب

And if the number of its days is multiplied by twelve the number of months of the year, the days of the conventional lunar year come out, which is three hundred and fifty-four days and five and a sixth of a day, and it is short from the day of the solar year by ten day and twenty and a half hours, almost equating.

فيأخذون لشهر ثلاثين يوما و لشهر آخر تسعة و عشرين يوما و ذلك لأنهم اصطالحوا على أخذ الكسر الزائد على النصف صحيحا فأخذوا المحرم الذي هو أول شهور السنة القمرية ثلاثين يوما لكون الكسر أزيد من النصف فصار صفر تسعة و عشرين لذهاب النصف عنه بما احتسب في المحرم

Thus, they are taking thirty days for a month and twenty-nine days for another, and that is because they used to take the excess fraction over the whole half. So, they take Al-Muharram, which is first of the months of the lunar year, as of thirty days, because the fraction is more than the half. So Safar became of twenty-nine due to the removal of the half away from it with what was calculated regarding Al-Muharram.

فلم يبق إلا ضعف فضل الكسر الزائد على النصف أعني ثلاث دقائق و أربعين ثانية و هو غير ملتفت إليه لقصوره عن النصف و صار أول الربيعين ثلاثين يوما و ثانيهما تسعة و عشرين و على هذا الترتيب إلى آخر السنة فصار ذو الحجة تسعة و عشرين يوما و خمس و سدس يوم و هما اثنتان و عشرون دقيقة لأنها الحاصلة من ضرب ما زاد في الكسر على النصف و هو دقيقة واحدة و خمسون ثانية في اثني عشر عدد الشهور

There did not remain except double the value of the excess fraction over half, that is, three minutes and forty seconds, and he did not pay any attention to it because it was less than half, and the first two Rabie (s) are of thirty days and their seconds are of twenty-nine and based upon this sequence up to the end of the year. So Zul Hijjah came to be of twenty-nine days and five and sixth day, and these are twenty-two minutes because it is the result of multiplying what exceeds the fraction by half, which is one minute and fifty seconds in twelve, the number of months.

و إذا فعل بشهور السنة الثانية مثل ما فعل بشهور الأولى اجتمع لذي الحجة في الثانية مثل ما مر فيصير الجميع أربعاً و أربعين دقيقة و هو زائد على النصف فيؤخذ ذو الحجة في السنة الثانية ثلاثين يوماً و يذهب في السنة الثالثة من الكسر اللازم بعد كل سنة ست عشرة دقيقة بما اعتبر في السنة السابقة

And if he does with the months of the second year the same as what he did in the first months, he gathers for Zul Hijjah in the second as what has passed, and everyone becomes forty-four minutes, which is more than half. Zul Hijjah is taken in the second year as thirty days, and in the third year it is taken from the necessary fraction after each year sixteen minutes for what was considered in the previous year.

و تبقى ست دقائق فتتضم إلى الكسر اللازم من السنة الرابعة فيصير المجموع ثمانين و عشرين دقيقة و هو أقل من النصف فإذا انضم إلى كسر السنة الخامسة صار مجموعهما خمسين دقيقة و هو أكثر من النصف فيجعل ذو الحجة في هذه السنة ثلاثين يوماً و يذهب من الكسر اللازم في السنة السادسة عشر دقائق

Six minutes remain, and it joins the necessary fraction from the fourth year, so the total becomes twenty-eight minutes, which is less than half. If he joins the fifth-year fraction, the sum of them becomes fifty minutes, which is more than half. Thus, Zul Hijjah is made in this year thirty days, and the fraction required in the sixteenth year is taken away by minutes.

و تبقى اثنتا عشرة دقيقة فينضم إلى كسر السنة السابعة و يصير المجموع أربعاً و ثلاثين دقيقة فيؤخذ ذو الحجة فيها ثلاثين يوماً و على هذا القياس يؤخذ ذو الحجة ثلاثين يوماً في السنة العاشرة و الثالثة عشرة و السادسة عشرة و الثامنة عشرة و الحادية و العشرين و الرابعة و العشرين و السادسة و العشرين و التاسعة و العشرين

Twelve minutes remain, then it joins the seventh-year fraction, bringing the total to thirty-four minutes. So Zul Hijjah would be taken in it as of thirty days. And based upon this

comparison, Zul Hijjah is taken as thirty days in the year ten, and the thirteenth, and the sixteenth, and the eighteenth, and the twenty-first, and the twenty-fourth, and the twenty-sixth, and the twenty-ninth.

و من لم يعتبر في اعتبار الكسر مجاوزة النصف بل يكتفي بالوصول إليه يجعل ذا الحجة في السنة الخامسة عشرة ثلاثين يوماً بدل السادسة عشرة و على التقديرين إذا أخذ ذو الحجة في السنة التاسع و العشرين ثلاثين يوماً بقي عليهم لتمام يوم اثنان و عشرون دقيقة

And the one who does not consider the fraction to exceed half, but is sufficient to reach it, makes Dhu al-Hijjah in the fifteenth year thirty days instead of the sixteenth. And based upon the two estimates, if Zul Hijjah is take in the year twenty-nine as of thirty days, there would remain upon them twenty-two minutes to complete.

فينجز بالكسر اللازم في السنة الثلاثين و يتم عدد أيام الشهور بلا كسر في كل ثلاثين سنة ثم يستأنف و السبب في ذلك أن الكسر اللازم في سنة واحدة اثنان و عشرون دقيقة كما مر

Thus, it is forced by the necessary fraction in the thirtieth year, and the number of days of the months is completed without a fraction in every thirty years, and then it is resumed, and the reason for that is that the necessary fraction in one year is twenty-two minutes as has passed.

و نسبته إلى ستين بالخمس و السدس و هما إنما يصحان من ثلاثين فثلاثون خمس يوم ستة أيام و ثلاثون سدس يوم خمسة أيام و المجموع أحد عشر يوماً و تسمى هذه الأيام كبائس فسنوا الكبس على ترتيب بمزيجهم كادوط أو بمزيجهم كادوط على القولين المتقدمين

And its ratio to sixty is one-fifth and one-sixth, and they are only correct from thirty and thirty-fifth of a day, six days and thirty-sixth of a day of five days. The total is eleven days, and these days are called miserable days. So they legislated the procedure based upon the sequence *Bahzjah Kadout*, or *Bahzjuh Kadout*, based upon the two words.

الباء للسنة الثانية، و الهاء للخامسة، و الزاي للسابعة، و الياء للعاشرة، و الجيم للثالثة عشر، و الهاء للخامسة عشر، و الحاء للتاسعة عشر، و «كا» للحادية و العشرين و هكذا

Note: The (letter) 'Ba' is for the second year, and the 'Ha' is for the fifth, and the 'Zay' is for the seventh, and the 'Ya' is for the tenth, and the 'Jeem' is for the thirteenth, and the 'Ha' is for the fifteenth, and the 'Ha' is for the nineteenth, and 'Ka' is for the twenty-first, and like this.

و الاختلاف بين الكلمتين في الهاء الثانية، فعلى القول بكون الكبيسة هي الخامسة عشر يكون الرمز هاء، و على القول بكونها السادسة عشر يكون واو كما مرّ آنفاً.

And the difference between the two words is regarding the 'Ha' of the second. Based upon the words it would be the leap, it is the fifteenth, the symbol would be 'Ha'. And based upon the word, it would be the sixteenth, being the 'Waw' just as has passed.

هذا هو المشهور في الكبس و ذكر شرح التذكرة نوعين آخرين من الكبس الأول ما يفعله اليهود و الترك فإنهم كانوا يردون السنين القمرية إلى السنين الشمسية بكبس القمرية في كل سنة أو ثلاث بشهر

This is what is famous regarding the leap, and mention of the commentary of 'Al-Tazkira', this is of two other types from the leap. The first is what the Jews and the Turks are doing. They used to convert the lunar years to the solar years by pressing the lunar years every year or three by a month.

و الثاني ما تفعله العرب في الجاهلية من النسيء و هو أنهم كانوا يستعملون شهور الأهلة و كانوا حجهم الواقع في عاشر ذي الحجة كما رسمه إبراهيم ع
دائرا في الفصول كما في زماننا هذا

And the second is what the Arabs were doing during the pre-Islamic period, of the postponement, and it is that they were using the crescent months and their Hajj occurred in the tenth of Zul Hijah, just as was the ritual of Ibrahim^{as}, rotating in the seasons just as in this time of ours.

فأرادوا وقوعه دائما في زمان إدراك الغلات و الفواكه و اعتدال الهواء أعني أوائل الخريف ليسهل عليهم السفر و قضاء المناسك فكان يقوم في الموسم عند
اجتماع العرب خطيب يمدح الله و يثني عليه و يقول إني أزيد لكم في هذه السنة شهرا و هكذا أفعل في كل ثلاث سنين حتى يأتي حجكم في وقت
يسهل فيه مسافرتكم فيوافقونه على ذلك

So they wanted it to happen always in the time of high yields and fruits and mild weather, meaning early autumn, so that it would be easier for them to travel and perform rituals. A speaker used to stand at the gathering of the Arabs. He would praise Allah^{azwj} and extol upon Him^{azwj} and say, 'I am increasing a month for you all during this year, and like this I shall be doing every three years until your Hajj comes to be in the time your journeys would be easy in it, so perform it based upon that!'

فكان يجعل المحرم كبسا و يؤخر اسمه إلى صفر و اسم صفر إلى ربيع الأول و هكذا إلى آخر السنة فكان يقع الحج في السنة القابلة في عاشر محرم و هو
ذو الحجة عندهم لأنهم لما سمو صفر بالمحرم و جعلوه أول السنة صار المحرم الآتي ذا الحجة و آخر السنة

He used to make Muharram a leap and delay its name to Safar and Safar to Rabi' al-Awwal and so on until the end of the year. So, the Hajj occurred on the tenth of Muharram, and it was Zul Hijah with them, because when they had named Sa'af as Al-Muharram and made it to be the beginning of the year, the coming Al-Muharram became Zul Hijah, and another year.

و يقع في السنة محرمان أحدهما رأس السنة و الآخر النسيء و يصير شهورها ثلاثة عشر و على هذا يبقى الحج في المحرم ثلاث سنين متوالية ثم ينتقل إلى
صفر و يبقى فيه كذلك إلى آخر الأشهر

And two Muharrams occurred in the year, one of them in the beginning of the year and the other, the postponed, and it's months became thirteen months. And based upon this, the Hajj came to be in Al-Muharram for three consecutive years. Then it was transferred to Safar and remained in it like that up to the last of the months.

ففي كل ست و ثلاثين سنة قمرية تكون كبيستهم اثنا عشر شهرا قمريا و قيل كانوا يكبسون أربعاً و عشرين سنة باثني عشر شهرا و هذا هو الكبس
المشهور في الجاهلية و إن كان الأول أقرب إلى مرادهم و بالجملة إذا انقضى سنتان أو ثلاث و انتهت النوبة إلى الكبيس قام فيهم خطيب و قال إنما
جعلنا اسم الشهر الفلاني من السنة الداخلة للذي بعده

In every thirty-six lunar years, their leap is twelve lunar months, and it was said that they leapt twenty-four years with twelve months. And this is the leap, the famous during the pre-Islamic period. And if the first is closer to what they want, and in general, if two or three years have passed and the shift ends to the leap, a speaker stood among them and said, 'But rather we made the name of so and so months from that entering year for the one which is after it!'

و حيث كانوا يزيدون النسيء على جميع الشهور بالنوبة حتى يكون لهم في سنة محرمان و في أخرى صفران فإذا اتفق أن يتكرر في السنة شهر من الأربعة الحرم نبأهم الخطيب بتكريره و حرم عليهم واحدا منهما بحسب ما تقتضيه مصلحتهم

And when they were increasing the postponement upon entirety of the months in shifts until there would be two Muharram(s) for them in a year and in another there would be two Safar(s). If it is agreed that a month from the four sacred months would be repeated during the year, the speaker would inform them with it's repetition and prohibited upon them, one of these by a calculation of what is in accordance with their interests.

و لما انتهى النوبة في أيام النبي ص إلى ذي الحجة و تم دور النسيء على الشهور كلها حج في السنة العاشرة من الهجرة بوقوع الحج فيها في عاشر ذي الحجة و قال ألا إن الزمان قد استدار كهيئته يوم خلق الله السماوات و الأرض يعني به رجوع الحج و أسماء الشهور إلى الوضع الأول ثم تلا قوله تعالى إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا إِلَى آخِرِ الْآيَةِ انتهى

And when the leap ended to Zul Hijjah during the days of the Prophet^{-saww} and the rotation of the postponement upon the months, all of them, was completed, he^{-saww} performed Hajj during the year on the tenth of the Hijrah by the occurrence of the Hajj in it in the tenth of Zul Hijjah, and he^{-saww} said: 'Indeed! The time has rotated like it was the day Allah^{-azwj} Crated the skies and the earth', meaning by it the return of the Hajj and names of the months to the former place. Then he^{-saww} recited Words of the Exalted: ***Surely, the number of months in the Presence of Allah are twelve months [9:36]*** – up to the end of the Verse – end.

و أما السنة الشمسية فمأخوذة من عود الشمس إلى موضعها من فلك البروج المقتضي لعود حال السنة بحسب الفصول و يحصل ذلك في ثلاث مائة و خمسة و ستين يوما و ربع يوم إلا كسرا كما ذكره في التذكرة

As for the solar year, it is taken from the return of the sun to its position from the orbit of the zodiac, which necessitates the return of the state of the year according to the seasons, and this occurs in three hundred and sixty-five days and a quarter of a day, except for a fraction just as he has mentioned in 'Al-Tazkira'.

و الكسر عند بطلميوس جزء واحد من ثلاث مائة جزء من يوم و يتم في أيام السنة المذكورة من الشهور القمرية الوسطية اثني عشر شهرا و أحد عشر يوما إلا سبع دقائق و اثنتي عشرة ثانية

And the fraction according to Ptolemy is one part of three hundred parts of a day, and it takes place in the days of the mentioned year of the mean lunar months twelve months and eleven days except for seven minutes and twelve seconds.

و هذه المدة أعني اثني عشر شهرا قمريا وسطيا تسمى سنة قمرية اصطلاحية و مستعملو السنة الشمسية لهم طرق الأولى طريقة قدماء المنجمين فإنهم يأخذون السنة من يوم تحل الشمس فيه نقطة بعينها كالاعتدال الربيعي إلى مثل ذلك اليوم

And this period, I mean, twelve lunar months on average, called a conventional lunar year, and users of the solar year have the first methods, the method of ancient astrologers. They take the year from the day on which the sun sets at a specific point, such as the vernal equinox, until the like of that day.

و يأخذون شهورها من الأيام التي تحل فيها أمثال تلك النقطة من البروج فإن كانت النقطة التي هي مبدأ السنة الموافق لمبدأ الشهر الأول أول برج كأول الحمل كانت أمثالها أوائل البروج الباقية و إن كانت عاشرة برج مثلاً كانت أمثالها عواشر البروج الثانية الفرس القديم

And they take its months from the days in which the likes of this point of the zodiac come, if the point which is the beginning of the year corresponding to the principle of the first month is the first constellation, like the beginning of Aries, it's like was the first of the remaining constellations, and if it was the tenth sign, for example, the likes of it were the tenth of the second signs, the ancient Persians.

و ليس فيها كسور و كبائس و سنتهم ثلاثمائة و خمسة و ستون يوماً و شهورهم ثلاثون ثلاثون و يزيدون الخمسة في آخرها و يسمونها الخمسة المسترقة و هذه أسماء شهورهم فروردين ماه أرديهشت ماه خرداد ماه تير ماه مرداد ماه شهرور ماه مهر ماه آبان ماه آذر ماه دي ماه بهمن ماه إسفندارمذ ماه

And there are no fractures and leaps, and their year is three hundred and sixty-five days, and their months are thirty (days), thirty (days), and they add five at the end of it, and they call it the five of the stolen, and these are names of their months – Farwardeen Mah, Irdeyhasht Mah, Khardad Mah, Teyr Mah, Mardad Mah, Shahreywar Mah, Mahr Mah, Aban Mah, Azar Mah, Day Mah, Bahman Mah, Isfandarmaz Mah.

و كان في العهد القديم لهذا التاريخ كبيسة و أنهم كانوا يجمعون الأرباع الزائدة و يؤخرونها إلى عشرين و مائة سنة و كانوا يزيدون لذلك شهراً في سنة الإحدى و العشرين و المائة فتصير هذه السنة ثلاثة عشر شهراً و لهم في ذلك تفصيل من دور الكبس و غير ذلك أعرضنا عن ذكرها

And in the ancient pact for this date there was a leap, and they used to collect the extra quarters and delay them to one hundred twenty years, and they would add a month for that in the year one hundred and twenty-one. So this year become of thirteen months, and for them in that there is detain of the rotations of the leap and other than that, we are turning away from mentioning it.

و كان مبدأ هذا التاريخ من زمان جمشيد أو كيومرث و استمر إلى زمان يزدجرد فلما انتهى ملكهم تركوا الكبس و كان بعض المنجمين يزيدون الخمسة المسترقة بعد آبان ماه و بعضهم بعد إسفندارمذ ماه ففي كل أربع سنين أو خمس سنين تتقدم هذه السنة على السنة الشمسية بيوم الثالثة

The beginning of this history was from the time of Jamshid or Kiyomarth and continued until the time of Yazdjird. When their rule ended, they left the qisas, and some astrologers added to the five enslaved after Aban Mah, some of them after Infandamaz Mah. So in every four year or five years. This year precedes upon the solar year by a third day.

التاريخ الملكي و هو منسوب إلى السلطان جلال الدين ملك شاه و السبب في وضعه أنه اجتمع في حضرته ثمانية من الحكماء منهم الخيام فوضعوا تاريخاً مبدؤه نزول الشمس أول الحمل و أول السنة يوم تكون الشمس في نصف نهاره في الحمل سموه بالنيروز السلطاني

The royal history, which is attributed to Sultan Jalal al-Din Malik Shah, and the reason for his creation is that eight of the wise men, including Khayyam, had gathered in his presence. So,

they placed a date, the beginning of which is the sun's descent, at the beginning of Aries, and the beginning of the year, the day the sun is in the middle of its day in Aries, naming it as Neyrouz Al-Sultany (The royal Nowrooz).

فسنوه شمسية حقيقية وكذا شهره إذا اعتبرت بحلول الشمس في أوائل البروج كما فعله بعض المنجمين و إذا أخذت ثلاثين ثلاثين و ألحقت الكسر بآخر السنة و كبس الكسر في كل أربع سنين أو خمس بيوم ليوافق أول السنة دائما نزول الشمس الحمل كما فعله أكثر المنجمين

So they made it as the real solar (year), and like that for it's months when they considered the arrival of the sun in the beginning of the constellations, just as some of the astrologers had done. And when they took thirty, thirty, and the fraction was added to the end of the year, and the fraction was a leap every four years or five days, so that the beginning of the year always coincided with the sun's descent into Aries just as most of the astrologers had done.

كانت اصطلاحية و أسماء شهرها أسماء شهور الفرس القديم المتقدم و عليه بناء التقاويم الآن الرابعة التاريخ الرومي مبلوّه بعد اثني عشرة سنة شمسية من وفاة الإسكندر بن فيلقوس الرومي

It was an idiomatic expression, and the names of its months were the names of the months of the ancient Persians and on it the calendars were built. Now the fourth, the Rumi history, its beginning, twelve solar years after the death of Iskandar Ibn Filqus Al Rumi.

و سنوه شمسية اصطلاحية هي ثلاثمائة و خمسة و ستون يوما و ربع تام و كذا شهرهم اصطلاحية شمسية و أسماء شهرهم و عددها هكذا تشرين الأول لا تشرين الآخر لكانون الأول لا كانون الآخر لا شباط كح آذار لا نيسان ل أيار لا حزيران ل تموز لا آب لا أيلول ل

And they made a conventional solar year of three hundred and sixty-five days and a perfect quarter, and like that are their conventional solar months, and the names of their months and their number are like that – The first October and no last October, to the first December not the last December, no February, no March, no April, for May not June, for July, no August, no September.

و مستعملو هذا التاريخ يعدون أربعة منها ثلاثين و هي تشرين الآخر و نيسان و حزيران و أيلول و السبعة البقية غير شباط أحدا و ثلاثين و شباط في ثلاث سنين متوالية ثمانية و عشرين و في الرابعة و هي سنة الكبيسة تسعة و عشرين

Those who use this date count four of them as thirty, which are the last October, April, June, and September, And the remaining seven are other than February are thirty-one, and February in three consecutive years is twenty-eight, and in the fourth, which is the leap year, twenty-nine.

فالسنة عندهم ثلاثمائة و خمسة و ستون و ربع كامل مع أن السنة الشمسية أقل من ذلك عندهم لكسر في الربع كما عرفت و وجدوا الكسر مختلفا في أراضهم

So the year with them is of three hundred and sixty-five and a perfect quarter, along with that the solar year is less than that with them by a fraction in the quarter just as you know, and they found the fractions to be different in their observations.

ففي رصد التبانى ثلاث عشرة دقيقة و ثلاثة أخماس دقيقة و في رصد المغربي اثنتا عشرة دقيقة و على رصد مراغة إحدى عشرة دقيقة و على رصد بعض المتأخرين تسع دقائق و ثلاثة أخماس دقيقة و على رصد بطلميوس أربع دقائق و أربعة أخماس دقيقة

So in the observation of Al-Tabany it is thirteen minutes and three-fifth of a minute, and in the observation of Al-Maghriby it is twelve minutes. And based upon the observation of Maragah, eleven minutes. And based upon the observation of some of the latter ones, nine minutes, and three-fifths of a minute. And upon the observation of Ptolemus, four minutes and four-fifth of a minute.

و الفرس من زمان جمشيد أو قبله و الروم من عهد إسكندر أو بعده كانوا يعتبرون الكسر ربعا تماما موافقا لرصد أبرخس فالشهور الرومية مبنية على هذا الاعتبار و هذا الرصد و على ما وجدته سائر أصحاب الأرصاد

And the Persians from the time of Jamshid or before, and the Romans from the time of Alexander or after that, they considered the fraction as a full quarter, in accordance with the observation of Abrakhs. The Roman months are based on this consideration and this observation and based upon what rest of the observers had found.

فلا يوافق هذه السنة الشمسية و بمرور الأزمان تدور شهورها في الفصول و قال بعضهم في كل ثلاثين سنة تقريبا تتأخر سنتهم عن مبدأ السنة الشمسية بيوم و أول سنتهم و هو تشرين الأول في هذه الأزمان يوافق تاسع عشر الميزان و أول نيسان في الدرجة الثالثة و العشرين من الحمل

It does not coincide with this solar year, and with the passage of time its months revolve around the seasons, and some of them said that approximately every thirty years, their year lags behind the principle of the solar year by a day. And the first of their year, which is October, in these times corresponds to the nineteenth of Libra and the first of April in the twenty-third degree of Aries.

و اعلم أن كثيرا من الأمور الشرعية منوطه بهذه الشهور من الأحوال و الأعمال و الآداب كالمطر في نيسان و آدابه و لا يعلم أن الشارع بناه على الفصول أو على الشهور و لعل الأول أظهر فيشكل اعتبار الشهور في تلك الأزمان إذ لعلهم أرادوا تعيين أوقات الفصول فعينوها بهذه الشهور لموافقته لتلك الأوقات في تلك الأزمان

And know that many legal matters are dependent on these months of conditions, deeds, and etiquette, such as the rain in April and its etiquette, and it is not known that the Lawgiver built it on the seasons or on the months. Perhaps the first is more apparent. Thus, considering the months in those times, because perhaps they wanted to specify the times of the seasons, so they designated them with these months because they coincided with those timings in those times.

لكن في بعض الأعمال التي في وقتها اتساع يمكن رعاية الاحتياط بحسب التفاوت بين الزمانين و إيقاعها في الوقت المشترك و ما لم يكن فيه اتساع بعلمها في اليومين معا.

But in some of the works whose time is capacious, it is possible to take care of precautions according to the discrepancy between the two times and their rhythm in the common time, and unless there is an expansion of their knowledge on both days together.

ثم إن انقسام السنة الشمسية عند الروم إلى هذه الشهور الاثني عشر التي بعضها ثمانية وعشرون وبعضها ثلاثون وبعضها أحد وثلاثون إنما هو محض اصطلاح منهم لم يذكر أحد من المحصلين له وجهها أو نكتة و ما توهم بعض المشاهير من أنه مبني على اختلاف مدة قطع الشمس كلا من البروج الاثني عشر ظاهر البطلان

Then the division of the solar year is according to the Romans into these twelve months, some of which are twenty-eight, some of them thirty, and some of them thirty-one. Rather, it is purely a terminology from them, and none of the collectors mentioned a face or a point. The delusion of some famous people that it is based on the difference in the duration of the cut-off of the sun for each of the twelve signs appears to be invalid.

فإن الحمل و الثور عندهم أحد و ثلاثون و الجوزاء اثنان و ثلاثون و السرطان و الأسد و السنبله أحد و ثلاثون و الميزان و العقرب ثلاثون و القوس و الجدي تسعة و عشرون و الدلو و الحوت ثلاثون و ظاهر أن الأمر في الشهور الرومية ليس على طبقها كيف و كانون الأول الذي اعتبروه أحدا و ثلاثين هو بين القوس و الجدي و كل منهما تسعة و عشرون.

For them, Aries and Taurus are thirty-one, Gemini thirty-two, Cancer, Leo and Virgo, thirty-one, Libra and Scorpio, thirty-one, Sagittarius and Capricorn twenty-nine, and Aquarius and Pisces thirty-one. And it appears that the matter in the Roman months is not as it is, and December, which they considered the thirty-one, is between Sagittarius and Capricorn, and each of them is twenty-nine.

ثم اعلم أن التاريخ تعيين يوم ظهر فيه أمر شائع كملة أو دولة أو حدث فيه أمر هائل كطوفان أو زلزلة أو حرب عظيم لمعرفة ما بينه و بين أوقات الحوادث و لضبط ما يجب تعيين وقته في مستقبل الزمان

Then know that the date is the designation of a day on which a common event appeared in a community or country, or on which a huge matter occurred, such as a flood, an earthquake, or a great war, in order to know what was between it and the times of accidents, and to set what time should be set in the future of time.

و قد مرت الإشارة إلى تاريخ الروم و الفرس و الشائع المستعمل في زماننا تاريخ الهجرة و سبب وضعه على ما نقل أنه دفع إلى عمر صك محله شعبان فقال أي شعبان هو هذا الذي نحن فيه أو الذي يأتينا أو أن أبا موسى كتب إليه أنه يأتينا من قبلك كتب لا نعرف كيف نعمل فيها قد قرأنا صكا محله شعبان فما ندري أي الشعبانين هو الماضي أو الآتي

The reference to the history of the Romans and the Persians, and the common one used in our time, is the history of the Hijrah and the reason for putting it on what was reported to have been given to Omar by a deed in place of Shaban. He said, 'I.e. Shaban, it is this which we are upon, or that which we are coming with. Or that Abu Musa wrote to him that he would bring us books from you that we do not know how to act on. We have read a deed whose place is Sha'ban. So we do not know which of the two Shaban(s) it is, the part of the future.

فجمع الصحابة و استشارهم فيما يضبط به الأوقات فقال له الهرمزان ملك الأهواز و قد أسلم على يديه حين أسر و حمل إليه إن للعجم حسابا يسمونه ماهروز و أسنده إلى من غلب عليهم من الأكاسرة و بين كيفية استعماله فعرّبوا ماهروز بمورخ و جعلوا مصدره التاريخ

So, he gathered the Companions and consulted them regarding setting the times. Al-Hurmazan, the king of Ahvaz, said to him, and he embraced Islam at his hands when he was captured and carried to him, that the non-Arabs have a reckoning, which they call Mahrouz.

And he assigned it to those who overpowered them, and explained how to use it, so they Arabized Mahroz in Murch and made its source history.

فقال ابن الخطاب ضعوا للناس تاريخاً نضببط به أوقاتهم فقال بعض الحاضرين من مسلمي اليهود لنا حساب مثله نسندة إلى إسكندر

Ibn Al Khattab said, 'A date has been placed for the people we are setting their timings with it'. On of the attendees from the submissive Jews said, 'There is a calculation for us like it. We are attributing it to Iskandar'.

فما ارتضاه الصحابة و اتفقوا على أن يجعل مبدؤه هجرة النبي ص إذ بما ظهرت دولة الإسلام وكانت الهجرة يوم الثلاثاء لثمان خلون من شهر ربيع الأول و أول هذه السنة أعني المحرم كان يوم الخميس بحسب الأمر الأوسط و على قول أهل الحديث و يوم الجمعة بحسب الرؤية و حساب الاجتماعات

What the companions agreed with and concurred upon is that it's beginning should be the Emigration of the Prophet^{saww} when the governance of Al Islam appeared due to it, and the Emigration was on the day of Tuesday of the eight vacant from the Month of Rabbi Al Awwal, and the first of this year, I meaning Al-Muharram, was the day of Thursday in accordance to the middle matter and based upon the world of the people of the Ahadeeth, and the day of Friday by a calculation of the sighting, and according to the gatherings.

فعمل عليه في أكثر الأزياج إلا زيح المعتبر فإنه عمل على يوم الخميس وكان اتفاقهم على ذلك في سنة سبع عشرة من الهجرة و مبادئ شهور تلك السنة على الرؤية و قد تكون تامة و أكثر المتواليه منها أربعة و قد تكون ناقصة و أكثر المتواليه منها ثلاثة.

So he worked on it in most of the combinations, except for the combination of the one who considered it, because it was worked upon the day of Thursday, and their agreement on that was in the seventeenth year of the Hijrah. And the principles of the months of that year are based on the sighting, and they may be complete, and at the most the consecutive from them are four, and they may be incomplete, and at the most the consecutive are three.

و اعلم أن القوم تمسكوا في اختيار واقعة الهجرة بمبدئ التواريخ الإسلامية على سائر الوقائع المعروفة كالمبعث و المولد بوجوه ضعيفة كقولهم إن المبعث غير معلوم و المولد مختلف فيه و لا يخفى وهنه

And know that the people adhered to the selection of the event of migration to the principle of Islamic dates over all other known facts such as the Prophet-hood and the birth with weak aspects, like their words that the Prophet-hood is not known and the birth, there is differing in it and it's weakness is not hidden.

فإنه لو أريد بذلك عدم اتفاقهم في شيء منهما على يوم معين من شهر معين فظاهر أن أمر الهجرة أيضا كذلك كما بيناه في محله مع أن العلم باليوم و الشهر لا مدخل له في المطلوب و هو ظاهر و إن أريد به اختلافهم في خصوص سنتيهما فكلا فإنه لا خلاف فيه في زماننا فضلا عن أوائل الإسلام

For if it is intended that they do not agree in any of them on a specific day in a particular month, so it appears that the matter of migration is also the same as we have explained in its place, although knowledge of the day and month has nothing to do with what is required. And it is apparent, and if what is meant by it is their differences regarding the specifics of their conducts, then there is no disagreement about it in our time, let alone from the early days of Islam.

وكذا الوجوه الأخرى التي ذكروها في هذا الباب و لقد عثرت على خبر يصلح مرجحاً و مخصصاً لذلك قل من تفتن به

Likewise are the other aspects that they mentioned in this chapter, and I found a report that is suitable as weighting and specific to that. Few are the ones who discern it.

وَهُوَ مَا وَرَدَ فِي خَبَرِ الصَّحِيفَةِ الشَّرِيفَةِ السَّجَّادِيَّةِ صَلَوَاتُ اللَّهِ عَلَى مَنْ أُهْمَهَا حَيْثُ قَالَ الصَّادِقُ ع إِنَّ أَبِي حَدَّثَنِي عَنْ أَبِيهِ عَنْ جَدِّهِ - عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص أَخَذَتْهُ نَعَسَةٌ وَ هُوَ عَلَى مِنْبَرِهِ فَرَأَى فِي مَنَامِهِ رِجَالًا يَنْزُونَ عَلَى مِنْبَرِهِ نَزْوَةَ الْقِرَدَةِ يَرُدُّونَ النَّاسَ عَلَى أَعْقَابِهِمُ الْقَهْقَرَى

And it is what is reported in a Hadeeth, the correct, the noble Al-Sajjadiya, may the Salawaat of Allah-azwj be upon the one who as Inspired it when Al Sadiq-asws said: 'My-asws father-asws narrated to me-asws from his-asws father-asws, from his-asws grandfather-asws, from Ali-asws: 'Rasool-Allah-saww, drowsiness seized him-saww while he-saww was upon his-saww pulpit. He-saww saw in his-saww dream men jumping upon his-saww pulpit (like) the jumping of the monkeys, returning the people upon their heels backwards'.

فَاسْتَوَى رَسُولُ اللَّهِ ص جَالِساً وَ الْحُزْنَ يُعْرِضُ فِي وَجْهِهِ فَأَتَاهُ جِبْرَائِيلُ ع بِهَذِهِ الْآيَةِ وَ مَا جَعَلْنَا الرُّؤْيَا الَّتِي أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَ الشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ الْآيَةَ يَعْني نبي أمية

Rasool-Allah-saww sat up straight and the grief was recognised in his-saww face. Jibraeel-as came to him-saww with this Verse: **and We did not Make the dream which We Showed you except as a Trial for the people, and the Accursed tree in the Quran; [17:60]** – the Verse, meaning the clan of Umayya.

قَالَ يَا جِبْرَائِيلُ أَعَلَى عَهْدِي يَكُونُونَ وَ فِي زَمَنِي

He-saww said: 'O Jibraeel-as! Will it be happening in my-saww era and during my-saww time?'

قَالَ لَا وَ لَكِنْ تَدُورُ رَحَى الْإِسْلَامِ مِنْ مُهَاجِرِكَ فَتَلْبَثُ بِذَلِكَ عَشْرًا ثُمَّ تَدُورُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَ ثَلَاثِينَ مِنْ مُهَاجِرِكَ فَتَلْبَثُ بِذَلِكَ خَمْسًا.

He-as said: 'But the mill of Al Islam will rotate from your-saww emigration. It will remain with that for ten (years). Then the mill of Al Islam will rotate to the head (beginning) of (the year) thirty-five from your-saww emigration. It will remain for five (years)''.

إلى آخر الخبر فيدل على أن جعل مبدأ التاريخ من الهجرة مأخوذ من جبرئيل ع و مستند إلى الوحي السماوي و منسوب إلى الخبر النبوي و هذا يؤيد ما روي أن أمير المؤمنين ع أشار عليهم بذلك في زمن عمر عند تحيرهم

Up to the end of the Hadeeth. It points upon that the beginning of the date being from the Hijrah (Emigration), was taken from Jibraeel-as, and it is attributed to the heavenly Revelation, and attributed to the Prophetic Hadeeth. And this supports what is reported that Amir Al-Momineen-asws indicated to them with that during the time of Umar during their confusion.

و العلة الواقعية في ذلك يمكن أن تكون ما ذكر من أنها مبدأ ظهور غلبة الإسلام و المسلمين و مفتح ظهور شرائع الدين و تخلص المؤمنين من أسر المشركين و سائر ما جرى بعد الهجرة من تأسيس قواعد الدين المبين.

And the real reason for that could be what was mentioned that it is the principle of the emergence of the supremacy of Islam and Muslims, and the beginning of the emergence of religious laws, The believers were freed from the captivity of the polytheists, and the rest of what happened after the Hijrah of establishing the foundations of the manifest religion.

و لنشر هاهنا إلى فوائد.

And over here we spread out to the benefits –

الفائدة الأولى أنه قد وردت أخبار كثيرة تدل على أن عدد أيام السنة ثلاثمائة و ستون كالأخبار الواردة في عدد الطواف المستحبة و كخبير الاختزال و غيرها

The first benefit is that there have been many reports indicating that the number of days in the year is three hundred and sixty, such as the reports in the number of recommended Tawaaf, like the Hadeeth Al Akhtazal and others.

و هي لا توافق شيئاً من المصطلحات المتقدمة و لا السنين الشمسية و لا القمرية و يمكن توجيهه بوجه الأول أن يكون المراد بها السنة الإلهية كما مرت الإشارة إليه في الباب الأول

And it does not agree with any of the above terminology, nor the solar or lunar years, and it can be directed in the first instances that what is intended by it is the Divine year, as the reference to it has passed in the first chapter.

الثاني أن يكون المراد به السنة الأولى من خلق الدنيا بضم الستة المصروفة في خلق الدنيا إلى السنة القمرية

The second is that what is meant by it is the first year of the creation of the world by adding the six utilised in the creation of the world to the lunar year.

الثالث أن يكون مبنياً على بعض مصطلحات القدماء

The third is that it happens to be built upon some ancient terms.

قال أبو ریحان البيروني في تاريخه سمعت أن الملوك البيشدادية من الفرس و هم الذين ملكوا الدنيا بحذافيرها كانوا يعملون السنة ثلاثمائة و ستين يوماً كل شهر منها ثلاثون يوماً بلا زيادة و نقصان و أنهم كانوا يكسبون في كل ست سنين بشهر و يسمونها كبيسة

Abu Rayhan said in his history, 'I heard that the Peshdadian kings of the Persians, who were the ones who owned the whole world, used to work the year as being three hundred and sixty days. Each month from it being of thirty days, without additions and reductions, and they were leaping a month during every six years, and they were naming it a leap.

و في كل مائة و عشرين سنة شهرين أحدهما بسبب الخمسة أيام و الثاني بسبب ربع اليوم و أنهم كانوا يعظمون تلك السنة و يسمونها المباركة و يشتغلون فيها بالعبادات و المصالح ثم قال بعد ذكر نسيء العرب و كبس أهل الكتاب و غيرهم

And in every hundred and twenty years, two months, one of them because of the five days and the second because of a quarter of the day, and that they used to venerate that year and

call it blessed, and they engaged in it with worship and interests. Then he said after mentioning the postponement of the Arabs, and the leap of the people of the Book and others.

و قد حكى أبو محمد التائب الأملي في كتاب الغرة عن يعقوب بن طارق أن الهند تستعمل أربعة أنواع من المدد أحدها من عودة الشمس من نقطة من فلك البروج إليها بعينها و هي سنة الشمس

And it has been told by Abu Muhammad Al-Ta'ib Al-Amly in the book 'Al-Gharra', from Yaqoub Bin Tariq that the Indians utilising four types of extension. One of them is the return of the sun from a point in the constellation to it, and it is the year of the sun.

و الثانية طلوعها ثلاثمائة و ستين مرة و تسمى السنة الوسطى لأنها أكثر من سنة القمر و أقل من سنة الشمس و الثالثة عودة القمر من الشرطين و هما رأس الحمل إليهما اثني عشرة مرة و هي سنة القمر المستعملة.

The second one rises three hundred and sixty times, and it is called the middle year because it is more than the year of the moon and less than the year of the sun. The third is the return of the moon from the Shertan (two stars), which are the head of the Aries, to them twelve times, and it is the year of the moon (which is) utilised.

الفائدة الثانية قال الرازي في قوله تعالى وَ لَبِثُوا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِنِينَ وَ اذْدَادُوا تِسْعًا فَإِنْ قَالُوا لِمَ لَمْ يَأْتِ الْوَيْلَ لِمَنْ قَبْلُ ثَلَاثَمِائَةٍ وَ تِسْعَ سِنِينَ وَ مَا الْفَائِدَةُ فِي قَوْلِهِ وَ اذْدَادُوا تِسْعًا قلنا قال بعضهم كانت المدة ثلاثمائة سنة من السنين الشمسية و ثلاثمائة و تسع سنين من القمرية و هذا مشكل لأنه لا يصح بالحساب هذا القول

The third benefit, Al Razi said regarding Words of the Exalted: **And they remained in their cave for three hundred years and an increase of nine [18:25]**. If they were to say, 'Why did He^{-azwj} not Say 'Three hundred and nine years', and what is the benefit in His^{-azwj} Words: **and an increase of nine [18:25]?** We said, 'One of them said, 'The period of three hundred years is from the solar years, and three hundred and nine is from the lunar (years), and this is a problem because this word is not correct with the calculations.

وَ رَوَى الطَّبْرَسِيُّ رَه وَ غَيْرُهُ أَنَّ يَهُودِيًّا سَأَلَ عَلِيًّا ع عَنْ مُدَّةِ لَبِثِهِمْ فَأَخْبَرَ ع بِمَا فِي الْقُرْآنِ فَقَالَ إِنَّا نَجِدُ فِي كِتَابِنَا ثَلَاثَمِائَةً فَقَالَ ع ذَلِكَ بِسِنِي الشَّمْسِ وَ هَذَا بِسِنِي الْقَمَرِ.

And it is reported by Al Tabarsi and others, 'A Jew asked Ali^{-asws} about the period of their remaining. He^{-asws} informed with what is in the Quran. He^{-asws} said: 'We^{-asws} find in our Book, three hundred'. He^{-asws} said: 'That is by the solar years, and this is by the lunar years''.

و تفصيل القول في ذلك أنه يمكن تقرير الإشكال الوارد على هذا التفسير الذي أوماً إليه الرازي بوجهين أحدهما أن أيام السنة القمرية في مدة ثلاثمائة و تسع سنين إذا قسمت على ثلاثمائة تخرج حصة كل سنة شمسية ثلاثمائة و أربعة و ستين يوماً و ثلثاً و عشرين ساعة مستوية و ستاً و خمسين دقيقة و ثمانين و ثلاثين ثانية و أربع و عشرين ثالثة و لا يوافق ذلك شيئاً من الأرصاد المتداولة بل ناقص عن الجميع

And the detailed word in that is that it is possible to state the problem referred in this interpretation which Al Razi had gestured to it with two aspects. One of these is that the day of the lunar years in a period of three hundred and nine years, when divided upon three hundred, the share of each solar year is three hundred and sixty-four days, twenty-third flat

hours, fifty-six minutes, thirty-eight seconds and twenty-four thirds, and that is not compatible to anything from the circulating observations, but it is deficient from all.

و ثانيهما أن التفاوت المضبوط بين السنتين في مدة ثلاثمائة سنة يزيد على تسع سنين على جميع الأرصاء فإنه على رصد التباني مع أن مقتضاه أقل من سائر الأرصاء يبلغ إلى عشرة أيام و عشرين ساعة و ست و أربعين دقيقة و أربع و عشرين ثانية

The second is that the exact discrepancy between the two years in a period of three hundred years is more than nine years for all observations. It is based upon the observation of Al-Tabany, along with that it contradicts it in less than rest of the observations reaching to ten days and twenty hours, and forty-six minutes and twenty-four seconds.

و إذا ضرب هذا المقدار من الزمان في ثلاثمائة و قسم الحاصل على مقدار السنة القمرية يزيد الخارج على تسع سنين قمرية بأربعة و سبعين يوماً و أربع ساعات و ثمان و أربعين دقيقة

And if this amount of time is multiplied by three hundred and the resultant is divided by the amount of a lunar year, the outgoing exceeds nine lunar years by seventy-four days and four hours and forty-eight minutes.

فكيف على سائر الأرصاء حتى أنه على رصد أبرخس المبني عليه حساب الروم و الفرس من قديم الأيام بل المعروف بين جميع الطوائف في صدر الإسلام يزيد على تسع سنين بسبعة و سبعين يوماً و ثمان و أربعين دقيقة

So how about all other observations, so that it is based on the observation of Abrakhs, on which the account of the Romans and the Persians is based, from ancient days, but rather what was known among all sects in the early days of Islam exceeds nine years by seventy-seven days and forty-eight minutes.

فلا تستقيم الموافقة المستفادة من التفسير المذكور و الرواية المنقولة و قد يجب بأن عدم الاعتناء بالكسور القليلة في جنب آحاد الصحاح تارة بإسقاطها سيما إذا لم تبلغ النصف و تارة بإكمالها أي عدها تامة سيما إذا تجاوزت النصف

The agreement learned from the aforementioned interpretation and the transmitted narration is not correct, and it may be answered that not taking care of the few fractures in the side of the single chapters Sometimes by dropping it, especially if it does not reach half, and sometimes by completing it, i.e. counting it complete, especially if it exceeds half.

و كذا بالأحاد القليلة في جنب العشرات و العشرات القليلة في جنب المآت و هكذا أمر شائع و عرف عام في المحاورات الحسابية بيتني عليه كثير من القرآن و الحديث كما سنشير إليه في حديث الصباح بن سبابة

The same applies to the few ones next to the tenths and the few tenths to the hundredth, and this is a common and general custom in arithmetic dialogues on which much of the Qur'an and Hadeeth is based, as we will refer to it in the Hadeeth of Al-Sabah Bin Sayaba.

فلا بأس أن يخبر تعالى بأن مدة لبث أصحاب الكهف ثلاثمائة سنة بالشمسية أو ثلاثمائة و تسع سنين بالقمرية و كانت ناقصة عن الأولى حقيقة بمنزل تلك الأيام القلائل أو كانت مطابقة لها و كانت زائدة على الثانية حقيقة بمنزلها أو كان في الأول نقصان و في الثانية زيادة يصير المجموع مساويا لمثل تلك الأيام

There is nothing wrong if the Exalted were to Inform that the duration of the stay of the Companions of the Cave was three hundred years in the solar years or three hundred and nine years in the lunar year, and it was actually less than the first in such few days, or it was identical to it and it was in excess of the second in reality by its like, or there was a decrease in the first and an increase in the second, so the total becomes equal to those days.

فإن في رعاية مطابقة العرف في تلك المحاورات لمندوحة عن كذبها حتى أنه يمكن أن يقيد عرفاً أمثال ذلك بأنه كذلك بلا زيادة و لا نقصان اعتماداً على أن تحقق الزيادة و النقصان في عرف الحسابيين إنما هو بالصحاح أو ما في حكمها دون أمثال تلك الكسور.

In ensuring conformity with the custom in these dialogues, it is not clear that they are false, to the extent that it is possible to restrict a custom such as that to being so without addition or subtraction, depending on the fact that the increase and decrease in the custom of arithmetic is achieved, it is in the correct or equivalent, without the likes of these fractions’.

و أقول قد مر في المجلد التاسع في باب علم أمير المؤمنين ع بعض القول في ذلك.

And I (Majlisi) am saying, ‘It has passed in the ninth volume in the chapter on the knowledge of Amir Al-Momineen^{-asws}, some of the words regarding that’.

الفائدة الثالثة قد ورد في الأخبار بناء كثير من الأمور الشرعية من الصوم و غيره على عد شهر من الشهور القمرية تاماً و شهراً ناقصاً كعد الخمسة من شهر آخر مثله أو الستة في سنة الكبيسة و سيأتي بيانها و بسط القول فيها في كتاب الصيام إن شاء الله تعالى و عليه بيني ما روي أن يوم الأضحى يوم الصوم و يوم عاشوراء يوم الفطر

The second benefit – It has been referred in the Ahadeeth, the building of a lot of matters, from the fasting and other such, is based upon the number of months from the complete lunar months, and a deficient month like the number five from another month like it, or the six in the leap year. And I shall come with its explanation and extended word regarding it in the book of fasting, if Allah^{-azwj} the Exalted so Desires, and upon it is built what is reported that the day of the sacrifice is the day of fasting, and the Day of Ashura is the day of breaking.

لكنه إنما يستقيم في سنة الكبيسة فإنه إذا كان أول شهر رمضان يوم السبت مثلاً كان أول شوال يوم الإثنين لأنه من الشهور التامة و أول ذي القعدة يوم الثلاثاء و أول ذي الحجة يوم الخميس فالأضحى يوم السبت موافقاً ليوم الصوم و ذو الحجة لما كان من الشهور الناقصة في غير سنة الكبيسة

But it is only correct in a leap year, for if the first month of Ramadan falls on Saturday, for example, the first of Shawwal is on Monday because it is one of the perfect months, and the first of Zul Qa’dah is on Tuesday. And the beginning of Zul Hijjah is on Thursday, so Eid Al Azha is on Saturday, corresponding to the day of fasting, and Zul Hijjah is due to the deficient months that are not in a leap year.

فالجمعة أول المحرم فعاشوراء يوم الأحد و هو لا يوافق يوم الفطر و في الكبيسة يوافق لإتمام ذي الحجة فيها و يمكن أن يكون مبني على الغالب أو على ما إذا غمت الأهلة كما عمل بها جماعة من الأصحاب على هذا الوجه أو على استحباب صوم يوم الشك

Friday is the beginning of Muharram, so Ashura is on Sunday, and it does not coincide with the day of Al-Fitr, and in the leap it coincides with the completion of Zul Hijjah on it, and it can

be based on the majority, or if the new moons became obscured, as a group of companions did in this manner, or on the recommendation to fast on the day of doubt.

فإن هذا الحساب متقدم على الرؤية غالباً و ما قيل في الخبر الأخير من أن المعنى أن العارفين يوم صومهم يوم عيدهم و يوم فطرهم يوم تعزيتهم فهو مما تضحك منه الثكلى

This account is often preceded by vision, and what was said in the last report is that the meaning is that those who know the day of their fast are the day of their Eid, and the day they break their fast is the day of their condolences. So it is what the bereaved would be laughing from it.

و سيأتي مزيد تحقيقه في محله الأنسب و قال أبو ریحان في تاريخه يتبدءون بالشهر من عند رؤية الهلال و كذلك شرع في الإسلام كما قال الله تعالى
يَسْتَأْذِنُكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِئُ لِلنَّاسِ وَ الْحُجِّ

And I shall be coming with more research in it's proper place. And Abu Rayhan said in his history, 'They are starting with the month at the sighting of the crescent, and like that is the legislation in Al Islam, just as Allah^{-azwj} the Exalted Said: **They are asking you about the crescent. Say: 'These are timings for the people and the Hajj'; [2:189].**

ثم نبئت نابئة و نجمت ناجمة و نبغت فرقة جاهلية فنظروا إلى أأخذهم بالتأويل و ميلهم إلى اليهود و النصارى فإن لهم جداول و حسابات يستخرجون بها شهورهم و يعرفون منها صيامهم و المسلمون مضطرون إلى رؤية الهلال و وحدوهم شاكين فيه مختلفين مقلدين بعضهم بعضاً بعد استفراغهم أقصى الوسع في تأمل مواضعه و تفحص مواقعها

Then it sprouted and grew, and an ignorant sect sprang up, so they looked at their interpretation of interpretation and their inclination towards the Jews and Christians. For they have tables and calculations by which they extract their months and know their fasting from them, and Muslims are forced to sight the crescent. They united them complaining about it, dissenting, and imitating each other, after their being free as much as possible in contemplating its places and examining its locations.

ثم رجعوا إلى أصحاب الهيئة فألفوا زيجاتهم و كتبهم مفتتحة بمعرفة أوائل ما يراد من شهور العرب بصنوف الحسابات و أنواع الجداول فظنوا أنها معمولة لرؤية الأهلة و أخذوا بعضها و نسبوه إلى جعفر الصادق ع و أنه سر من أسرار النبوة

Then they went back to the companions of the organisation, and they composed their combinations and their books, opening with a knowledge of the first of what is meant by the months of the Arabs, with the types of accounts and the types of tables. They thought that it was being done to sight the crescent, and they took part of it and attributed it to Ja'far Al Sadiq^{asws}, and it was a secret from the secrets of the Prophet-hood.

و تلك الحسابات مبنية على حركات النيرين الوسطى دون المعدلة و معمولة على عد سنة القمر ثلاثمائة و أربعة و خمسين يوماً و خمس و سلس و أن ستة أشهر من السنة تامة و ستة ناقصة و أن كل ناقص منها فهو تال لتام على ما عمل عليه في الزيجات

These calculations are based on the movements of the middle luminaries without the modified ones and are based on the number of the lunar years of three hundred and fifty-four days and five and a sixth, and that six months of the year are complete and six are

incomplete, and that every missing of them is a complete successor to what was done in the combinations.

فلما قصدوا استخراج أول الصوم و أول الفطر بما خرجت قبل الواجب بيوم في أغلب الأحوال فأولوا قول النبي ص صوموا لرؤيته و أفطروا لرؤيته بأن معناه صوموا الذي يرى الهلال في عشيته كما يقال تهيئوا لاستقباله

When they intended to extract the beginning of fasting and the beginning of breaking the fast, it came out a day before the obligatory in most cases. So they interpret the words of the Prophet^{-saww}: 'Fast to its sighting and break to its sighting', with that it's meaning it, 'He should fast, the one who sees the crescent in his evening, just as it said, 'Prepare for receiving it'.

So they bring forward the preparation based upon the reception by saying, 'And the month of Ramazan cannot be deficient from thirty (days)!'

فيقدم التهيؤ على الاستقبال قالوا و إن شهر رمضان لا ينقص من ثلاثين فأما أصحاب الهيئة و من تأمل الحال بعناية شديدة فإنهم يعلمون أن رؤية الهلال غير مطرد على سنن واحد لاختلاف حركة القمر المرئية بطبقة و سريعة و قربه من الأرض و بعده و صعوده في الشمال و الجنوب و هبوطه فيهما و حدوث كل واحد من هذه الأحوال له في كل نقطة من فلك البروج

As for companions of the celestial bodies, and the ones pondering the situation with an intense eye (very carefully), know that the sighting of the crescent is not steady upon the one conduct due to the different movements of the moon, slow and fast, and it's nearness from the earth and its remoteness, and it's ascending in the north and the south, and it's descent in these, and the occurrence of each of these situations for it is a point from the orbit of the constellation.

ثم بعد ذلك لما يعرض من سرعة غروب بعض القطع من فلك البروج و بقاء بعض و تغير ذلك على اختلاف عروض البلدان و اختلاف الأهوية إما بالإضافة إلى البلاد الصافية الهواء بالطبع و الكدرة المختلطة بالبخارات دائما و المغيرة في الأغلب و إما بالإضافة إلى الأزمنة إذا غلظ في بعضها و رق في بعض و تفاوت قوى بصر الناظرين إليه في الحدة و الكلال

Then after that, due to the rapid setting of some pieces of the constellation, and the slowness of some, and that changed according to the different widths of the countries and the different identities. Either with the addition to the country of clean air by nature, and the always cloudy with the steam and constantly dusty, or in addition to the times, if it becomes thicker in some of them and thinner in some of them, and the powers of sight of those who look at it vary in sharpness and fatigue.

و إن ذلك كله على اختلاف بصنوف الاقتران كائنة في كل أول شهرين رمضان و شوال على أشكال غير معدودة و أحوال غير محدودة فيكون لذلك رمضان ناقصا مرة و تاما أخرى

And all of this is different in the different types of conjunctions that are present in each of the first two months of Ramazan and Shawwal in uncountable forms and unlimited conditions. Therefore, due to that, Ramazan would be deficient at times and complete at other (times).

و إن ذلك كله يفتن بتزايد عروض البلدان و تناقصها فيكون الشهر تاما في البلدان الشمالية مثلا و ناقصا هو بعينه في الجنوبية منها و بالعكس ثم لا يجري ذلك فيها على نظم واحد بل لا يتفق فيها أيضا حالة واحدة بعينها لشهر واحد مرارا متوالية و غير متوالية

And all of this is fascinated by the increase and decrease in the widths of the countries, so the month is complete in the northern countries, for example, and incomplete in the southern ones, and vice versa. Then this does not happen in them according to one system, rather there is also no agreement in them in one specific case for one month repeatedly, consecutively, or not.

فلو صح عملهم مثلا بتلك الجداول و اتفق مع رؤية الهلال أو تقدمه يوما واحدا كما أصلوا لاحتاجوا إلى إفرادها لكل عرض على أن اختلاف الرؤية ليس متولدا من جهة العرض فقط

If their work was correct, for example, with those tables, and it coincided with the sighting of the crescent or its progression by one day, just as they originated, they would need to single them out for each width, provided that the difference in vision is not generated from the viewpoint only.

بل لاختلاف أطوال البلدان فيها أوفر نصيب فإذن لا يمكن ما ذكره من تمام شهر رمضان أبدا و وقوع أوله و آخره في جميع المعمورة من الأرض متفقا كما يخرج الجدول الذي يستعملونه

Rather, due to the different lengths of the countries in which there is a greater share, then it is not possible that what they mentioned about the completion of the month of Ramazan at all, and the occurrence of its beginning and its end in all the world from the earth in agreement as per the schedule they use.

فأما قولهم إن مقتضى الخبر المأثور تقديم الصوم و الفطر على الرؤية فباطل و ذلك أن حرف اللام يقع على المستأنف كما ذكره و يقع على الماضي كما يقال كتب لكذا مضي من الشهر أي من عند مضي كذا فلا تتقدم الكتابة الماضي من الشهر و هذا هو مقتضى الخبر دون الأول

As for their saying that the adage requires prioritizing fasting and breaking the fast over sighting, it is false, and that is because the letter 'Lam' falls on the subject as they mentioned, and it falls on the past tense just as it is said, 'He wrote for that past from the month', i.e. from the passing of that. The scribes do not bring forward the past from the month, and this, it is required of the Hadeeth besides the first.

أ لا ترى إلى ما روي عنه ص أنه قال: نَحْنُ قَوْمٌ أُمِّيُونَ لَا نَكْتُبُ وَ لَا نَحْسِبُ الشَّهْرَ هَكَذَا وَ هَكَذَا وَ كَانَ يُشِيرُ فِي كُلِّ وَاحِدَةٍ مِنْهَا بِأَصَابِعِهِ الْعَشْرِ يَعْنِي تَامًا ثَلَاثِينَ يَوْمًا ثُمَّ أَعَادَ فَقَالَ هَكَذَا وَ هَكَذَا وَ حَتَّى إِتَمَّ فِي الثَّلَاثَةِ يَعْنِي نَاقِصَةً تِسْعَةً وَ عَشْرِينَ يَوْمًا.

Don't you look at what is reported from him^{-saww} having said: 'We^{-saww} are a group of illiterates. We^{-saww} neither write, nor calculate the months like this, and like this and like this' – and he^{-saww} was indicating regarding each one from it with his^{-saww} ten fingers, meaning thirty complete days. Then he^{-saww} reiterated, so he^{-saww} said: 'Like this, and like this, and like this' – and he^{-saww} hid his^{-saww} thumb during the third, 'Deficient of twenty-nine days'.

فص ص نصا لا يخفى على أحد أن الشهر يكون تاما مرة و يكون ناقصا أخرى و أن الحكم جار عليه بالرؤية عليه دون الحساب بقوله لا نكتب و لا نحسب

So he^{-saww} texted. It is not hidden unto anyone that the month happens to be complete and times, and deficient at other times, and that the judgment flows upon it with the sighting, besides the calculation, due to his^{-saww} words: 'We^{-saww} neither write nor calculate'.

فإن قالوا عني أن كل شهر تام فإن تاليه ناقص كما يحسبه مستخرجو التواريخ كذبهم العيان إن لم ينكروه و عرف تمويههم الصغير و الكبير فيما ارتكبهوه
على أن تتمه الخبر الأول يفصح باستحالة ما ادعوه

If they say, 'It means that every month is complete, then the next month is incomplete', the historians reckon that they are lying if they do not deny it, and their camouflaging, small and large, in what they committed is known, provided that the completion of the first Hadeeth reveals the impossibility of what they claim.

وَ هُوَ قَوْلُهُ ص صَوْمُوا لِرُؤْيَيْهِ وَ أَفْطِرُوا لِرُؤْيَيْهِ فَإِنْ عُمَّ عَلَيْكُمْ فَعُدُّوا شَعْبَانَ ثَلَاثِينَ يَوْمًا.

And it is his^{-saww} words: 'Fast to its sighting and break to its sighting, so if it is cloudy upon you all, then count Shaban as of thirty days'.

وَ فِي رِوَايَةٍ أُخْرَى فَإِنْ حَالَ بَيْنَكُمْ وَ بَيْنَ رُؤْيَيْهِ سَحَابٌ أَوْ قَتَامٌ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ.

And in another report: 'If a cloud is a barrier between you all and sighting it, or darkness, then complete the number to thirty'.

و ذلك أنه إذا عرف أن الهلال يرى إما بمجدولهم و حسابهم أو بما يستخرجه أصحاب الزيجات و قدم الصوم أو الفطر على رؤيته لم يحتاج إلى إتمام شعبان
ثلاثين أو إكمال شهر رمضان ثلاثين إذا انطبقت الآفاق بسحاب أو غبار

This is because if it is known that the new moon will be seen either according to their schedule and calculation or what the companions of the combinations extract and fasting or breaking the fast is preceded by its sighting, there is no need to complete the month of Sha'ban thirty or to complete the month of Ramadan as thirty if the horizons are filled with either clouds, or dust.

و لو كان أيضا شهر رمضان تاما أبدا ثم عرف أوله لاستغني به عن الرؤية لشوال مع ما روي في كتب الشيعة الزيدية أن الناس صاموا شهر رمضان على
عهد أمير المؤمنين ع ثمانية و عشرين يوما فأمرهم بقضاء يوم واحد فقضوه

And if the month of Ramazan was ever complete and then the beginning of it was known, he would have dispensed with the sighting of Shawwal, along with what is reported in the Shia Zaidi books that the people had fasted in the era of Amir Al-Momineen^{-asws}, twenty-eight days. He^{-asws} ordered them with fulfilling one day, so they fulfilled it.

و إنما اتفق ذلك لتوالي شهر شعبان و شهر رمضان عليهم ناقصين معا و كان حال بينهم و بين الرؤية لرأس شهر رمضان حائل فأكملوا العدة و تبين
الأمر في آخره

And rather that coincided to the consecutive month of Shaban and month of Ramazan, and there was a barrier between them and the sighting at the beginning of the month of Ramazan, so they completed the number, and the matter became clear at the end of it.

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع أَنَّهُ قَالَ: يُصِيبُ شَهْرَ رَمَضَانَ مَا يُصِيبُ سَائِرَ الشُّهُورِ مِنَ الزِّيَادَةِ وَ النُّقْصَانِ.

And it is reported from Abu Abdullah Al-Sadiq^{asws} having said: 'It afflicts the month of Ramazan what afflicts rest of the months, from the addition and the reduction'.

و رُوِيَ عَنْهُ أَيْضاً أَنَّهُ قَالَ: إِذَا حَفِظْتُمْ شَعْبَانَ وَ عُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ وَ صُومُوا.

And it is reported from him^{asws} as well having said: 'When you preserve Shaban and it is cloudy upon you, then count thirty and fast'.

- وَ رُوِيَ عَنْهُ أَيْضاً أَنَّهُ سُئِلَ عَنِ الْأَهْلَةِ فَقَالَ هِيَ الشُّهُورُ فَإِذَا رَأَيْتَ الْهِلَالَ فَصُمْ وَ إِذَا رَأَيْتَهُ فَأَفْطِرْ.

And it is reported from him^{asws} as well having been asked about the crescent, so he^{asws} said: 'It is the months. So when you see the crescent, then fast, and when you see it, then break'.

فَأَمَّا مَا رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ رَجَبٍ فَعُدَّ تِسْعَةً وَ خَمْسِينَ يَوْماً ثُمَّ صُمْ.

As for what is reported from Al Sadiq^{asws} having said: 'When you see the crescent of Rajab, so count fifty-nine days, then fast'.

وَ مَا رَوَوْا عَنْهُ أَنَّهُ قَالَ: إِذَا رَأَيْتَ هِلَالَ شَهْرِ رَمَضَانَ لِرُؤْيَيْهِ فَعُدَّ ثَلَاثِمِائَةً وَ أَرْبَعَةً وَ خَمْسِينَ يَوْماً ثُمَّ صُمْ فِي الْقَابِلِ فَإِنَّ اللَّهَ خَلَقَ السَّنَةَ ثَلَاثِمِائَةً وَ سِتِّينَ يَوْماً فَاسْتَنْقَى مِنْهَا سِتَّةَ أَيَّامٍ فِيهَا خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ فَلَيْسَتْ فِي الْعَدَدِ.

And what they are reporting from him^{asws} having said: 'When you see the crescent of the month of Ramazan to it's sighting, so count three hundred and fifty-four days, then fast in the next year, for Allah^{azwj} has Created the year as being of three hundred and sixty days. He^{azwj} Excluded six days from these He^{azwj} had Created the skies and the earth during these, so these aren't in the number'.

فلو صحت الرواية عنه لكان إخباره عن ذلك على أنه أكثرى الوجود في بقعة واحدة لا أنه مطرد في جميع البقاع كما ذكرنا و أما تعليل الأيام الستة بهذه العلة فتعليل ركيك يكذب الرواية و تبطل له صحتها

If the report from him^{asws} was true, his^{asws} informing about that would be based upon that he^{asws} was mostly in one spot, not that he^{asws} is spread out in entirety of the spoke just as we have mentioned. As for the explanation of the six days with this reason, it is a poor reasoning that belies the narration and invalidates its validity.

و قد قرأت فيما قرأت من الأخبار أن أبا جعفر محمد بن سليمان عامل الكوفة من جهة المنصور حبس عبد الكريم بن أبي العوجاء و هو خال معن بن زائدة و كان من المانوية فكثر شفاعؤه بمدينة السلام و ألقوا على المنصور حتى كتب إلى محمد بالكف عنه و كان عبد الكريم يتوقع ورود الكتاب في معناه

And I have read among what I read from the report that Abu Ja'far Muhammad Bin Suleyman was a governor of Al Kufa from the direction of Al Mansour. He imprisoned Abdul Kareem Bin Abu Al-Awja, and he was a maternal uncle of Ma'an Bin Zaidah, and he was from Manichaeism (followers of prophet Mani). So his intercessors multiplied in the city of peace (Al-Kufa), and

they insisted upon Al Mansour until he wrote to Muhammad Al Kufa about him, and Abdul Kareem was anticipating the arrival of the letter concerning him.

فقال لأبي الجبار و كان منقطعاً إليه إن أخرجني الأمير ثلاثة أيام فله مائة ألف درهم فأعلم أبو الجبار محمداً فقال ذكرته و كنت نسيتته فإذا انصرفت من الجمعة فاذكرني فلما انصرفت ذكره إياه فلدعا به فأمر بضرب عنقه

He said to Abu Al Jabbar, and he was cutting off to him, 'If the commander were to delay me, thee would be three hundred thousand Dirhams for him'. So Abu Al Jabbar let Muhammad know. He said, 'You have reminded me of him, and I had forgotten him. If you leave on Friday, then remind him'. When he left, he mentioned it to him. He called for him and ordered with striking off his neck.

فلما أيقن أنه مقتول قال أما و الله لئن قتلتموني لقد وضعت أربعة آلاف حديث أحرم فيها الحلال و أحل به الحرام و لقد فطرتكم في يوم صومكم و صومتمكم في يوم فطركم ثم ضربت عنقه

When he was convinced that he would be killed, he said, 'But, by Allah^{-azwj}, if you were to kill me, so I have placed four thousand Ahadeeth, prohibiting in it the permissible, and permitting the prohibited with it, and you are breaking during a day of your fasting, and are fasting during a day of your breaking'.

و ورد الكتاب في معناه بعدة و ما أحق هذا الرجل الملحد بأن يكون متولي هذا التأويل الذي ذهبوا إليه و أصله انتهى و تمام القول فيه في كتاب الصوم

And the letter arrived in a number of meanings and what this atheist man had deserved, that he would be in charge of this interpretation which they are going to, and it's origin' – end. And the complete word is in the book of fasting.

الفائدة الرابعة اعلم أن ما ذكره من أن مدة الشهر القمري تسعة و عشرون يوماً و اثنتا عشرة ساعة و أربع و أربعون دقيقة إنما هو باعتبار وضع القمر بالنسبة إلى الشمس إلى حصول مثل ذلك الوضع له فكان قدر مسير الشمس في هذا الزمان منضمماً إلى قدر دورته من نقطة معينة إليها

The fourth benefit – Know that what they mentioned about the duration of the lunar month being twenty-nine days, twelve hours and forty-four minutes, is only taking into account the position of the moon in relation to the sun until such a position occurs for it. So, the ecliptic of the sun at this time was related to the value of its cycle from a certain point to it.

و أما باعتباره في نفسه فإنه يتم دوره في مدة سبعة و عشرين يوماً و ثلث يوم فالتفاوت بين الاعتبارين بيومين و أربع ساعات و أربع و أربعين دقيقة فلمداره بالاعتبار الأخير حدود ينزل في كل ليلة في أحدها إلى أن يرجع إلى الأول منها

As for it being in himself, its role is completed in a period of twenty-seven days and a third of a day, so the discrepancy between the two considerations is two days, four hours, and forty-four minutes. It's orbit, according to the last consideration, has limits. It descends every night on one of them until it returns to the first of them.

فهي حقيقة اثنان و ثمانون منزلاً في ثلاث دورات له لمكان الكسر المذكور و لكن الناس تسامحوا فيه و اصطالحوا على تقسيم كل دورة له إما إلى سبعة و عشرين منزلاً كما اصطالح عليه أهل الهند إسقاطاً للكسر و إما إلى ثمانية و عشرين كما اصطالح عليه العرب إتماماً له و علموها بالكواكب القريبة منها و قد مر ذكرها و نظمها بالفارسية على الترتيب هكذا.

It is in fact eighty-two houses in three cycles of it to the place of the aforementioned fraction, but the people tolerated it and agreed upon dividing each cycle for it. Either to twenty-seven houses, as the people of India called it, dropping the fraction, or to twenty-eight as the Arabs termed it to complete it, and they taught them the planets close to them, and they have been mentioned and they organised them in Persian in an order like this.

فأجل التفاوت المذكور بين الاعتبارين إذا فرضنا القمر بدرا في منزل معين في شهر معين فبعد إتمام دورة منه إليه يكون فيه بعينه في الشهر التالي ناقصا عن البدرية بحسب ذلك التفاوت

For the sake of the aforementioned discrepancy between the two considerations, if we suppose the full moon in a specific house in a specific month, then after completing a cycle from it to it, it will be in its exact form in the following month minus the full moon according to that discrepancy.

و هكذا يريد النقض المذكور بعد كل دورة حتى يبلغ بعد ست دورات في المنزل المذكور بعد تمام الشهر السادس إلى مرتبة الهلالية و قس عليه عكسه

Thus, the aforementioned decrease increases after each cycle until it reaches after six cycles in the mentioned house after the completion of the sixth month to the rank of crescent and measured against it.

فيبلغ بعد إتمام ست دورات آخر فيه إلى البدرية فعلى أي حالة يرى في منزل معين يرى فيه بعد ست دورات على الحالة المقابلة لها و بعد اثنتي عشرة دورة على الحالة الموافقة لها و هكذا دائما.

After the completion of another six cycles in it, it is reported to Al-Badriya, for in any condition it is seen in a particular house, it is seen after six cycles according to the situation corresponding to it and after twelve cycles to the situation corresponding to it, and like that, constantly.

فإذا تمهد هذا فنقول قد عرفت ما ذكره بعض المفسرين في قوله تعالى وَ الْقَمَرَ قَدَرْنَا مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ و يرجع حاصله إلى أن القمر من أول ظهوره بالعشيات مستهلا إلى آخر رؤيته بالغدوات مستنيرا يسير جميع المنازل و في آخرها يشبه بالعرجون القديم فيما يعرضه بسبب مرور الزمان كالذقة و الانحاء

So when this paves the way, then we say that you have known what some of the interpreters have mentioned regarding Words of the Exalted: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**. Its outcome is due to the fact that the moon, from its first appearance in the evenings, beginning to the end of it's seeing in the mornings, enlightened, travels all the houses, and at the end of it resembles and old palm branch in what it displays due to the passage of time, such as curvature and accuracy.

قال الطبرسي ره في جامع الجوامع و المعنى قدرنا مسيره منازل و هي ثمانية و عشرون منزلا ينزل كل ليلة في واحد منها لا يتخطاه و لا يتقاصر منها على تقدير مستو حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ و هو عود العذق الذي تقادم عهده حتى ييس و تقوس و قبل إنه يصير كذلك في ستة أشهر

Tabarsi said in (the book) 'Jamie Al Jawamie', 'The meaning is that we have estimated the journey of stages, which are twenty-eight stages, descending every night in one of them that he does not go beyond and does not fall short of them according to a level estimate, **until it**

returns to be like the old palm branch [36:39], and it is a nutmeg which has gone out of date until it withers and becomes bent. And it is said that it becomes like that in six months.

قال الزجاج هو فعلون من الانعراج و هو الانعطاف و القديم يدق و ينحني و يصغر فشبه القمر به من ثلاثة أوجه انتهى

Al Zajaj said, 'He did the diffraction, which is the inflection, and the old is the beaten, bent, and becomes smaller, so the moon resembles it from three aspects' - end.

و قال الزنجشري بعد تفسير الآية بنحو مما مر و قيل أقل مدة الموصوف بالقدم الحول فلو أن رجلا قال كل مملوك لي قديم فهو حر أو كتب ذلك في وصيته عتق له من مضى له حول أو أكثر انتهى

And Al Zamakhshari said after interpreting the Verse, 'And bent', from what has passed. And it is said it is the minimum period described with the 'old' is the year. So if a man were to say, 'Every slave of mine of old, so he is hereby free', or writes that in his will a freedom for him, is the one for whom a year has passed, or more' – end.

و روى علي بن إبراهيم و الطبرسي رحمهما الله و غيرهما أنه دخل أبو سعيد الكاري على أبي الحسن الرضا ع فقال ما تقول في رجل قال عند موته كل مملوك لي قديم فهو حر لوجه الله

And it is reported by Ali Bin Ibrahim and Al Tabarsi, may Allah^{-azwj} have Mercy on them and others, 'Abu Saeed Al Mukary entered to see Abu Al Hassan Al Reza^{-asws}. He said, 'What are you^{-asws} saying regarding a man who says at his death, 'Every slave of mine of old, so he is hereby free for the Face of Allah^{-azwj}'?'

فقال أبو الحسن ع ما ملكه لستة أشهر فهو قديم و هو حر قال و كيف صار ذلك قال لأن الله يقول و القمر قدرناه منازل حتى عاد كالعرجون القديم سماه الله قديماً و يعود كذلك لستة أشهر. الخبر

Abu Al Hassan^{-asws} said: 'Whatever he had owned for six months, so he is of old, and he is free'. He said, 'And how did that become so?' He^{-asws} said: 'Because Allah^{-azwj} is Saying: **And the moon, We Measure stages for it until it returns to be like the old palm branch [36:39]**. Allah^{-azwj} has Named as old, and it returns like that to six months' – the Hadeeth.

و في الكافي هكذا قال نعم إن الله يقول في كتابه حتى عاد كالعرجون القديم فما كان من مملكته أتى له ستة أشهر فهو حر.

And in 'Al Kafi' it is like that. He^{-asws} said: 'Yes, Allah^{-azwj} is Saying in His^{-azwj} Book: **until it returns to be like the old palm branch [36:39]**. So whatever he had owned from his slaves (and) six months have come for him, so he is free'.

فظهر من سياق ما نقلناه من التفسير و الحديث أن بين العامة و الخاصة في المسألة المذكورة من العتق موضع وفاق هو أن حكمها مستنبط من الآية المذكورة و موضع خلاف هو أن العامة لم يجاوز نظرهم عما فيها من توصيف العرجون بالقديم

So, it appeared from the context of what we have quoted from the interpretation and Ahadeeth that between the general Muslims and the special (Shias) in the mentioned issue of emancipation is a place of concord. It is that its ruling is deduced from the aforementioned

verse, and it is disputed that the common people did not go beyond their consideration of what it contains of the description of the palm branch with the 'old'.

فظنوا بمحض زعمهم أن ثبوت هذا الوصف له بعد أن يحول الحول فحكموا في المسألة على طبقه و أن الخاصة عرفوا بتفريع إمامهم الحكم فيها بستة أشهر على الآية أنه الحق الموافق لما تضمنه الكتاب

So they thought, based on their own claim, that this description of him was proven after the year had passed, so they judged the issue according to its application, and that the special ones (Shias) they knew that their Imam's^{asws} ruling is six months based on the verse that it is the truth that corresponds to what is contained in the Book.

فأكتفوا به لعدم احتياجهم معه إلى تعرف وجه استنباطه منها إذ لهم ع طرق في استخراج الأحكام و الوقائع من الكلام المجيد لا سبيل لنا إلى معرفتها لكن ذكر بعض المحققين هنا وجهها دقيقا نوره هاهنا و هو أن عبارة **حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ** المذكورة من الآية في الحديث للاحتجاج عليه مشتملة على عدة ألفاظ

So, they sufficed with it because they did not need with it to know the way to derive it from it, since they had ways of extracting rulings and facts from Glorious Speech. There is no way for us to know it, but some investigators mentioned here an accurate face that we will present here, and it is that the phrase: **until it returns to be like the old palm branch [36:39]** mentioned from the Verse is in the Hadeeth for the argumentation upon it, is inclusive upon a number of words.

فابتدأها المتكفل للدلالة على اعتبار انتهاء لما صورته تعالى فيها من سير القمر بالمطابقة متضمن للدلالة على اعتبار ابتداء له أيضا بالالتزام و ذكر العود يدل على اتحادهما بمعنى أن ما اعتبره من منازل في هذا السير للابتداء اعتبر هو بعينه للانتهاء

So, its initiation of the guarantor to indicate the consideration of the end of what the Almighty has depicted in it of the movement of the moon in conformity includes to indicate a consideration of the beginning of it also by commitment, and the mention of the returning evidence's upon that the mention of the return indicates their union in the sense that what is considered from its places in this journey for the beginning was considered to be the same for the end.

و تقييده في ضمن التشبيه بكونه هلالا في خصوص حال العود يدل على اعتبار كونه بدرا مقابلا لها في حال البدء المقابل له كما يتبادر من لفظ القمر أيضا سيما مع مقابلة الشمس من الطرفين و النكته حينئذ في اعتبار هذا الترتيب في البدء و العود دون العكس أظهر من الشمس

And its restriction within the analogy of being a crescent in relation to the state of the return indicates the consideration that it is a full moon opposite it in the case of the beginning opposite to it, as it comes from the word 'moon' also, especially with the meeting of the sun from the two ends. And the point then, is to consider this arrangement in the beginning and the return without the opposite, is more evident from the sun.

ثم توصيف المشبه به بالقدم يدل على اعتبار هذا الوصف أيضا في جملة وجوه الشبه بل هو أحق بالاعتبار لاختصاصه بالذكر و كونه مناطا لسائر الوجوه كقولهم فلان كالبدن المنير أو كالأسد الغضبان

Then the description of the suspect with the 'old' indicates that this description is also considered among the aspects of similarities. Rather, it is more deserving of consideration due to his specialisation in remembrance and being dependent on all aspects, like their worlds, 'So and so is like the radiant moon', or 'Like the angered lion'.

فمجمّل ما أوجز في تلك الكلمات التامات إنما يرى من حال سير القمر في منازل المقدرة له من أنه في أي منزل كان بدرا فيه في وقت يصير فيه بعينه هلالا شبيها بالعرجون القديم بعد دورات معدودة في أزمنة محدودة على تدرّج خاص و نظام معين لا يتغيّر و لا يتبدل و لا يزيد و لا ينقص

The entirety of what was summed up in those perfect words can only be seen from the state of the moon's progression in its predestined places, that in any place it was a full moon at a time when it becomes in its exactness, a crescent resembling the old palm branch. After a few cycles in limited times on a special gradation and a specific system that does not change, nor replaced, nor increase, nor decrease.

و هكذا حاله في جميع الأزمان من عجائب الآيات و غرائب التدبيرات فبذلك التصوير و التشبيه مع ما عرفت مما مهدناه من أن صيرورته هلالا في منزل كان فيه بدرا يتم بتمام الشهر السادس

And like that is it's state in entirety of the times, from the wonders of the signs and the strangeness of the arrangements. By that depiction and analogy with what I knew from what we paved with, that it's becoming a crescent moon in a house in which there was a full moon will be completed by the end of the sixth month.

و حينئذ بتعرضه للصفات المعتبرة في المشبه به و من جملتها القدم تعرف أن الشيء إذا أتى له ستة أشهر صار موصوفا بالقدم و هذا هو المطلوب.

At that time, by examining the qualities considered in the suspect, including the old, you know that if something comes to it for six months, it becomes described as 'old', and this is what is required.

فإن قيل مدة ستة دورات ناقصة عن ستة أشهر كما عرفت. قلنا قد مر أنه شاع في عرف أهل الحساب عد ما زاد على النصف من الكسور كاملا و النقصان هنا أقل من نصف شهر كما لا يخفى.

If it is said that the period of the six cycles is deficient from six months like what you know', we shall say, 'It has been reported that it is common in the custom of the reckoning people to count what exceeds half of the fractions in full, and the decrease here is less than half a month, as it is not hidden'.

و ربما يؤيد هذا الوجه بأن الخبر على ما رواه علي بن إبراهيم ظاهره وصف القمر بالقديم إذ الظاهر رجوع الضمير في سماه إلى القمر بقريته قوله و يعود كذلك.

And this aspect may be supported by the fact that the report, according to what Ali bin Ibrahim narrated, appears to describe the moon as ancient, as it appears that the pronoun in its name is referred to the moon with the presumption of his saying, 'And it goes back to be like that'.

و أقول هذا وجه لطيف مشتمل على دقائق جليّة لكنه في غاية البعد و التكلف و الله يعلم حقائق كلامه و من خصه بمزيد الفضل من إنعامه.

And I (Majlisi) am saying, 'This is a subtle aspect, inclusive upon majestic intricacies, but it is extremely far-fetched and pretentious, and Allah^{-azwj} Knows the realities of His^{-azwj} Speech, and the one He^{-azwj} Specialises with more Grace from His^{-azwj} Favours'.

الفائدة الخامسة اعلم أن أصحابنا اتفقوا على أن ولادة نبينا ص كانت في شهر ربيع الأول إما في السابع عشر منه كما هو المشهور أو في الثاني عشر كما اختاره الكليني ره و هو المشهور بين المخالفين

The fifth benefit – Know that our companions have concurred upon that the birth of our Prophet^{-sawww} took place during the month of Rabbi Al Awwal, either in the seventeenth from it like what is famous, or during the twelfth like what Al Kulayni has chosen, and it is famous between the adversaries.

و ذكر الكليني و غيره أن الحمل به ص كان في أيام التشريق فيلزم أن يكون مدة حمله ص إما ثلاثة أشهر أو سنة و ثلاثة أشهر مع أن الأصحاب اتفقوا على أنه لا يكون الحمل أقل من ستة أشهر و لا أكثر من سنة و لم يذكر أحد من العلماء أن ذلك من خصائصه ص

And Al-Kulayni and others have mentioned that the pregnancy (conception) with him^{-sawww} was during the days of Tashreek (11th to the 13th Zul Hijjah). So it necessitates that the period of his^{-sawww} pregnancy would either be of three months or a year and three months, along with that the companions have concurred upon that the pregnancy cannot happen to be less than six months nor more than a year, and no one from the scholars has mentioned that being from his^{-sawww} specialities.

و الجواب أن ذلك مبني على النسب الذي حققناه في صدر الباب و ذكروا للنسب ثلاثة معان أوأما إلى بعضها

The answer is that it is based upon the postponement which we investigated in the beginning of the chapter, and they mentioned three meanings for the postponement. We shall refer to some of these.

الأول أنهم كبسوا تسع عشرة سنة تامة قمرية حتى صارت تسع عشرة سنة تامة شمسية على ترتيب بهزيج فطور النسب على هذا الوجه تسع عشرة سنة تامة قمرية مكبوسة بسبعة أشهر تامة قمرية لأن تسعة عشر منه و سبعة أشهر تامتين قمريتين تسع عشرة سنة تامة شمسية و الشهر الزائد و هو الكبس يسمى النسب لأنه المؤخر عن مكانه لأن المحرم لو سمي بذي الحجة صار صفر محرماً

The first is that they leapt nineteen perfect lunar years until they became nineteen perfect solar years in the order of Bahzijuh. So, the role of a postponement in this way is nineteen perfect lunar years, leapt by seven perfect lunar months. Because nineteen of it and seven perfect lunar months are nineteen perfect solar years, and the extra month, which is the leaping, is called 'the postponement', because it is delayed from its place, because if Al-Muharram is named as Zil Hajj, Safar would become Muharram.

فتأخر المحرم إلى مكان صفر و السنة التي يزيدون الشهر فيها هي السنة الكبيسة أي المدخولة المزيده فيها من الكبس بمعنى الطم

So Muharram is delayed to the place of Safar, and the year in which they add the month is the leap year, meaning the year that has been added to it by more pressing in the sense of engulfing.

الثاني أنهم كانوا يكبسون في كل ثلاث سنين شهرا فدور النسيء ست و ثلاثون سنة تامة قمرية مكبوسة باثني عشر شهرا قمريا كذلك

The second, they used to leap a month every three years, so the life of the postponement was thirty-six full lunar years leapt by twelve lunar months like that.

الثالث أنهم كانوا يكبسون في كل سنتين شهرا فدور النسيء على هذا الوجه أربع و عشرون سنة تامة قمرية مكبوسة باثني عشر شهرا تاما قمريا و هذا الوجه أشهر موافقا لما ذكره الطبرسي و غيره

The third, they used to leap every two years a month, so the postponement's role is in this manner is twenty-four complete lunar years compressed by twelve complete lunar months, and this aspect is most famous, compatible to what Al Tabarsi and others have mentioned.

و بالجملة أنهم كانوا يزيدون في بعض السنين شهرا و يتكون بعضها بحاله فبعض سنينهم اثنا عشر شهرا و بعضها ثلاثة عشر شهرا و الزيادة دائما تكون في آخر السنة التي ينتقل الحج بعدها من شهر إلى آخر لأن من شهر إلى مثله اثني عشر شهرا و منه إلى ما يليه ثلاثة عشر شهرا و النسيء المشهور مبني على الأخير و ربما يبني على الأول و الثاني أيضا

In summary, they used to add a month in some years and leave some of them as they are, for some of their years were twelve months and some of them were thirteen months, and the increase always occurred at the end of the year after which the Hajj moved from one month to another, because from a month to its like is twelve months, and from it to the next is thirteen months, and the well-known postponement is based on the latter, and it may be based on the first and the second as well.

فنقول على الوجه الثالث المشهور لما تبين أن الولادة في الربيع الأول إما في السابع عشر أو في الثاني عشر و الوفاة إما في الثاني عشر منه كما اختاره الكليني ره وفقا للمشهور بين العامة أو في الثامن و العشرين من الشهر قبله أعني صفر كما هو المشهور عند الإمامية

So we are saying based upon the third well known aspect due to what is clean that the birth was in Rabbi Al Awwal, either during the seventeenth or during the twelfth, and the expiry was either during the twelfth from it, like what was chosen by Al Kulayni, in accordance with the well-known between the general Muslims, or during the twenty-eight of the month before it, meaning Safar, like what is well-known with the Imamites.

و المشهور أن مدة حياته الشريفه ص ثلاث و ستون سنة تامة قمرية تحقيقا على الأول و تقريبا على الثاني فمن جمادى الأخرى المؤخر عن ولادته ص بثلاثة أشهر إلى ذي الحجة من حجة الوداع المقدم على وفاته ص بمثله اثنتان و ستون سنة تامة قمرية و ستة أشهر و هو ستون سنة تامة نسبية لأن ستين سنة نسبية زائدة على ستين سنة تامة قمرية بثلاثين شهرا لأن كل سنتين تامتين نسبيتين زائدة على سنتين تامتين قمريتين بشهر باعتبار انتقال الحج من شهر إلى آخر كما عرفت و ثلاثون شهرا سنتان و ستة أشهر

And the well-known is that the period of his^{-saww} noble lifespan was for sixty-three complete lunar years, investigated based upon the first, and approximately upon the second. So, from Jumadi Al Akhar, the last from his^{-saww} birth with three months up to Zil Hajjah from the farewell Hajj, the preceding to his^{-saww} expiry with similar to it are sixty-two complete lunar years and six months, and it is sixty yeas postponed because sixty postponed years are more upon sixty complete lunar years by three months, because each of the two complete postponed years are more upon two complete lunar years by a month, considering the

transition of the Hajj from one year to another just as you know, are thirty months, two years and six months.

فظهر أن من جمادى الثانية التي في خلال عام مولده إلى حجة الوداع ستون سنة تامة نسيئية و ظهر أن الحج وقع في خلال عام مولده في جمادى الثانية إذ المفروض أن مبدأ كل سنة من السنين التامة النسيئية الحج الواقع في شهر و منتهاهما الحج الآخر الواقع في هذا الشهر أو في الشهر الآخر بعده

So it is apparent that from Jumadi Al Sani which is in the midst of the year of his^{-saww} birth, up to the farewell Hajj are sixty complete postponed years. And it is apparent that the Hajj took place during the year of his^{-saww} birth in Jumadi Al Sani, as it is assumed that the beginning of each year of the complete postponed year is the Hajj that falls in a month and its end is the other Hajj that takes place in this month or in the other month after it.

فمبدأ الستين السنة النسيئية جمادى الثانية و منتهاه ذو الحجة حجة الوداع فالستون السنة محصورة بين حجتين إحداها المبدأ و الأخرى المنتهى

So the beginning of the sixtieth year is the postponed Jumadi Al Sani, and it's ultimate is Zul Hijjah of the farewell Hajj. Thus the sixty years are confined between the two Hajj(s), one of them the beginning, and the other the last.

فالحجج الواقعة في هذه المدة إحدى و ستون حجة لأن كل سنة تامة نسيئية محصورة بين حجتين و كل حجة بداية سنة تامة نسيئية و نهاية سنة أخرى إلا حجة الوداع لأن النسيء انقطع عنده

So, the arguments that occur during this period are sixty-one Hajj(s) because every year a complete postponement is confined between two Hajj(s), and every Hajj is the beginning of a complete year and the end of another year except for the Farewell Hajj because the leaping is cut off with it.

فهي نهاية سنة ستين النسيئية فقط و الحجة الواقعة في خلال عام مولده هي الحجة الأولى الواقعة فيها لأن حجة الوداع كانت أولى حجة وقعت في ذي الحجة كما مر و الواقعة قبلها في الشهر السابقة كانت في ذي القعدة

It is only the end of the postponed year sixty, and the Hajj that occurred during the year of his^{-saww} birth is the first Hajj that occurred in it, because the Farewell Pilgrimage was the first Hajj that took place in Zul Hijjah as it has passed, and the event before it was in the previous month, happening in Zul Qadah.

فالشهر الزائد في آخر سنة الستين و المزيد فيها شهر سنة الستين لا التي قبلها و كذا كل شفع من السنين النسيئية هي التي زيد في آخرها شهر و قد مر أن الزيادة تكون باعتبار انتقال الحج من شهر إلى آخر

The extra month is at the end of the sixtieth year, and the extra month in it is the month of the sixtieth year, not the one before it. And likewise, every intercession of the postponed years is the one at the end of which a month has been added. And it has already passed that the increase is due to the transition of Hajj from one month to another.

فلو كانت الحجة الواقعة في جمادى الثانية في خلال عام مولده ص هي الحجة الثانية لزم أن تكون الحجة الواقعة بعدها التي هي مبدأ السنة الثانية من السنين النسيئية و منتهى السنة الأولى قد وقعت في رجب لأن المفروض عدم وقوع أزيد من حجتين في شهر و أن تكون الزيادة في السنة الأولى لا في

الثانية و في الوتر من السنين التامة النسبئية لا في الشفع و أن تكون حجة الوداع الحجة الثانية الواقعة في ذي الحجة لا الأولى و هو خلاف المنقول و المرروي

So if the Hajj had occurred in Jumadi Al Sani in the midst of the year of his^{-saww} birth, it is the second Hajj necessitating that the Hajj to occur after it which is the beginning of the second year from the postponed years, and end of the first year must have occurred in Rajab, because no more than two Hajj(s) could take place a month, and that the increase should be in the first year, not in the second, and in the odd from the complete postponed years not in the even, and that the farewell Hajj would be the second Hajj to occur in Zul Hijjah, nor the first, and it is contrary to what was transmitted and reported.

فظهر أن الحجة الواقعة في جمادى الثانية في خلال عام مولده ص كانت الحجة الأولى فالحمل به ص في أيام التشريق في السنة السابقة في جمادى الأولى فمدة الحمل عشرة أشهر بلا زيادة و لا نقصان أو بزيادة يوم أو بنقصانه على ما ذهب إليه الكليني و بزيادة أيام على المشهور من أن يوم الولادة السابع عشر

So it is apparent that the Hajj to occur during Jumadi Al Sani in the midst of the year of his^{-saww} birth was the first Hajj. Thus he^{-saww} in the pregnancy during the days of Al Tashreeq in the previous year, in Jumadi Al Awwal. So the pregnancy would be of ten months without any increase nor reduction, or with increase of a day or with it's reduction, based upon what Al Kulayni has gone with, and with an increased day based upon the well-known from that the day of his^{-saww} birth was seventeenth.

و قد مر بعض القول منا في ذلك في المجلد السادس في باب ولادته ص و قد ذكرنا هنا جملة من القول في الاختلاف الواقع في يوم مولده ص و لنذكر هنا أيضا بعض القول فيه لما انتهى الكلام إليه فإن الحديث ذو شجون

And some of the word has already passed from us regarding that, in volume six in the chapter of his^{-saww} birth, and we have mentioned over there the summary of the words in the differing of the event regarding the day of his^{-saww} birth and let us mention over here as well part of the word regarding it due to what the speech has ended to, for the discussion is with miscellaneous topics.

فاعلم أنه لا خلاف في أن يوم الولادة الشريفة من أيام ربيع الأول في عام الفيل قبل الهجرة بثلاث و خمسين سنة و إنما الخلاف في أنه أي يوم من الشهر المذكور و لكن علماء الإمامية رضوان الله عليهم متفقون على كونه غير خارج من الثاني عشر و السابع عشر فالمشهور السابع عشر

Know that there is no dispute that the day of the honorable birth is one of the days of Rabbi Al Awwal in the year of the Elephant, fifty-three years before the Hijrah, and rather the differing is regarding which day from the mentioned month it was. But the Imamites scholars, may the Pleasure of Allah^{-azwj} be upon them, are concurring upon it not being outside from the twelfth and the seventeenth. The famous is the seventeenth.

قال الشيخ المفيد ره في المقنعة ولد ص بمكة يوم الجمعة السابع عشر من شهر ربيع الأول في عام الفيل و صدع بالرسالة في يوم السابع و العشرين من رجب و له يومئذ أربعون سنة انتهى.

The Sheykh Al Mufeed said in 'Al Maqna', 'He^{-saww} was born at Makkah on the day of Friday the seventeenth from the month of Rabbie Al Awwal in the year of the elephant, and he^{-saww}

proclaimed with the Message during the twenty-seventh day of Rajab, and on that day, there were forty years for him^{-sawww} – end.

و نحو ذلك قال شيخ الطائفة و غيرهما من العلماء و المحدثين إلا ثقة الإسلام في الكافي حيث قال ولد النبي ص لائنتي عشرة ليلة مضت من شهر ربيع الأول في عام الفيل يوم الجمعة مع الزوال

And approximate to that was said by Sheykh Al Ta'ifa and others from the scholars and the narrators, except the trusted one of Al Islam (Al Kulayni) in Al Kafi where he said, 'The Prophet^{-sawww} was born on the twelfth night past from the month of Rabbi Al Awwal in the year of the elephant, on the day of Friday with the midday'.

و روي أيضا عند طلوع الفجر قبل أن يبعث بأربعين سنة و هو موافق لما هو المشهور بين العامة في الحرمين زاد الله في شرفهما و غيرهما من بلاد المخالفين و هذا القول مع ندرته بيننا قد أيد بوجه.

And it is reported as well it was at the emergence of days forty years before the Prophet-hood, and it is in accordance with what is the well-known between the general Muslims in the two Sanctuaries, may Allah^{-azwj} Increase in their nobilities and others from the cities of the adversaries. And this word, along with it's rarity between us, is supported by it's aspects.

الأول أن وفاته ص كانت في يوم الإثنين بالاتفاق و كانت إما لليلتين بقيتا من شهر صفر كما هو المشهور بين الشيعة أو في الثاني عشر من ربيع الأول كما في الكافي و هو أيضا مشهور بين المخالفين

The first is that his^{-sawww} expiry happened during the day of Monday, by consensus, and it either happened at two nights remaining from the month of Safar just as it well-known between the Shias, or during the twelfth of Rabbi Al Awwal just as is in Al Kafi, and it is well-known as well between the adversaries.

و على كل تقدير يكون لا محالة غرة ربيع الأول في السنة الحادية عشر من هجرته الموافقة لوفاته ص مطابقة ليوم الخميس و يلزم منه بالبرهان الحسابي أن يكون غرة ربيع الأول في سنة المولد يوم الإثنين أو يوم الثلاثاء إذ بين غرتي هذين الربيعين ثلاث و ستون سنة قمرية بلا زيادة و لا نقصان لعدم الخلاف في مدة عمره ص ثلاث و عشرون أو أربع و عشرون منها ذات كبيسة و الباقية خالية عنها

And in any case, it would inevitably be the first of Rabbi Al Awwal in the year eleven from the Hijrah, corresponding to his^{-sawww} expiry corresponding to the Thursday, and it necessitates from it with the proof of calculation that it would be on the first of Rabbi Al Awwal in the year of the birth, the day of Monday, or the day of Tuesday, when between the two firsts of these two Rabbi(s) there are sixty-three lunar years, with neither an increase or decrease due to the lack of disagreement regarding the period of his^{-sawww} age being twenty-three or twenty fourth from it, with the leaping, and the rest are vacant.

و التزديد باعتبار عدم العلم بمبدأ الكبائس و بعد طرح الأسبوعات التامة من كل سنة يبقى من ذوات الكبائس خمسة أيام و من غيرها أربعة أيام و هذا ظاهر فيجتمع من بقايا أسبوعات تلك السنين مائتان و خمسة و سبعون أو ستة و سبعون يوما و الباقي منها بعد طرح سبعة سبعة اثنان أو ثلاثة

And the reiteration is due to the lack of knowledge with the beginning of the leaping, and after dropping the complete weeks from every year remaining from the ones with the leaps, five days, and from other, four days, and this is apparent. So it gathers from the remaining

weeks of those years, two hundred and seventy-five or seventy-six days, and the remainder from it is after dropping the seven, seven, twice or thrice.

فيلزم من ذلك أن تكون غرة ربيع المولد يوما من الأسبوع مقدما على يوم غرة ربيع الوفاة باثنين أو ثلاثة وكان هذا يوم الخميس فكان ذلك يوم الإثنين أو الثلاثاء كما ذكرنا وكونه يوم الثلاثاء ساقط بالاتفاق لعدم إمكان مطابقة الثاني عشر و لا السابع عشر على تقديره ل يوم الجمعة فتعين يوم الإثنين فيصادفه الثاني عشر دون السابع عشر و هو المطلوب.

So it necessitates from that, that the first of Rabbi of the birth would be a day from the previous week, based upon the day of the first of Rabbi being ahead of the first day of the Rabbi of the expiry by two or three days, and this was the day of Thursday, so that would be the day of Monday of Tuesday just as we have mentioned, and it being the Tuesday is lapsed by agreement due the impossibility of neither the twelfth nor the seventeenth being upon it's estimation of the day of Friday, so it is set on Monday so the twelfth would fall on it besides the seventeenth, and it is the requirement.

و الثاني أن وفاة العسكري و انتقال الأمر إلى صاحب الزمان ع باتفاق الكليني و المفيد رضي الله عنهما في الكافي و الإرشاد كان في يوم الجمعة ثامن شهر ربيع الأول سنة ستين و مائتين من الهجرة

And the second is that the expiry of Al Askari^{asws} and the transfer of the command to Master of the Time^{ajfj} is by the concurrence of Al Kulayni and Al Mufeed, may Allah^{azwj} be Pleased with them, in (the books) 'Al Kafi' and 'Al Irshad', happened during the day of Friday the eighteenth of the month of Rabbi Al Awwal of the year two hundred and sixty from the Hijra.

فكانت غرة الشهر المذكور أيضا و ما بين غرة هذا الربيع و ربيع المولد ثلاثمائة و اثنتا عشرة سنة كاملة فيظهر بالحساب المتقدم أن بقايا أسبوعات أيام تلك السنين أربعة أو خمسة أيام فتكون غرة ربيع المولد مقدما على الجمعة يمثلها فيكون يوم الإثنين أو يوم الأحد و الثاني ساقط بالاتفاق و الأول مستلزم للمطلوب.

So the first of the mentioned month happened as well, and what is between the first of this Rabbi and the Rabbi of the birth, there were three hundred and twelve complete years. It is apparent by the preceding calculation that the remainder of the weeks of the day of those years were four or five days. So the first of the Rabbi of the birth would take place before Friday by it's like, so it would be on the day of Monday or on the day of Sunday, and the second is dropped by agreement, and the first necessitated for the requirement.

و الثالث أن غرة محرم الحرام لسنة الهجرة مضبوطة عند أهل الهيئة و الحساب بأنها كانت يوم الخميس بحسب الحساب و يوم الجمعة باعتبار رؤية الهلال كما هو مذكور في التحفة و الزيج الجديد

And the third is that the first day of Muharram for the year of migration is exact according to the people of the observation and the calculation is that it was on Thursday according to the calculation and on Friday considering the sighting of the crescent just as it is mentioned in 'Al Tohfa' and 'Al Zayj Al Jadeed'.

و كذا غرة رجب المرجب سنة المبعث مضبوط بأنها كانت يوم الإثنين كما يظهر مما رواه الشيخ في المصباح من أن المبعث كان في يوم السبت و لم أطلع على خلاف فيه فيستفاد من هذين الضبطين أيضا دليلان آخران على هذا المطلوب.

And likewise, the blessed month of Rajab, the year of the Prophet-hood is fixed, that it was on a Monday, as it appears from what the Sheikh having narrated in 'Al Misbah' that the Prophet-hood was on a Saturday, and I did not see a difference of opinion about it, so these two settings are also used as other evidence for this requirement.

و الرابع ذكر بعض الأفاضل ره أن غرة ربيع الأول فيما نحن فيه من الزمان سنة ثمان و ثمانين و ألف من الهجرة كانت يوم الثلاثاء بلا اشتباه

And the fourth, some distinguished people mentioned that the first day of Rabbi Al Awwal in the time we are now in, the year one thousand eighty-eight after the Hijrah, it was on Tuesday without any doubt.

و قد مضى حينئذ من غرة ربيع المولد ألف و مائة و أربعون سنة و من المقررات الحسابية المعلومة لأهل الخبرة أن في كل مائتين و عشر سنين يعود وضع أيام الأسابيع مع أيام الشهور العربية إلى ما كان

And at that time there has passed from the first of the Rabbi of the birth, one thousand one hundred and forty years, and from the mathematical calculation known to the people of experience is that during every two hundred and ten years, the placing of the weekly days returns with the days of the Arabic months up to what had happened.

ففي ألف و خمسين سنة يتم العود المذكور خمس مرات فيكفي لنا النظر في تمتها و هي تسعون سنة ثلاث و ثلاثون منها ذات كبيسة و سبع و خمسون بلا كبيسة و قد عرفت أن الباقي من الأسبوعات كل من الأولى خمسة و من الثانية أربعة

In one thousand and fifty years, the mentioned return is completed five times. It is sufficient for us to look at its completion, which is ninety years, thirty-three of which are leaped years and fifty-seven are without leap, and I have recognised that the remainder from the weeks, from every first would be five, and from every second would be four.

فمجموع البقايا ثلاثمائة و ثلاث و تسعون يوما و إذا طرحناه سبعة سبعة يبقى واحد فظهر أن غرة ربيع المولد مقدم على غرة ربيعنا بيوم و هذا كان يوم الثلاثاء فذلك كان يوم الإثنين و هو يستلزم المطلوب كما مر.

So, the total of the remnants is three hundred and ninety-three days, and if we subtract seven by seven, one remains. It appears that the first day of Rabbi of the birth preceded the first of our Rabbi by a day, and this was on Tuesday, so that was Monday, and it necessitates the required just as has passed'.

ثم قال ره فإن قيل ذكر الشيخ في المصباح و غيره رواية مشتملة على تفسير المولد بالسابع عشر قلنا لكونها منافية لمقتضى هذه الدلائل الحسابية الغير المشكوك فيها بل معارضة لما رواه أيضا في المصباح من موافقة المبعث يوم السبت لعدم إمكان اجتماعهما على ما مر ينبغي حملها على أن لا يكون التفسير المذكور من كلام الإمام بل من كلام بعض الرواة لإزالة الإبهام عنها على حسب اعتقاده و مثل ذلك ليس بعزيز في الروايات.

Then he said, 'If it is said that the Sheykh mentioned in 'Al Misbah' and others have reported inclusive upon the interpretation of the birth being on the seventeenth, we would say that it negates requirement of this undoubted mathematical evidence(s) regarding it. But it also in opposition to what is reported as well in 'Al Misbah' from the Prophet-hood corresponding to the day of Saturday, because it is not possible for them to converge on what has passed, it should be understood that the mentioned interpretation is not from the words of the imam,

but rather from the words of some of the narrators to remove ambiguity from it according to his belief, and such is not dear to the narrations.

ثم إذا أتقنت هذا المسلك يتبين لك الحق بمعونته في كثير مما وقع الخلاف فيه فمن ذلك أن الأمة بعد اتفاقهم على وقوع هجرة نبينا ص من مكة إلى المدينة في السنة الرابعة عشر من المبعث

Then, if you master this path, the truth will become clear to you with His^{azwj} Help in many of the matters in which the dispute occurred. This is because the community, after their agreement on the occurrence of the Hijra of our Prophet^{saww} from Makkah to Madinah was in the fourteenth year from the Prophet-hood.

اختلفوا في شهرها و يومها بالنسبة إلى الشهر و بالنسبة إلى الأسبوع فقبل يوم الإثنين السادس و العشرون من صفر و قبل ليلة الإثنين السابع و العشرون منه و قبل يوم الخميس أول ربيع الأول و قبل يوم الثلاثاء ثامنه و قبل يوم الإثنين بدون ذكر شهرها و قبل أول ربيع الأول بدون ذكر يومه و قبل الرابع منه و قبل العاشر منه كذلك

They differed regarding it's month and it's day with the leap to the month, and with the postponement to the week. And it is said the day of Monday of the twenty-sixth of Safar, and it is said, the night of Monday the twenty-seventh form it. And it is said the day of Thursday the first of Rabbi Al Awwal, and it is said the day of Tuesday the eighth. And it is said the day of Monday without mentioned it's month, and it is said the first of Rabbi Al Awwal without mentioned it's day, and it is said the fourth from it, and it is said the tenth from it. Like that.

فهذه أقوال ثمانية و لما عرفنا ما مر من مطابقة غرة المحرم سنة الهجرة ليوم الخميس أو الجمعة و اطلعنا على سائر التواريخ المعلومة و من جعلتها أن غرة ربيع المولد يوم الإثنين و أن بينها و بين غرة ربيع الهجرة ثلاثا و خمسين سنة و وجدناها مشتملة على أسابيع تامة بلا كسر و مستلزمة لموافقة غرتيهما يوما حصل لنا بتلك المعارف العلم بتهافت القولين الأولين لعدم موافقة السادس و العشرين و لا السابع و العشرين من صفر ليوم الإثنين

These are eight sayings, and when we learned what happened from matching the first of Muharram in the year of Emigration to Thursday or Friday, and we looked at the other known dates, and from it's summary is that the first Rabbi of the earth is the day of Monday, and between it and the first of the Rabbi of the Emigration there are fifty-three years, and we found it to be inclusive upon complete weeks without a fraction, And it necessitates the agreement of both of them, on the day when we acquired that knowledge with knowledge of the incoherence of the two first words due to the non-agreement of the twenty-six nor the twenty-seventh of Safar being on the day of Monday.

و كذا بتهافت القول الثالث و الرابع لعدم مطابقة أول ربيع الأول للخميس و لا الثامن منه للثلاثاء ثم نعلم بارتفاع احتمال الثلاثاء و الخميس من البين تعين يوم الإثنين موافقا لليوم الخامس المروي عن ابن عباس بل عن رسول الله ص

Likewise, the third and fourth words were inconsistent because the first of Rabbi Al Awwal did not match the Thursday, nor the eighth of it to the Tuesday. Then we know that the probability of Tuesday and Thursday is high, and Monday is the day corresponding to the fifth day, as reported from Ibn Abbas, from Rasool-Allah^{saww}.

ثم بتعينه بطلان القولين الأخيرين لتنافيهما ثم ببطلانهما تعين أول ربيع الأول موافقا للقول السادس المنقول عن الشيخ المفيد ره فتبين لنا أن هجرته ص كانت في يوم الإثنين أول ربيع الأول و الحمد لله.

Then by appointing it the invalidity of the last two words because they contradict them, then by their invalidity the first of Rabbi Al Awwal was determined in accordance with the sixth word transmitted from Sheikh Al Mufeed. Thus it becomes clear to us that his^{-saww} Emigration took place during the day of Monday, the first of Rabbi Al Awwal. And the Praise is for Allah^{-azwj}.

ثم بعد هذا التحقيق إذا نظرنا في تاريخ وصوله ص إلى المدينة و اختلاف القوم فيه فقبل للال ربيع الأول و قبل لليلتين خلنا منه و قبل لاثنتا عشرة مضت منه عرفنا بطلان القولين الأولين من طريق العادة

Then, after this investigation, if we look at the date of his^{-saww} arrival to Medina, and the people's disagreement about it, it was said to the crescent of Rabbi Al Awwal. And it was said that two nights passed away from it, and it was said that twelve days passed by it, we know the invalidity of the first two words by way of custom.

فتعين القول الأخير الذي ذهب إليه المفيد ره في حدائق الرياض و قد نقل ابن الجوزي في تلقيحه عن ابن سعد أنه هو المجمع عليه ثم بتعيينه عرفنا أن ما نقله ابن الجوزي عن ابن عباس و غيره و ادعى صاحب روضة الصفا اتفاق أئمة الأخبار عليه من مصادفة يوم وصوله ص إلى المدينة ليوم الإثنين

So it supports the last word which Al Mufeed had gone to in 'Hadaiq Al Riyaz', and it is transmitted by Ibn Jowzy in 'Talqeeh' from Ibn Sa'ad and it is the summary upon it. Then by its support we know that what Ibn Al Jowzy had transmitted from Ibn Abbas and others, and by the author of 'Rowza Al Safa' are in harmony with the leaders of the Ahadeeth, being in accordance that his^{-saww} arrival to Al Medina was on Monday.

لا عبرة به لعدم إمكان اتفاق الأول و الثاني عشر من شهر في يوم فيكون وصوله ص يوم الجمعة

I does not matter as there is no possibility of coinciding the first and the twelfth from a month in one day, so his^{-saww} arrival would be on the day of Friday.

فظهر أيضا فساد ما نقله عن عروة أنه مكث بقبا ثلاث ليال ثم ركب يوم الجمعة فالمعتمد هو ما نقله عن الزهري أنه ص نزل في بيت عمرو بن عوف بقبا فأقام به بضعة عشرة ليلة

It also became apparent that what has been transmitted on the authority of Urwah was that he^{-saww} stayed in Quba for three nights and then rode on Friday. The approved is what he transmitted on the authority of Al Zuhri that he^{-saww} descended in the house of Amro Bin Awf at Quba, and he^{-saww} stayed at it some ten nights.

فإنه موافق لما رواه الكليني في الروضة بإسناده عن سعيد بن المسيب عن علي بن الحسين ع في ذكر إسلام علي ع و موضع الحاجة منه قوله ع حتى هاجر رسول الله ص إلى المدينة و خلف علينا ع في أمور لم يكن يقوم بها أحد غيره

It is in accordance with what is reported by Al-Kulayni in 'Al-Rawza', by his chain from Saeed Bin Al-Musayyab, from Ali^{-asws} Bin Al Husayn^{-asws} in mentioned the Islam of Ali^{-asws}, and the needed subject matter are his^{-asws} words: 'Until the Rasool-Allah^{-saww} migrated to Al-Medina, and left Ali^{-asws} behind regarding the matters which no one part from him^{-asws} could have dealt with.

وَ كَانَ خُرُوجَ رَسُولِ اللَّهِ ص مِنْ مَكَّةَ فِي أَوَّلِ يَوْمٍ مِنْ رَبِيعِ الْأَوَّلِ وَ ذَلِكَ يَوْمَ الْخَمِيسِ مِنْ سَنَةِ ثَلَاثَ عَشْرَةَ مِنَ الْمُبْعَثِ وَ قَدِمَ الْمَدِينَةَ لِأَنَّيَ عَشْرَةَ لَيْلَةً
خَلَّتْ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ مَعَ زَوَالِ الشَّمْسِ

And the exit of Rasool-Allah^{-sawww} from Makkah was during the first day of Rabbi Al-Awwal, and that was a day of Thursday of the year thirteen from the Prophet-hood, and he^{-sawww} arrived in Al-Medina on the twelfth night vacant from the month of Rabbi Al Awwal with the decline of the sun.

فَنَزَلَ بِقُبَا فَصَلَّى الظُّهْرَ رَكَعَتَيْنِ وَ الْعَصْرَ رَكَعَتَيْنِ ثُمَّ لَمْ يَزَلْ مُقِيمًا يَنْتَظِرُ عَلِيًّا ع يُصَلِّي الحَمْسَ صَلَوَاتٍ رَكَعَتَيْنِ رَكَعَتَيْنِ

He^{-sawww} descended at Quba. He^{-sawww} prayed Al Zohr Salat, two Cycles, and Al-Asr, two Cycles. Then he^{-sawww} did not cease to stay awaiting Ali^{-asws}, praying the five Salats, two Cycles, two Cycles.

وَ كَانَ نَازِلًا عَلَى عَمْرٍو بْنِ عَوْفٍ فَأَقَامَ عِنْدَهُمْ بِضْعَةَ عَشَرَ يَوْمًا يَقُولُونَ لَهُ أَ تُقِيمُ عِنْدَنَا فَتَتَّخِذَ لَكَ مَنْزِلًا وَ مَسْجِدًا فَيَقُولُ لَا إِنِّي أَنْتَظِرُ عَلِيَّ بْنَ أَبِي
طَالِبٍ وَ قَدْ أَمَرْتُهُ أَنْ يَلْحَقَنِي وَ لَسْتُ مُسْتَوْطِنًا مَنْزِلًا حَتَّى يَتَقَدَّمَ عَلَيَّ وَ مَا أَسْرَعُهُ إِنْ شَاءَ اللَّهُ تَعَالَى

And he^{-sawww} had lodged with Amro Bin Awf. He^{-sawww} stayed with them some ten days. They said to him^{-sawww}, 'Stay with us, we shall take a house for you and a Masjid'. He^{-sawww} said: 'No, I^{-sawww} am awaiting Ali Bin Abu Talib^{-asws}, and I^{-sawww} had instructed him^{-asws} to join up with me^{-sawww}, and I^{-sawww} will not take a house in a homeland until Ali^{-asws} arrives, and it will be very quick, if Allah^{-azwj} so Desires'.

فَقَدِمَ عَلَيَّ ع وَ النَّبِيُّ ص فِي بَيْتِ عَمْرٍو بْنِ عَوْفٍ فَنَزَلَ مَعَهُ ثُمَّ إِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ عَلَيَّ ع تَحَوَّلَ مِنْ قُبَا إِلَى بَنِي سَالِمِ بْنِ عَوْفٍ وَ عَلَيَّ ع مَعَهُ
يَوْمَ الْجُمُعَةِ مَعَ طُلُوعِ الشَّمْسِ

Ali^{-asws} arrived while the Prophet^{-sawww} was in the house of Amro Bin Awf. He^{-asws} lodged with him. Then Rasool-Allah^{-sawww} when Ali^{-asws} had arrived, transferred from Quba to the clan of Salim Bin Awf and Ali^{-asws} was with him, one the day of Friday with the rising of the sun.

فَخَطَّ لَهُمْ مَسْجِدًا وَ نَصَبَ قِبْلَتَهُ فَصَلَّى بِهِمْ فِيهِ الْجُمُعَةَ رَكَعَتَيْنِ وَ خَطَبَ حُطْبَتَيْنِ ثُمَّ رَاحَ مِنْ يَوْمِهِ إِلَى الْمَدِينَةِ عَلَى نَاقَتِهِ الَّتِي كَانَ قَدِمَ عَلَيْهَا وَ عَلَيَّ مَعَهُ
لَا يُفَارِقُهُ يَمْشِي بِمَشْيِهِ. الحديث.

He^{-sawww} outlined a Masjid for them and installed it's Qiblah. He^{-sawww} prayed the Friday Salat with them in it, two Cycles, and addressed two sermons. Then he^{-sawww} departed from his^{-sawww} day to Al Medina upon his^{-sawww} she-camel which he^{-sawww} had arrived upon, and Ali^{-asws} was with him^{-sawww}, not separating from him^{-sawww}, walking with his^{-sawww} walking' – the Hadeeth.

و لا يخفى أن فيه إشكالين أحدهما في قوله و ذلك يوم الخميس لما عرفت أن أول ربيع الأول في سنة الهجرة يوم الإثنين و الآخر في قوله من سنة ثلاث
عشرة من المبعث لما عرفت أيضا من الاتفاق على كونه في السنة الرابعة عشر منه و يمكن توجيه الأول بأن ذلك ليس إشارة إلى أول يوم و لا إلى خروج
رسول الله ص كما يتبادر إلى الأذهان

It is no secret that there are two problems - one in his saying, and that was on Thursday, when I know that the first of Rabi' al-Awwal in the year of the Hijrah was on Monday, and the other in his saying of the thirteenth year of the Prophet-hood. As it was also known from the

agreement that it was in the fourteenth year of it, and the first can be directed that this is not a reference to the first day or to the exit by Rasool-Allah^{-saww} comes to the minds.

بل إلى التخليف المذكور قبلهما و لعل هذا أقرب إلى ذلك لفظا لكونه أبعد و معنى لما نقل أنه ص توقف بعد خروجه من مكة في الغار المشهور ثلاثة أيام و كان علي ع يصل إليه فيه سرا

Rather, to the differing mentioned before them, and perhaps this wording is closer to that because it is farther and meaningless when it was reported that he^{-saww} had stopped after his departure from Mecca in the well-known cave for three days, and Ali^{-asws} would have arrive to him in it, secretly.

فالظاهر أن تخليفه فيما أوصى إليه من أمره كان عند ارتحاله عنه فتدبر

Apparently, his^{-saww} leaving him^{-asws} behind regarding the matters he^{-saww} had recommended to him^{-asws} was at the time of his^{-saww} departure from him^{-asws}, so he^{-asws} managed.

و توجيه الثاني بأن الاتفاق على كونها في الرابعة عشر مبني على أن المبعث كان في رجب و مبدأ السنة عند العرب هو المحرم فما بعد المحرم إلى رجب من جملة السنة الثالثة عشر من المبعث و إن كان معدودا عندهم من الرابعة عشر باعتبار مبدأ السنة فهما متوافقان معنى و المخالفة إنما هي في اللفظ فقط

The second directive is that the agreement on it being the fourteenth is based on the fact that the Prophet-hood was in Rajab, and the beginning of the year for the Arabs is Al-Muharram, and after Al-Muharram to Rajab, in summary was the thirteenth year from the Prophet-hood. and even though it was counted according to them from the fourteenth year, according to the beginning of the year, then they are compatible with the meaning and the difference. But rather, it is in the wording only.

و من ذلك اختلاف القوم بعد اتفاقهم على وقوع نص غدیر خم في ثامن عشر ذي الحجة من السنة العاشرة الهجرية في خصوص يوم الأسبوعي

Among this is the disagreement of the people after they agreed on the occurrence of the text of Ghadir Khumm being on the eighteenth of Zul Hijja of the tenth Hijri year regarding the weekly day.

فنقل عن ابن مردويه و عن أخطب خوارزم مرويا عن أبي سعيد الخدري أنه كان يوم الخميس و قال بعض الشيعة إنه كان يوم الجمعة و ما نقل في حبيب السير من اتفاق المؤرخين على أن يوم عرفة في حجة الوداع كان مطابقا ل يوم الجمعة مقتض للقول منهم بكونه يوم الأحد

We are transmitting from Ibn Mardawayh, and from Akhtab Khawarizm, reported from Abu Saeed Al Khudri that it was the day of Thursday. And one of the Shias said, 'It was the day of Friday', and what is transmitted in 'Habeb Al Seyr' of the concurring by the historians upon that it was the day of Arafaat in the farewell pilgrimage. It was compatible to the day of Friday, justifying to the word from them of it being the day of Sunday.

وَ كَذَا مَا يُنَوِّهُمُ مِمَّا فِي كِتَابِ الْحُجَّةِ مِنَ الْكَاثِبِي فِي أَثْنَاءِ رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَ حَيْثُ قَالَ: بَعْدَ بَيَانِ نُزُولِ الصَّلَاةِ وَ الرِّكَاءِ وَ الصَّوْمِ وَ الْحَجِّ ثُمَّ نَزَلَتْ الْوَلَايَةُ وَ إِنَّمَا أَنَا ذَلِكَ يَوْمَ الْجُمُعَةِ بِعَرَفَةَ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ الْحَدِيثِ.

And like that is imagined from what is in 'Kitab Al Hujjah' from Al Kafi in two reports of Abu Al Jaroud, from Abu Ja'far^{-asws} when he^{-asws} said after the explaining the Revelation of the Salat, and the Zakat, and the fasting, and the Hajj, 'Then the Wilayah was Revealed, and rather that came to him^{-saww} on the day of Friday at Arafaat. Allah^{-azwj} Mighty and Majestic Revealed: **Today I Perfected your Religion for you [5:3]** – the Hadeeth.

و كونه توهمًا لأنه لا يصح أن يكون المراد بلفظ عرفة هاهنا يوم عرفة لمكان الباء و لا الموقف لا لأن اسمه عرفات و إطلاق عرفة عليه شبيه بمولد كما في الصحاح و القاموس فإنها مستعملة فيه في كثير من روايات كتاب الحج من الكافي و الفقيه

And it is an illusion because it is not correct that the intent with the wording 'Arafa' over here being the day of 'Arafa', in place of the (letter) 'Ba', nor the pausing, not because it's name is 'Arafaat' and 'Arafat' falls upon it, likening with the birth, just as it is in the 'Sihah' (books), and the lexicon, for it is used frequently in it from the reports of 'The book of Hajj' from Al Kafi, and 'Al Faqeeh'.

بل لظاهر الروايات عن أهل البيت ع بأن نزولها ما بين مكة و المدينة بعد الانصراف من حجة الوداع موافقا لما نقل في مجمع البيان عن الربيع بن أنس إما قبل وصوله إلى غدِير خم كما روي في تفسير علي بن إبراهيم عن أبي جعفر ع و إما بعده كما روي في مجمع البيان و غيره عن أبي جعفر و أبي عبد الله ع

But the apparent reports from People^{-asws} of the Household is that it's Revelation was in what is between Makkah and Al Medina after the leaving from the farewell Hajj, compatible to what is transmitted in 'Majma Al Bayan' from Al-Rabie Bin Anas, either before his^{-saww} arrival to Khadeer Khumm, like what has been reported in the Tafseer of Ali Bin Ibrahim, from Abu Ja'far^{-asws}, or after it, like what has been reported in 'Majma Al-Bayan' and others, from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}.

موافقا لما رواه المخالفون عن أبي سعيد الخدري و وجه الجمع حمل النزول في الأول على تمهيد ما ينزل أو في الثاني على إقامة ما نزل بالتبليغ

Both are compatible to what the adversaries have reported from Abu Saeed Al-Khudry. The purpose of the combination is to carry the Revelation in the first to the preparation of what is Revealed, or in the second to establish what was revealed by the delivery (of the Message).

فلو كان هذا اللفظ هاهنا من كلام الإمام ع لاحتمل أن يكون عرفة بالضم إذ هي كما في القاموس اسم لثلاثة عشر موضعا فلا يبعد أن يكون أحدها قريبا من غدِير خم هذا و لكن التحقيق أن ليس شيء من هذه الأيام الثلاثة موافقا للتواريخ المضبوطة المعلومة مع اختلافها بالنسبة إليه قريبا و بعدا

So if this wording over here was from the speech of the Imam^{-asws}, it is possible that it would be 'Arafat' is a plural when it is like what it is in the lexicon, in thirteen places. Therefore it is not far-fetched that one of these would be nearby from this Ghadeer Khumm. But the investigation is that none of these three days is in agreement with the exact and known dates, although they differ in relation to it in proximity and distance.

فإن أقربها منه غرة صفر في السنة الحادية عشرة من الهجرة سنة وفاة النبي ص و هي كما ظهر مما كانت مطابقة للثلاثاء فكانت غرة المحرم فيها موافقة للأحد أو الإثنين فكانت غرة ذي الحجة من السنة السابقة العاشرة من الهجرة غير خارجة عن الجمعة و السبت و الأحد

The nearest of it is the first of Safar in the year eleven from the Hijra being year of the expiry of the Prophet^{saww}, and it is like what is apparent from what has passed, it was compatible to the Tuesday. So, the first of Al-Muharram during it was in accordance with the Sunday, or the Monday. So the first of Zulhijjah of the previous year, the tenth from the Hijra would not have been outside from the Friday, and the Saturday, and the Sunday.

فكانت الثامن عشر منه لا يخلو من الإثنين و الثلاثاء و الأربعاء و إن أبعدها عنه غرة ذي الحجة من سنة سبع و ثمانين و ألف قبيل ما نحن فيه من الزمان و هي كانت يوم الخميس بحسب الحساب و الرؤية جميعا بلا اشتباه

The eighteenth of it was not free from Mondays, Tuesdays, and Wednesdays, even if it was farther away from him on the first day of Zul Hijjah, in the year one thousand eighty-seven, before the time we are in, and it happened to be the day of Thursday according to the calculation and the sighting, altogether without any doubt.

و غرة ذي الحجة من السنة العاشرة مقدمة عليها بألف و سبع و سبعين سنة تامة فبطريق الحساب الذي مر بيانه يكون الباقي منها بعد طرح أسبوعاتها ستة فتكون مطابقة للجمعة فكان ثامن عشرة مصادفا ليوم الإثنين فيدل كل من هذين التاريخين المعلومين على خلاف كل من الأقوال الثلاثة و يدل على تعين رابع هو يوم الإثنين

The first of Zul Hijjah of the tenth year is preceded by one thousand and seventy-seven complete years. By the method of calculation that has been explained, the remainder of it is after subtracting its six weeks, so it coincides with Friday, and the eighteenth coincided with Monday, and each of these two known dates indicates the opposite of each of the three words, and indicates the appointment of a fourth, which is Monday.

و يطابقه أيضا ما ضبط ابن الجوزي في التلقيح من أن قتل عثمان كان في يوم الجمعة لثمان عشرة خلت من ذي الحجة سنة خمس و ثلاثين فإن ما بينهما خمس و عشرون سنة كاملة و الباقي بعد طرح أسبوعاتها أربعة

And it is also consistent to what Ibn Al-Jowzy identified in 'Al Talweeh' that the killing of Usman took place during the day of Friday of the eighteenth of Zul Hijjah of the year thirty-five. What is between them is twenty-five complete years, and the remainder after subtracting its weeks, is four.

فإذا كان هذا يوم الجمعة فكان ذلك مقدما عليه بأربعة أيام فكان يوم الإثنين و يوافقه أيضا ما ذكره الطبري في تاريخه من أن أول جمعة صلى علي ع بالناس و خطب بهم بعد قتل عثمان كان مطابقا للخامس و العشرين من ذي الحجة كما لا يخفى.

So if this was the day of Friday, that would have preceded upon it by four days, so it would be the day of Monday, and it would be in accordance as well with what Al Tabari mentioned in his history, that the first Friday Salat Ali^{asws} prayed with the people and addressed them after the killing of Usman had corresponded with the twenty-fifth of Zul Hijjah, like what is not hidden.

فإن قلت الصدوق ره قَالَ فِي الْفَقِيهِ وَ رُوِيَ أَنَّهُ مَا طَلَعَتِ الشَّمْسُ فِي يَوْمٍ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ وَ كَانَ الْيَوْمُ الَّذِي نَصَبَ فِيهِ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع بِعَدْرِ حُجِّ يَوْمِ الْجُمُعَةِ. الحديث قلنا أولا أن دأبه ره في هذا الكتاب أن يذكر ما لم يعتمد عليه من الروايات بهذا السياق.

So if you were to say, 'Al Sadouq said in 'Al Faqeeh', 'And it is reported that the sun had not risen during a day more superior than the day of Friday in which Rasool-Allah^{-saww} had nominated Ali^{-asws} at Ghadeer Khumm on the day of Friday' – the Hadeeth, we would say, 'The first is that he (Al Sadouq) has mentioned reports what cannot be relied upon, in this context.

و ثانياً أن قوله و كان اليوم الذي إلى آخره يجوز أن يكون من عبارة الراوي أو من عبارته على طبق طريقته في هذا الكتاب من إدراج كلامه كثيراً بين الأحاديث بدون علامة فاصلة بينهما و يؤيدها أن مثل صدر هذا الحديث مروى في التهذيب و الكافي عن أبي بصير عن أبي عبد الله ع بدون هذه التتمة

And secondly, that his saying and it was the day to the end of it may be from the narrator's statement or from his expression according to his method in this book, from including his words many among the Ahadeeth without a separating mark between them, and they are supported by the fact the like of this Hadeeth is reported in 'Al Tahzeeb', and 'Al Kafi' from Abu Baseer, from Abu Abdullah^{-asws}, without this continuation.

و في الكافي أيضاً عن إبراهيم بن أبي البلاد عن بعض أصحابه عن أبي جعفر أو أبي عبد الله ع مع تمة أخرى.

And in Al Kafi as well, from Ibrahim Bin Abu Al Bilad, from one of his companions, from Abu Ja'far^{-asws}, or Abu Abdullah^{-asws} with another continuation.

و ثالثاً أنه يمكن أن يوجه فيحمل اليوم الذي نصب فيه علي على اليوم الذي نزل فيه الأمر بالنصب المذكور أو على اليوم المقدر فيه ذلك و هو يوم الميثاق أو يقال أفاد ع أحد هذين المعنيين بلفظ آخر

And thirdly, it is possible that it can be directed that the day in which Ali^{-asws} was nominated in would be carried upon the day in which the Command for the mentioned nomination had been Revealed, or upon the day that had been Ordained in, and it is the day of the covenant. Or it can be said that one of these two meanings can be reported by another wording.

فنقله بعض الرواة بهذا اللفظ على طبق وهمه فيطابق على الأول ما مر من رواية أبي الجارود و على الثاني ما روي في الباب المذكور من الكافي و التهذيب

Some of the narrators have transmitted this wording based upon imagination, so it is in accordance with the first of what has passed from the report of Abu Al Jaroud, and upon the second, what has been reported in the mentioned chapter from 'Al Kafi' and 'Al Tahzeeb'.

عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لَهُ رَجُلٌ كَيْفَ سُمِّيَتِ الْجُمُعَةُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَمَعَ فِيهَا خَلْقَهُ لَوْلَايَةِ مُحَمَّدٍ ص وَ وَصِيهِ فِي الْمِيثَاقِ فَسَمَّاهُ يَوْمَ الْجُمُعَةِ لِجَمْعِهِ فِيهِ خَلْقَهُ. الحديث فتأمل.

From Abu Hamza, from Abu Ja'far^{-asws}, he (the narrator) said, 'A man said to him^{-asws}, 'How was the Friday (Al Jummah) named as such?' He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Gathered His^{-azwj} creatures in it for the Wilayah of Muhammad^{-saww} and his^{-saww} successor^{-asws} during the Covenant, so it was named as 'Al Jummah' due to the gathering (Jam'ah) of His^{-azwj} creatures' – the Hadeeth, so ponder.

و من ذلك أتم بعد اتفاقهم على وقوع الواقعة العظمى بكريلاء في العاشر من المحرم سنة إحدى و ستين من الهجرة اختلفوا في يومه الأسبوعي فقيل كان يوم الجمعة و قيل يوم السبت و قيل يوم الإثنين و التواريخ المعلومة المضبوطة لا توافق شيئاً منها فإن أقربها إلى يوم الغدير في السنة العاشرة و كونها مطابقة للإثنين على ما مر مستلزم لعدم خروج غرة المحرم في الحادية عشر عن السبت و الأحد

And from that, after they agreed on the occurrence of the great incident in Karbala on the tenth of Muharram in the sixty-first year of the Hijrah, they differed about its weekly day. It was said that it was Friday, and it was said that it was Saturday, and it was said that it was Monday, and the exact known dates do not agree with any of them, for it's closest is to the day of Al Ghadeer during the year ten, and it being corresponding to the Monday, based upon what has passed, necessitates that the first of Al-Muharram in the year eleven cannot be outside from the Saturday and the Sunday.

و ما بين المحرمين خمسون سنة تامة و الباقي من أسبوعاتها واحد و يحتمل اثنين أيضا من جهة زيادة الكبائس لو فرضنا مثلا مبدأ الخميس المذكور مطابقا لخامس الثلاثين المعبر فيها الكبائس لإحدى عشرة كما لا يخفى على أهل الخبرة

And what is between the two Al-Muharram(s) are fifty complete years, and the remainder from their weeks is one (day). It is also possible, Monday, in terms of increasing the leaps, if we impose, for example, the aforementioned principle of fifty, in accordance with the thirty-fifth, in which the losses are considered to be eleven leaps, as it is not hidden from the experts.

فيلزم أن يكون غرة المحرم في سنة إحدى و ستين مؤخرة عن السبت أو الأحد بواحد أو اثنين فيكون موافقا للأحد أو الإثنين أو الثلاثاء فعاشره لا يخرج عن الثلاثاء و الأربعاء و الخميس و أبعاد التواريخ المذكورة عنها غرة المحرم فيما نحن فيه من السنة الثامنة و الثمانين بعد الألف و هي كما ثبت بالحساب و الرؤية جميعا بلا اشتباه كانت يوم الجمعة

The first of Muharram in the year sixty-one must be one or two later than Saturday or Sunday, so that it coincides with Sunday, Monday or Tuesday. Therefore the tenth cannot be outside from the Tuesday, and the Wednesday, and the Thursday. The furthest from the mentioned dates is the first of Muharram while we are in the eighty-eighth year after the thousand, and it is just as has been proven with the calculations and the reports, altogether without any doubt, it was the day of Friday.

و ما بين ذينك المحرمين ألف و سبع و عشرون سنة فإذا أسقطنا عنها ثمانمائة و أربعين أربع دورات تامة كل منها مائتان و عشر سنين على ما مر وجهه يبقى مائة و سبع و ثمانون سنة و الباقي من أسبوعاتها خمسة مع احتمال أربعة أيضا من جهة نقصان الكبائس

And between those two forbidden days is one thousand and twenty-seven years, and if we drop eight hundred and forty-four complete cycles from it, each of them is two hundred and ten years over what his face has passed, it will remain one hundred and eighty-seven years. and the rest of her weeks are five, with the possibility of four also in terms of the decrease in the leaps.

لو فرضنا مثلا مبدأ المدة المذكورة مطابقا لثالث الثلاثين المذكور فيلزم أن يكون غرة ذلك المحرم مقدمة على غرة محرم سنتنا بخمسة أو أربعة

If we suppose, for example, the principle of the mentioned period in accordance with the mentioned thirty-third, then the first of that Muharram must take precedence over the first of Muharram in our years by five or four (days).

فكانت يوم الأحد أو الإثنين فعاشره لا يخرج عن الثلاثاء و الأربعاء و سائر التواريخ المعلومة أيضا دالة على مثل ما دل عليه هذان التاريخان من حال الأقوال المذكورة بالنسبة إلى القواعد الحسابية.

It happened to be a Sunday or Monday, so the tenth of it does not differ from Tuesday and Wednesday, and all other known dates are also indicative of what these two dates indicated regarding the state of the aforementioned sayings in relation to mathematical rules.

فإن قلت القول الأخير مضبوط في الكافي و الثاني في إرشاد المفيد على التعيين و الثلاثة في مقننته على التردد و بالجملة القدر المشترك بينها هو مما اتفق عليه الشيخان الجليلان.

If you were to say that the last word is accurate in 'Al Kafi' and the second is in 'Al Irshad' of Al Mufeed to specify and the third in convincing it on repetition, and in general, the common fate between them is what the two eminent sheikhs have agreed upon it.

قلنا اتفقا بل نقل كل منهما مقبول ما لم يظهر في خلافه ما لا يعتريه الشك و الشبهة و أما مع ذلك فالعذر واضح و باب التأويل مفتوح و الله أعلم بحقائق الأمور.

We say that their agreement, rather the transfer of each of them is acceptable as long as it does not appear in it that is not subject to doubt and suspicion, but with that, the excuse is clear and the door of interpretation is open, and Allah^{-azwj} Knows best the facts of matters.

و من ذلك أن ابن إدريس ره في سرائره بعد ذكر فضيلة أيام ذي الحجة و ما وقع فيها قال و في اليوم السادس و العشرين منه سنة ثلاث و عشرين من الهجرة طعن عمر بن الخطاب فينبغي للإنسان أن يصوم هذه الأيام فإن فيها فضلا كثيرا و ثوابا جزيلا

And from that, Ibn Idrees saw it in his 'Saraair' after mentioning the virtues of the days of Zul Hijjah and what happened during them. He said, 'On the twenty-sixth day of it, in the twenty-third year of the Hijrah, Umar Bin Al Khattab was stabbed, so it is befitting for the human being that he fasts these days, for there are many merits in it and plentiful Rewards.

و قد تلبس على بعض أصحابنا يوم قبض عمر بن الخطاب فيظن أنه اليوم التاسع من ربيع الأول و هذا خطأ من قائله بإجماع أهل التواريخ و السير و قد حقق ذلك شيخنا المفيد في كتاب التواريخ و ذهب إلى ما نقلناه انتهى.

It was misleading on some of our companions on the day of the death of Omar Ibn Al-Khattab, and he thought that it was the ninth day of Rabbi Al Awwal. And this is a mistake by his saying it, with the unanimity of the people of histories and biographies, and our sheikh al-Mufeed verified it in the book of histories, and he went to what we have quoted' - End.

ثم إن صاحب كتاب أنيس العابدين على طبق الكنفعمي في ذكر أعمال أيام ربيع الأول قال و تأسعه روى فيه صاحب مسار الشيعة أن من أنفق شيئا غفر له و يستحب فيه إطعام الإخوان و تطيبهم و التوسعة في النفقة و لبس الجديد و الشكر و العبادة و هو يوم نفي الموم

Then, the author of 'Kitab Aneys Al Abideen', based upon the print of Al Kaf'amy in mentioning the deeds of the days of Rabbi Al Awwal, said, 'And it's ninth, it is reported regarding it by the author of 'Masaair Al Shia' that the one who spends anything, would be Forgiven for, and it is recommended during it to feed the brethren, and perfume them, and be capacious in the spending, and wearing the new (clothes), and the thanks, and the (acts of) worship, and it is a day of negating the worries.

و روي أنه ليس فيه صوم و جمهور الشيعة يزعمون أن فيه قتل عمر بن الخطاب و ليس بصحيح ثم ذكر مضمون السرائر و كتاب التواريخ ثم قال و إنما قتل عمر يوم الإثنين لأربع ليال بقي من ذي الحجة سنة ثلاث و عشرين من الهجرة نص على ذلك صاحب الغرة و صاحب المعجم و صاحب الطبقات و صاحب كتاب مسار الشيعة و ابن طاوس بل الإجماع حاصل من الشيعة و السنة على ذلك انتهى.

And it is reported that there isn't any fasting during it, and most of the Shias are claiming that Umar Bin Al Khattab was killed during it, and it isn't correct. Then he mentioned 'Mazmoun Al Saraair' and the books of histories, then said, 'And rather, Umar was killed on the day of Monday of fourth night remaining from Zul Hijjah the year twenty-three from the Hijrah. That was texted upon by the author of 'Al Ghurra', and the author of 'Al Mo'jim', and author of 'Al Tabqaat', and author of 'Kitab Masaar Al Shia', and Ibn Al Tawoos'. But it results in consensus from the Shias and the Sunnis upon that' – end.

و فيه أن اليوم المذكور من ذي الحجة من السنة المذكورة لا يمكن كونه موافقا ليوم الإثنين بل الضوابط الحسابية على نحو ما مر تدل على أنه غير خارج عن الثلاثاء و الأربعاء فالقول بهما مشتمل على التهافت.

And regarding it, the mentioned day from Zul Hijaj, from the mentioned year, it is not possible to it to be compatible to the day of Monday. But the exact calculations are based upon approximate to what has passed, pointing upon that it cannot be outside from the Tuesday and the Wednesday. So the (final) word with these is inclusive upon the contradiction.

أقول أكثر ذلك ذكره بعض أفاضل المدققين ممن كان في عصرنا ره و لقد دقق و أفاد و أحسن و أجاد لكن بعض المقدمات المذكورة مبنتية على أقوال بعض العلماء تبع فيها بعضهم بعضا أخذوا من بعض المورخين فعددها من الإجماعيات و ليس من الإجماع في شيء فلا يمكن القدح بها في الأخبار المعتمدة

I (Majlisi) am saying, 'Most of that is mentioned by some of the most meritorious of the auditors from the one who were in our era, and it has been accurate, useful, improved and proficient, but some of the aforementioned introductions are based on the sayings of some scholars, in which they followed each other, taking from some historians. So it is counted to be from the consensus, and it isn't from the consensus regarding anything. It is not possible to defame them regarding the reliable Ahadeeth.

و بعضها متفرعة على ما ظهر لهم من الأرصاد المختلفة في الكسور و الكبايس مع أنه حسابهم مبني على الأمر الأوسط في القمر و قد تتقدم الرؤية عليه بيومين و تتأخر بيومين لما مر

And some of them are branched on what appeared to them from the different observations in terms of fractions and leaps, although their calculation is based on the middle order in the moon, and the sighting may precede it by two days and delay by two days when it passed.

أنه قد تتوالى أربعة من الشهور تامة و قد تتوالى ثلاثة من الشهور ناقصة مع أنه قد يمكن تأخر أول الشهور و تأخره بأكثر من ذلك مانع غيم أو غيره

It happened that four complete months may follow, and three months may be incomplete, although it may be possible to delay the beginning of the months and delay it by more than that due to a cloudy impediment or something else.

فيمكن أن يكون ما ورد في الأخبار مبنيًا على حكم ظاهر الشرع لا على قوانين الهيئة و مع ذلك كله يصلح أن يكون مرجحًا لبعض الأقوال و الأخبار المختلفة و لذا أطلنا الكلام بذكرها و سنعيد القول في كل منها في بابہ إن شاء الله تعالى و قد مر الكلام في بعضها و الله الموفق للحق و الصواب.

It is possible that what is mentioned in the Ahadeeth is based on the apparent ruling of the Shari'a and not on the laws of the authority, and with all that it is suitable to be weighted by some of the different sayings and Ahadeeth, and for that (reason) we have talked at length by mentioning it, and we shall be repeating the word regarding each of these in it's chapter, if Allah^{-azwj} the Exalted so Desires, and the speech has already passed regarding part of it, and Allah^{-azwj} is the Harmoniser to the truth and the correctness'.

1- مُهَجُّ الدَّعَوَاتِ، رَوَيْنَا مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ حَمَّادِ الْأَنْصَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ دُكِرَ عِنْدَهُ حَزْرَانُ فَقَالَ هُوَ الشَّهْرُ الَّذِي دَعَا فِيهِ مُوسَى عَلَى بَنِي إِسْرَائِيلَ فَمَاتَ فِي يَوْمٍ وَ لَيْلَةٍ مِنْ بَنِي إِسْرَائِيلَ ثَلَاثُمِائَةَ أَلْفٍ مِنَ النَّاسِ.

(The book) 'Muhaj Al Dawaat' – We are reporting from the book of Abdullah Bin Hammad Al Ansari,

'From Abu Abdullah^{-asws}, and (month of) Hazeyran (June) was mentioned in his^{-asws} presence, so he^{-asws} said: 'It is the month in which Musa^{-as} had supplicated against the children of Israel, so there died during a day and a night from the children of Israel, three hundred thousand from the people''.³⁸¹

2- وَ فِي حَدِيثٍ آخَرَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْهُ ع قَالَ: إِنَّ اللَّهَ خَلَقَ الشُّهُورَ وَ خَلَقَ حَزْرَانَ وَ جَعَلَ الْأَجَالَ فِيهِ مُتَقَارِبَةً.

And in another Hadeeth from the mentioned book,

'From him^{-asws} having said: 'Allah^{-azwj} Created the months and Created (month of) Hareyzan (June) and Made the terms convergent in it (frequent)''.³⁸²

3- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الصَّبَّاحِ بْنِ سَيَابَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ خَلَقَ الشُّهُورَ اثْنَيْ عَشَرَ شَهْرًا وَ هِيَ ثَلَاثُمِائَةٌ وَ سِتُّونَ يَوْمًا فَحَجَرَ مِنْهَا سِتَّةَ أَيَّامٍ خَلَقَ فِيهَا السَّمَاوَاتِ وَ الْأَرْضِينَ فَمِنْ تَمَّ تَقَاصَرَتِ الشُّهُورُ.

(The book) 'Al Khisaal' – From his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Hammad Bin Isa, from Al Sabbah Bin Sayaba,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Created the months as twelve months, and it is three hundred and sixty days. He^{-azwj} Detained six days from these. He^{-azwj} Created the skies and the earths in these. So, from then, then the months are deficient''.³⁸³

³⁸¹ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 1

³⁸² Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 2

³⁸³ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 3

4- الفقيه، بإسناده عن محمد بن إسماعيل بن بزيع عن محمد بن يعقوب عن شعيب عن أبيه عن أبي عبد الله ع قال: قلت له إن الناس يزؤون أن رسول الله ص ما صام من شهر رمضان تسعة و عشرين يوماً أكثر مما صام ثلاثين

(The book) 'Al Faqeeh' – By his chain from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Yaquoub, from Shueyb, from his father,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The people are reporting that Rasool-Allah^{-sawww} had not fasted a month of Ramazan as twenty-nine days any more than what he^{-sawww} had fasted thirty!'

قال كذبوا ما صام رسول الله ص إلا تاماً و لا تكون الفرائض ناقصة إن الله تعالى خلق السنة ثلاثمائة و ستين يوماً و خلق السماوات و الأرض في ستة أيام فحجرها من ثلاثمائة و ستين يوماً فالسنة ثلاثمائة و أربعة و خمسون يوماً

He^{-asws} said: 'They are lying! Rasool-Allah^{-sawww} had not fasted except complete (30), nor can the Obligations be deficient! Allah^{-azwj} the Exalted Created the year as three hundred and sixty days and Created the skies and the earth in six days, so He^{-azwj} Detained these from the three hundred and sixty, so the year (Became) of three hundred and fifty-four days.

و شهر رمضان ثلاثون يوماً لقول الله عز و جل و ليكملوا العدة و الكامل تام و سؤال تسعة و عشرون يوماً و ذو القعدة ثلاثون يوماً لقول الله تعالى و وعدنا موسى ثلاثين ليلة فالشهر هكذا ثم هكذا أي شهر تام و شهر ناقص و شهر رمضان لا ينقص أبداً و شعبان لا يتم أبداً.

And the month of Ramazan is of thirty days, due to the Words of Allah^{-azwj} Mighty and Majestic: **in order for you to complete the number, [2:185]**, and the perfect is the complete. And Shawwal is of twenty-nine days, and Zul Qadah is of thirty days due to the Words of Allah^{-azwj}: **And We Appointed thirty nights for Musa [7:142]**. So the month is like this, then like that, i.e., a complete month and a deficient month, and a month of Ramazan cannot be deficient, ever, and Shaban cannot be complete, ever!"³⁸⁴

5- التهذيب، في الصحيح عن أبي عبد الله ع أنه سئل عن الأهلة فقال هي أهلة الشهر فإذا رأيت الهلال فصم و إذا رأيت فافطر.

(The book) 'Al Tahzeeb' – In 'Al Saheeh',

'From Abu Abdullah^{-asws} having been asked about the crescent, he^{-asws} said: 'He^{-asws} said: 'It is the crescent of the months, so when you see the crescent, then fast, and when you see it, so break".³⁸⁵

6- التهذيب، في الصحيح عن محمد بن عيسى قال: كتب إليه أبو عمر أخبرني يا مولاي أنه ربما أشكل علينا هلال شهر رمضان فلا نراه و نرى السماء ليست [فيها] علة فيفطر الناس و نفطر معهم و يقول قوم من الحنابلة قبلنا إنه يرى تلك الليلة بعينها ب مصر و إفريقية و الأندلس فهل يجوز يا مولاي ما قال الحنابلة في هذا الباب حتى يختلف الفرض على أهل الأفضار فيكون صومهم خلاف صومنا و فطرهم خلاف فطرنا

(The book) 'Al Tahzeeb' – In the 'Saheeh' from Muhammad Bin Isa having said,

³⁸⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 4

³⁸⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 5

'Abu Umar wrote to him^{-asws}, 'Inform me, O my Master^{-asws}! Sometimes the crescent of the month of Ramazan is problematic upon us, so we do not see it, and we see the sky not having any fault (clouds) in it. So the people break, and we break with them, and a people from the (people of) calculation before us are saying, 'It would be seen on that very night in Egypt and Africa and Andalusia. Is it allowed O my Master^{-asws}, what the calculators are saying regarding this subject, until the Obligation is different upon the people of the cities. So their fasts are different to our fasts and their breaking is different to our breaking?'

فَوَقَّعَ عَ لَا تَصُومَنَّ الشَّكَّ أَفْطِرُ لِرُؤُوسِهِ وَ صَمَّ لِرُؤُوسِهِ.

He^{-asws} signed (a note): 'Do not be fasting the doubt! Break to it's sighting and fast to its sighting'.³⁸⁶

7- الإِقْبَالُ، رَوَيْنَا بِإِسْنَادِنَا إِلَى عَلِيِّ بْنِ فَضَّالٍ مِنْ كِتَابِ الصِّيَامِ بِإِسْنَادِهِ إِلَى ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَهْرُ رَمَضَانَ رَأْسُ السَّنَةِ.

(The book) 'Al Iqbal' – We are reported by our chains to Ali Bin Fazzal, from 'Kitab Al Siyam', by his chain to Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'The month of Ramazan is the head (beginning) of the year'.³⁸⁷

8- الْفَقِيه، عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ: ادْعُ بِهَذَا الدُّعَاءِ فِي شَهْرِ رَمَضَانَ مُسْتَقْبِلَ دُخُولِ السَّنَةِ وَ ذَكَرَ أَنَّ مَنْ دَعَا بِهِ مُحْتَسِباً مُخْلِصاً لَمْ تُصِبْهُ فِي تِلْكَ السَّنَةِ فِتْنَةٌ وَ لَا آفَةٌ وَ ذَكَرَ الدُّعَاءَ.

(The book) 'Al Faqeeh' –

'From Al-Abd Al-Salih (7th Imam^{-asws}) having said: 'Supplicate with this supplication in the month of Ramazan, welcoming the entry of the (new) year', and he^{-asws} mentioned: 'The one who supplicates with it would be Reckoned as a sincere one. In that year he will neither be afflicted with Fitna nor disability' – and he^{-asws} mentioned the supplication'.³⁸⁸

9- الْكَافِي، وَ التَّهْدِيدِ، بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ فَعَرَّفَهُ الشُّهُورَ اللَّهُ شَهْرَ رَمَضَانَ وَ قَلْبُ شَهْرِ رَمَضَانَ لَيْلَةُ الْقَدْرِ وَ نَزَلَ الْقُرْآنُ فِي أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَاسْتَقْبِلِ الشَّهْرَ بِالْقُرْآنِ.

(The books) 'Al Kafi', and 'Al Tahzeeb' – By a chain having unknowns in it,

'From Abu Abdullah^{-asws} having said: '**Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].** So the first of the months is the month of Allah^{-azwj}, month of Ramazan, and heart of the month of Ramazan is Laylat Al-Qadr (Night of Pre-determination), and the Quran was Revealed

³⁸⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 6

³⁸⁷ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 7

³⁸⁸ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 8

during the first night from a month of Ramazan, therefore receive the month with (reciting) the Quran".³⁸⁹

وَرَوَى مُحَمَّدُ بْنُ يَعْقُوبَ وَابْنُ بَابُوَيْهٍ فِي كِتَابَيْهِمَا وَاللَّفْظُ لِابْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْلَةُ الْقَدْرِ هِيَ أَوَّلُ السَّنَةِ وَ هِيَ آخِرُهَا.

And it is reported by Muhammad Bin Yaqoub and Ibn Babuwayh in their books, and the wording is of Ibn Yaqoub,

'From Abu Abdullah^{-asws} having said: 'Laylat Al-Qadr, it is the beginning of the year, and it is the end of it".³⁹⁰

10- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ

(The book) 'Al Khisaal' – From Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, raising it to,

'Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36].**

قَالَ الْمُحَرَّمُ وَ صَفَرٌ وَ رَيْبَعُ الْأَوَّلُ وَ رَيْبَعُ الْآخِرِ وَ جُمَادَى الْأُولَى وَ جُمَادَى الْآخِرَةَ وَ رَجَبٌ وَ شَعْبَانُ وَ شَهْرُ رَمَضَانَ وَ شَوَّالٌ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ مِنْهَا أَرْبَعَةٌ حُرْمٌ عِشْرُونَ مِنْ ذِي الْحِجَّةِ وَ الْمُحَرَّمُ وَ صَفَرٌ وَ شَهْرُ رَيْبَعِ الْأَوَّلِ وَ عَشْرٌ مِنْ شَهْرِ رَيْبَعِ الْآخِرِ.

He^{-asws} said: 'Al Muharram, and Safar, and Rabbi Al Awwal, and Rabbi Al Akhar, and Jumadi Al Awwal, and Jumadi Al Akhir, and Rajab, and Shaban and Ramazan, and Shawwal, and Zul Qadah, and Zulhijja. **from these, four as sacred** – 20th of Zil Hijjah, and Al Muharram, and Safar, and month of Rabbi Al Awwal, and ten from the month of Rabbi Al Akhir".³⁹¹

بيان الشهور المذكورة في هذا الخبر هي أشهر السياحة التي قال الله عز و جل فسيبئحوا في الأرض أَرْبَعَةَ أَشْهُرٍ

Explanation: *The months mentioned in this Hadeeth, these are the months of the 'going about' which Allah^{-azwj} Mighty and Majestic Said: So go about in the land for four months [9:2].*

11- الْحِصَالُ، فِي حُطْبَةِ النَّبِيِّ ص فِي أَيَّامِ التَّشْرِيقِ أَيُّهَا النَّاسُ إِنَّ الزَّمَانَ قَدْ اسْتَدَارَ فَهُوَ الْيَوْمَ كَهَيْئَةِ يَوْمِ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضِينَ وَ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِنْهَا أَرْبَعَةٌ حُرْمٌ رَجَبٌ مُضَرٌ الَّذِي بَيْنَ جُمَادَى وَ شَعْبَانَ وَ ذُو الْقَعْدَةِ وَ ذُو الْحِجَّةِ وَ الْمُحَرَّمِ

(The book) 'Al Khisaal' –

'In a sermon of the Prophet^{-saww} during the days of 'Al Tashreeq' (11th, and 12th and 13th of Zul Hijaj): 'O you people! The times have rotated, so it is the day like the day Allah^{-azwj} Created the skies and the earth! **Surely, the number of months in the Presence of Allah is twelve months in the Book of Allah, the day He Created the skies and the earth [9:36]** – Rajab of

³⁸⁹ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 9 a

³⁹⁰ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 9 b

³⁹¹ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 10

(clan of) Muzar which is between Jumadi and Shaban, and Zul Qadah, and Zul Hijjah, and Al Muharram.

فَلَا تَطْلُبُوا فِيهِمْ أَنْفُسَكُمْ فَإِنَّ النَّسِيءَ زِيَادَةٌ فِي الْكُفْرِ يُضِلُّ بِهِ الَّذِينَ كَفَرُوا يُجْلُونَ عَاماً وَ يُحْرِمُونَ عَاماً لِيُوَاطِئُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَكَانُوا يُحْرِمُونَ الْمُحَرَّمَ عَاماً وَ يَسْتَجِلُّونَ صَفَرَ وَ يُحْرِمُونَ صَفَرَ عَاماً وَ يَسْتَجِلُّونَ الْمُحَرَّمَ.

therefore do not be unjust to yourselves regarding these, [9:36], But rather, the postponement (of the Sacred months) increases in the Kufr, whereby those who were committing Kufr strayed. They were violating it a year and sanctifying it a year, in order to adjust the number which Allah Forbade, [9:37]. They were considering Al Muharram as sacred generally and were permitting (as non-sacred) Safar, and they were prohibiting Safar generally and were permitting (as non-sacred) Al Muharram”³⁹²

12- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ يَظِينَ عَنِ بَكْرِ بْنِ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ السَّنَةِ كَمْ يَوْمًا هِيَ

(The book) ‘Al Khisaal’ – From his father, from Sa’ad Bin Abdullah, from Ahmad Bin al Husayn Bin Saeed, from Al Husayn Bin Ali Bin Yaqteen, from Bakr Bin Ali Bin Abdul Aziz, from his father who said,

‘I asked Abu Abdullah^{asws} about the year, ‘How many days is it?’

قَالَ ثَلَاثِمِائَةٍ وَ سِتُونَ يَوْمًا مِنْهَا سِتَّةُ أَيَّامٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهَا الدُّنْيَا فَطُرِحَتْ مِنْ أَصْلِ السَّنَةِ فَصَارَتِ السَّنَةُ ثَلَاثِمِائَةً وَ أَرْبَعَةً وَ خَمْسُونَ [خَمْسِينَ] يَوْمًا

He^{asws} said: ‘Three hundred and sixty days. From these are six days Allah^{azwj} Mighty and Majestic Created the world in these, so these are dropped from the original year, and the year became of three hundred and fifty-four days.

يُسْتَحَبُّ أَنْ يَطُوفَ الرَّجُلُ فِي مُقَامِهِ بِمَكَّةَ عِدَّةَ أَيَّامِ السَّنَةِ ثَلَاثِمِائَةً وَ سِتِينَ أُسْبُوعًا فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ طَافَ ثَلَاثِمِائَةً وَ سِتِينَ شَوْطًا.

It is recommended that the man should perform Tawaaf in his place at Makkah the number of the days of the year, three hundred and sixty circuits. If he is not able upon that, he should perform Tawaaf three hundred and sixty rounds”³⁹³

13- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَصَّالَةَ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُسْتَحَبُّ أَنْ تَطُوفَ ثَلَاثِمِائَةً وَ سِتِينَ أُسْبُوعًا عِدَّةَ أَيَّامِ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَّرْتَ عَلَيْهِ مِنَ الطَّوَافِ.

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalah, from Muawiya Bin Ammar,

‘From Abu Abdullah^{asws} having said: ‘It is recommended that you should perform Tawaaf three hundred and sixty circuits, the number of the days of the year. If you are unable, then whatever you are able upon from the Tawaaf”³⁹⁴

³⁹² Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 11

³⁹³ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 12

³⁹⁴ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 13

14- العِلَلُ، عَنْ أَبِي أَيْمَنٍ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّائِغِ عَنْ سَعِيدِ بْنِ مَنْصُورٍ عَنْ سُفْيَانَ بْنِ الرَّهَرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ فَإِنَّ الْحَرَّ مِنْ فَيْحِ جَهَنَّمَ وَاشْتَكَّتِ النَّارُ إِلَى رَبِّهَا فَأَذِنَ لَهَا فِي نَفْسَيْنِ نَفْسٍ فِي الشِّتَاءِ وَ نَفْسٍ فِي الصَّيْفِ فَشِدَّةٌ مَا يَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِهَا وَ مَا يَجِدُونَ مِنَ الْبُرْدِ مِنْ زَمْهَرِيرِهَا.

(The book) 'Al Illal' – Abu Al Haysam Abdullah Bin Muhammad, from Muhammad Bin Ali Al Sa'ig, from Saeed Bin Mansour, from Sufyan, from Al Zuhry, from Saeed Bin Al Musayyab, from Abu Hureyra (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'When the heat is intense then cool down with the Salat, for the heat is from a mouth of Hell. And the Fire complained to its Lord^{-azwj}, so He^{-azwj} Permitted for it regarding two breaths – a breath in the winter and a breath in the summer. So the severity what it found from the heat is from its mouth, and what is found from the cold, is from its extreme coldness".³⁹⁵

العَيَّاشِيُّ، عَنْ أَبِي جَعْفَرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ فَالسَّنَةُ تَنْقُصُ سِتَّةَ أَيَّامٍ.

Al Ayyashi, from Abu Ja'far, from a man,

'From Abu Abdullah^{-asws} having said: '**Created the skies and the earth in six days, [57:4].** So the year is reduced by six days".³⁹⁶

³⁹⁵ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 14 a

³⁹⁶ Bihar Al Anwaar – V 55 The book of creation - Ch 13 H 14 b