



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Nahj al-Balagha

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Lesson: 13

Topic: Sermon #1: Sermon #1 (Continuance): Prophet Muhammad ﷺ

«عَلَى ذَٰلِكَ نَسَلَتِ الْقُرُونُ وَ مَضَّتِ الدُّهُورُ وَ سَلَفَتِ الْأَبَاءُ وَ خَلَفَتِ الْأَبْنَاؤُ»

Ages, decades, and centuries passed, and this was the system of Allah SWT. Fathers and parents would come, and sons would come after them and follow them.

رسول الله «إِلَى أَنْ بَعَثَ اللَّهُ سُبْحَانَهُ مُحَمَّدًا (صلى الله عليه وآله وسلم)

...till Allah SWT deputed the last messenger Muhammad ﷺ

«لِإِنْجَازِ عِدَّتِهِ»

«عِدَّة» (*ida*) comes from the word «وعد» (promise)

«إنجاز» (*injaz*): fulfilment/accomplishment

- Allah had promised since the days of Adam that this line of prophethood would come to an end and would conclude all the messages.

- The time came for the final Prophet to complete the line of the prophets.

«مَأْخُودًا عَلَى النَّبِيِّينَ مِيثَاقَهُ»

Allah took an oath from each of his messengers and prophets that the final prophet is the greatest of them all and is to be followed.

- All prophets should admit that the Last one is their leader and intercessor. He is the greatest intercessor on the Day of Judgment.

Q: If the prophets are sinless, why do they need Prophet Muhammad ﷺ's intercession?

A: Paradise is infinite, and no one (even sinless) technically deserves it. How do finite deeds entail infinite Paradise? So, it is purely out of Allah's generosity and mercy. So, the prophets go to infinity in honor of Prophet Muhammad ﷺ.

The same question can be raised about Prophet Muhammad ﷺ:

First, in his supplications, the humble Prophet said that God takes to Paradise through generosity and *fadl*.



Secondly, the light of the Prophet ﷺ was God's first creation. It seems that he is the closest to that infinite Paradise.

Do the disbelievers deserve eternal punishment?

1. Most of them will be forgiven.
2. Others made an intention to disbelieve even on the Day of Judgment.
3. The sin can have an infinite impact.

- Sometimes arrogance and jealousy are over the pain. It is mentioned in Hadiths that Satan will be given a second chance on the Day of Judgment, but he will reject it.
- About retesting, some hadiths say those who died and rejected the truth not out of stubbornness or didn't make enough effort to know the truth will be given a second chance.
- That second chance, according to some hadiths, literally or symbolically: Allah creates a fire telling them whether they believe in His existence. They answer yes, and God tells them to enter that fire.

« مَشْهُورَةٌ سَمَاتُهُ كَرِيمًا مِيلَادُهُ »

Prophet Muhammad ﷺ's attributes were very well-known, and his birth was honorable.

“Honorable birth” (كريمًا ميلاده) here means:

1. Either because all his fathers were believers (the lineage was honorable).
 - This is what the Shia believes. The Sunnis believe that the prophet's parents can be *mushriks*. They insist that *Azar* was prophet Ibrahim's biological father and that he was *Mushrik*.
 - The word «أب» in the Quran used for *Azar* is a general word different from «والد» (biological father). It also includes the one who up brings you or marries your mother. *Azar* was Ibrahim's caretaker.

The reason why *Azar* was not Ibrahim's biological father:

- Allah prohibited Ibrahim from doing *istighfar* for his father:

“Abraham's pleading forgiveness for his father was only to fulfill a promise he had made him. So when it became manifest to him that he was an enemy of God, he repudiated him.” (9:114)



- Another verse in the Quran talks about the prayers of Ibrahim for his “والدين” (biological parents) (14:40-41). You should either accuse Ibrahim of disobeying God or accept that *Azar* was not his bio-father.
- They accuse the Holy Prophet ﷺ’s parents (Amina and Abd Allah) of being *mushriks*. Amir al-Muminin ﷺ rejected this accusation.

2. “Honorable birth” means his birth was very blessed; the minute the Prophet ﷺ was born, many global things happened:

- a. Persia’s Zoroastrian Temple’s big fire (worshiped for many years) extinguished.
- b. The idols in the Ka’ba fell
- c. Some parts of the empire’s castles were destroyed
- d. The most important thing: *the baraka* that came to this world (the light of tawhid).

« وَ أَهْلُ الْأَرْضِ يَوْمَئِذٍ مَلَلٌ مُتَفَرِّقَةٌ وَ أَهْوَاءٌ مُنْتَشِرَةٌ وَ طَرَائِقُ مُتَشَتَّتَةٌ »

The miserable state of society then: 99% of people deviated (idolaters, Christians, Jews, and others).

Three main devious paths when the Prophet ﷺ was sent were described by Imam ﷺ:

1. « بَيْنَ مُشَبِّهِهِ لِلَّهِ بِخَلْقِهِ »: those who believe in Allah, but compare Him to His creation (humanlike qualities) as Jews did.

2. « أَوْ مُلْحِدٍ فِي اسْمِهِ »

«مُلْحِدٍ» (*mulhid*) linguistically means: “one who strays from the path”.

Arabs had deviated in the name of God. Their three main idols:

- « لَاتٍ » (Lat): derived from Allah

- « عَزَى » (Uzza): derived from al-Aziz (the One Who is invincible, self-sufficient)

- « مَنَاةَ » (Manat): derived from al-Mannan (the One Who gives us favors)

3. « أَوْ مُشِيرٍ إِلَى غَيْرِهِ »: those who ascribed partners to Allah SWT

E.g., Majus said there are two gods: a good god and an evil god that always fought.

Q: When Imam Ali ﷺ describes the miserable deviation on earth, what kind of corruption does he mean? In faith or terms of immoralities?

A: Corruption in faith because:

1. First, Allah has created us for several reasons, but the primary reason is to worship him. (Quran, 51:56) So, whatever a human does, even though it is very significant, it is secondary.

2. The root of acts of injustice and deviation in history: Not worshiping Allah truly and being away from the way of Allah.