

بحار الأنوار

BIHAR AL-ANWAAR

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

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باب 23 أنهم عليهم السلام الأبرار و المتقون و السابقون و المقربون و شيعتهم أصحاب اليمين و أعداؤهم الفجار و الأشرار و أصحاب الشمال

CHAPTER 23 – THEY^{asws} ARE THE RIGHTEOUS, AND THE PIOUS, AND THE FOREMOST, AND THE ONES OF PROXIMITY, AND THEIR^{asws} SHIAS ARE COMPANIONS OF THE RIGHT, AND THEIR^{asws} ENEMIES ARE THE IMMORAL, AND THE EVIL ONES, AND COMPANIONS OF THE LEFT

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ زِيَادٍ عَنْ عُبَيْسَةَ الْعَابِدِ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ قَالَ هُمْ الشَّيْعَةُ قَالَ اللَّهُ سُبْحَانَهُ لَنَبِيٍّ ص فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ يَعْنِي أَنَّكَ تَسَلِّمُ مِنْهُمْ لَا يَقْتُلُونَ وَلَدَكَ.

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Ja'far Bin Muhammad, from Musa Bin Ziyad, from Anbasah Al Aabid, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91].** He^{asws} said: 'They are the Shias. Allah^{azwj} the Glorious Said to His^{azwj} Prophet^{saww}: **(Then it would be said): 'So peace is for you from companions of the right hand!' [56:91]** – meaning you^{saww} are safe from them, they will not be killing your^{saww} children''¹

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ مُحَمَّدِ بْنِ عِمْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ قَالَ أَبُو جَعْفَرٍ ع هُمْ شِيعَتُنَا حُبُونَا.

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafi, from Muhammad Bin Imran, from Aasim Bin Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And if he is from companions of the right hand [56:90] (Then it would be said): 'So peace is for you from companions of the right hand!' [56:91].** Abu Ja'far^{asws} said: 'They are our^{asws} Shias, one who love us^{asws}'²

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شاذَانَ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَا تَوَجَّهَ إِلَيَّ أَحَدٌ مِنْ خَلْقِي أَحَبُّ إِلَيَّ مِنْ دَاعٍ دَعَانِي يَسْأَلُ بِحَقِّ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat' – It is reported by sheykh Al Taifa, by his chain to Al Fazl Bin Shazan,

¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 1

² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 2

'Raising it to Abu Ja'far^{asws} having said: 'Allah^{azwj} Mighty and Majestic is Saying: "No one from My^{azwj} creatures will face towards Me^{azwj}, is more Beloved to Me^{azwj}, than a supplicator supplicating by the right of Muhammad^{saww} and People^{asws} of his^{saww} Household'.

وَ إِنَّ الْكَلِمَاتِ الَّتِي تَلَقَّاهَا آدَمُ مِنْ رَبِّهِ قَالَ اللَّهُمَّ أَنْتَ وَلِيِّي فِي نِعَمَتِي وَ الْقَادِرُ عَلَى طَلِبَتِي وَ قَدْ تَعْلَمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِلَّا مَا رَحِمْتَنِي وَ غَفَرْتَ زَلَّتِي

And the words which Adam^{as} received from his^{as} Lord^{azwj}. He^{as} said: 'O Allah^{azwj}! You^{azwj} are in Charge of my^{as} bounties, and Able upon my^{as} seeing, and You^{azwj} Know my^{as} needs, so I^{as} ask You^{azwj} by the right of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, except You^{azwj} Mercy me^{as} and Forgive my^{as} slips'.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا آدَمُ أَنَا وَلِيُّ نِعَمَتِكَ وَ الْقَادِرُ عَلَى طَلِبَتِكَ وَ قَدْ عَلِمْتُ حَاجَتَكَ فَكَيْفَ سَأَلْتَنِي بِحَقِّ هَؤُلَاءِ

Allah^{azwj} Revealed to him^{as}: "O Adam^{as}! I^{azwj} am in Charge of your^{as} Bounties and am Able upon your^{as} seeking, and I^{azwj} have Known your^{as} needs, so how come you^{as} are asking Me^{azwj} by the right of them^{asws}?"

فَقَالَ يَا رَبِّ إِنَّكَ لَمَّا نَفَخْتَ فِي الرُّوحِ رَفَعْتَ رَأْسِي إِلَى عَرْشِكَ فَإِذَا حَوْلَهُ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ أَكْرَمُ خَلْقِكَ عَلَيْكَ

He^{as} said: 'O Lord^{azwj}! When You^{azwj} Blew the Spirit into me^{as}, I^{as} raised my^{as} head towards Your^{azwj} Throne, and there was Inscribed around it: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}'. So, I^{as} knew that he^{saww} is the most honourable of Your^{azwj} creatures to You^{azwj}.

ثُمَّ عَرَضْتُ عَلَيْكَ الْأَسْمَاءَ فَكَانَ مِنْ مَرِّ يَ مِنْ أَصْحَابِ الْيَمِينِ آلُ مُحَمَّدٍ وَ أَشْيَاعُهُمْ فَعَلِمْتُ أَنَّهُمْ أَقْرَبُ خَلْقِكَ إِلَيْكَ قَالَ صَدَقْتَ يَا آدَمُ.

Then You^{azwj} Presented the names unto me^{as}, and it so happened that from the ones who passed by me^{as}, from companions of the right hand were Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias. So I^{as} knew they^{asws} are the closest of Your^{azwj} creatures to You^{azwj}. He^{azwj} Said: 'You^{as} speak the truth, O Adam^{as}'.³

4- وَ رَوَى الشَّيْخُ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ص أَنَّ رَسُولَ اللَّهِ ص قَالَ لِعَلِيٍّ ع أَنْتَ الَّذِي احْتَجَّ اللَّهُ بِكَ فِي ابْتِدَائِهِ الْخَلْقَ حَيْثُ أَقَامَهُمْ أَشْبَاحاً

And it is reported by the sheykh Al Tusi, by his chain from Jabir,

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}: 'Rasool-Allah^{saww} said to Ali^{asws}: 'You^{asws} are the one who Allah^{azwj} Argued the creatures by in the beginning when He^{azwj} Stood them as resemblances.

فَقَالَ لَهُمْ أَ لَسْتُ بِرَبِّكُمْ فَأَلَوْا بَلَى قَالَ مُحَمَّدٌ رَسُولُ اللَّهِ قَالُوا بَلَى قَالَ وَ عَلِيٌّ أَمِيرُ الْمُؤْمِنِينَ فَأَبَى الْخَلْقُ كُلُّهُمْ جَمِيعاً إِلَّا اسْتَكْبَرُوا وَ عَتَوْا عَنْ وَلَايَتِكَ إِلَّا نَفَرٌ قَلِيلٌ وَ هُمْ أَقَلُّ الْقَلِيلِ وَ هُمْ أَصْحَابُ الْيَمِينِ.

³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 3

He^{azwj} Said to them: **“Am I not your Lord?” They said, ‘Yes, we testify’ [7:172].** He^{azwj} Said: “And Muhammad^{saww} is My^{azwj} Rasool^{saww}?” They said, ‘Yes’. He^{azwj} Said: “And Ali^{asws} is Emir of the Momineen?” The creatures refused, all of them in their entirety only out of arrogance, and they revolted from your^{asws} Wilayah, except for a small number, and they were few of the few, and they are companions of the right”.⁴

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ الْأَنْبَارَ لَفِي نَعِيمٍ وَ إِنَّ الْمَخَارِجَ لَفِي حُجِيمٍ قَالَ الْأَنْبَارُ نَحْنُ لَهُمْ وَ الْمَخَارِجُ لَهُمْ عَدُوْنَا.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Muhammad Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{asws} regarding Words of Mighty and Majestic: **Surely the righteous would be in Bliss [82:13] And surely the immoral would be in the Blazing Fire [82:14].** He^{asws} said: ‘The righteous are us^{asws}, and the immoral, they are our^{asws} enemies”.⁵

6 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عُثْمَانَ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْمَدَائِنِيَّ يَقُولُ كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عِلِّيَّيْنِ وَ مَا أَدْرَاكَ مَا عِلِّيُّونَ كِتَابٌ مَرْفُوعٌ بِالْخَيْرِ مَرْفُوعٌ مُحِبٌّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdul Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Saeed Bin Usman Al Khazzaz who said, ‘I heard Abu Saeed Al Madainy (Mu’tazilite) saying,

‘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], (numbered) with the good, numbered with love of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}”.⁶ (Not a Hadeeth)

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ص قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَ مِزَاجُهُ مِنْ تَسْنِيمٍ قَالَ هُوَ أَشْرَفُ شَرَابٍ فِي الْجَنَّةِ يَشْرَبُهُ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ وَ هُمُ الْمُفَرَّقُونَ السَّابِقُونَ رَسُولَ اللَّهِ ص وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ الْأَئِمَّةُ وَ فَاطِمَةُ وَ خَدِيجَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ دُرَّتُهُمُ الدِّينِ اتَّبَعُوهُمْ بِإِيمَانٍ يَتَسَنَّمُ عَلَيْهِمْ مِنْ أَعَالِي دُورِهِمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhariq, from Abu Hamza,

‘From Abu Ja’far^{asws}, from his father Ali^{asws} Bin Al-Husayn^{asws}, from Jabir Bin Abdullah, from the Prophet^{saww} having said regarding His^{azwj} Words Mighty and Majestic: **And its mixture would be from Tasneem [83:27].** He^{saww} said: ‘It is the most noble of drinks in the Paradise. It will be drunk by Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and they^{asws} are the ones of Proximity, the foremost ones (Al-Sabiqoon) – Rasool-Allah^{saww}, and Ali^{asws} Bin Abu Talib^{asws}, and the Imams^{asws}, and (Syeda) Fatima^{asws}, and (Syeda) Khadeeja^{asws}, and

⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 4

⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 5

⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 6

their^{asws} descendants who followed them^{asws} by their Eman. It shall be given to them^{asws} from high above”.⁷

8- وَ يُؤَيَّ عَنْهُ عَ أَنَّهُ قَالَ: تَسْنِيمٌ أَشْرَفُ شَرَابٍ فِي الْجَنَّةِ يَشْرَبُهُ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ صِرْفًا وَ يُنْزَجُ لِأَصْحَابِ الْيَمِينِ وَ لِسَائِرِ أَهْلِ الْجَنَّةِ.

It is reported from him^{asws} having said: ‘**Tasneem [83:27]** is the noblest of drinks in the Paradise. Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} will drink it pure and it will be mixed for companions of the right and for rest of the people of Paradise”.⁸

9- قَب، الْمَنَاقِبِ لابن شهر آشوب الشَّيرَازِي فِي كِتَابِهِ بِالإِسْنَادِ عَنِ الْمُذَنَّبِ عَنْ مُقَاتِلٍ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَ قَالَ: كُلُّ مَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الْأَبْرَارَ فَوَّ اللَّهُ مَا أَرَادَ بِهِ إِلَّا عَلِيٍّ بَنَ أَبِي طَالِبٍ وَ فَاطِمَةَ وَ أَنَا وَ الْحُسَيْنُ لِأَنَّا نَحْنُ أَبْنَاءُ بِأَبَائِنَا وَ أُمَّهَاتِنَا وَ قُلُوبُنَا عَلَتْ بِالطَّاعَاتِ وَ الْبِرِّ وَ تَبَرَّأْتُ مِنَ الدُّنْيَا وَ حُبِّهَا وَ أَطَعْنَا اللَّهَ فِي جَمِيعِ فَرَائِضِهِ وَ آمَنَّا بِوَحْدَانِيَّتِهِ وَ صَدَّقْنَا بِرَسُولِهِ.

(The books) ‘Al Manaqib’ of Ibn Shehr Ashub Al Shirazy in his book by the chains from Al Huzyel, from Muqatil, from Muhammad Bin Al Hanafiya,

‘From Al-Hassan^{asws} Bin Ali^{asws} having said: ‘All what is in the Book of Allah^{azwj} Mighty and Majestic ‘**the righteous**’, so by Allah^{azwj}, none are Intended by it except Ali^{asws} Bin Abu Talib^{asws} and (Syeda) Fatima^{asws}, and I^{asws} and Al-Husayn^{asws}, because we^{asws} are the righteous with our^{asws} forefathers^{as} and our^{asws} foremothers^{as}, and our^{asws} hearts are lofty with obedience, and the righteousness, and disavowment from the world and its love, and we^{asws} obey Allah^{azwj} in the entirety of His^{azwj} Obligations, and we^{asws} believe in His^{azwj} Oneness, and we^{asws} ratify His^{azwj} Rasool^{saww}”.⁹

10 الْبَاقِي عَ فِي قَوْلِهِ تَعَالَى كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ إِلَى قَوْلِهِ الْمُقَرَّبُونَ هُوَ رَسُولُ اللَّهِ وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ عَ

Al-Baqir^{asws} regarding Words of the Exalted: **Never! Surely the Book of the righteous would be in Illiyeen [83:18]** – up to His^{azwj} Words: **The ones of Proximity [83:21]**: ‘It is Rasool-Allah^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}”.¹⁰

11- وَ عَنِ الصَّادِقِ عَ فِي قَوْلِهِ تَعَالَى وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ قَالَ نَحْنُ السَّابِقُونَ وَ نَحْنُ الْآخِرُونَ.

And from Al-Sadiq^{asws} regarding Words of the Exalted: **And the foremost are the foremost [56:10]**, he^{asws} said: ‘We^{asws} are the foremost, and we^{asws} are the latter ones”.¹¹

12- وَ عَنِ الْكَاظمِ عَ فِي قَوْلِهِ تَعَالَى كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ الَّذِينَ فَحَرُّوا فِي حَقِّ الْأَيْمَةِ وَ اعْتَدَوْا عَلَيْهِمْ.

And from Al-Kazim^{asws} regarding Words of the Exalted: **And surely the immoral would be in the Blazing Fire [82:14]**, those who were immoral regarding the rights of the Imams^{asws} and transgressed upon them^{asws}”.¹²

⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 7

⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 8

⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 9

¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 10

¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 11

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة و رَوَى الشَّيْخُ الطُّوسِيُّ رَحِمَهُ اللَّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ فَقَالَ قَالَ لِي جَبْرِئِيلُ ذَلِكَ عَلَيَّ وَ شِيعَتُهُ هُمُ السَّابِقُونَ إِلَى الْجَنَّةِ الْمُقَرَّبُونَ مِنَ اللَّهِ بِكَرَامَتِهِ هُمْ.

(The book) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira', and it is reported by sheykh Al Tawoos, from Ibn Abbas who said,

'I asked Rasool-Allah^{saww} about Words of Allah^{azwj} Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, so he^{saww} said: 'Jibraeel^{as} said to me^{saww} that is Ali^{asws} and his^{asws} Shias, they will be the foremost to the Paradise, the ones of proximity from Allah^{azwj} by His^{azwj} Prestige for them".¹³

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْفَضْلِ عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ فَرَوْحٌ وَ رِيحَانٌ وَ جَنَّةٌ نَعِيمٌ فَقَالَ هَذَا فِي أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(The book) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ubdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Al Fazeyl, from Ja'far Bin Al Husayn, from his father, from Muhammad Bin Zayd, from his father who said,

'I asked Abu Ja'far^{asws} about Words of Mighty and Majestic: **So if he is from the ones of proximity [56:88] Then there would be cool breeze and aroma and a Blissful Garden [56:89]**. He^{asws} said: 'This is regarding Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all".¹⁴

15- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُوسُفَ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع فَقَوْلُهُ عَزَّ وَ جَلَّ فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ قَالَ ذَلِكَ مَنْ كَانَتْ لَهُ مَنْزِلَةٌ عِنْدَ الْإِمَامِ

(The book) 'Kunz Jamie Al Fawaaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad bin Al Huzeyl, from Muhammad Bin Humran who said,

'I asked Abu Ja'far^{asws} about the Words of the Mighty and Majestic: **So if he is from the ones of proximity [56:88]?** He^{asws} said: 'That is the one who has a status for him in the presence of the Imam^{asws}.

قُلْتُ وَ أَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ قَالَ ذَلِكَ مَنْ وَصَفَ هَذَا الْأَمْرَ

I said, '(What about): **And if he is from companions of the right hand [56:90]?** He^{asws} said: 'That is the quality gained by this matter (Al-Wilayah).'

قُلْتُ وَ أَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ قَالَ الْجَاهِلِينَ لِلْإِيمَانِ.

¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 12

¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 13

¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 14

I said, '**And if he were from the beliers, the straying ones, [56:92]?**' He^{asws} said: 'The ones who fight against the Imam^{asws},¹⁵

16- فس، تفسير القمي أبو القاسم الحسيني عن فزات بن إبراهيم عن محمد بن الحسين بن إبراهيم عن علوان بن محمد عن محمد بن مغرور عن السدي عن الكلبي عن جعفر بن محمد ع في قوله كلاً إن كتاب الفجار لفي سجين قال هو فلان و فلان

Tafseer Al Qummi – Abu Al Qasim Al Husayni, from Furat Bin Ibrahim, from Muhammad Bin Al Husayn Bin Ibrahim, from Ulwan Bin Muhammad, from Muhammad Bin Marouf, from Al Sudy, from Al Kalby,

'From Ja'far^{asws} Bin Muhammad^{asws} regarding His^{azwj} Words: **Never! Surely the book of the immoral is in Sijjeen [83:7]**. He^{asws} said: 'It (refers to) so and so, and so and so'.

و ما أدراك ما سجين إلى قوله الذين يكذبون يوم الدين الأول و الثاني

And what will make you realise what Sijjeen is? [83:8] up to His^{azwj} Words: **Those who are belying the Day of the Religion [83:11]** – the first (caliph) and the second (caliph).

و ما يكذب به إلا كل معتد أثيم إذا ثلثي عليه آياتنا قال أساطير الأولين و هو الأول و الثاني كانا يكذبان رسول الله إلى قوله ثم إنهم نصلوا الحميم هما ثم يقال هذا الذي كنتم به تكذبون - رسول الله ص يعني هما و من تبعهما

And none belie it except every excessive sinner [83:12] When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13] – and it is the first (caliph) and the second (caliph), they were both belying Rasool-Allah^{saww}, up to His^{azwj} Words: **Then they would arrive to the Blazing Fire [83:16]** – the two of them, **Then it would be said: 'This is the one you had been belying!' [83:17]**, (belying) Rasool-Allah^{saww} – meaning both of them and the ones who followed them.

كل إن كتاب الأبرار لفي عليين و ما أدراك ما عليون كتاب مرقوم يشهده المقرئون إلى قوله عينا يشرب بها المقرئون و هو رسول الله و أمير المؤمنين و فاطمة و الحسن و الحسين ع

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] – up to His^{azwj} Words: **A spring, the ones of Proximity would be drinking from [83:28]**, and it is Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}.

إن الذين أخرجوا الأول و الثاني و من تابعهما كانوا من الذين آمنوا بضمحكون و إذا مروا بهم يتغامزون برسول الله إلى آخر السورة فيهم.

Surely, those who committed crimes (criminals)– the first (caliph) and the second (caliph) and ones who followed them both, **used to laugh at those who believed [83:29] And when he passed by them, they winked at each other [83:30]**, from Rasool-Allah^{saww}, – up to the end of the Chapter is regarding them".¹⁶

¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 15

¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 16

17- فس، تفسير القمي أبي عن محمد بن إسماعيل عن أبي حمزة عن أبي جعفر ع قال: إِنَّ اللَّهَ خَلَقَنَا مِنْ أَعْلَى عِلِّيِّينَ وَ خَلَقَ قُلُوبَ شِيعَتِنَا مِمَّا خَلَقْنَا مِنْهُ وَ خَلَقَ أَبْدَانَهُمْ مِنْ دُونِ ذَلِكَ فَفُلُوبُهُمْ تَهْوِي إِلَيْنَا لِأَنَّهَا خُلِقَتْ مِمَّا خُلِقْنَا مِنْهُ

Tafseer Al Qummi – My father, from Muhammad Bin Ismail, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Blessed and Exalted Created us^{asws} from the high Illiyeen, and Created the hearts of our^{asws} Shias from what He^{azwj} Created us^{asws}, and Created their bodies from besides that. (Therefore) their hearts incline towards us^{asws}, because these have been Created from what we^{asws} have been Created from’.

ثُمَّ تَلَا قَوْلَهُ كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ وَ مَا أَذْرَاكَ مَا عِلِّيُّونَ إِلَى قَوْلِهِ بَشَّهْدُهُ الْمُقَرَّبُونَ يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ خِتَامُهُ مِسْكٌ قَالَ مَاءٌ إِذَا شَرِبَهُ الْمُؤْمِنُ وَحَدَّ رَائِحَةُ الْمِسْكِ فِيهِ.

Then he^{asws} recited these Verses: **Never! Surely the Book of the righteous would be in Illiyeen [83:18] And what will make you realise what Illiyeen is? [83:19]** – up to His^{azwj} Words: **The ones of Proximity would witness it [83:21] They would be Quenched from sealed nectar [83:25] Its sealing being of musk, [83:26]**. He^{asws} said: ‘Water, when the Momin drinks it, would find aroma of musk in it’.¹⁷

18- وَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ تَرَكَ الْحَمْرَ لِعَبْرِ اللَّهِ سَقَاهُ اللَّهُ مِنَ الرَّحِيقِ الْمَخْتُومِ قَالَ يَا ابْنَ رَسُولِ اللَّهِ مَنْ تَرَكَ لِعَبْرِ اللَّهِ قَالَ نَعَمْ وَ اللَّهُ صَيَّاتُهُ لِنَفْسِهِ وَ فِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ

And Abu Abdullah^{asws} said: ‘One who neglects the wine, Allah^{azwj} would Quench him from the Sealed Nectar’. He (the narrator) said, ‘O son^{asws} of Rasool-Allah^{saww}! (What about) one who leaves it for the sake of other than Allah^{azwj}?’ He^{asws} said: ‘Yes, by Allah^{azwj}, it would be maintenance (better sustenance/health) for himself: **and regarding that, so let the aspiring ones aspire [83:26]**’.

قَالَ فِيمَا ذَكَرْنَاهُ مِنَ الثَّوَابِ الَّذِي يَطْلُبُهُ الْمُؤْمِنُونَ وَ مِرَاجُهُ مِنْ تَشْنِيمٍ قَالَ أَشْرَفُ شَرَابٍ أَهْلُ الْجَنَّةِ يَأْتِيهِمْ مِنْ عَالِي [عَالِي] تَسْنَمٌ عَلَيْهِمْ فِي مَنَازِلِهِمْ وَ هِيَ عَيْنٌ يَشْرَبُ بِهَا الْمُقَرَّبُونَ بَحْتًا

He (the narrator) said, ‘Among what we mentioned from the rewards which the Momineen would see is: **And its mixture would be from Tasneem [83:27]**’. He^{asws} said: ‘Noblest of the drinks of the inhabitants of the Paradise, brought to them from the high part of Tasneem in their houses, and it is **A spring, the ones of Proximity would be drinking from [83:28]**, purely.

وَ الْمُقَرَّبُونَ أَلْ مُحَمَّدٍ ص يَقُولُ اللَّهُ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ رَسُولُ اللَّهِ ص وَ خَدِيجَةُ وَ عَلِيٌّ بُنُ أَبِي طَالِبٍ وَ ذُرِّيَّتُهُمْ تَلْحَقُ بِهِمْ يَقُولُ اللَّهُ أَلْحَفْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ الْمُقَرَّبُونَ يَشْرَبُونَ مِنْ تَشْنِيمٍ بَحْتًا صِرْفًا وَ سَائِرُ الْمُؤْمِنِينَ مَمْرُوجًا

And the ones of proximity are Progeny^{asws} of Muhammad^{saww}. Allah^{azwj} Says: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]** – Rasool-Allah^{saww}, and (Syeda) Khadeeja^{asws}, and Ali^{asws} Bin Abu Talib^{asws} and their^{asws} offspring, will be united with them^{asws}. Allah^{azwj} Says: **We will Unite their offspring to be with them**

¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 17

[52:21], and the ones of proximity would be drinking from Tasneem purely, in its pure form, and the rest of the Momineen, its admixture'.¹⁸

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ ثُمَّ وَصَفَ الْمُؤْمِنِينَ الَّذِينَ يَشْتَبِهُونَ بِالْمُؤْمِنِينَ وَ يَصْنَعُونَ مِنْهُمْ وَ يَتَعَامُرُونَ عَلَيْهِمْ فَقَالَ إِنَّ الَّذِينَ أُخْرِجُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَصْنَعُونَ إِلَى قَوْلِهِ فَكَيْفَ قَالَ يَشْتَبِهُونَ وَ إِذَا رَأَوْهُمْ يَغِي الْمُؤْمِنِينَ قَالُوا إِنَّ هَؤُلَاءِ لَعِبَالُونَ فَقَالَ اللَّهُ وَ مَا أَوْعِلُوا عَلَيْهِمْ حَافِظِينَ ثُمَّ قَالَ اللَّهُ فَالْيَوْمَ يَغِي يَوْمَ الْقِيَامَةِ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ يَصْنَعُونَ عَلَى الْأَرَائِكِ يَنْظُرُونَ هَلْ تَرَوْنَ الْكُفَّارَ هَلْ حَازَتْهُ الْكُفَّارُ مَا كَانُوا يَفْعَلُونَ.

19- كا، الكافي علي بن محمد عن سهل عن إسماعيل بن مهران عن الحسن الثممي عن إدريس بن عبد الله عن أبي عبد الله ع قال: سألت عن تفسير هذه الآية ما سلككم في سقر قالوا لم نك من المصلين

(The book) 'Al Kafi' – Ali Bin Muhammad, from Sahl, from Ismail Bin Mihran, from Al Hassan Al Zummi, from Idrees Bin Abdullah,

'From Abu Abdullah^{asws}, the (the narrator) said, 'I asked about the interpretation of this Verse: **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43].**

قَالَ عَنِّي بِمَا لَمْ نَكُنْ مِنْ أَتْبَاعِ الْأَيْمَةِ الَّذِينَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِيهِمْ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ أَمَا تَرَى النَّاسَ يُسَمُّونَ الَّذِي يَلِي السَّابِقَ فِي الْحُلْبَةِ مَصْلِي [الْمُصَلِّي] فَذَلِكَ الَّذِي عَنِّي حَيْثُ قَالَ لَمْ نَكْ مِنَ الْمُصَلِّينَ لَمْ نَكْ مِنْ أَتْبَاعِ السَّابِقِينَ.

He^{asws} said: 'It Means, 'We were not the ones who followed the Imams^{asws}, those for whom Allah^{azwj} Blessed and Exalted Said regarding them^{asws}: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11].** But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost ones^{asws},¹⁹

20 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عُبَيْدٍ وَ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ سَلَامٍ عَنْ حُسَيْنِ بْنِ حَكَمٍ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ حَيَّانَ بْنِ عَلِيٍّ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ عَلِيٍّ وَ حَمْزُهُ وَ عُبَيْدُهُ كَالْمُفْسِدِينَ فِي الْأَرْضِ عُتْبَهُ وَ شَيْبَهُ وَ الْوَلِيدُ أَمْ يَجْعَلُ الْمُتَّقِينَ عَلِيٍّ وَ أَصْحَابَهُ كَالْفُجَّارِ فَلَانٌ وَ أَصْحَابُهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Ubeyd, and Muhammad Bin Al Qasim Bin Sallam, from Husayn Bin Hakeem, from Hassan Bin Husayn, from Hayyan Bin Ali, from Al Kalby, from Abu Salih, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: **Or should We Make those who believe and do righteous deeds – Ali^{asws}, and Hamza^{asws}, and Ubeyda, to be like the mischief-makers in the earth, - Utba, and Shayba and Al Waleed, or Make the pious ones – Ali^{asws} and his^{asws} companions, to be like the immoral? [38:28] – so and so and his companions''.**

(Not a Hadeeth)

¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 18

¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 19

²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 20

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُقَرِّي عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الْحَوَائِي عَنْ مُحَمَّدِ بْنِ عَمْرٍو الْكُوفِيِّ عَنْ حُسَيْنِ الْأَشْمَرِيِّ عَنْ ابْنِ عُيَيْنَةَ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: السَّبَاقُ ثَلَاثَةٌ حَزَقِيلُ مُؤْمِنٌ آلِ فِرْعَوْنَ إِلَى مُوسَى وَ حَبِيبُ صَالِحٍ يَاسِينَ إِلَى عِيسَى وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ إِلَى مُحَمَّدٍ ص وَ هُوَ أَفْضَلُهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ali Al Muqri, from Muhammad Bin Ibrahim Al Jawwani, from Muhammad Bin Amro Al Ufy, from Husayn Al Ashqar, from Ibn Uyayna, from Amro Bin Dinar, from Tawoos, from Ibn Abbas who said,

'The foremost ones are three – Hizkeel, a believer among the people of Pharaoh^{la} (being foremost to) Musa^{as}, and Habeeb, righteous one of Yaseen (being foremost to) Isa^{as}, and Ali^{asws} Bin Abu Talib^{asws} (being foremost to) Muhammad^{saww}, and he^{asws} is superior to them, may the Salawat of Allah^{azwj} be upon them all".²¹ (Not a Hadeeth)

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ بِإِسْنَادِهِ عَنْ سُلَيْمِ بْنِ قَيْسٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ص فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ السَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ قَالَ إِيَّيَّ سَبِقُ السَّابِقِينَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ وَ أَقْرَبُ الْمُقَرَّبِينَ إِلَى اللَّهِ وَ إِلَى رَسُولِهِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, by his chain from Suelym Bin Qays,

'From Al-Hassan Bin Ali^{asws}, from his^{asws} father^{asws} regarding Words of Mighty and Majestic: **And the foremost are the foremost [56:10] These are the ones of proximity [56:11]**, he^{asws} said: 'I^{asws} the most foremost of the foremost ones to Allah^{azwj} and to His^{azwj} Rasool^{saww}, and the closest of the ones of proximity to Allah^{azwj} and to His^{azwj} Rasool^{saww},"²²

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ عُثَيْبَةَ بْنِ سَعِيدٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةً إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ شِيعَتُنَا أَهْلُ الْبَيْتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Yunus, from Usman Bin Abu Shayba, from Utba Bin Saeed, from Jabir Al Jufy,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{asws} said: 'They are Shias of People^{asws} of the Household".²³

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ ابْنِ زَكْرِيَّا الْمُؤَصِّلِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ ع أَنَّ النَّبِيَّ ص قَالَ لِعَلِيٍّ ع يَا عَلِيُّ قَوْلُهُ عَزَّ وَ جَلَّ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةً إِلَّا أَصْحَابَ الْيَمِينِ فِي جَنَّتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكَكُمْ فِي سَقَرٍ وَ الْمُجْرِمُونَ هُمُ الْمُنْكَرُونَ لَوْلَا يَتَنَكَّرُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Musa Al Nowfaly, from Muhammad Bin Abdullah, from his father, from Al Hassan Bin Mahboub, from Ibn Zakariya Al Mowsily, from Jabir Aal Jufy,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws}: 'The Prophet^{saww} said to Ali^{asws}: 'O Ali^{asws}! His^{azwj} Words, Mighty and Majestic: **Every soul would be held for what it earns [74:38]**

²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 21

²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 22

²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 23

Except companions of the right hand [74:39] In Gardens, they would be asking [74:40] From the criminals [74:41] What brought you into Saqar (Inferno)? [74:42] – and the criminals are the deniers of your^{asws} Wilayah.

قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ وَ لَمْ نَكُ نُطْعِمِ الْمِسْكِينَ وَ كُنَّا نَحُوسُ مَعَ الْخَائِضِينَ فَيَقُولُ لَهُمْ أَصْحَابُ الْيَمِينِ لَيْسَ مِنْ هَذَا أُوتِيتُمْ فَمَا الَّذِي سَلَكَكُمْ فِي سَقَرٍ يَا أَشَقِيَاءَ

They shall say, ‘We were not from the Musalleen [74:43] And we did not used to feed the poor [74:44] And we used to indulge in vanities along with the indulgers in vanities [74:45] – The companions of the right would say to them, ‘This isn’t what brought you (into Saqar), What brought you into Saqar (Inferno)? [74:42], O wretched ones?’

قَالُوا وَ كُنَّا نُكَذِّبُ يَوْمَ الدِّينِ حَتَّى أَنَا الْيَقِينُ فَقَالُوا لَهُمْ هَذَا الَّذِي سَلَكَكُمْ فِي سَقَرٍ يَا أَشَقِيَاءَ وَ يَوْمَ الدِّينِ يَوْمَ الْمِيثَاقِ حَيْثُ حَذُّوا وَ كَذَّبُوا بِوَلَايَتِكَ وَ عَتَوْا عَلَيْكَ وَ اسْتَكْبَرُوا.

They would say, ‘**And we used to belie the Day of Religion [74:46] Until the certainty came to us (now) [74:47]**’. They (companions of the right) would say to them, ‘This is which brought you into Saqar, O wretched ones!’ And the day of Religion, is the Day of the Covenant, when they rejected and belied your^{asws} Wilayah, and transgressed upon you^{asws} and were arrogant”²⁴.

25 أَقُولُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ قَالَ الْبَاقِرُ ع نَحْنُ وَ شِيعَتُنَا أَصْحَابُ الْيَمِينِ.

I (Majlisi) am saying, ‘Al-Tabarsy said, ‘Al-Baqir^{asws} said: ‘We^{asws} and our^{asws} Shias are companions on the right”²⁵.

²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 24

²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 23 H 25

باب 24 أنهم عليهم السلام السبيل و الصراط و هم و شيعتهم المستقيمون عليها

CHAPTER 24 – THEY^{asws} ARE THE WAY, AND THE (STRAIGHT) PATH, AND THEY^{asws} AND THEIR^{asws} SHIAS ARE ONES WOULD BE CORRECTLY UPON IT

1- م، تفسير الإمام عليه السلام مع، معاني الأخبار المُفسَّر بِإِسْنَادِهِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع فِي قَوْلِهِ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ يَقُولُ أَدِمْنَا تَوْفِيقَكَ الَّذِي بِهِ أَطَعْنَاكَ فِي مَاضِي أَيَّامِنَا حَتَّى نُطِيعَكَ كَذَلِكَ فِي مُسْتَقْبَلِ أَعْمَارِنَا

Tafseer Imam (Hassan Al-Askari^{asws}) (and the book) 'Ma'any Al-Akhbar' – The interpreter by his chain to Muhammad Al-Askari^{asws} regarding His^{azwj} Words: **Guide us to the Straight Path [1:6]** – i.e., perpetuate for us Your^{azwj} Inclination by which we obeyed You^{azwj} in our past days, until we obey You^{azwj} like that in our future lives.

و الصِّرَاطُ الْمُسْتَقِيمُ هُوَ صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَ صِرَاطٌ فِي الْآخِرَةِ فَأَمَّا الصِّرَاطُ الْمُسْتَقِيمُ فِي الدُّنْيَا فَهُوَ مَا قَصُرَ عَنِ الْعُلُوِّ وَ ارْتَفَعَ عَنِ التَّخَصُّيرِ وَ اسْتَقَامَ فَلَمْ يَغْدِلْ إِلَى شَيْءٍ مِنَ الْبَاطِلِ

And **the Straight Path [1:6]** – are two paths – a path in the world and a path in the Hereafter. So, as for **the Straight Path** in the world, so it is what is reduced from the lofty (exaggeration), and higher than the derogation – and the **Straight**, so it does not incline towards anything from the falsehood.

وَأَمَّا الطَّرِيقُ الْآخَرُ فَهُوَ طَرِيقُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ الَّذِي هُوَ مُسْتَقِيمٌ لَا يَغْدِلُونَ عَنِ الْجَنَّةِ إِلَى النَّارِ وَ لَا إِلَى غَيْرِ النَّارِ سِوَى الْجَنَّةِ

And the other path – is the path (taken by the) *Momineen* to the Paradise which is straight, not deviating away from the Paradise to the Fire, nor to (anywhere) other than the Paradise (which is) besides the Fire'.

قَالَ وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ يَقُولُ أَرْشَدْنَا إِلَى الصِّرَاطِ الْمُسْتَقِيمِ أَرْشَدْنَا لِلزُّومِ الطَّرِيقِ الْمُوَدِّي إِلَى حَبِيبِكَ وَ الْمُبْلَغِ إِلَى دِينِكَ وَ الْمَانِعِ مِنْ أَنْ تَتَّبِعَ أَهْوَاءَنَا فَتَغْطَبَ أَوْ نَأْخُذَ بِأَرَائِنَا فَتَهْلِكَ.

He^{asws} said: 'Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws} said: 'The Words of the Mighty and Majestic: **Guide us to the Straight Path [1:6]** – He (the speaker) is saying, 'Guide us to the Straight Path, Guide us to the Necessitated Path, that leads to Your^{azwj} Love and reaches to Your^{azwj} Religion, and the preventer from us following our personal desires so we would (end up) being corrupted, or if we take to our opinions so we would be destroyed'.²⁶

2- م، تفسير الإمام عليه السلام مع، معاني الأخبار بِهَذَا الْإِسْنَادِ عَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ أَيْ قُولُوا اهْدِنَا صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ بِالتَّوْفِيقِ لِدِينِكَ وَ طَاعَتِكَ

Tafseer Imam (Hassan Al-Askari^{asws}) (and the book) 'Ma'any Al-Akhbar' – By this chain from him^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **The path of those You have**

²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 1

Bestowed Bounties upon - i.e., they are saying, 'Guide us to the path of those who have been Bestowed Bounties upon – with the inclination to Your^{azwj} Religion and Your^{azwj} obedience.

وَهُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مَنْ يُطِيعِ اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنَ أُولَئِكَ رَفِيقًا وَ حُكِّيَ هَذَا بِعَيْنِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع

And they are those (for whom) Allah^{azwj} the Exalted Said: **And the one who obeys Allah and the Rasool, so they would be with those whom Allah has Bestowed Bounties upon, from the Prophets, and the truthful, and the martyrs, and the righteous, and they are good friends [4:69]** – and He^{azwj} Related this exclusively for Amir-Al-Momineen^{asws}.

قَالَ ثُمَّ قَالَ لَيْسَ هَؤُلَاءِ الْمُنْعَمَ عَلَيْهِمْ بِالْمَالِ وَ صِحَّةِ الْبَدَنِ وَ إِن كَانَ كُلُّ هَذَا نِعْمَةً مِنَ اللَّهِ ظَاهِرَةً أَلَا تَرَوْنَ أَنَّ هَؤُلَاءِ قَدْ يَكُونُونَ كُفَّارًا أَوْ فُسَاقًا فَمَا تُدْبِثُكُمْ إِلَى أَنْ تَدْعُوا بِأَنْ تُرْشَدُوا إِلَى صِرَاطِهِمْ

He (the narrator) said, 'Then he (Imam Hassan Al-Askari^{asws}) said: 'It isn't so that they have been Favoured upon with the wealth and the well-being of the body, and even though all of this is a Bounty from Allah^{azwj} apparently. Are you not seeing that these (Bounties) have happened to be (also) in the *Kafirs* and the immoral ones? Thus, you have not been called upon that you should be supplicating to be Guided to their path.

وَ إِنَّمَا أَمْرُهُمُ بِالْأَعْيَاءِ بِأَنْ تُرْشَدُوا إِلَى صِرَاطِ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ بِالْإِيمَانِ بِاللَّهِ وَ تَصْدِيقِ رَسُولِهِ وَ بِالْوَلَايَةِ لِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ أَصْحَابِهِ الْخَيْرِينَ الْمُتَنَجِّبِينَ وَ بِالتَّقِيَّةِ الْحَسَنَةِ الَّتِي يُسَلِّمُ بِهَا مِنْ شَرِّ عِبَادِ اللَّهِ وَ مِنَ الزَّيَادَةِ فِي آثَامِ أَعْدَاءِ اللَّهِ وَ كُفْرِهِمْ بِأَنْ تُدَارِيَهُمْ

But rather, you have been Commanded with the supplication, because you are seeking Guidance to the path of those whom Allah^{azwj} has Favoured upon – with the *Eman* in Allah^{azwj} and 'التَّصْدِيقِ' the ratification of His^{azwj} Rasool^{saww} and the *Wilayah* of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and his^{saww} good companions, the Chosen ones, and with the excellent dissimulation which you can be safe with it, from the enemies of Allah^{azwj}, and from the excesses of the days (rule) of the enemies of Allah^{azwj} and their *Kufr*, that you have to put up with them.

وَ لَا تُغْرِبُهُمْ بِأَذَاكَ وَ أَدَى الْمُؤْمِنِينَ وَ بِالْمَعْرِفَةِ بِحُقُوقِ الْإِخْوَانِ مِنَ الْمُؤْمِنِينَ فَإِنَّهُ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ وَ أَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَصْحَابِ مُحَمَّدٍ وَ عَادَى مَنْ عَادَاهُمْ إِلَّا كَانَ قَدْ اتَّخَذَ مِنْ عَذَابِ اللَّهِ حِصْنًا مَنِيعًا وَ جُنَّةً حَصِينَةً

Therefore, do not be lured by them with that and harm the *Momineen*, and the recognition of the rights of the brethren from the *Momineen*, for there is none from a servant or a maid who befriends Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} and is inimical to their^{asws} enemies except he would have taken an impregnable fortress from the Punishment of Allah^{azwj} and a fortified shield.

وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ دَارَى عِبَادَ اللَّهِ بِأَحْسَنِ الْمُدَارَاةِ فَلَمْ يَدْخُلْ بِهَا فِي بَاطِلٍ وَ لَمْ يُخْرِجْ بِهَا مِنْ حَقٍّ إِلَّا جَعَلَ اللَّهُ عَزَّ وَ جَلَّ نَفْسَهُ تَسْييحاً وَ رَكْبَةً عَمَلَهُ وَ أَعْطَاهُ بَصِيرَةً عَلَى كَيْتَمَانِ سِرِّهَا وَ اخْتِمَالِ الْغَيْظِ لِمَا يَسْمَعُهُ مِنْ أَعْدَائِنَا [وَ] ثَوَابِ الْمُتَشَحُّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ

And there is none from a servant nor a maid who is benevolent to the servants of Allah^{azwj} with excellent benevolence, and does not enter by into a falsehood and does not exit by it from a right, except Allah^{azwj} the Exalted would Make his breaths as Glorifications (*Tasbeeh*), and Purify his deeds, and Grant him insight upon the concealment of our^{asws} secrets, and bearing the anger due to what he hears from our^{asws} enemies, and Rewards of the one rolling his blood in the Way of Allah^{azwj}.

وَمَا مِنْ عَبْدٍ أَخَذَ نَفْسَهُ بِحُفُوقِ إِخْوَانِهِ فَوَقَّاهُمْ حُقُوقَهُمْ جَهْدَهُ وَأَعْطَاهُمْ مُمَكِّنَهُ وَرَضِيَ عَنْهُمْ بِعَفْوِهِمْ وَتَرَكَ الْإِسْتِفْصَاءَ عَلَيْهِمْ فِيمَا يَكُونُ مِنْ زَلَلِهِمْ وَاعْتَفَرَهَا هُمْ إِلَّا قَالَ اللَّهُ لَهُ يَوْمَ يَلْقَاهُ

And there is none from a servant who take himself to be with the rights of his brethren, so he fulfils their rights by his striving, and gives them his abilities and is pleased from them of their fulfilment, and leaves the investigating upon them, in what happens to be from their slips (mistakes), and he forgives these for them, except Allah^{azwj} Mighty and Majestic would Say to him on the Day he Meets Him^{azwj}: -

يَا عَبْدِي قَضَيْتَ حُقُوقَ إِخْوَانِكَ وَ لَمْ تَسْتَفْصِ عَلَيْهِمْ فِيمَا لَكَ عَلَيْهِمْ فَأَنَا أَجُودُ وَأَكْرَمُ وَأَوَّلِي بِمِثْلِ مَا فَعَلْتَهُ مِنَ الْمُسَاخَةِ وَالْكَرَمِ فَأَنَا لَأَقْضِيَنَّكَ الْيَوْمَ عَلَى حَقِّ وَعْدُكَ بِهِ وَ أَزِيدُكَ مِنْ فَضْلِي الْوَاسِعِ وَ لَا أَسْتَفْصِي عَلَيْكَ فِي تَقْصِيرِكَ فِي بَعْضِ حُقُوقِي

“O my servant! You fulfilled the rights of your brethren, and did not investigate upon them with regards to what was for you upon them, so I^{azwj} am more Generous, and more Honourable, and Foremost with the likes of what you did from the forgiveness and the honouring. Therefore, I^{azwj} shall Fulfil for you today upon the rights of what I^{azwj} Promised you with, and I^{azwj} shall Increase you from My^{azwj} Extensive Grace, and I^{azwj} (also) will not Investigate upon you regarding your shortcomings of some of My^{azwj} Rights”.

قَالَ فَيُلْحِقُهُمْ بِمُحَمَّدٍ وَ آلِهِ وَ أَصْحَابِهِ وَ يَجْعَلُهُ فِي خِيَارِ شِيعَتِهِمْ.

He^{asws} said: ‘So he would be joined up with Muhammad^{saww}, and his^{saww} Progeny^{asws}, and his^{saww} companions, and (Allah^{azwj} will) Make him to be from the best of their^{asws} Shias’.²⁷

3- مع، معاني الأخبار القُطَّانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدٍ الْحَسَنِيِّ عَنْ أَحْمَدَ بْنِ عيسى العجليِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَزْزِيِّ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْمُفَضَّلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصِّرَاطِ فَقَالَ هُوَ الطَّرِيقُ إِلَى مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ هُمَا صِرَاطَانِ صِرَاطٌ فِي الدُّنْيَا وَ صِرَاطٌ فِي الْآخِرَةِ

(The book) ‘Ma’any Al Akhbar’ – Al Qatan, from Abdul Rahman Bin Muhammad Al Hasany, from Ahmad Bin Isa Al Ijaly, from Muhammad Bin Ahmad Bin Abdullah Al Arzamy, from Ali Bin Hatim, from Al Mufazzal who said,

‘I asked Abu Abdullah^{asws} about the (Straight) Path. He^{asws} said: ‘It is the road to recognise Allah^{azwj} Mighty and Majestic, and there are two paths – a path in the world and a path in the Hereafter.

فَأَمَّا الصِّرَاطُ الَّذِي فِي الدُّنْيَا فَهُوَ الْإِمَامُ الْمَفْرُوضُ الطَّاعَةِ مَنْ عَرَفَهُ فِي الدُّنْيَا وَ اقْتَدَى بِجَدَّاهُ مَرَّ عَلَى الصِّرَاطِ الَّذِي هُوَ جَسْرُ جَهَنَّمَ فِي الْآخِرَةِ وَ مَنْ لَمْ يَعْرِفْهُ فِي الدُّنْيَا زَلَّتْ قَدَمُهُ عَنِ الصِّرَاطِ فِي الْآخِرَةِ فَتَرَدَّى فِي نَارِ جَهَنَّمَ.

²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 2

As for the path which is in the world, it is the Imam^{asws} of the Obligatory obedience, one who recognises him^{asws} in the world and is guided by his^{asws} guidance would pass upon the path (Bridge) which is a bridge of Hell in the Hereafter, and one who does not recognise him^{asws} in the world, his feet would slip from the Bridge in the Hereafter and he would fall into the Fire of Hell”.²⁸

4- مع، معاني الأخبار أحمد بن علي بن إبراهيم بن هاشم عن أبيه عن جده عن حماد بن عيسى عن أبي عبد الله في قول الله عز وجل اهتدوا الصراط المستقيم قال هو أمير المؤمنين ع ومعرفة الدليل على أنه أمير المؤمنين ع قوله عز وجل اهتدوا الصراط المستقيم.

(The book) ‘Ma’any Al Ahbar – Ahmad Bin Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Hammad Bin Isa,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Guide us to the Straight Path [1:6]**. He^{asws} said: ‘It is Amir Al-Momineen^{asws} and recognising him^{asws}, and the evidence upon that it is Amir Al-Momineen^{asws} are the Words of Mighty and Majestic: **And surely it is in the Mother of the Book with Us for Ali, a Wise man [43:4]**, and it is Amir Al-Momineen^{asws} in the Mother of the Book in His^{azwj} Words: **Guide us to the Straight Path [1:6]**’.²⁹

5- مع، معاني الأخبار أبي عن أبيه عن محمد بن سنان عن الفضل بن الثمالي عن علي بن الحسين ع قال: ليس بين الله وبين حجة حجاب فلا لله دون حجة ستر نحن أبواب الله ونحن الصراط المستقيم ونحن عتبة علمه ونحن تراجمة وحيه ونحن أركان توحيدِهِ ونحن موضع سوره.

(The book) ‘Ma’any Al Ahbar – My father, from his father, from Muhammad Bin Sinan, from Al Mufazzal, from Al Sumaly,

‘From Ali^{asws} Bin Al-Husayn^{asws} having said: ‘There isn’t any veil between Allah^{azwj} and His^{azwj} Divine Authorities, so there is no veil below His^{azwj} Divine Authorities. We^{asws} are the doors of Allah^{azwj}, and we^{asws} are the Straight Path, and we^{asws} are a depository of His^{azwj} Knowledge, and we^{asws} are the translators of His^{azwj} Revelation, and we^{asws} are the elements of His^{azwj} Tawheed, and we^{asws} are the place of His^{azwj} secrets’.³⁰

6- مع، معاني الأخبار أبي عن سعد بن ابن أبي الخطاب عن محمد بن سنان عن عمارة بن مزوان عن المنخل عن جابر عن أبي جعفر ع قال: سألتُهُ عَنْ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَلَئِنْ قُلْتُمْ فِي سَبِيلِ اللَّهِ أَوْ مِثْمُ قَالَ فَقَالَ عَأ تَدْرِي مَا سَبِيلُ اللَّهِ قَالَ قُلْتُ لَا وَاللَّهِ إِلَّا أَنْ أَسْمَعَهُ مِنْكَ

(The book) ‘Ma’any Al Ahbar – My father, from Sa’ad, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Al Munhal, from Jabir,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about this Verse regarding the Words of Allah^{azwj} Mighty and Majestic: **And whether you are slain in the Way of Allah or you die [3:157]**. He^{asws} said: ‘Do you know what is the Way of Allah^{azwj}?’ I said, ‘No, by Allah^{azwj}, until I hear it from you^{asws}’.

²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 3

²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 4

³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 5

قَالَ سَبِيلُ اللَّهِ هُوَ عَلِيٌّ ع وَ ذُرِّيَّتُهُ وَ سَبِيلُ اللَّهِ مَنْ قُتِلَ فِي وَلايَتِهِ قُتِلَ فِي سَبِيلِ اللَّهِ وَ مَنْ مَاتَ فِي وَلايَتِهِ مَاتَ فِي سَبِيلِ اللَّهِ.

He^{asws} said: 'The Way of Allah^{azwj} is Ali^{asws} Bin Abu Talib^{asws} and his^{asws} descendants. The one who is killed in his^{asws} Wilayah has been killed in the Way of Allah^{azwj}, and the one who dies in his^{asws} Wilayah has died in the Way of Allah^{azwj}'.³¹

7- مع، معاني الأخبار الحسن بن محمد بن سعيد عن فزات بن إبراهيم عن محمد بن الحسن بن إبراهيم عن علوان بن محمد عن حنان بن سدير عن جعفر بن محمد ع قال: قول الله عز وجل في الحمد صراط الذين أنعمت عليهم يعني محمداً و ذُرِّيَّتَهُ صَلَواتُ اللَّهِ عَلَيْهِم.

(The book) 'Ma'any Al Ahbar – Al Hassan Bin Saeed, from Furat Bin Ibrahim, from Muhammad Bin Al Hassan Bin Ibrahim, from Ulwan Bin Muhammad, from Hanan Bin Sadeyr,

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'Words of Allah^{azwj} Mighty and Majestic in (Surah) Al-Hamd: **The path of those You have Bestowed Bounties upon [1:7]:** 'It means Muhammad^{saww} and his^{saww} offspring'.³²

8- فس، تفسير القمي و أنَّ هذا صراطي مستقيماً فاتبعوه قال الصراط المستقيم الإمام فأتبعوه و لا تتبعوا السبل يعني غير الإمام فتفرق بكم عن سبيله يعني تفارقوا و تختلفوا في الإمام.

Tafseer Al Qummi - **And surely this one is My Straight Path, therefore follow him**, he said, 'The Straight Path is the Imam^{asws} therefore follow him, **and do not be following the ways (of others)**, - meaning other than the Imam^{asws}, **for they will separate you from His Way. [6:153]** – meaning separate and differ regarding the Imam^{asws}'.³³ (Not a Hadeeth)

9- أخبرنا الحسن بن علي عن أبيه عن الحسن بن سعيد عن محمد بن سنان عن أبي خالد القمط عن أبي بصير عن أبي جعفر ع في قوله هذا صراطي مستقيماً فاتبعوه و لا تتبعوا السبل فتفرق بكم عن سبيله قال نحن السبل فمن أتى فهذه السبل ثم قال ذلكم وصاكم به لعلكم تتقون يعني كي تتقوا.

We were informed by Al Hassan Bin Ali, from his father, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Kkhalid Al Qammat, from Abu Baseer,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way [6:153]** – He^{asws} said: 'We^{asws} are the way, so the one who can refuse this is the way?' Then He^{saww} Said: **That is (what you) are Bequeathed with, perhaps you would be fearing [6:153]** – meaning perhaps you will fear'.³⁴

10- فس، تفسير القمي إنَّ الله هاد الذين آمنوا إلى صراط مستقيم يعني إلى الإمام المستقيم.

³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 6

³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 7

³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 8

³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 9

Tafseer Al Qummi - **and surely Allah would Guide those who believe to the Straight Path [22:54]** – meaning to the Straight Imam^{asws},³⁵ (Not a Hadeeth)

11- فس، تفسير القمي إلى صراط العزيز الحميد الصراط الطريق الواضح وإمامة الأئمة ع.

Tafseer Al Qummi - **to the (Straight) Path of the Mighty, the Praised [14:1]** – The Path, the clear road, and Imamate of the Imams^{asws},³⁶ (Not a Hadeeth)

12- فس، تفسير القمي أبي عن ابن محبوب عن ابن رباب قال: نحن والله الذين أمر الله العباد بطاعتهم فمن شاء فليأخذ هنا ومن شاء فليأخذ هنا ولا يجدون عتاً والله حيضاً

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Raib who said,

‘(He^{asws}) said: ‘By Allah^{azwj}! By Allah^{azwj}! We^{asws} are those Allah^{azwj} Commanded the servant with obeying them^{asws}. So, the one who so desires to, let him take over here, and one who so desires to let him take over there. By Allah^{azwj}, they will not be finding any escape from us^{asws}’.

ثم قال نحن والله السبيل الذي أمركم الله بإتباعه ونحن والله الصراط المستقيم.

Then he^{asws} said: ‘By Allah^{azwj}! We^{asws} are the way which Allah^{azwj} has Commanded you all with following it, and by Allah^{azwj} we^{asws} are the Straight Path’.³⁷

13- فس، تفسير القمي وإنك لتدعوهم إلى صراط مستقيم قال إلى ولاية أمير المؤمنين ع

Tafseer Al Qummi - **And you are calling them to a Straight Path [23:73]**. He said, ‘To the Wilayah of Amir Al-Momineen^{asws}’.

قال وإن الذين لا يؤمنون بالآخرة عن الصراط لناكبون قال عن الإمام لحادون.

He^{azwj} Said: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]**. He said, ‘(Deviating) away from the guiding Imams^{asws}’.³⁸ (Not a Hadeeth)

14- شي، تفسير العياشي عن سعد عن أبي جعفر ع وأن هذا صراطي مستقيماً فاتبعوه قال آل محمد ص الصراط الذي دل عليه.

Tafseer Al Qummi – From Sa’ad,

‘From Abu Ja’far^{asws}: **And surely this one is My Straight Path, therefore follow him [6:153]**. He^{asws} said: ‘Progeny^{asws} of Muhammad^{saww} are the Path which He^{azwj} is Pointing upon’.³⁹

³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 10

³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 11

³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 12

³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 13

³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 14

15- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ مُعْتَمِناً عَنْ أَبِي بَرَزَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ص إِذْ قَالَ وَ أَشَارَ يَدِهِ إِلَى عَلِيٍّ بْنِ أَبِي طَالِبٍ وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ إِلَى آخِرِ الْآيَةِ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Hassan Bin Ibrahim transmitting from Abu Barza who said,

‘While we were in the presence of Rasool-Allah^{saww} when he^{saww} said and gestured by his^{saww} hand towards Ali^{asws} Bin Abu Talib^{asws}: **And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), [6:153]** – up to the end of the Verse.

فَقَالَ رَجُلٌ أَلَيْسَ إِنَّمَا يَغْنِي اللَّهُ فَضْلَ هَذَا الصِّرَاطِ عَلَى مَا سِوَاهُ

A man said, ‘Doesn’t Allah^{azwj} rather mean the superiority of this way (Islam) over whatever is besides it?’

فَقَالَ النَّبِيُّ ص هَذَا جَفَاؤُكَ يَا فُلَانُ أَمَا قَوْلُكَ فَضْلُ الْإِسْلَامِ عَلَى مَا سِوَاهُ فَكَذَلِكَ وَ أَمَا قَوْلُ اللَّهِ هَذَا صِرَاطِي مُسْتَقِيماً فَإِنِّي قُلْتُ لِرَبِّي مُغْبِلاً عَنْ غَزْوَةِ ثُبُوكَ الْأَوَّلَى اللَّهُمَّ إِنِّي جَعَلْتُ عَلَيْهَا بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نُبُوَّةَ لَهُ مِنْ بَعْدِي

The Prophet^{saww} said: ‘This is your disloyalty, O so and so! As for your words, superiority of Al-Islam over whatever is besides it, it is like that; and as for the Words of Allah^{azwj}: **this one is My Straight Path [6:153]**, so I^{saww} first said to my^{saww} Lord^{azwj}, while returning from the military expedition of Tabuk: ‘O Allah^{azwj}! I^{saww} have made Ali^{asws} to be at the status of Haroun^{as} from Musa^{as} except that there is no Prophet-hood for him^{asws} from after me^{saww}.

فَصَدَّقْ كَلَامِي وَ أُنْجِزْ وَعْدِي وَ اذْكُرْ عَلَيَّ كَمَا ذَكَرْتَ هَارُونَ فَإِنَّكَ قَدْ ذَكَرْتَ اسْمَهُ فِي الْقُرْآنِ فَقَرَأْ آيَةً

So Ratify my^{saww} words and Fulfil my^{saww} promise, and Mention Ali^{asws} just as You^{azwj} Mentioned Haroun^{as}, for You^{azwj} have Mentioned his^{as} name in the Quran and Recite a Verse’.

فَأَنْزَلَ تَصْدِيقَ قَوْلِي هَذَا صِرَاطُ عَلِيٍّ مُسْتَقِيمٌ وَ هُوَ هَذَا جَالِسٌ عِنْدِي فَاقْبَلُوا نَصِيحَتَهُ وَ اسْمِعُوا قَوْلَهُ فَإِنَّهُ مَنْ يَسُبَّنِي يَسُبُّهُ اللَّهُ وَ مَنْ سَبَّ عَلِيّاً فَقَدْ سَبَّنِي.

A Ratification of my words was Revealed: **this one is My Straight Path [6:153]**, seated in my^{saww} presence, therefore accept his^{asws} advice, and listen to his^{asws} words, for the one who insults me^{saww} so he has insulted Allah^{azwj}, and one who insults Ali^{asws} so he has insulted me^{saww},⁴⁰

16- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ مُعْتَمِناً عَنْ أَبِي مَالِكٍ الْأَسَدِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَسْأَلُكَ عَنْ قَوْلِ اللَّهِ تَعَالَى وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيماً فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ إِلَى آخِرِ الْآيَةِ

Tafseer Furat Bin Ibrahim – Ja’far Bin Muhammad Al Fazary transmitting from Abu Malik Al Asady who said,

⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 15

'I said to Abu Ja'far^{asws} asking him^{asws} about Words of Allah^{azwj} the Exalted: **And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), [6:153]** - up to the end of the Verse'.

قَالَ فَبَسَطَ أَبُو جَعْفَرٍ يَدَهُ الْبَسَارَ ثُمَّ دَوَّرَ فِيهَا يَدَهُ الْيُمْنَى ثُمَّ قَالَ لَحْنٌ صِرَاطُهُ الْمُسْتَقِيمُ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ يَمِينًا وَشِمَالًا ثُمَّ خَطَّ بِيَدِهِ.

He (the narrator) said, 'Abu Ja'far^{asws} spread out his^{asws} left hand then circled his^{asws} right hand in it, then said: 'We^{asws} are the Straight Path, **therefore follow him, and do not be following the ways (of others), [6:153]**, right and left'. Then he^{asws} drew a line with his^{asws} hand".⁴¹

17- فر، تفسیر فرات بن إبراهيم جعفر بن محمد الفزاري مضعاً عن حمران قال سمعت أبا جعفر ع يقول في قول الله تعالى و أن هذا صراطي مستقيماً فاتبعوه و لا تتبعوا السبل قال علي بن أبي طالب و الأئمة من أولاد فاطمة هم صراط الله فمن أباهم سلك السبل.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary transmitting from Humran who said,

'I heard Abu Ja'far^{asws} saying regarding Words of Allah^{azwj} the Exalted: **And surely this one is My Straight Path, therefore follow him, and do not be following the ways (of others), [6:153]**, he^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from the sons^{asws} of (Syeda) Fatima^{asws}, they^{asws} are the Path of Allah^{azwj}. So, the one who refuses them^{asws} follows the ways (of others)".⁴²

18- قب، المناقب لابن شهر آشوب من تفسير وكيع بن الجراح عن سفيان الثوري عن السدي عن أسباط و مجاهد عن عبد الله بن عباس في قوله اهدنا الصراط المستقيم قال قولوا معاشر العباد اؤشدنا إلى حب النبي ص و أهل بيته.

(The book) of Ibn Shehr Ashub, from Tafseer of Waie Bin Al Jarrah, from Sufyan Al Sowry, from Al Sudy, from Asbat and Mujahid, from Abdullah Bin Abbas,

'Regarding His^{azwj} Words: **Guide us to the Straight Path [1:6]**. He said, 'Be saying, O community of servants, 'Guide us to the love of the Prophet^{saww} and People^{asws} of his^{saww} Household".⁴³ (Not a Hadeeth)

19 تفسير النعماني، و كتاب ابن شاهين، عن رجاله عن مسلم بن حبان عن أبي بردة في قول الله اهدنا الصراط المستقيم قال صراط محمد و آله.

Tafseer Al Sa'alby and Kitab of Ib Shaheen – From his ment, from Muslim Bin Hiban, from Abu Bureyda,

'Regarding Words of Allah^{azwj}: **Guide us to the Straight Path [1:6]**. He said, 'Path of Muhammad^{saww} and his^{saww} Progeny^{asws}".⁴⁴ (Not a Hadeeth)

20 الأعمش عن أبي صالح عن ابن عباس في قوله فستعلمون من أصحاب الصراط السوي و الله هو محمد و أهل بيته و من اهتدى فهم أصحاب محمد.

⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 16

⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 17

⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 18

⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 19

Al Amsh, from Abu Salih, from Ibn Abbas,

‘Regarding His^{azwj} Words: **Say: ‘Every one is awaiting, therefore wait, for soon you will come to know who is the companion of the Even Path – by Allah^{azwj}! It is Muhammad^{saww} and People^{asws} of his^{saww} Household, and who is Guided’ [20:135] – so they are companions of Muhammad^{saww}’.**

(Not a Hadeeth)

21 الخُصَائِصُ، بِإِسْنَادٍ عَنِ الْأَصْبَغِ عَنْ عَلِيِّ ع وَ فِي كُتُبِنَا عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجِفُونَ قَالَ عَنْ وَلَا تَيْتَنَا.

(The book) ‘Al Ihtisas, by the chain from Al Asbagh,

‘From Ali^{asws}, and in our books, it is from Jabir from Abu Ja’far^{asws} regarding His^{azwj} Words: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74].** He^{asws} said: ‘(Deviating) away from our^{asws} Wilayah’.

22 أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ أَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ أَعْدَاؤُهُمْ أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ سَلْمَانُ وَ الْمِقْدَادُ وَ عَمَّارٌ وَ أَصْحَابُهُ.

Abu Abdullah^{asws} regarding His^{azwj} Words: **Is one who walks prone upon his face more guided, - i.e., their^{asws} enemies, or one who walks upright on a Straight Path? [67:22].** He^{asws} said: ‘Salman^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra} and his^{ra} companions’.

23- وَ فِي التَّفْسِيرِ وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا يَعْنِي الْقُرْآنَ وَ آلَ مُحَمَّدٍ.

And in the Tafseer - **And surely this one is My Straight Path, [6:153]** – means the Quran and Progeny^{asws} of Muhammad^{saww}’.

(Not a Hadeeth)

24- كَشَفَ، كَشَفَ الْغَمَةَ بِمَا خَرَّجَهُ الْعِرُّ الْمُحَدَّثُ الْحَنْبَلِيُّ فِي قَوْلِهِ تَعَالَى اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ قَالَ بُرَيْدَةُ صَاحِبُ رَسُولِ اللَّهِ ص هُوَ صِرَاطُ مُحَمَّدٍ وَ آلِهِ ع.

(The book) ‘Kashf Al Ghumma’ – From what the honourable Al Hanbaly narrator brought out regarding Words of the Exalted: **Guide us to the Straight Path [1:6].** Bureyda, companion of Rasool-Allah^{saww} said, ‘It is the path of Muhammad^{saww} and his^{saww} Progeny^{asws}’.

(Not a Hadeeth)

25- كَنْزٌ، كَنْزٌ جَامِعُ الْفَوَائِدِ وَ تَأْوِيلُ الْآيَاتِ الظَّاهِرَةِ عَلَيَّ بِنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّظَرِ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ وَ أَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ قَالَ طَرِيقُ الْإِمَامَةِ فَاتَّبِعُوهُ وَ لَا تَتَّبِعُوا السُّبُلَ أَيَّ طَرِيقًا غَيْرَهَا.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Ali Bin Ibrahim, from Al Nazar, from Yahya Al Halby, from Abu Baseer,

⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 20

⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 21

⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 22

⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 23

⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 24

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And surely this one is My Straight Path, therefore follow him**, - he^{asws} said: 'Way of the Imamate, therefore follow it, **and do not be following the ways (of others), [6:153]**, i.e., ways of others".⁵⁰

26- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذكر علي بن يوسف بن جبير في كتاب نهج الإيمان قال: الصراط المستقيم هو علي بن أبي طالب ع لما رواه إبراهيم النخعي في كتابه بإسناده إلى يزيد الأسلمي قال قال رسول الله ص أن هذا صراطي مستقيماً فأتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله قد سألت الله أن يجعلها لعلي ع ففعل.

(The books) 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' –Ali Bin Yusuf Bin Jubeyr mentioned in the book 'Nahj al Eman', he said,

'The Straight Path, it is Ali^{asws} Bin Abu Talib^{asws} due to what is reported by Ibrahim Al-Saqafy in his book by his chain to Bureyda Al-Aslamay who said, 'Rasool-Allah^{saww} said: **And surely this one is My Straight Path, therefore obey him, and do not be following the ways (of others), for they will separate you from His Way. [6:153]**. I^{saww} has asked Allah^{azwj} that He^{azwj} Make it for Ali^{asws}, and He^{azwj} did so".⁵¹

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عن هشام بن الحكم عن أبي عبد الله ع قال: تلا هذه الآية هكذا هذا صراط علي مستقيم.

(The books) 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' – from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} having said: 'Recite this Verse like this: **"This Path of Ali is Straight" [15:41]**".⁵²

28 محمد بن العباس عن أحمد بن القاسم عن السياري عن محمد بن خالد عن حماد عن حريز عن أبي عبد الله ع أنه قال: قوله عز وجل يا ليتني اتخذت مع الرسول سبيلاً يعني علي بن أبي طالب ع.

Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin Kkhalid, from Hammad, from Hareyz,

'From Abu Abdullah^{asws} having said: 'Words of Mighty and Majestic: **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27]** – meaning Ali^{asws} bin Abu Talib^{asws}".⁵³

29 وهذا الإسناد عن محمد بن خالد عن محمد بن علي عن محمد بن الفضل عن الثمالي عن أبي جعفر ع مثله.

And by this chain from Muhammad Bin Kkhalid, from Muhammad Bin Ali, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Al Sumaly,

'From Abu Ja'far^{asws} – similar to it".⁵⁴

⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 25

⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 26

⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 27

⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 28

⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 29

30- م، تفسير الإمام عليه السلام قَالَ رَسُولُ اللَّهِ ص مَا مِنْ عَبْدٍ وَلَا أَمَةٍ أُعْطِيَ بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَلِيٍّ ع فِي الظَّاهِرِ وَ نَكَّهَا فِي الْبَاطِنِ وَ أَقَامَ عَلَى نِفَاقِهِ إِلَّا وَ إِذَا جَاءَهُ الْمَوْتُ لِقَبْضِ رُوحِهِ تَمَثَّلَ لَهُ إِبْلِيسُ وَ أَعْوَانُهُ

Tafseer Imam (Hassan Al-Askari^{asws}) – ‘Rasool-Allah^{saww} said: “There is none from a servant nor from a maid who gave allegiance to Amir-Al-Momineen^{asws} in the apparent, and broke it in the hidden, and stood upon being hypocritical to him^{asws} – except that when the Angel of death comes to capture his soul – Iblees^{la} and his^{la} assistants are resembled for him.

وَ تَمَثَّلَتِ النَّيِّرَانُ وَ أَصْنَافُ عَقَارِيَّتِهَا لِعَيْنَيْهِ وَ قَلْبِهِ وَ مَقَاعِدِهِ مِنْ مَضَائِقِهَا وَ تَمَثَّلَ لَهُ أَيْضاً الْجَنَانُ وَ مَنَازِلُهُ فِيهَا لَوْ كَانَ بَقِيَ عَلَى إِيْمَانِهِ وَ وَفَى بِبَيْعَتِهِ

And the Fires and the types of its Punishments are resembles for his sight, and his heart, and his seat from its narrowness. And there are resembled for him as well, the Gardens and its houses therein – had he remained upon his *Eman* and been loyal with his allegiance.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ انْظُرْ إِلَى تِلْكَ الْجَنَانِ الَّتِي لَا يُقَادَرُ قَدْرُ سَرَائِهَا وَ بَهْجَتِهَا وَ سُورِهَا إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ كَانَتْ مُعَدَّةً لَكَ فَلَوْ كُنْتَ بَقِيتَ عَلَى وَلَا يَتِكَ لِأَخِي مُحَمَّدٍ رَسُولِ اللَّهِ ص كَانَ يَكُونُ إِلَيْهَا مَصِيرُكَ يَوْمَ فَصْلِ الْقَضَاءِ

So, the Angel of death is saying to him, ‘Look! Those are the Gardens which cannot be measured, the extent if its extensiveness, and its joys and its pleasures, except by Allah^{azwj}, Lord^{azwj} of the worlds. These had been prepared for you, if only you had remained upon the Wilayah of the brother^{asws} Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, your destination would have been to it on the day of Decisive Judgment.

وَ لَكِنْ نَكَّتَ وَ خَالَفْتَ فِتْلِكَ النَّيِّرَانُ وَ أَصْنَافُ عَذَابِهَا وَ زِينَتِهَا وَ أَفَاعِيهَا الْفَاعِرَةِ أَفْوَاهُهَا وَ عَقَارِيَّتُهَا النَّاصِبَةِ أَذْنَابُهَا وَ سِبَاعِهَا الشَّائِلَةِ مَخَالِبُهَا وَ سَائِرُ أَصْنَافِ عَذَابِهَا هُوَ لَكَ وَ إِلَيْهَا مَصِيرُكَ

But you broke (the allegiance) and opposed, therefore those Fires and the verities of its Punishments, and the its Zabaniyya (Angels of Hell), and their hammers, and its open-mouthed serpents, and its scorpions with their pointed tails, and its predators their long tentacles, and the rest of the types of its Punishments, it for you and to it is your destination.

فَعِنْدَ ذَلِكَ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلاً وَ قَبِلْتُ مَا أَمَرَنِي بِهِ وَ التَّزَمْتُ مِنْ مَوْلَاةٍ عَلَيَّ ع مَا أَلَزَمَنِي.

So, during that he would be saying, **Alas! If only I had grabbed hold of the way along with (leading to) the Rasool [25:27]**, by accepting whatever he^{asws} had ordered me for and necessitated the friendship of Ali^{asws} what was necessitated upon me”.⁵⁵

31- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الطَّيَّارِ عَنْ أَبِي الْخَطَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: وَ اللَّهُ مَا كُنِيَ اللَّهُ فِي كِتَابِهِ حَتَّى قَالَ يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَاناً خَلِيلاً وَ إِنَّمَا هِيَ فِي مُصْحَفٍ عَلَيَّ ع يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذِ الثَّانِي خَلِيلاً وَ سَيُظْهَرُ يَوْماً.

(The books) ‘Kunz Jamie Al Fawaid’ and Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, by his chain from Ja’far Bin Muhammad Al Tayyar, from Abu Al hattab,

⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 30

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}! Allah^{azwj} did not Teknonym in His^{azwj} Book until He^{azwj} Said: **Oh! I wish I had not taken so and so as a friend! [25:28]**, and rather it (name) is in the Parchment (Quran) of Ali^{asws} as: **Oh! I wish I had not taken the second (Umar) as a friend! [25:28]**', and one day it will appear".⁵⁶

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عنه بإسناده عن مُحَمَّدِ بْنِ جُمُهورٍ عَنْ حمَّادٍ عَنْ خَيرِ بْنِ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: يَوْمَ يَعِضُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا قَالَ يَقُولُ الْأَوَّلُ لِلثَّانِي.

(The books) 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' – From him, by his chain from Muhammad Bin Jamhour, from Hammad, from Hareez, from a man,

'From Abu Ja'far^{asws} having said: **And on the Day, the unjust one would bite upon his hand saying, 'O I wish I had taken Sabeel along with the Rasool!' [25:27] Oh! I wish I had not taken so and so as a friend! [25:28]**. He^{asws} said: 'The first one (Abu Bakr) would be saying to the second (Umar)".⁵⁷

Al Kafi – By his chain, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} said in a sermon of his^{asws}: '

33- كا، الكافي بإسناده عن جابر عن أبي جعفر ع أَنَّهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَةٍ لَهُ وَ لَمَّا تَقَمَّصَهَا دُوبِي الْأَشْقِيَانِ وَ نَارَعَانِي فِيمَا لَيْسَ هُمَا بِحَقٍّ وَ زَكَاةً ضَالَّةً وَ اعْتَقَدَاهَا جَهَالَةً فَلَيْسَ مَا عَلَيْهِ وَرَدًا وَ لَيْسَ مَا لِأَنْفُسِهِمَا مَهْدًا يَتَلَاَعَنَانِ فِي دُورِهِمَا وَ يَتَبَرَّأُ كُلُّ مَنْ صَاحِبِهِ يَقُولُ لِقَرِينِهِ إِذَا التَّقِيَا يَا لَيْتَ بَيْنِي وَ بَيْنَكَ بَعْدَ الْمَشْرِقَيْنِ فَيُنْسُ الْقَرِينُ

And about me^{asws}, two miserable ones before me^{asws} disputed with me^{asws} regarding that in which they had no rights over it, and they rode its misguidance, and believed in the ignorance. So evil is what was to them, what they returned to, and evil is what they made as a cradle for themselves. They cursed each other in their own houses, and each one of them distanced himself from his companion saying to him when he met him, **'Oh! If only between me and you was the distance of the east and the west!' So evil is the associate [43:38]**.

فَيُجِيبُهُ الْأَشَقَى عَلَى رُؤُوتِهِ يَا لَيْتَنِي لَمْ أَتَّخِذْ خَلِيلًا لَقَدْ أَضَلَّلْتَنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَ كَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا

So evil is the friend who answered him, the miserable one upon his ragged condition, **Oh! I wish I had not taken so and so as a friend! [25:28] He strayed me away from the Zikr after when it had come to me; and the Satan has always abandoned the human being! [25:29]**.

فَأَنَا الذِّكْرُ الَّذِي عَنْهُ ضَلَّ وَ السَّبِيلُ الَّذِي عَنْهُ مَالَ وَ الْإِيمَانُ الَّذِي بِهِ كَفَرَ وَ الْقُرْآنُ الَّذِي إِتَاهُ هَجَرَ وَ الدِّينُ الَّذِي بِهِ كَذَبَ وَ الصِّرَاطُ الَّذِي عَنْهُ نَكَبَ إِلَى تَمَامِ الْخُطْبَةِ الْمَنْقُولَةِ فِي الرَّؤُوسَةِ.

So I^{asws} am the Zikr from which he went astray, and the Way from which he deviated, and the Eman which he denied, and the Quran from which he fled, and the Religion which he

⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 31

⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 32

belied, and the Path from which he digressed' – up to the end of the sermon transmitted in Al-Rowza (Al-Kafi V 8)".⁵⁸

34- فس، تفسير القمي أبي عن حماد عن حريز عن أبي عبد الله ع أنه قرأ الهدى الصراط المستقيم صراط من أنعمت عليهم غير المغضوب عليهم وغير الضالين قال المغضوب عليهم النصاب والضاين اليهود والنصارى.

Tafseer Al Qummi – My father, from Hammad, from Hareez,

'From Abu Abdullah^{asws}, he^{asws} recited: **The path of those You have Bestowed Bounties other than of those You are Wrathful upon and other than of the straying ones [1:7].** He^{asws} said: 'The ones (who are) Wrathful upon are the Hostile ones (Nasibis), and the straying ones are the Jews and Christians'.⁵⁹

35- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن أذينة عن أبي عبد الله ع في قوله غير المغضوب عليهم وغير الضالين قال المغضوب عليهم النصاب والضاين الشكاك الذين لا يعرفون الإمام.

Tafseer Al Qummi – My father, from Abu Umeir, from Ibn Uzina,

'From Abu Abdullah^{asws} – His^{azwj} Words: **other than of those You are Wrathful upon and other than of the straying ones [1:7]**, he^{asws} said: 'The ones Wrathful upon are the Hostile ones (Nasibis), and the straying ones are the doubtful, those who do not recognise the Imam^{asws}'.⁶⁰

36- فس، تفسير القمي محمد بن عبد الله عن أبيه عن محمد بن الحسين عن محمد بن سينان عن عمارة بن مزوان عن منحل عن جابر الجعفي قال قال أبو جعفر ع نزل جبرئيل على رسول الله ص بهذه الآية هكذا وقال الطاليمون لآل محمد حقهم إن تتبعون إلا رجلاً مسحوراً انظر كيف ضربوا لك الأمثال فضلو فلا يستطيعون سبيلاً إلى ولاية علي سبيلاً و علي ع هو السبيل.

Tafseer Al Qummi – Muhammad Bin Abdullah, from his father, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Ammar Bin Marwan, from Munakhal, from Jabir Al Jufy who said,

'Abu Ja'far^{asws} said: 'Jibraeel^{as} descended unto Rasool-Allah^{saww} with this Verse like this: **And the unjust ones to the Progeny of Muhammad of their rights, say, 'You are only following a man bewitched!' [25:8]** – Look at how the examples are being struck for you. **They have strayed, therefore they are unable to find a way [25:8]** - to the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the way (Sabeel)".⁶¹

37- قب، المناقب لابن شهر آشوب عن الصادق ع في قوله تعالى ولا تتبعوا السبل الخ السبيل لمن اقتدى بنا ونحن الهدى إلى الجنة ونحن عرى الإسلام.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 33

⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 34

⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 35

⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 36

'From Al-Sadiq^{asws} regarding Words of Exalted: **and do not be following the ways (of others), [6:153]**: 'We^{asws} are the way for the one who is guided by us^{asws}, and we^{asws} are the guides to the Paradise, and we^{asws} are the pure Al-Islam''.⁶²

38- وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ جَاهَدُوا فِيْنَا لَنَهْدِيَنَّهُمْ سُبُلَنَا قَالَ هَذِهِ نَزَلَتْ فِي آلِ مُحَمَّدٍ ص وَ أَشْيَاعِهِمْ.

And from him^{asws} regarding Words of the Exalted: **And those who are striving regarding Us, We will Guide them in Our Ways, [29:69]**, he^{asws} said: 'It was Revealed regarding Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias''.⁶³

39- وَ عَنْهُ ع فِي قَوْلِهِ تَعَالَى وَ اتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ قَالَ اتَّبِعْ سَبِيلَ مُحَمَّدٍ وَ عَلِيٍّ ع.

And from him^{asws} regarding Words of the Exalted: **and follow the way of the one who is penitent to Me, [31:15]**, said: 'Follow the way of Muhammad^{saww} and Ali^{asws}'.⁶⁴

40- قَب، المناقب لابن شهر آشوب مُحَمَّدٌ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا عَلَى الْأَيْمَةِ وَاجِدًا بَعْدَ وَاجِدٍ تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ الْآيَةَ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Muslim,

'From Abu Abdullah^{asws} regarding Words of Exalted: **Surely those who say, 'Our Lord is Allah!', then they are steadfast**, - upon the Imams^{asws}, one after one, **the Angels would descend unto them [41:30]** – the Verse''.⁶⁵

41- قَب، المناقب لابن شهر آشوب عَنْ زَيْدِ بْنِ عَلِيٍّ فِي قَوْلِهِ تَعَالَى وَ عَلَى اللَّهِ قَصْدُ السَّبِيلِ قَالَ سَبِيلُنَا أَهْلُ الْبَيْتِ الْقَصْدُ وَ السَّبِيلُ الْوَاضِعُ.

(The books) 'Al Manaqib' of Ibn Shehr Ashub, from Zayd son of Ali (Bin Al Husayn^{asws}) regarding Words of the Exalted: **And upon Allah is to Direct to the Way, [16:9]**. He said, 'People^{asws} of the Household are the Direction and the clear way''.⁶⁶ (Not a Hadeeth)

42- كَا، الكافي مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ خُبُوبٍ عَنْ الْأَخْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ قُلْ هَذِهِ سَبِيلِي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي قَالَ ذَاكَ رَسُولُ اللَّهِ ص وَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِمَا.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Say: 'This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]**. He^{asws} said: 'That is Rasool-Allah^{saww} and Amir Al-Momineen^{asws}, and the successors^{asws} from after them^{asws}'.⁶⁷

⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 37

⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 38

⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 39

⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 40

⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 41

⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 42

43- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْفَضْلِ الْأَهْوَازِيِّ عَنْ بَكْرِ بْنِ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ غُلَامِ الْخَلِيلِ عَنْ زَيْدِ بْنِ مُوسَى عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَرٍ ع عَنْ آبَائِهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجُونَ قَالَ عَنْ وَلَدِنَا أَهْلِ الْبَيْتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Fazl Al Ahwazy, from Bar Bin Muhammad Bin Ibrahim a slave If Al Khaleel,

'From Zayd son of Musa^{asws}, from his father Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} regarding Words of Mighty and Majestic: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]**. He^{asws} said: '(Deviating) away from our^{asws} Wilayah, People^{asws} of the Household".⁶⁸

44- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ جَعْفَرِ الرُّمَّانِيِّ عَنْ حُسَيْنِ بْنِ عَلْوَانَ عَنْ ابْنِ طَرِيفٍ عَنِ ابْنِ ثُبَّانَةَ عَنْ عَلِيٍّ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجُونَ قَالَ عَنْ وَلَدِنَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Ja'far Al Rummany, from Husayn Bin Ulwan, from Ibn Tareyf, from Ibn Nubata,

'From Ali^{asws} regarding Words of Mighty and Majestic: **And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74]**, he^{asws} said: '(Deviating) away from our^{asws} Wilayah".⁶⁹

45- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ هُمَيْدِ بْنِ زَيْدٍ عَنِ الْحُسَيْنِ بْنِ سَمَاعَةَ عَنْ صَالِحِ بْنِ خَالِدٍ عَنْ مَنْصُورِ بْنِ خَرِيرٍ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ أَوْ فَمَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ يَعْنِي وَ اللَّهُ عَلِيًّا وَ الْأَوْصِيَاءَ ع.

(The books) – 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Humeyd Bin Ziyad, from Al Hassan Bin Sama'at, from Salih Bin Kkhalid, from Mansour Bin Jareer, from Fuzayl Bin Yasaar,

'From Abu Ja'far^{asws}, he (the narrator) said: 'This Verse was Recited: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**. He^{asws} said: 'By Allah^{azwj}! It means Ali^{asws} and the successors^{asws}".⁷⁰

46- فر، تفسير فرات بن إبراهيم الحسيني بن سعيد بإسناده عن جعفر بن محمد ع في قوله تعالى قل هذه سبيلي أَدْعُوا إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَ مَنْ اتَّبَعَنِي قَالَ هِيَ وَلَا يَتَنَا أَهْلُ الْبَيْتِ لَا يُنْكِرُهُ أَحَدٌ إِلَّا ضَالًّا قَالَ وَ لَا يَنْتَقِصُ عَلِيًّا إِلَّا ضَالًّا.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain,

'From Ja'far Bin Muhammad^{asws} regarding Words of the Exalted: **Say: 'This is my way. I call to Allah upon an insight, I and the one who follows me, [12:108]**. He^{asws} said: 'It is our^{asws}

⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 43

⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 44

⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 45

Wilayah, People^{asws} of the Household. No one will deny it except he will stray, nor derogate Ali^{asws} except he will stray”.⁷¹

47- فر، تفسير فرات بن إبراهيم أحمد بن القاسم بإسناده عن زَيْدِ بْنِ عَلِيٍّ قَالَ قَالَ النَّبِيُّ ص فِي قَوْلِ اللَّهِ قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ الْأَيَّةَ قَالَ أَنَا وَمَنِ اتَّبَعَنِي مِنْ أَهْلِ بَيْتِي لَا يَزَالُ الرَّجُلُ بَعْدَ الرَّجُلِ يَدْعُو إِلَى مَا أَدْعُو إِلَيْهِ.

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Qasim, by his chain,

‘From Zayd son of Ali^{asws} having said, ‘The Prophet^{saww} said regarding Words of Allah^{azwj}: **Say: ‘This is my way. I call to Allah [12:108] – the Verse. He^{saww} said: ‘I and the one who follows me, [12:108], from People^{asws} of my^{saww} Household. They^{asws} will not cease to call, man after the man, calling what I^{saww} am calling to’’.⁷²**

48- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ النَّضْرِ بْنِ شُعَيْبٍ عَنْ خَالِدِ بْنِ مَادٍّ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَوْحَى اللَّهُ إِلَى نَبِيِّهِ ص فَاسْتَمْسَكَ بِالَّذِي أَوْحِيَ إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ إِنَّكَ عَلَى وَلَايَةِ عَلِيٍّ ع وَ عَلِيٍّ ع هُوَ الصِّرَاطُ الْمُسْتَقِيمُ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Al Nazar Bin Shuayb, from Kkhalid Bin Madd, from Muhammad Bin Al Fuzeyl, from Al Sumali,

‘From Abu Ja’far^{asws} having said: ‘Allah^{azwj} Revealed unto His^{azwj} Prophet^{saww}: **Therefore adhere with that which is Revealed unto you, surely you are upon a Straight Path [43:43].** He^{asws} said: ‘You^{saww} are upon Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the Straight Path’’.⁷³

49- كا، الكافي أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: هَذَا صِرَاطٌ عَلَيٍّ مُسْتَقِيمٌ.

(The book) ‘Al Kafi’ – Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Hisham Bin I Hakam,

‘From Abu Abdullah^{asws} having said: **“This Path of Ali is Straight” [15:41]’**.⁷⁴

50- وَ يُؤَيِّدُهُ مَا رَوَاهُ فِي الطَّرَائِفِ، عَنْ مُحَمَّدِ بْنِ مُؤْمِنٍ الشَّيْرَازِيِّ بِإِسْنَادِهِ عَنْ قَتَادَةَ عَنِ الْحُسَيْنِ الْبَصْرِيِّ قَالَ: كَانَ يَقْرَأُ هَذَا الْحَرْفَ هَذَا صِرَاطٌ عَلَيٍّ مُسْتَقِيمٌ فَقُلْتُ لِلْحَسَنِ مَا مَعْنَاهُ قَالَ يَقُولُ هَذَا طَرِيقٌ عَلَيٍّ بْنِ أَبِي طَالِبٍ وَ دِينُهُ طَرِيقٌ وَ دِينٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَ تَمَسَّكُوا بِهِ فَإِنَّهُ وَاضِحٌ لَا عَوْجَ فِيهِ.

And it is supported by what is reported in (the book) ‘Al Taraif’ – Muhammad Bin Momin Al Shirazi, by his chain, from Qatada, from Al Hassan Al Basri, he (the narrator) said,

‘He used to recite the phrase: **“This Path of Ali is Straight” [15:41]’**. I said to Al-Hassan, ‘What is it meaning?’ He said, ‘This is the way of Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} Religion is a way and a straight Religion, therefore follow him^{asws} and adhere with him^{asws}, for he^{asws} is clear, there is no crookedness in him^{asws}’,⁷⁵ (Not a Hadeeth)

51- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ بْنُ جُبَيْرٍ فِي حُبِّ الْمَنَاقِبِ بِإِسْنَادِهِ عَنْ حَمْرَةَ بْنِ عَطَاءٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى هَلْ يَسْتَوِي هُوَ وَ مَنْ يَأْمُرُ بِالْعَدْلِ وَ هُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع يَأْمُرُ بِالْعَدْلِ وَ هُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.

⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 46

⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 47

⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 48

⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 49

⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 50

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Husayn Bin Jubeyr, from (the book) 'Nuhab Al Manaqib', by his chain, from Hamza Ata'a,

'From Abu Ja'far^{asws} regarding Words of Exalted: **Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]**. He^{asws} said: 'It is Amir Al-Momineen^{asws}, ordering with the justice, and he^{asws} is upon the Straight Path''.⁷⁶

52- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ حَمَّادِ بْنِ عِيسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: وَ مِنْ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ بِغَيْرِ عِلْمٍ وَ لَا هُدًى وَ لَا كِتَابٍ مُنِيرٍ ثَانِي عَطْفُهُ لِيُضِلَّ عَنْ سَبِيلِ اللَّهِ قَالَ هُوَ الْأَوَّلُ ثَانِي عَطْفُهُ إِلَى الثَّانِي وَ ذَلِكَ لَمَّا أَقَامَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ ع عِلْمًا لِلنَّاسِ وَ قَالَ وَ اللَّهُ لَا نَفِي بِهَذَا لَهُ أَبَدًا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Hammad Bin Isa, from one of his companions, raising it to,

'Amir Al-Momineen^{asws} said: **And from the people there is one who disputes regarding Allah with neither having knowledge nor a Guidance nor an illuminating Book [22:8] Twisting his neck haughtily in order to stray (others) from the Way of Allah [22:9]**, he^{asws} said: 'He is the first one (Abu Bakr), turning away haughtily towards the second one (Umar)', and that is when Rasool-Allah^{saww} nominated the Amir Al-Momineen^{asws} as a Guide for the people and they both said: 'By Allah^{azwj}! We will deny this for him^{saww} forever''.⁷⁷

53- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَرَأَ وَ قَالَ الظَّالِمُونَ لِأَلِ مُحَمَّدٍ حَقَّهُمْ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا يَعْتُونَ مُحَمَّدًا ص فَقَالَ عَزَّ وَ جَلَّ لِرَسُولِهِ انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ إِلَى وَلَايَةِ عَلِيٍّ ع سَبِيلًا وَ عَلِيٌّ هُوَ السَّبِيلُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Al ayyari, from Muhammad Bin Kkhalid, from Al Sayrafi, from Muhammad Bin Al Fuzeyl, from Al Sumali,

'From Abu Ja'far^{asws} having recited and said: **And the unjust ones to the Progeny of Muhammad of their rights, say, 'You are only following a man bewitched!' [25:8]** – meaning Muhammad^{saww}. So the Mighty and Majestic Said to His^{azwj} Rasool^{saww}: Look at how the examples are being struck for you. **They have strayed, therefore they are unable to find a way [25:8]** - to the Wilayah of Ali^{asws}, and Ali^{asws}, he^{asws} is the way (Sabeel)'.⁷⁸

54- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ وَهْبٍ الْجُبَشِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا قَالَ ذَلِكَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab Al Habashy, from abir Al Jufy,

⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 51

⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 51

⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 52

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; [42:52]** – he^{asws} said: 'That is Ali^{asws} Bin Abu Talib^{asws}.

و فِي قَوْلِهِ إِنَّكَ لَنَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ إِلَى وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

And regarding His^{azwj} Words: **and surely you (Rasool) guide to the Straight Path [42:52]**, he^{asws} said: 'To the Wilayah of Ali^{asws} Bin Abu Talib^{asws}.'

55- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ هِلَالٍ عَنِ الْحُسَيْنِ بْنِ وَهْبٍ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ قَالَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal, from Al Hassan Bin Wahab, from Jabir Bin Yazeed,

'Regarding Words of Allah^{azwj} Mighty and Majestic: **Therefore adhere with that which is Revealed unto you, [43:43]**. He^{asws} said: 'Regarding Ali^{asws} Bin Abu Talib^{asws} 79

56- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ عَمْرِو بْنِ مُحَمَّدٍ بْنِ ثُرَيْيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ رَفَعَهُ عَنِ الضَّحَّاكِ قَالَ: لَمَّا رَأَتْ فُرَيْشٌ ثَقْلِيمَ النَّبِيِّ ص عَلِيًّا وَ إِعْظَامَهُ لَهُ نَالُوا مِنْ عَلِيٍّ ع وَ قَالُوا قَدْ افْتَنَ بِهِ مُحَمَّدٌ ص

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Amro Bin Muhammad Bin Turkey, from Muhammad Bin Al Fazl, raising it from Al Zahha who said,

'When Qureyh saw the Prophet^{saww} advancing Ali^{asws} (on every occasion) and his^{saww} reverence for him^{asws}, they discredited Ali^{asws} and say: 'Muhammad^{saww} is bewitched by him^{asws}.

فَأَنْزَلَ اللَّهُ تَعَالَى ن وَ الْقَلَمَ وَ مَا يَسْطُرُونَ قَسَمَ أَقْسَمَ اللَّهُ بِهِ مَا أَنْتَ بِنِعْمَةٍ رَبِّكَ بِمَجْنُونٍ وَ إِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ إِلَى قَوْلِهِ تَعَالَى إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِينَ وَ سَبِيلُهُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Allah^{azwj} the Exalted Revealed: **Noon and the Pen, and what they will be writing! [68:1]**, a swear Allah^{azwj} Swore with: **You are not, by the Favour of your Lord, insane! [68:2] And surely, for you there shall be an unrestricted Recompense [68:3]** – up to Words of the Exalted: **Surely, your Lord, He is more Knowing with one who strays from His Way and He is more Knowing with the rightly guided [68:7]** – and His^{azwj} Way is Ali^{asws} Bin Abu Talib^{asws} 80

⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 53

⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 24 H 54

CHAPTER 25 – ANOTHER REGARDING THAT THE CORRECTNESS RATHER IT IS UPON THE WILAYAH

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ حُمَيْدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّديِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْخَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا يَقُولُ اسْتَغْنُوا طَاعَةَ اللَّهِ وَ رَسُولِهِ وَ وِلَايَةَ آلِ مُحَمَّدٍ ع ثُمَّ اسْتَغْنُوا عَلَيْهَا تَنْزِيلُ عَلَيْهِمُ الْمَلَائِكَةُ يَوْمَ الْقِيَامَةِ أَلَا تَخَافُوا وَ لَا تَحْزَنُوا وَ أُبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Bin Humeyd, from Ja'afar Bin Abdullah Al Muhammady, from Kaseer Bin Abbas, from Abu Al aroud,

'Abu Ja'far^{asws} regarding Words of Mighty and Majestic: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast,*** - He^{azwj} is Saying you should complete the obedience to Allah^{azwj} and His^{azwj} Rasool^{saww}, and Wilayah of Progeny^{asws} of Muhammad^{saww}, then they are steadfast upon it, ***the Angels would descend unto them (saying):*** - on the Day of Qiyamah, ***'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30].***

فَأُولَئِكَ هُمُ الَّذِينَ إِذَا فُرِعُوا يَوْمَ الْقِيَامَةِ حِينَ يُبْعَثُونَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ وَ يَقُولُونَ لَهُمْ لَا تَخَافُوا وَ لَا تَحْزَنُوا نَحْنُ الَّذِينَ كُنَّا مَعَكُمْ فِي الْحَيَاةِ الدُّنْيَا لَا نُفَارِقُكُمْ حَتَّى تَدْخُلُوا الْجَنَّةَ وَ أُبَشِّرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ.

Those ones, they are those who when they panic on the Day of Qiyamah when they are Resurrected, the Angels would meet them and say to them: 'Don not fear, and do not grieve! We are those who were with you in the life of the world. We will not separate from you until you enter the Paradise, ***and receive glad tidings of the Paradise which you were Promised [41:30]***'.⁸¹

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَغْنُوا عَلَى الْأَيْمَةِ عَلَيْهِمُ السَّلَامُ وَاحِدًا بَعْدَ وَاحِدٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin khalid, from Ibn Abu Umeyr, from Abu Aayoub, from Muhammad Bin Muslim,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***Surely those who say, 'Our Lord is Allah!', then they are steadfast, [41:30]*** – the Verse. He^{asws} said: 'Steadfast upon the Imams^{asws}, one after one'.⁸²

⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 1

⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 2

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا قَالَ هُوَ وَ اللَّهُ مَا أَنْتُمْ عَلَيْهِ وَ هُوَ قَوْلُهُ تَعَالَى وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaqoub, from Abu Baseer who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely those who say, 'Our Lord is Allah!', then they are steadfast, [41:30].** He^{asws} said: 'By Allah^{azwj}! It is what you (Shias) are upon, and it is the Word of the Exalted: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16].**

قُلْتُ مَتَى تَنْزِلُ عَلَيْهِمُ الْمَلَائِكَةُ بِ أَلَّا تَخَافُوا وَ لَا تَحْزَنُوا وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ فَقَالَ عِنْدَ الْمَوْتِ وَ يَوْمَ الْقِيَامَةِ.

I said, 'When would the Angels descend unto them with: **'Do not fear, and do not grieve, and receive glad tidings of the Paradise which you were Promised [41:30] We are your Guardians in the life of the world and in the Hereafter, [41:31]?**' He^{asws} said: 'At death and on the Day of Qiyamah'.⁸³

4- م، تفسير الإمام عليه السلام قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الْمُؤْمِنُ خَائِفًا مِنْ سُوءِ الْعَاقِبَةِ لَا يَتَيَقَّنُ الْوُصُولَ إِلَى رِضْوَانِ اللَّهِ حَتَّى يَكُونَ وَفَتْ نَزْعِ رُوحِهِ وَ ظُهُورِ مَلَكِ الْمَوْتِ لَهُ

Tafseer Imam (Hassan Al-Askari^{asws}) – The Imam^{asws} said: 'Rasool-Allah^{35aw} said: 'The Momin does not cease to be fearing from the evil consequences, nor is he convinced of the arrival to the Pleasure of Allah^{azwj} – until it happens to be the time of snatching of his soul and the appearance of the Angel of death to him.

وَ ذَلِكَ أَنَّ مَلَكَ الْمَوْتِ يَرُدُّ عَلَى الْمُؤْمِنِ وَ هُوَ فِي شِدَّةٍ عَلَيْهِ وَ عَظِيمٍ ضِيقٍ صَدْرِهِ بِمَا يُخَلِّفُهُ مِنْ أَمْوَالِهِ وَ عِيَالِهِ وَ مَا هُوَ عَلَيْهِ مِنْ اضْطِرَابِ أَحْوَالِهِ فِي مُعَامِلَتِهِ وَ عِيَالِهِ وَ قَدْ بَقِيََتْ فِي نَفْسِهِ حَزَانُهَا وَ اقْتَطَعَ دُونَ أَمَانِيَّتِهِ فَلَمْ يَنْلُهَا

And that is that the Angel of death comes unto the Momin – and he is in the severity of his illness and great constriction of his chest with what he is leaving behind from his wealth, and due to what he is upon from the severity of the desperation of his state – in his affairs and his dependants, and there remains within himself the impact of its regret, and the cutting off of his wishes and he did not attain these.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ مَا لَكَ تَتَجَرَّعُ غُصَصَكَ فَيَقُولُ لِاضْطِرَابِ أَحْوَالِي وَ اقْطِيعِي دُونَ أَمَالِي

The Angel of death is saying to him, 'What is the matter with you ruminating angrily?' So he is saying, 'Due to the desperation of my state, and your cutting off to me to be without my wealth and my aspirations'.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ وَ هَلْ يَجْزِعُ عَاقِلٌ مِنْ فَقْدِ دِرْهَمٍ زَائِفٍ قَدْ اعْتَاضَ عَنْهُ بِأَلْفِ أَلْفٍ ضِعْفِ الدُّنْيَا فَيَقُولُ لَا

⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 3

the Angel of death is saying to him, 'And would a sensible one grieves from the loss of a fake Dirham and being compensated by a thousand (by) thousand (million) fold multiple of the world?' So he is saying, 'No'.

فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ فَانْظُرْ فَوْقَكَ فَيَنْظُرُ فَيَرَى دَرَجَاتِ الْجَنَّةِ وَ قُصُورَهَا الَّتِي تَقْصُرُ دُونَهَا الْأَمْوَالُ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ تِلْكَ مَنَازِلُكَ وَ نِعْمُكَ وَ أَمْوَالُكَ وَ أَهْلُكَ وَ عِيَالُكَ وَ مَنْ كَانَ مِنْ أَهْلِكَ هَاهُنَا وَ ذُرِّيَّتُكَ صَالِحًا فَهُمْ هُنَاكَ مَعَكَ أَ فَتَرْضَى بِهِ بَدَلًا بِمَا هَاهُنَا فَيَقُولُ بَلَى وَ اللَّهُ

So, the Angel of death is saying, 'Then look above you!'. So he looks and he sees levels of the Gardens and its castles which his own aspirations fell short of, and the Angel of death is saying, 'Those are your houses and your bounties – and your wealth, and your family, and your dependants, and the ones who were from your family over here and your righteous offspring, so they would be there with you over there. Are you (now) please with it in exchange from what is over here?' So he is saying, 'Yes, by Allah^{azwj}!'

ثُمَّ يَقُولُ لَهُ انْظُرْ فَيَنْظُرُ فَيَرَى مُحَمَّدًا وَ عَلِيًّا وَ الطَّيِّبِينَ مِنْ أَهْلِهِمَا فِي أَعْلَى عِلِّيِّينَ فَيَقُولُ لَهُ أَوْ لَا تَرَاهُمْ هَؤُلَاءِ سَادَاتُكَ وَ أَمَتُكَ هُمْ هُنَاكَ جُلَّاسُكَ وَ أَنَا سَاكِنُكَ أَ فَمَا تَرْضَى بِهِمْ بَدَلًا بِمَا تُفَارِقُ هَاهُنَا فَيَقُولُ بَلَى وَ رَبِّي

Then he is saying, 'Look!' So, he looks and he sees Muhammad^{saww}, and Ali^{asws}, and the goodly ones from their^{asws} Progeny^{asws} in the lofty Illiyeen. Then he is saying to him, 'Do you see them^{asws}? They are your Masters^{asws} and your^{asws} Imams^{asws}. They^{asws}, over there, would be your companions and your comforters. So, are you not pleased with them^{asws} in exchange from what you are being separated from over here?' He would be saying, 'Yes, by my Lord^{azwj}!'

فَذَلِكَ مَا قَالَ اللَّهُ تَعَالَى إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا فَمَا أَمَرَكُمْ مِنَ الْأَهْوَالِ فَقَدْ كُفِّبَتْ مَوَاهِبُهَا وَ لَا تَحْزَنُوا عَلَى مَا تَخْلَفُونَهُ مِنَ الدَّرَارِيِّ وَ الْعِيَالِ وَ الْأَمْوَالِ فَهَذَا الَّذِي شَاهَدْتُمُوهُ فِي الْجَنَّةِ بَدَلًا مِنْهُمْ وَ أَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ تُوعَدُونَ هَذِهِ مَنَازِلُكُمْ وَ هَؤُلَاءِ سَادَاتُكُمْ أَنَا سَاكِنُكُمْ وَ جُلَّاسُكُمْ

So that is what Allah^{azwj} Mighty and Majestic Says: Those that are saying, '**Our Lord is Allah^{azwj}!**' **Then they are steadfast – the Angels would be descending unto them saying, 'Do not be fearing nor be grieving [41:30]** – for whatever is in front of you from the states, so you would be sufficed (with) these, and do not be grieving upon what you are leaving behind from the offspring and the dependants, and the wealth, for this, which you are witnessing to be in the Gardens, is in exchange from them **and receive glad tidings of the Paradise which you were Promised [41:30]**. These are your dwelling, and they^{asws} are your Masters^{asws} and your comforters, and your companions'.

نَحْنُ أَوْلِيَاؤُكُمْ فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ لَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَ لَكُمْ فِيهَا مَا تَدْعُونَ نُزُلًا مِنْ غُفُورٍ رَحِيمٍ.

We are your Guardians in the life of the world and in the Hereafter, and for you therein is whatever your souls desire, and for you therein would be whatever you call for [41:31] Being a hospitality from the Forgiving, Merciful [41:32]".⁸⁴

⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 4

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ حَمَّادٍ عَنْ سَمَاعَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا يَعْنِي اسْتَقَامُوا عَلَى الْوَلَايَةِ فِي الْأَصْلِ عِنْدَ الْأُظْلَةِ حِينَ أَخَذَ اللَّهُ الْميثَاقَ عَلَى ذُرِّيَّةِ آدَمَ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا يَعْنِي لَأَسْقَيْنَهُمْ مِنَ الْمَاءِ الْفَرَاتِ الْعَذْبِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –Muhammad Bin Al Abbas, from Ahmad Bin Howza, from Ibrahim Bin Is'haq, from Abdullah Hammad, from Sama'at who said,

'I heard Abu Abdullah^{asws} saying regarding Words of Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]** - meaning steadfast upon the Wilayah in the origin in the (realm of the) shadows, when Allah^{azwj} Took the Covenant upon the offspring of Adam^{as}, **We would Quench them (with) abundant water [72:16]** – meaning, We^{azwj} would Quench them from the fresh water of the Euphrates".⁸⁵

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بِالْإِسْنَادِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا يَعْنِي لَأَمْدَدْنَاهُمْ عِلْمًا كَيْ يَتَعَلَّمُوهُ مِنَ الْأَيْمَةِ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – by the chain from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Mighty and Majestic: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]** – meaning Extend them in knowledge which they would be learning from the Imams^{asws},"⁸⁶

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ قَالَ يَعْنِي عَلَى الْوَلَايَةِ لَأَسْقَيْنَهُمْ مَاءً غَدَقًا قَالَ لَأَدْفَنَاهُمْ عِلْمًا كَثِيرًا يَتَعَلَّمُونَهُ مِنَ الْأَيْمَةِ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin khalid, from Muhammad Bin Ali, from Muhammad Bin Muslim, from Bureyd Al Ijaly who said,

'I asked Abu Abdullah^{asws} about Words of Mighty and Majestic: **And if they are steadfast upon the right Way**, - he^{asws} said: 'It means (steadfast) upon the Way (Wilayah), **We would Quench them (with) abundant water [72:16]** – he^{asws} said: 'We^{azwj} shall Make them taste a lot of Knowledge they would be learning from the Imams^{asws},'

فُلْتُ قَوْلُهُ لِنَفْسِهِمْ فِيهِ قَالَ إِنَّمَا هَؤُلَاءِ يَفْتَنُهُمْ فِيهِ يَعْنِي الْمُنَافِقِينَ.

I said, 'His^{azwj} Words: **For Us to Try them regarding him. [72:17]**. He^{asws} said: 'But rather they were Tried regarding him^{asws}, meaning the hypocrites".⁸⁷

⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 5

⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 6

⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 7

8- وَ رُوِيَ أَيْضاً عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ يَسَارٍ عَنْ عَلِيٍّ بْنِ خَفْصٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ
وَأَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقاً لِنَفْتِنَهُمْ فِيهِ قَالَ قَالَ اللَّهُ لَجَعَلْنَا أَظْلَتَهُمْ فِي الْمَاءِ الْعَذْبِ لِنَفْتِنَهُمْ فِيهِ وَ فَتَنَهُمْ فِي عَلِيٍّ ع وَ مَا فَتَنُوا
فِيهِ وَ كَفَرُوا إِلَّا بِمَا نَزَّلَ فِي وَلَايَتِهِ.

And it is reported as well from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Yasaar, from Ali Bin Hafs, from Jabir,

‘From Abu Ja’far^{asws} regarding Words of Mighty and Majestic: ***And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16] For Us to Try them regarding him. [72:17].*** He^{asws} said: ‘Allah^{azwj} Made their^{asws} shadows to be in the fresh water in order to Try them regarding it, and their Trial regarding Ali^{asws}, and they were not Tried regarding him^{asws} and disbelieved except with what was Revealed regarding his^{asws} Wilayah’’.⁸⁸

⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 25 H 8

باب 26 أن ولايتهم الصدق و أنهم الصادقون و الصديقون و الشهداء و الصالحون

CHAPTER 26 – THEIR^{asws} WILAYAH IS THE TRUTHFULNESS, AND THEY^{asws} ARE THE TRUTHFUL, AND THE HONEST, AND THE WITNESSES, AND THE RIGHTEOUS

الآيات التوبة يا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ

The Verses – (Surah) Al Tawbah: ***O you who believe! Fear Allah and be with the truthful ones [9:119]***

1- فس، تفسير القمي و مَنْ يُطِيع اللَّهَ وَ الرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أُولَئِكَ زُفِيقًا قَالَ النَّبِيُّ رَسُولُ اللَّهِ ص وَ الصَّادِقِينَ عَلِيُّ ع وَ الشُّهَدَاءِ الْحَسَنُ وَ الْحُسَيْنُ وَ الصَّالِحِينَ الْأَيُّمَةُ وَ حَسَنٌ أُولَئِكَ زُفِيقًا الْقَائِمُ مِنْ آلِ مُحَمَّدٍ ع.

Tafseer Al Qummi - ***And the one who obeys Allah and the Rasool, so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]***. He said, '*the Prophets* – Rasool-Allah^{saww}, *and the Truthful* – Ali^{asws}, *and the Martyrs* – Al Hassan^{asws} and Al Husayn^{asws}, *and the Righteous* – The Imams^{asws}, *and a goodly company are they!* – Al Qaim^{asws} of Progeny^{asws} of Muhammad^{saww}'.⁸⁹ (Not a Hadeeth)

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الطُّوسِيُّ رَحِمَهُ اللَّهُ فِي كِتَابِ مِصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنْ أَنَسٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص فِي بَعْضِ الْأَيَّامِ صَلَاةَ الْفَجْرِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ أَرَأَيْتَ أَنْ تُفَسِّرَ لَنَا قَوْلَهُ تَعَالَى فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسَنٌ أُولَئِكَ زُفِيقًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by the sheykh Al Tusi, in the book 'Misbah Al Anwaar', by his chain, from Anas (well known fabricator) who said,

'Rasool-Allah^{saww} prayed Salat (leading) with us in one of the days, Salat Al-Fajr, then he^{saww} turned towards us with his^{saww} honourable face, so I said to him^{saww}, 'O Rasool-Allah^{saww}! What is your^{saww} view if you^{saww} could interpret for us Words of the Exalted: ***so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69]***?'

فَقَالَ ص أَمَّا النَّبِيُّونَ فَأَنَا وَ أَمَّا الصَّادِقُونَ فَأَجِي عَلِيٌّ ع وَ أَمَّا الشُّهَدَاءُ فَعَمِّي حَمْرُهُ وَ أَمَّا الصَّالِحُونَ فَابْنَتِي فَاطِمَةُ وَ أَوْلَادُهَا الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمُ السَّلَامُ الْخَبَرُ.

He^{saww} said: 'As for the Prophets^{as}, it is me^{saww}, and a for the truthful, it is my^{saww} brother^{asws} Ali^{asws}, and as for the martyrs it is my^{saww} uncle Hamza^{asws}, and as for the righteous, it is my^{saww} daughter (Syeda) Fatima^{asws} and her^{asws} children^{asws} Al-Hassan^{asws} and Al-Husayn^{asws}'.⁹⁰

⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 1

⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 2

3- ير، بصائر الدرجات الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ أَحْمَدَ بْنِ عَائِدٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدِ الْعَجَلِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ إِنَّمَا عَنِ.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Al Hassan Bin Ali, from Ahmad Bin Aaiz, from Ibn Uzina, from Bureyd Al Ijaly who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **O you who believe! Fear Allah and be with the truthful ones [9:119]**. He^{asws} said: 'It means us^{asws}',⁹¹

4- قب، المناقب لابن شهر آشوب جَابِرُ الْأَنْصَارِيِّ عَنِ الْبَاقِرِ ع فِي قَوْلِهِ وَكُونُوا مَعَ الصَّادِقِينَ أَيَّ مَعَ آلِ مُحَمَّدٍ ع.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Jabir Al Ansari,

'From Al-Baqir^{asws} about His^{azwj} Words: **and be with the truthful ones [9:119]** – i.e., with the Progeny^{asws} of Muhammad^{sawww},⁹²

5- ير، بصائر الدرجات الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ قَالَ الصَّادِقُونَ الْأَيُّمَةُ الصَّدِّيقُونَ بِطَاعَتِهِمْ.

(The book) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan, from Al Hassan, from Ahmad Bin Muhammad who said,

'I asked Al-Reza^{asws} about Words of Mighty and Majestic: **O you who believe! Fear Allah and be with the truthful ones [9:119]**, he^{asws} said: 'The truthful are the Imams^{asws}, the righteous (are those who are) in their^{asws} obedience'.⁹³

6- فر، تفسير فرات بن إبراهيم الحُسَيْنُ بْنُ عَلِيٍّ بْنِ بَرِيعٍ مُعْتَمَرًا عَنْ أَصْبَغَ بْنِ نُبَاتَةَ قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنِّي أُرِيدُ أَنْ أَذْكُرَ حَدِيثًا قُلْتُ فَمَا يَمْنَعُكَ يَا أَمِيرَ الْمُؤْمِنِينَ أَنْ تَذْكُرَهُ فَقَالَ مَا قُلْتُ هَذَا إِلَّا وَأَنَا أُرِيدُ أَنْ أَذْكُرَهُ

Tafseer Furat Bin Ibrahim – Al Hassan Bin Ali Bin Bazie transmitting from Asbagh Bin Nubata who said,

'Ali^{asws} Bin Abu Talib^{asws} said to me: 'I^{asws} want to mention a Hadeeth'. So, Ammar Bin Yasser said, 'So mention it'. He^{asws} said: 'I^{asws} want to mention a Hadeeth'. Abu Ayoub Al-Ansary said, 'So what prevent you^{asws}, O Amir Al-Momineen^{asws} from mentioning it?' He^{asws} said: 'I^{asws} did not say this except and I^{asws} wanted to mention it'.

ثُمَّ قَالَ ع إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ وَالْآخِرِينَ كَانَ أَفْضَلُهُمْ سَبْعَةً مِنَّا بَنِي عَبْدِ الْمُطَّلِبِ

Then he^{asws} said: 'When Allah^{azwj} Gathers the formers ones and the latter ones, it would be so that the most superior of them would be seven of us^{asws}, the sons^{asws} of Abdul Muttalib^{asws}.

الْأَنْبِيَاءُ أَكْرَمُ الْخَلْقِ وَنَبِيُّنَا أَفْضَلُ الْأَنْبِيَاءِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ثُمَّ الْأَوْصِيَاءُ أَفْضَلُ الْأُمَمِ بَعْدَ الْأَنْبِيَاءِ وَوَصِيُّهُ أَفْضَلُ الْأَوْصِيَاءِ

⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 3

⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 4

⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 5

The Prophets^{as} are the most prestigious of the creatures to Allah^{azwj}, and our^{asws} Prophet^{saww} is the most superior (most prestigious) of the Prophets^{as}. Then the successors^{as} are the most superior of the communities after the Prophets^{as}, and his^{saww} successor^{asws} is the most superior of the successors^{as}.

ثُمَّ الشُّهَدَاءُ أَفْضَلُ الْأُمَمِ بَعْدَ الْأَوْصِيَاءِ وَ حَزْرَةُ سَيِّدِ الشُّهَدَاءِ وَ حَقَّقُوا دُوَ الْجَنَاحَيْنِ يَطِيرُ مَعَ الْمَلَائِكَةِ لَمْ يَنْحَلْهُ شَهِيداً قَطُّ قَبْلَهُ رَحِمَهُ اللَّهُ عَلَيْهِمْ أَجْمَعِينَ وَ إِنَّمَا ذَلِكَ شَيْءٌ أَكْرَمَ اللَّهُ بِهِ مُحَمَّدًا ص

Then the martyrs are the most superior of the communities after the Prophets^{as} and the successors^{as}, and Hamza^{asws} is the chief of the martyrs and Ja'far^{asws} with the two wings flies along with the Angels. A martyr cannot be attributed before him (the two of them) at all. And rather, that is a thing Allah^{azwj} has Honoured by it the face of Muhammad^{saww}.

ثُمَّ قَالَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ كَفَى بِاللَّهِ عَلِيماً
ثُمَّ السُّبْطَانِ الْحَسَنُ وَ الْحُسَيْنُ وَ الْمَهْدِيُّ عَلَيْهِمُ السَّلَامُ وَ التَّحِيَّةُ وَ الْإِكْرَامُ جَعَلَهُ اللَّهُ مِمَّنْ يَشَاءُ مِنْ أَهْلِ الْبَيْتِ.

Then he^{asws} said: ***'so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly company are they! [4:69] That is the Grace from Allah, and Suffice with Allah as a Knower [4:70].*** Then the two grandsons^{asws}, Hassan^{asws} and Husayn^{asws} and Al-Mahdi^{asws}, upon them^{asws} be the greetings, and the salutations and the honour. Allah^{azwj} Made them^{asws} to be from the one He^{azwj} so Desires to from the People^{asws} of the Household".⁹⁴

7- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ مُعْتَمِناً عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع إِذْ دَخَلَ عَلَيْهِ أَبُو بَصِيرٍ وَ قَدْ أَخَذَهُ النَّفْسُ فَلَمَّا أَنْ أَخَذَ مَجْلِسَهُ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ مَا هَذِهِ النَّفْسُ الْعَالِي قَالَ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ كَبُرَتْ سَيِّئِي وَ دَقَّ عَظْمِي وَ اقْتَرَبَ أَجَلِي وَ لَسْتُ أَذْرِي مَا أُرِدُّ عَلَيْهِ مِنْ أَمْرِ آخِرَتِي فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ وَ إِنَّكَ لَتَقُولُ هَذَا فَقَالَ وَ كَيْفَ لَا أَقُولُ هَذَا

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd transmitting from Suleyman Al Daylami who said,

'I was in the presence of Abu Abdullah^{asws} when Abu Baseer entered and the breathing had seized him. When he had taken his seat, Abu Abdullah^{asws} said: 'O Abu Muhammad! What is this high breathing?' He said, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! My age is old, and my bones are brittle, and my term (death) has approached, and I don't know what I want upon it from the matters of my Hereafter'. Abu Abdullah^{asws} said: 'O Abu Muhammad, and you are saying this?' He said, 'And how can I not say this?'

فَذَكَرَ كَلَاماً ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ لَقَدْ ذَكَرَ اللَّهُ فِي كِتَابِهِ الْمُؤْمِنِينَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ وَ حَسُنَ أُولَئِكَ رَفِيقًا فَرَسُولُ اللَّهِ ص فِي الْآيَةِ النَّبِيِّينَ وَ نَحْنُ فِي هَذَا الْمَوْضِعِ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ أَنْتُمْ الصَّالِحُونَ فَتَسَمَّوْا بِالصَّلَاحِ كَمَا سَمَّاهُمُ اللَّهُ يَا أَبَا مُحَمَّدٍ.

He^{asws} mentioned some words, then said: 'O Abu Muhammad! Allah^{azwj} has Mentioned you all in His^{azwj} Book. He^{azwj} Said: ***so they are those upon whom Allah has Bestowed Favours from the Prophets and the Truthful and the Martyrs and the Righteous; and a goodly***

⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 6

company are they! [4:69]. So Rasool-Allah^{saww} in the Verse is **‘from the Prophet’**, and we^{asws}, in this place are the **‘truthful and the martyrs’**, and you (Shias) are the **‘righteous’**, therefore adopt this name by the righteousness as Allah^{azwj} Mighty and Majestic has Named you, O Abu Muhammad!”⁹⁵

8 قب، المناقب لابن شهر آشوب تفسیر أبي یوسف یعقوب بن سُفیان عن مالک بن أنس عن نافع عن ابن عمر قال: يا أيها الذين آمنوا اتقوا الله قال أمر الله الصحابة أن يخافوا الله ثم قال وكونوا مع الصادقين يعني مع محمد وأهل بيته ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Tafseer of Abu Yusuf Yaqoub Bin Sufyan, from Malik Bin Anas, from Nafau, from Ibn Umar who said,

‘O you who believe! Fear Allah - He said, ‘Allah^{azwj} Commanded the companions that they should fear Allah^{azwj}, then Said: **and be with the truthful ones [9:119]** – meaning with Muhammad^{saww} and People^{asws} of his^{saww} Household”⁹⁶ (Not a Hadeeth)

9- أقول جماعة بإسناده عن جابر بن عبد الله الأنصاري في قوله تعالى وكونوا مع الصادقين قال مع محمد وأهل بيته ع.

I (Majlisi) say, ‘A group, by their chains from Jabir Bin Abdullah Al Ansari regarding Words of the Exalted: **and be with the truthful ones [9:119]**. He said, ‘With Muhammad^{saww} and People^{asws} of his^{saww} Household”⁹⁷ (Not a Hadeeth)

10- أقول قال السيّد بن طاووس قدس الله روحه رأيت في تفسير منسوب إلى الباقر ع في قوله تعالى وكونوا مع الصادقين يقول كونا مع علي بن أبي طالب وآل محمد صلوات الله عليهم

I (Majlisi) say, ‘The Sayyad Bin Tawoos said, ‘I saw in the Tafseer attributed to Al-Baqir^{asws} regarding Words of the Exalted: **and be with the truthful ones [9:119]**: ‘He^{azwj} is Saying: “Be with Ali^{asws} Bin Abu Talib^{asws} and Progeny^{asws} of Muhammad^{saww}”.

قال الله تعالى من المؤمنين رجال صدقوا ما عاهدوا الله عليه فمنهم من قضى نحبه وهو حمزة بن عبد المطلب ع ومنهم من ينتظر وهو علي بن أبي طالب يقول الله وما بدلوا تبديلاً وقال الله اتقوا الله وكونوا مع الصادقين وهم هاهنا آل محمد ع.

Allah^{azwj} the Exalted Said: **From the Momineen there are men who ratified what they made a pact with Allah upon. So, from them is one who fulfilled his vow**, - and he is Hamza^{asws} Bin Abdul Muttalib^{asws}, **and from them is one who awaits**, and he is Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} Said: **and they did not change with any alteration [33:23]**, and Allah^{azwj} Said: **Fear Allah and be with the truthful ones [9:119]**, and they, over here, are Progeny^{asws} of Muhammad^{saww}.⁹⁸

11- ما، الأماالي للشيخ الطوسي بإسناده أخي دعبل عن الرضا عن أبيه عن علي صلوات الله عليهم في قوله تعالى فمن أظلم ممن كذب على الله وكذب بالصدق إذ جاءه قال الصدق ولايتنا أهل البيت.

(The book) ‘Al Amaali’ of the sheykh Al Tusi, by the chain of my brother Deobel,

⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 7

⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 8

⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 9

⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 10

‘From Al-Reza^{asws}, from his^{asws} forefathers^{asws} regarding Words of the Exalted: ***So who is more unjust than the one who lies upon Allah and belies the truth when it comes to him? Isn't in Hell an abode for the Kafirs? [39:32]:*** ‘The truth is our^{asws} Wilayah, People^{asws} of the Household’⁹⁹.

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْمُقْرِي رَفَعَهُ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّدِيقُونَ ثَلَاثَةٌ حَزَقِيلُ مُؤْمِنٌ آلٌ فِرْعَوْنٌ وَ حَبِيبٌ صَاحِبٌ يَاسِينَ وَ عَلِيٌّ بْنُ أَبِي طَالِبٍ وَ هُوَ أَفْضَلُ الثَّلَاثَةِ.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Hassan Bin Ali Al Muqry, raising it to Abu Ayoub Al Ansari who said,

‘Rasool-Allah^{saww} said: ‘The truthful are three – Hizeel Momin of people of Pharaoh^{la}, and Habeeb companion of Yaseen, and Ali^{asws} Bin Abu Talib^{asws}, and he^{asws} is the superior of the three’¹⁰⁰.

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْفَرَارِيِّ عَنِ مُحَمَّدِ بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ عَنْ عَمْرٍو بْنِ الْفَضْلِ الْبَصْرِيِّ عَنْ عَبَّادِ بْنِ صُهَيْبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ: هَبَطَ عَلَى النَّبِيِّ ص مَلَكٌ لَهُ عَشْرُونَ أَلْفَ رَأْسٍ فَوُتِبَ النَّبِيُّ ص لِيُقَبِّلَ يَدَهُ فَقَالَ لَهُ الْمَلَكُ مَهْلًا مَهْلًا يَا مُحَمَّدُ فَأَنْتَ وَ اللَّهُ أَكْرَمُ عَلَى اللَّهِ مِنْ أَهْلِ السَّمَاوَاتِ وَ أَهْلِ الْأَرْضِينَ أَجْمَعِينَ

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Fazary, from Muhammad Bin Amro, from Abdullah Bin Suleyman, from Ismail Bin Ibrahim, from Amro Bin Al Fazl Al Basry, from Abbad Bin Saheyb,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: ‘An Angel descended unto the Prophet^{saww} having twenty thousand heads for him. The Prophet^{saww} leapt to kiss his hand, but the Angel said, ‘Wait, no! Wait, no, O Muhammad^{saww}, for by Allah^{azwj}, you^{saww} are more honourable to Allah^{azwj} than the inhabitants of the sky and the inhabitants of all the planets’.

وَ الْمَلَكُ يُقَالُ لَهُ مُحَمَّدٌ فَإِذَا بَيَّنَّ مِنْكِبَيْهِ مَكْتُوبٌ - لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَقَالَ لَهُ النَّبِيُّ حَبِيبِي مُحَمَّدٌ مِنْذُ كَمْ هَذَا مَكْتُوبٌ بَيْنَ مَنْكِبَيْكَ قَالَ مِنْ قَبْلِ أَنْ يَخْلُقَ اللَّهُ آدَمَ أَبَاكَ بِأَتْنِي عَشَرَ أَلْفَ عَامٍ.

And the Angel was called Mahmoud, and there, between his shoulders was inscribed: ‘There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is the greatest truthful’. The Prophet^{saww} said to him: ‘My beloved Mahmoud! Since how long has this been inscribed between your shoulders?’ He said, ‘From before Allah^{azwj} Created your^{saww} father^{as} Adam^{as}, by twelve thousand years’¹⁰¹.

14- أَقُولُ رَوَى الطَّبْرِسِيُّ عَنِ الْعَبَّاسِيِّ بِإِسْنَادِهِ عَنْ مِنْهَالِ الْقَصَّابِ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع ادْعُ اللَّهَ أَنْ يَرْزُقَنِي الشَّهَادَةَ

I (Majlisi) say, ‘It is reported by Al Tabary, from Al Ayyashi, by his chain from Minhal Al Qassab who said,

‘I said to Abu Abdullah^{asws}, ‘Supplicate to Allah^{azwj} that He^{azwj} Graces me the martyrdom’.

⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 11

¹⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 12

¹⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 13

فَقَالَ إِنَّ الْمُؤْمِنَ شَهِيدٌ ثُمَّ تَلَا وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمُ أَجْرُهُمْ وَ نُورُهُمْ.

He^{asws} said: 'The Momin is a martyr'. Then he^{asws} recited: ***And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. [57:19]***.¹⁰²

15- وَ بِإِسْنَادِهِ أَيْضاً عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ: كُنَّا عِنْدَ أَبِي جَعْفَرٍ ع فَقَالَ الْعَارِفُ مِنْكُمْ هَذَا الْأَمْرُ الْمُنتَظَرُ لَهُ الْمُحْتَسِبُ فِيهِ الْخَيْرُ كَمَنْ جَاهَدَ وَ اللَّهُ مَعَ قَائِمِ آلِ مُحَمَّدٍ ص بِسَيِّفِهِ ثُمَّ قَالَ بَلْ وَ اللَّهُ كَمَنْ جَاهَدَ مَعَ رَسُولِ اللَّهِ ص بِسَيِّفِهِ

And by his chain as well, from Al Haris Bin Al Mugheira who said,

"I was in the presence of Abu Ja'far^{asws} when he^{asws} said: 'The one among you who understands this matter (Al-Qaim^{asws}) and waits for it, the good has been calculated in it, as being like the one who fought, by Allah^{azwj}, alongside Al-Qaim^{asws} of the Progeny^{asws} of Muhammad^{saww} with his sword'.

ثُمَّ قَالَ الثَّالِثَةُ بَلْ وَ اللَّهُ كَمَنْ اسْتَشْهَدَ مَعَ رَسُولِ اللَّهِ ص فِي فُسْطَاطِهِ وَ فِيكُمْ آيَةٌ مِنْ كِتَابِ اللَّهِ

Then he^{asws} said: 'But, as if he fought alongside Rasool-Allah^{saww} with his sword'. Then he^{asws} said, for the third time: 'But, by Allah^{azwj}, like the one who was martyred alongside Rasool-Allah^{saww} in his marquee, and regarding you all is a Verse from the Book of Allah^{azwj}'.

فُلْتُ أَيَّ آيَةٍ جُعِلَتْ فِدَاكَ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ هُمُ أَجْرُهُمْ وَ نُورُهُمْ ثُمَّ قَالَ صِرْتُمْ وَ اللَّهُ صَادِقِينَ شُهَدَاءَ عِنْدَ رَبِّكُمْ.

I said, 'May I be sacrificed for you^{asws}, and which Verse?' He^{asws} said: 'The Words of Allah^{azwj} Mighty and Majestic: ***And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord***'. Then he^{asws} said: 'By Allah^{azwj}! All you (Shias) would become the truthful, the martyrs in the presence of your Lord^{azwj}'.¹⁰³

16- لي، الأمايلي للصدوق ابن موسى عن الأسدي عن سهل عن مبارك مولى الرضا عن الرضا عليه السلام قال: لا يكون المؤمن مؤمناً حتى يكون فيه ثلاث خصال سنة من ربه سنة من نبيه سنة من وليه

(The book) 'Al Amaali' of Al Sadouq – Ibn Musa, from Al Asady, from Sahl, from Mubara,

'A slave of Al-Reza^{asws}, from Al-Reza^{asws} having said: "A Momin cannot become a Momin until there are three characteristics in him (that he adheres to) – A Sunnah from his Lord^{azwj}, and a Sunnah from his Prophet^{saww}, and a Sunnah from his Guardian^{asws}.

فَأَمَّا السُّنَّةُ مِنْ رَبِّهِ فَيَكْتُمَانُ سِرَّهُ قَالَ اللَّهُ جَلَّ جَلَالُهُ عَالِمُ الْغَيْبِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدٌ إِلَّا مَنْ ارْتَضَى مِنْ رَسُولٍ

¹⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 14

¹⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 15

As for the Sunnah from his Lord^{azwj}, so it is the concealment of the secret. Allah^{azwj} Mighty and Majestic Says: **(He is) Knower of the unseen, and He does not Reveal His hidden matters upon anyone [72:26] Except one He Chooses from a Rasool [72:27].**

وَأَمَّا السُّنَّةُ مِنْ نَبِيِّهِ فَمَذَاهِرُهُ النَّاسِ فَقَالَ خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ

And as for the Sunnah from his Prophet^{saww}, so it is the concealment from the people, for Allah^{azwj} Mighty and Majestic Commanded His^{azwj} Prophet^{saww} for concealment from the people, so He^{azwj} Said: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199].**

وَأَمَّا السُّنَّةُ مِنْ وَلِيِّهِ فَالصَّبْرُ فِي الْبُؤْسَاءِ وَالضَّرَاءِ وَ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ وَالصَّابِرِينَ فِي الْبُؤْسَاءِ وَالضَّرَاءِ وَ حِينَ الْبُؤْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

And as for the Sunnah from his Guardian^{asws}, so it is the patience upon the evil and adversities. Allah^{azwj} Mighty and Majestic Says: **and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177]**".¹⁰⁴

¹⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 26 H 16

باب 27 آخر في تأويل قوله تعالى أن لهم قدم صدق عند ربهم

CHAPTER 27 – ANOTHER REGARDING INTERPRETATION OF WORDS OF THE EXALTED: for them would be a ‘true footing’ in the Presence of their Lord. [10:2]

1- فس، تفسير القمي أبي عن حماد بن عيسى عن إبراهيم بن عمر البماني عن أبي عبد الله ع في قوله تعالى قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ هُوَ رَسُولُ اللَّهِ ص وَالْأَيْمَةُ عَلَيْهِمُ السَّلَامُ.

Tafseer Al Qummi – My father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **for them would be a true footing in the Presence of their Lord [10:2].** He^{asws} said: ‘It is Rasool-Allah^{saww} and the Imams^{asws}, 105

2- مَا رَوَاهُ الْكُلَيْبِيُّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ يُونُسَ عَمَّنْ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمٌ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

What is reported by Al Kulayni, from Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus, from the one who raised it,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **and give glad tidings to those who believe that, for them would be a ‘true footing’ in the Presence of their Lord. [10:2].** He^{asws} said: ‘Wilayah of Amir Al-Momineen^{asws}, 106

و قَالَ الطَّبْرَسِيُّ قَالَ ابْنُ الْأَعْرَابِيِّ الْقَدَمُ الْمُتَعَدِّمُ فِي الشَّرَفِ وَ قَالَ أَبُو حُبَيْدَةَ وَ الْكِسَائِيُّ كُلُّ سَابِقٍ فِي عَزِّ أَوْ شَرٍّ فَهُوَ عِنْدَ الْعَرَبِ قَدَمٌ وَ يُقَالُ لِلْعَالَمِ قَدَمٌ فِي الْإِسْلَامِ ثُمَّ قَالَ أَنَّ لَهُمْ قَدَمٌ صِدْقٍ أَيْ أَمْرًا حَسَنًا وَ مَنِيْلَةً زِينَةً بِمَا قَدَّمُوا مِنْ أَعْمَالِهِمْ

وَ قِيلَ هُوَ شَفَاعَةُ مُحَمَّدٍ ص فِي الْقِيَامَةِ- وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع.

And it is said, (True footing) is intercession of Muhammad^{saww} during the Qiyamah – and it is reported from Abu Abdullah^{asws}, 107

4- شي، تفسير العياشي عن يونس عَمَّنْ ذَكَرَهُ فِي قَوْلِ اللَّهِ وَ بَشِّرِ الَّذِينَ آمَنُوا إِلَى آخِرِ الْآيَةِ قَالَ الْوَلَايَةُ.

Tafseer Al-Ayyashi – From Yunus, from the one who mentioned it – regarding Words of Allah^{azwj}: **and give glad tidings to those who believe, [10:2]** – up to the end of the Verse. He^{asws} said: ‘The Wilayah’. 108

¹⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 1

¹⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 2

¹⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 3

¹⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 27 H 4

باب 28 أن الحسنه و الحسنى الولاية و السيئه عداوتهم عليهم السلام

CHAPTER 28 – ‘THE GOOD DEED’ AND ‘THE MOST EXCELLENT’ IS THE WILAYAH, AND THE ‘EVIL DEED’ IS ENMITY TO THEM^{asws}

1- شي، تفسير العياشي قَالَ مُحَمَّدُ بْنُ عِيسَى فِي رِوَايَةِ شَرِيفٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ وَ مَا رَأَيْتُ مُحَمَّدِيًّا مِثْلَهُ قَطُّ فِي قَوْلِهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَثْمَانِهَا قَالَ الْحَسَنَةُ الَّتِي عَنْهُ اللَّهُ وَلَا يَتَنَا أَهْلُ الْبَيْتِ وَ السَّيِّئَةُ عِدَاوَتُنَا أَهْلُ الْبَيْتِ.

Tafseer Al-Ayyashi – Muhammad Bin Isa said in a report of Shareef from Muhammad Bin Ali, and I have not seen any person of Muhammadiya lie him at all – regarding Words of the Exalted: **One who comes with the good deed, then for him would be ten the likes of it [6:160]**. He said, ‘The good deed which Allah^{azwj} Means is our^{asws} Wilayah, People^{asws} of the Household, and the evil deed is our^{asws} enmity, People of the Household”.¹⁰⁹

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ فِي تَفْسِيرِهِ عَنِ الْمُنْذِرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ فَضِيلِ بْنِ الرَّبِيعِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي دَاوُدَ السَّبْعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ ع يَا أَبَا عَبْدِ اللَّهِ هَلْ تُدْرِي مَا الْحَسَنَةُ الَّتِي مَنْ جَاءَ بِهَا هُمْ مِنْ فَرْعٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ فَلْتُ لَا قَالَ الْحَسَنَةُ مَوَدَّتُنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ عِدَاوَتُنَا أَهْلَ الْبَيْتِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas in his Tafseer, from Al Munzir Bin Muhammad, from his father, from Al Husayn Bin Saeed, from Aban Bin Taghlub, from Fuzeyl Bin Al Zubeyr, from Abu Al aroud, from Abu Dawood Al Sabie, from Abu Abdullah Al Jadaly who said,

‘Amir Al-Momineen^{asws} said to me: ‘O Abu Abdullah! Do you know what is the good deed which if one who comes with it, **and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90]**?’ I said, ‘No’. He^{asws} said: ‘The good deed is our^{asws} cordiality, People^{asws} of the Household, and the evil deed is our^{asws} enmity, People^{asws} of the Household”.¹¹⁰

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبَلَةَ الْكَنَابِيِّ عَنْ سَلَامِ بْنِ أَبِي عَمْرَةَ الْخُرَّاسِيِّ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ الْجَدَلِيِّ قَالَ: قَالَ لِي أَمِيرُ الْمُؤْمِنِينَ ع أَلَا أُخْبِرُكَ بِالْحَسَنَةِ الَّتِي مَنْ جَاءَ بِهَا آمِنَ مِنْ فَرْعٍ يَوْمَ الْقِيَامَةِ وَ السَّيِّئَةُ الَّتِي مَنْ جَاءَ بِهَا كُتِبَ عَلَى وَجْهِهِ فِي نَارِ جَهَنَّمَ فَلْتُ بَلَى يَا أَمِيرَ الْمُؤْمِنِينَ قَالَ الْحَسَنَةُ حُبُّنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ بَعْضُنَا أَهْلَ الْبَيْتِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas – from Ali Bin Abdullah, from Ibrahim Bin Muhammad Al Saqafy, from Abdullah Bin abala Al inany, from Sallam Bin Abu Amra Al hurasany, from Abu Al aroud, from Abu Abdullah Al Jadaly who said,

‘Amir Al-Momineen^{asws} said to me: ‘Shall I^{asws} inform you with the good deed which, one who comes with I would be secured from the panic of the Day of Qiyamah, and the evil deeds which, one who comes with it would be flung upon his face into the Fire?’ I said, ‘Yes,

¹⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 1

¹¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 2

O Amir Al-Momineen^{asws}! He^{asws} said: 'The good deed is our^{asws} love, People^{asws} of the Household, and the evil deed, is our^{asws} hatred, People^{asws} of the Household".¹¹¹

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أحمد بن إدريس عن ابن عيسى عن ابن محبوب عن هشام بن سالم عن عمارة الساباطي قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ سَأَلَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْجٍ يَوْمَئِذٍ آمِنُونَ فَقَالَ وَ هَلْ تَدْرِي مَا الْحَسَنَةُ إِنَّمَا الْحَسَنَةُ مَعْرِفَةُ الْإِمَامِ وَ طَاعَتُهُ وَ طَاعَتُهُ مِنْ طَاعَةِ اللَّهِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ahmad Bin Idrees, from Ibn Isa, from Ibn Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I was in the presence of Abu Abdullah^{asws} and Abdullah Bin Abu Yafour asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].** He^{asws} said: 'And do you know what is the good deed? But rather the good deed is recognition of the Imam^{asws} and obeying him^{asws}, and obeying him^{asws} is obedience to Allah^{azwj}'.¹¹²

5- وَ بِالْإِسْنَادِ الْمَذْكُورِ عَنْهُ قَالَ: الْحَسَنَةُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

And by the mentioned chain from him, said, 'The good deed is Wilayah of Amir Al-Momineen^{asws}'.¹¹³ (Not a Hadeeth)

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة علي بن إبراهيم بن محمد بن إسماعيل بن بشير عن علي بن جعفر الحضرمي عن جابر الجعفي أنه سَأَلَ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَ هُمْ مِنْ فَرْجٍ يَوْمَئِذٍ آمِنُونَ وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ قَالَ الْحَسَنَةُ وَلَايَةُ عَلِيِّ وَ السَّيِّئَةُ عِدَاوَتُهُ وَ بُعْضُهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin Ja'far Al Hazramy, from Jabir Al Jufy,

'He asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89] And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90].** He^{asws} said: 'The good deed is Wilayah of Ali^{asws}, and the evil deed is being inimical to him^{asws} and hating him^{asws}'.¹¹⁴

7- ماء، الأمايلي للشيخ الطوسي بإسناد عن عمارة الساباطي قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا أُمَيَّةَ يُوسُفَ بْنَ ثَابِتٍ حَدَّثَ عَنْكَ أَنَّكَ قُلْتَ لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ

(The book) 'Al Amaali' of the sheykh Al Tusi – By his chain from Ammar Al Sabaty who said,

'I said to Abu Abdullah^{asws}, 'Abu Umayya Yusuf Bin Sabit narrated from you^{asws} that you^{asws} said: 'With the Eman, neither can any deed harm, nor with the Kufr can any deed benefit'.

¹¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 3

¹¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 4

¹¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 5

¹¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 6

فَقَالَ إِنَّهُ لَمْ يَسْأَلْنِي أَبُو أُمَيَّةَ عَنْ تَفْسِيرِهَا إِنَّمَا عَنَيْتُ بِهَذَا أَنَّهُ مَنْ عَرَفَ الْإِمَامَ مِنْ آلِ مُحَمَّدٍ ص وَتَوَلَّاهُ ثُمَّ عَمِلَ لِنَفْسِهِ مَا شَاءَ مِنْ عَمَلٍ الْخَيْرِ قُبِلَ مِنْهُ ذَلِكَ وَضُوْعِفَ لَهُ أَضْعَافًا كَثِيرَةٌ وَانْتَفَعَ بِأَعْمَالِ الْخَيْرِ مَعَ الْمَعْرِفَةِ فَهَذَا مَا عَنَيْتُ بِذَلِكَ

He^{asws} said: 'Surely, Abu Umayya did not ask me^{asws} for its interpretation. But rather what I^{asws} meant by this is that one who recognises the Imam^{asws} from Progeny^{asws} of Muhammad^{saww} and be in his^{asws} Wilayah, then does any deed for himself from the good deeds, that would be Accepted from him, with a lot of multiple, and he would benefit with the good deed along with the recognition. So, this is what I^{asws} meant with that.

وَكَذَلِكَ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْأَعْمَالِ الصَّالِحَةِ الَّتِي يَعْمَلُونَهَا إِذَا تَوَلَّوْا الْإِمَامَ الْجَائِرَ الَّذِي لَيْسَ مِنَ اللَّهِ تَعَالَى

And similar to that, Allah^{azwj} does not Accept the righteous deeds from the servant which they perform when they are in the wilayah of the tyrannous imam who isn't from Allah^{azwj} the Exalted'.

فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي يَعْفُورٍ أَلَيْسَ اللَّهُ تَعَالَى قَالَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَرَجٍ يَوْمَئِذٍ آمِنُونَ فَكَيْفَ لَا يَنْفَعُ الْعَمَلُ الصَّالِحُ مَنْ يُؤَالِي أَيْمَةَ الْجَوْرِ

Abdullah Bin Abu Yafour said to him^{asws}, 'Doesn't Allah^{azwj} the Exalted Say: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89]**. So, how can there be no benefit of the righteous deeds for the ones who are in the wilayah of the tyrannical imams?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع هَلْ تَذَرِي مَا الْحَسَنَةُ الَّتِي عَنَاهَا اللَّهُ تَعَالَى فِي هَذِهِ الْآيَةِ هِيَ مَعْرِفَةُ الْإِمَامِ وَطَاعَتُهُ

Abu Abdullah^{asws} said to him: 'Do you know what is the good deed which Allah^{azwj} the Exalted means in this Verse? It is recognition of the Imam^{asws} and obeying him^{asws}.

وَقَدْ قَالَ اللَّهُ تَعَالَى وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُبَّتْ وَجُوهُهُمْ فِي النَّارِ هَلْ يُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ وَإِنَّمَا أَرَادَ بِالسَّيِّئَةِ انْكَارَ الْإِمَامِ الَّذِي هُوَ مِنَ اللَّهِ تَعَالَى

And Allah^{azwj} the Exalted has Said: **And one who comes with the evil deed, they would be thrown upon their faces into the Fire. Will you be Recompensed except for what you had been doing? [27:90]**. And rather, what He^{azwj} Meant by the evil deed is denial of the Imam^{asws}, one who is from Allah^{azwj} the Exalted'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَ يَوْمَ الْقِيَامَةِ بِوَلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَجَاءَ مُنْكَرًا لِحَقِّنَا حَاجِدًا لَوَلَايَتِنَا أَكْبَهُ اللَّهُ تَعَالَى يَوْمَ الْقِيَامَةِ فِي النَّارِ.

Then Abu Abdullah^{asws} said: 'One whom comes on the Day of Qiyamah with the wilayah of a tyrannical imam who isn't from Allah^{azwj} and comes as a denier of our^{asws} rights, a rejecter of our^{asws} Wilayah, Allah^{azwj} the Exalted would Fling him on the Day of Qiyamah into the Fire".¹¹⁵

8- فس، تفسیر القمی أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحُصَيْنِ عَنْ خَالِدِ بْنِ يَزِيدَ عَنْ عَبْدِ الْأَعْلَى عَنْ أَبِي الْحُطَّابِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَأَمَّا مَنْ أَعْطَى وَاتَّقَى وَصَدَّقَ بِالْحُسْنَى قَالَ بِالْوَلَايَةِ فَسَنُيَسِّرُهُ لِلْيُسْرَى

¹¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 7

Tafseer Al Qummi – Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from khalid Bin Yazeed, from Abdul A'ala, from Abu Al Khattab,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **So, as for one who gives and fears [92:5] And ratifies the most excellent [92:6] And belies the most excellent [92:9].** He^{asws} said: '(Ratifies) the Wilayah, **So We will be Facilitating him to the ease [92:7]'**.

وَأَمَّا مَنْ بَخِلَ وَاسْتَعْنَى وَكَذَّبَ بِالْحُسْنَى قَالَ بِالْوَلَايَةِ فَسَيُسِّرُهُ لِلْعُسْرَى.

And as for one who is stingy and (considers himself) needless [92:8]. He^{asws} said: '(Needless) of the Wilayah, **So We will be Facilitating him to the difficulties [92:10]'**.¹¹⁶

9- قَب، المناقب لابن شهر آشوب صَحَّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ خَطَبَ النَّاسَ فَقَالَ فِي خُطْبَتِهِ إِنَّا مِنْ أَهْلِ الْبَيْتِ الَّذِينَ افْتَرَضَ اللَّهُ مَوَدَّتَهُمْ عَلَى كُلِّ مُسْلِمٍ فَقَالَ تَعَالَى فَلَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ قَوْلُهُ وَ مَنْ يَفْتَرِفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا فَافْتَرَفُ الْحَسَنَةَ مَوَدَّتُنَا أَهْلَ الْبَيْتِ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Sahh, from Al-Hassan^{asws} Bin Ali^{asws} having addressed the people. He^{asws} said in his^{asws} address: 'Surely, from People^{asws} of the Household are those Allah^{azwj} has Obligated their^{asws} cordiality upon every Muslim. The Exalted Said: **Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. And one who earns good, We will Increase the good for him therein. [42:23]** – The earning of the 'good' is our^{asws} cordiality, People^{asws} of the Household".¹¹⁷

10 الْعُكْبَرِيُّ فِي فَصَائِلِ الصَّحَابَةِ بِإِسْنَادِهِ عَنْ أَبِي مَالِكٍ وَ أَبُو صَالِحٍ عَنِ ابْنِ عَبَّاسٍ وَ الثُّمَالِيُّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: افْتَرَفُ الْحَسَنَةَ الْمَوَدَّةَ لِأَلِ مُحَمَّدٍ ص.

Al Akbary in (the book) 'Fazail Al Sahaba', by his chain from Abu Mali and Abu Salih, from Ibn Abbas, and Al Sumali, by his chain from Ibn Abbas who said,

'Earning the good, is the cordiality of Progeny^{asws} of Muhammad^{asws}',¹¹⁸ (Not a Hadeeth)

11 الْكَاطِمُ ع فِي قَوْلِهِ تَعَالَى بَلَى مَنْ كَسَبَ سَيِّئَةً قَالِ بُغْضُنَا وَ أَحَاطَتْ بِهِ خُطْبَتُهُ قَالَ مَنْ شَرِكَ فِي دِمَائِنَا.

Al-Kazim^{asws} regarding Words of Exalted: **Yes! The one who earns evil** – He^{asws} said: 'Hatred to us^{asws}. **and his sins surround him, [2:81]** - he^{asws} said: 'One who participates in (shedding) our^{asws} blood".¹¹⁹

12- وَ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ قَالَ الْحَسَنَةُ حُبًّا وَ مَعْرِفَةُ حَقِّنَا وَ السَّيِّئَةُ بُغْضُنَا وَ انْتِقَاصُ حَقِّنَا.

And from Al-Sadiq^{asws} regarding Words of the Exalted: **One who comes with the good deed, [27:89].** He^{asws} said: 'The good deed is our^{asws} love and recognition of our^{asws} rights, and the evil deed is hatred towards us^{asws} and derogation of our^{asws} rights".¹²⁰

¹¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 8

¹¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 9

¹¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 10

¹¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 11

¹²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 12

13- وَ قَالَ زَيْدُ بْنُ عَلِيٍّ وَ أَبُو عَبْدِ اللَّهِ الْجَدَلِيُّ قَالَ عَلِيُّ ع مَنْ جَاءَ بِالْحَسَنَةِ قَالَ حُبُّنَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ قَالَ بُغْضُنَا.

And Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) and Abu Abdullah Al-Jadaly said, 'Ali^{asws} said: ***One who comes with the good deed, [27:89]*** - He^{asws} said: 'Our^{asws} love', ***And one who comes with the evil deed, [27:90]*** - he^{asws} said: 'Our^{asws} hatred'.¹²¹

14- وَ عَنْ سُلَيْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع فِي قَوْلِهِ تَعَالَى وَ مَنْ يَفْعَلْ حَسَنَةً قَالَ الْمَوْدَّةُ لِأَلِ مُحَمَّدٍ.

And from Suleyman Bin Abdullah son of Al-Hassan, from his father, from his forefathers^{asws} regarding Words of Exalted: ***And one who earns good, [42:23]***. He^{asws} said: 'Cordiality of Progeny^{asws} of Muhammad^{sawww}'.¹²²

15- فر، تفسير فرات بن إبراهيم الحسين بن سعيد بإسناده عن إسحاق بن عمار قال: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ مَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا فَمَا الْحَسَنَةُ وَ السَّيِّئَةُ قَالَ قُلْتُ أَخْبِرْنِي يَا ابْنَ رَسُولِ اللَّهِ قَالَ الْحَسَنَةُ السِّرُّ وَ السَّيِّئَةُ إِذَاعَةُ حَدِيثِنَا.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain from Is'haq Bin Ammar who said,

'Abu Abdullah^{asws} said to me regarding Words of Allah^{azwj} Exalted: ***One who comes with the good deed, then for him would be ten the likes of it, and one who comes with the evil deed, so he would not be Recompensed except the like of it, [6:160]***: 'So what is the good deed and the evil deed?' I said, 'Inform me, O son^{asws} of Rasool-Allah^{sawww}!' He^{asws} said: 'The good deed is the veiling and the evil deed is broadcasting our^{asws} Ahadeeth'.¹²³

16- فر، تفسير فرات بن إبراهيم الحسين بن سعيد بإسناده عن أَبِي حَنِيفَةَ سَائِقِ الْحَاجِّ قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ يَقُولُ وَ أَحَاطَتْ بِهِ خَطِيئَتُهُ قَالَ الْإِذَاعَةُ عَلَيْنَا حَدِيثُنَا مَنْ جَاءَ بِالْحَسَنَةِ حُبُّنَا أَهْلَ الْبَيْتِ وَ السَّيِّئَةُ بُغْضُنَا أَهْلَ الْبَيْتِ.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain, from Abu Haneefa, quencher of the pilgrims, said,

'I heard Abdullah son of Al-Husayn^{asws} saying, ***and his sins surround him, [2:81]***. He said, 'The broadcasting our^{asws} Hadeeth against us^{asws}. ***One who comes with the good deed, [6:160]*** – our^{asws} love, People^{asws} of the Household, and the evil deed is our^{asws} hatred, People^{asws} of the Household'.¹²⁴

17- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا فَقَالَ إِذَا جَاءَ بِهَا مَعَ الْوَلَايَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ إِذَا جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلُهَا

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, by his chain to,

'Abu Abdullah^{asws} having recited: ***One who comes with the good deed, then for him would be ten the likes of it, [6:160]***. He^{asws} said: 'When he comes with it along with the Wilayah,

¹²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 13

¹²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 14

¹²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 15

¹²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 16

then for him would be ten the lie of it, and when he **comes with the evil deed, so he would not be Recompensed except the like of it, [6:160].**

وَأَمَّا قَوْلُهُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَهُمْ مِنْ فَزَعٍ يَوْمَئِذٍ آمِنُونَ فَالْحَسَنَةُ وَلَا يَنْتَنَّا وَحُبُّنَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَكُتِبَتْ لَهُمْ فِي النَّارِ فِيهِ بَعْضُنَا أَهْلُ الْبَيْتِ لَا يَقْبَلُ اللَّهُ لَهُمْ عَمَلًا وَلَا صِرْفًا وَلَا عَدْلًا وَهُمْ فِي نَارٍ جَهَنَّمَ لَا يُخْرَجُونَ مِنْهَا وَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ.

And as for His^{azwj} Words: **One who comes with the good deed, for him would be better than it, and they would be secure from the panic of that Day [27:89].** So, the good deed is our^{asws} Wilayah and our^{asws} love; **And one who comes with the evil deed, they would be thrown upon their faces into the Fire. [27:90],** so it is our^{asws} hatred, People^{asws} of the Household. Allah^{azwj} will neither Accept any deed of theirs, nor an exchange, nor a replacement, and they would be in the Fire of Hell, **neither will they be exiting from it [45:35] and the Punishment would not be Lightened from them Helped [2:86]'**.¹²⁵

18- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُثَيْدٍ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَكَذَّبَ بِالْحَسَنَى بِوَلَايَةِ عَلِيِّ ع فَسَنُيَسِّرُهُ لِلْعُسْرَى النَّارِ وَ مَا يُعْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى مَا يُعْنِي عَنْهُ إِذَا مَاتَ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd, by his chain,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And belies the most excellent [92:9] – (belies) Wilayah of Ali^{asws}, So We will be Facilitating him to the difficulties [92:10] – the Fire, And his wealth will not avail him when he falls [92:11] – his wealth would not avail him when he dies.**

إِنَّ عَلَيْنَا لِلْهُدَى إِنَّ عَلَيْنَا لِلْهُدَى وَإِنَّ لَنَا لِلْآخِرَةِ وَالْأُولَى فَأَنْذَرْتُكُمْ نَارًا تَلْتَظِي الْقَائِمُ ع إِذَا قَامَ بِالسَّيْفِ قَتَلَ مِنْ أَلْفِ تِسْعِمَائَةٍ وَ تِسْعًا وَ تِسْعِينَ

Surely, upon Us is to Guide [92:12] – for Ali^{asws} is to guide, And surely for Us is the Hereafter and the closeness [92:13] So I warn you of a Fire set ablaze [92:14] – Al-Qaim^{asws}, when he^{asws} rises with the sword, he^{asws} will ill one thousand nine hundred and ninety nine.

لَا يَصْلَاهَا إِلَّا الْأَشْقَى الَّذِي كَذَّبَ بِالْوَلَايَةِ وَ تَوَلَّى عَنْهَا وَ سَحَبَهَا الْأَنْتَقَى الْمُؤْمِنُ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى الَّذِي يُعْطِي الْعِلْمَ أَهْلَهُ وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى لِلْقُرْبَى إِلَى اللَّهِ تَعَالَى وَ لَسَوْفَ يَرْضَى إِذَا عَايَنَ الثَّوَابَ.

None shall arrive to it except the most wretched [92:15] The one who belied , with the Wilayah, and turned his back [92:16], away from it, And the pious would be kept away from it [92:17], the Momin, The one who gives his wealth and purifies [92:18], the one who give the knowledge to its rightful ones, And there is no favour for anyone with him to be Recompensed for [92:19], to draw closer to Allah^{azwj} the Exalted: And soon he will be pleased [92:21], when he witnesses the Rewards''.

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ صَدَّقَ بِالْحَسَنَى أَيْ بِالْوَلَايَةِ وَ كَذَّبَ بِالْحَسَنَى أَيْ بِالْوَلَايَةِ.

¹²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 17

And Abu Abdullah^{asws} said: **And ratifies the most excellent [92:6]** – i.e. (ratifies) with the Wilayah, **And belies the most excellent [92:9]** – i.e., with the Wilayah”.¹²⁶

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَحْمَدُ بْنُ الْقَاسِمِ عَنِ الرَّبِيعِيِّ عَنْ أَمْرِ بْنِ مُخْرِزٍ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: فَأَمَّا مَنْ أَعْطَى الْخُمْسَ وَ اتَّقَى وَلَايَةَ الطَّوَاعِيتِ وَ صَدَّقَ بِالْحُسْنَى بِالْوَلَايَةِ فَسَنُيَسِّرُهُ لِلْيُسْرَى فَلَا يُرِيدُ شَيْئاً مِنَ الْخَيْرِ إِلَّا تَيْسَّرَ لَهُ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Ahmad Bin Al Qasim, from Al Barqy, from Ayman Bin Muhriz, from Sama’at, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: **‘So, as for one who gives - Al-Khums, and fears [92:5], the wilayah of the tyrants, And ratifies the most excellent [92:6] (ratifies) with the Wilayah, So We will be Facilitating him to the ease [92:7].** So, he will not want anything from the good except it will ease to him.

وَأَمَّا مَنْ بَخِلَ بِالْخُمْسِ وَ اسْتَعْنَى بِرَأْيِهِ عَنْ أَوْلِيَاءِ اللَّهِ وَ كَذَّبَ بِالْحُسْنَى بِالْوَلَايَةِ فَسَنُيَسِّرُهُ لِلْعُسْرَى فَلَا يُرِيدُ شَيْئاً مِنَ الشَّرِّ إِلَّا تَيْسَّرَ لَهُ

And as for one who is stingy - with the Khums, and (considers himself) needless [92:8] with his opinion from the Guardians^{asws} of Allah^{azwj}, And belies the most excellent [92:9] – (belies) with the Wilayah, So We will be Facilitating him to the difficulties [92:10], he would not want anything from the evil, except it would be eased for him.

وَأَمَّا قَوْلُهُ وَ سَيُجَنَّبُهَا الْأَتْقَى قَالَ رَسُولُ اللَّهِ ص وَ مَنْ تَبِعَهُ الَّذِي يُؤْتِي مَالَهُ يَتَرَكَّى قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ هُوَ قَوْلُهُ تَعَالَى وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

And as for His^{azwj} Words: **And the pious would be kept away from it [92:17],** Rasool-Allah^{saww} said: ‘And the one who follows him^{asws}, **The one who gives his wealth and purifies [92:18],** he^{asws} said: ‘That is Amir Al-Momineen^{asws}, and it is the Words of the Exalted: **and are giving the Zakat while they are performing Ruku [5:55].**

وَقَوْلُهُ وَ مَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى فَهُوَ رَسُولُ اللَّهِ ص الَّذِي لَيْسَ لِأَحَدٍ عِنْدَهُ نِعْمَةٌ تُجْزَى وَ نِعْمَتُهُ جَارِيَةٌ عَلَى جَمِيعِ الْخَلْقِ.

And His^{azwj} Words: **And there is no favour for anyone with him to be Recompensed for [92:19],** so it is Rasool-Allah^{saww} who, there isn’t any favour for anyone with him^{saww} he could be Recompensed for, and his^{saww} favour upon the entirety of the creatures is to be Recompensed for”.¹²⁷

20- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الْعَبْدِ الصَّالِحِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَسْتَوِي الْحَسَنَةُ وَ لَا السَّيِّئَةُ فَقَالَ نَحْنُ الْحَسَنَةُ وَ بَنُو أُمَيَّةَ السَّيِّئَةُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Al Fuzeyl,

¹²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 18

¹²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 19

'From Al-Abd Al-Salih (7th Imam^{asws}), he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And the good and the evil are not equal. [41:34]**. He^{asws} said: 'We^{asws} are the good, and clan of Umayya are the evil'.¹²⁸

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَوْرَةَ بْنِ كَلْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ عَلَى رَسُولِ اللَّهِ ص اذْفَعْ بِأَلَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ

(The books) 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliki, from Muhammad Bin Isa, from Yunus, from Sowra Bin Kuleyb,

'From Abu Abdullah^{asws} having said: 'This Verse was Revealed unto Rasool-Allah^{saww}: **Repel (evil) by that which is best, So if there is enmity between you and him, he would be like your intimate friend [41:34]**.

فَقَالَ رَسُولُ اللَّهِ ص أُمِرْتُ بِالتَّقِيَّةِ فَسَارَّ بِهَا عَشْرًا حَتَّى أُمِرَ أَنْ يَصْنَعَ بِهَا أَمْرٌ وَ أُمِرَ بِهَا عَلَيٌّ ع فَسَارَّ بِهَا حَتَّى أُمِرَ أَنْ يَصْنَعَ بِهَا ثُمَّ أَمَرَ الْأَئِمَّةُ بَعْضُهُمْ بَعْضًا فَسَارُّوا بِهَا فَإِذَا قَامَ قَائِمُنَا سَقَطَتِ التَّقِيَّةُ وَ جَرَدَ السَّيْفُ وَ لَمْ يَأْخُذْ مِنَ النَّاسِ وَ لَمْ يُعْطِهِمْ إِلَّا بِالسَّيْفِ.

Rasool-Allah^{saww} said: "I^{saww} ordered with the dissimulation, so ten (people) moved by it until I^{saww} ordered to stop what I^{saww} had ordered. And Ali^{asws} ordered by it, so he^{asws} moved by it until he^{asws} stopped it. Then the Imams^{asws} ordered by it to each other, so they^{asws} moved with it. But, when our^{asws} Qaim^{asws} rises, the dissimulation would cease (it would no longer be applicable) and the sword would rise, and he^{asws} would not take from the people, and would not give them, except by the sword".¹²⁹

22- أَقُولُ رَوَى ابْنُ بَطْرِيقٍ فِي الْمُعْتَدَةِ عَنْ تَفْسِيرِ الثَّغَلِيِّ بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ مَنْ يَقْرَفْ حَسَنَةً نَزِدْ لَهُ فِيهَا حُسْنًا قَالَ الْمُؤَدَّةُ لِآلِ مُحَمَّدٍ ع.

I (Majlisi) say, 'It is reported by Ibn Batreeq in (the book) 'Al Umdah', from Tafseer of Al Sa'alby, by his chain from Ibn Abbas regarding Words of Exalted: **And one who earns good, We will Increase the good for him therein. [42:23]**. He^{asws} said: 'The cordiality of Progeny^{asws} of Muhammad^{saww},¹³⁰ (Not a Hadeeth)

23- وَ رُوِيَ عَنِ ابْنِ الْمَعَارِزِيِّ أَيْضًا بِإِسْنَادِهِ عَنِ السُّدِّيِّ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ قَالَ فِي قَوْلِهِ تَعَالَى وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى قَالَ رَضِيَ مُحَمَّدٌ ص أَنَّ يَدْخُلُ أَهْلُ بَيْتِهِ الْجَنَّةَ.

And it is reported from Al Magazily as well, by his chain from Al Sudy, similar to it, and there is an addition in its end, and he said regarding Words of the Exalted: **And soon your Lord will Give you, so you will be pleased [93:5]**. He said, 'Muhammad^{saww} would be pleased that he^{saww} would enter the People of his^{saww} Household into the Paradise".¹³¹ (Not a Hadeeth)

¹²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 20

¹²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 21

¹³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 22

¹³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 28 H 23

باب 29 أنهم عليهم السلام نعمة الله و الولاية شكرها و أنهم فضل الله و رحمته و أن النعيم هو الولاية و بيان عظم النعمة على الخلق بهم عليهم السلام

CHAPTER 29 – THEY^{asws} ARE FAVOUR OF ALLAH^{azwj}, AND THE WILAYAH IS ITS THANKS, AND THEY^{asws} ARE GRACE OF ALLAH^{azwj}, AND HIS^{azwj} MERCY, AND THAT THE BLISS IT IS THE WILAYAH, AND DECLARATION IS THE MIGHTY FAVOUR UPON THE CREATURES WITH THEM^{asws}

الآيات إبراهيم أ لم تر إلى الذين بدلوا نعمت الله كُفْرًا و أحلوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا و يَنْسَوْنَ الْقُرْآنَ التَّكَاثُرُ ثُمَّ لَنْسَئَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

The Verses – (Surah) Ibrahim^{as}: ***Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].***

Notes –

و يُؤَيَّ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: نَحْنُ وَ اللَّهُ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا يُفُوزُ مَنْ فَازَ.

And it is reported from Al-Sadiq^{asws} having said: ‘By Allah^{azwj}! We^{asws} are the Favour of Allah^{azwj} which He^{azwj} has Favoured with upon His^{azwj} servants, and by us^{asws} he succeeds, the one who succeeds”.

و سأل رجل أمير المؤمنين ع عن هذه الآية فقال هما الأفجران من قريش بنو أمية و بنو المغيرة فأما بنو أمية فمتعوا إلى حين و أما بنو المغيرة فكنيتهم يوم بدر.

And a man asked Amir Al-Momineen^{asws} about this Verse and he^{asws} said: ‘These are two immoral ones from Qureyh – clan of Umayya and clan of Al-Mugheira. As for the clan of Umayya, so they are being respited for a while, and a for the clan of Al-Mugheira, they were sufficed with on the day of (battle of) Badr”.

و رَوَى الْعَبَّاسِيُّ بِإِسْنَادِهِ فِي حَدِيثٍ طَوِيلٍ قَالَ: سَأَلَ أَبُو حَنِيفَةَ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَقَالَ مَا النَّعِيمُ عِنْدَكَ يَا نُعْمَانُ قَالَ الْقُوتُ مِنَ الطَّعَامِ وَ الْمَاءِ الْبَارِدُ

And it is reported by Al Ayyashi, by his chain in a lengthy Hadeeth, said,

‘Abu Haneefa asked Abu Abdullah^{asws} about this Verse. He^{asws} said: ‘What is the ‘Favour’ with you, O Numan?’ He said, ‘The daily subsistence from the good and the cold water’.

فَقَالَ لَيْنَ أَوْفَقَكَ اللَّهُ بَيْنَ يَدَيْهِ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَكَ عَنْ كُلِّ أَكَلَةٍ أَكَلْتَهَا أَوْ شَرِبَةٍ شَرِبْتَهَا لِيَطْوِلَنَّ وَفُوقَكَ بَيْنَ يَدَيْهِ قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ

He^{asws} said: ‘If Allah^{azwj} were Make you stand in front of Him^{azwj} on the Day of Qiyamah, until He^{azwj} Asks you about every meal you had eaten or drink you had drunk, your stand would be long in front of Him^{azwj}’. He said, ‘So what is the ‘Favour’, may I be sacrificed for you!’

قَالَ نَحْنُ أَهْلُ الْبَيْتِ النَّعِيمِ الَّذِي أَنْعَمَ اللَّهُ بِنَا عَلَى الْعِبَادِ وَ بِنَا ائْتَلَفُوا بَعْدَ أَنْ كَانُوا مُخْتَلِفِينَ وَ بِنَا أَلَفَ اللَّهُ بَيْنَ قُلُوبِهِمْ وَ جَعَلَهُمْ إِخْوَاناً بَعْدَ أَنْ كَانُوا أَعْدَاءً وَ بِنَا هَدَاهُمُ اللَّهُ لِلْإِسْلَامِ وَ هُوَ النِّعْمَةُ الَّتِي لَا تَنْقُطِعُ وَ اللَّهُ سَائِلُهُمْ عَنْ حَقِّ النَّعِيمِ الَّذِي أَنْعَمَ بِهِ عَلَيْهِمْ وَ هُوَ النَّبِيُّ ص وَ عِزَّتُهُ ع.

He^{asws} said: 'We^{asws}, People^{asws} of the Household are the 'Favour' which Allah^{azwj} has Favoured with us^{asws} upon the servants, and by us^{asws} they were united after they had differed, and by us^{asws} Allah^{azwj} United between their hearts and Made them brethren after they had been enemies, and by us^{asws} Allah^{azwj} Guided them to Al-Islam, and it is the Favour which will not be cut-off. Allah^{azwj} would Question them about the right of the Favour which He^{azwj} have Favoured upon them, and it is the Prophet^{saww} and his^{saww} family^{asws}''.

1- ن، عيون أخبار الرضا عليه السلام الحسين بن أحمد البيهقي عن محمد بن يحيى الصولي عن ابن دكوان القاسم بن إسماعيل عن إبراهيم بن العباس الصولي قال: كُنَّا يَوْمًا بَيْنَ يَدَيْ عَلِيِّ بْنِ مُوسَى الرِّضَا ع فَقَالَ لَيْسَ فِي الدُّنْيَا نَعِيمٌ حَقِيقِي

(The book) 'Uyoon Akhbar Al Reza^{asws} – Al Husayn Bin Ahmad Al Bayhaqi, from Muhammad Bin Yahya Al Sowly, from Ibn Ziwan Al Qasim Bin Ismail, from Ibrahim Bin Al Abbas Al Sowly who said,

“One day we were in front of Ali^{asws} Bin Musa Al-Reza^{asws}, so he^{asws} said: 'There is no real bounty in the world'.

فَقَالَ لَهُ بَعْضُ الْمُفْقَهَاءِ مَنْ يَحْضُرُهُ فَيَقُولُ اللَّهُ عَزَّ وَ جَلَّ نَحْنُ لَنَسْتَسْأَلُ يَوْمَئِذٍ عَنِ النَّعِيمِ أَمَا هَذَا النَّعِيمُ فِي الدُّنْيَا وَ هُوَ الْمَاءُ الْبَارِدُ

One of the Jurists from the ones who were in his^{asws} presence, said to him^{asws}, 'The Words of Allah^{azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons [102:8]**, but this is the Bounty in the world and it is the cold water?'

فَقَالَ لَهُ الرِّضَا ع وَ عَلَا صَوْتُهُ كَذَا فَسَرَّمُوهُ أَنْتُمْ وَ جَعَلْتُمُوهُ عَلَى ضَرْبٍ فَقَالَ طَائِفَةٌ هُوَ الْمَاءُ الْبَارِدُ وَ قَالَ غَيْرُهُمْ هُوَ الطَّعَامُ الطَّيِّبُ وَ قَالَ آخَرُونَ هُوَ النَّوْمُ الطَّيِّبُ

Al-Reza^{asws} said to him in a raised voice: 'Such is how you are interpreting it as, and you are making it upon (various) examples. So, a group says, 'It is the cold water', and others say, 'It is the good food', and others say, 'It is the good sleep'.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَقْوَالَكُمْ هَذِهِ دُرِثٌ عِنْدَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَنَسْتَسْأَلُ يَوْمَئِذٍ عَنِ النَّعِيمِ فَعَضِبَ ع وَ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَسْأَلُ عِبَادَهُ عَمَّا تَفَضَّلَ عَلَيْهِمْ بِهِ وَ لَا يَسْأَلُ بِذَلِكَ عَلَيْهِمْ وَ الْإِمْتِنَانُ بِالْإِنْعَامِ مُسْتَقْبَحٌ مِنَ الْمَخْلُوقِينَ فَكَيْفَ يُضَافُ إِلَى الْخَالِقِ عَزَّ وَ جَلَّ مَا لَا يَرْضَى لِلْمَخْلُوقِينَ بِهِ

And my^{asws} father^{asws} has narrated to me^{asws} from Abu Abdullah^{asws} that these words of yours were mentioned in his^{asws} presence regarding the Words of Allah^{azwj} the Exalted: **Then you will be Questioned on that Day about the boons [102:8]**, so he^{asws} got annoyed and said: 'Allah^{azwj} will not Question His^{azwj} servants about what He^{azwj} had Granted them of His^{azwj} Grace, nor what He^{azwj} Conferred upon them with that, and the gratitude of the creatures would become repugnant for them. So how can it be furthered to the Creator Mighty and Majestic, what the creatures are not agreeable with?

وَ لَكِنَّ النَّعِيمَ حُبُّنَا أَهْلَ الْبَيْتِ وَ مَوْلَانَا يَسْأَلُ اللَّهُ عَزَّ وَ جَلَّ عَنْهُ بَعْدَ التَّوْحِيدِ وَ التَّبَوُّعِ لِأَنَّ الْعَبْدَ إِذَا وَفَّى بِذَلِكَ أَذَاهُ إِلَى نَعِيمِ الْجَنَّةِ الَّذِي لَا يَزُولُ

But the Bounty is our^{asws} love, the People^{asws} of the Household, and to be in our^{asws} Wilayah. Allah^{azwj} would Question you all about it after the Tawheed and the Prophet-hood, because if the servant is loyal to that, the bounties would be added to him of the Paradise, where these would never decline.

وَلَقَدْ حَدَّثَنِي بِذَلِكَ أَبِي عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص يَا عَلِيُّ إِنَّ أَوَّلَ مَا يُسْأَلُ عَنْهُ الْعَبْدُ بَعْدَ مَوْتِهِ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّكَ وَلِيُّ الْمُؤْمِنِينَ بِمَا جَعَلَهُ اللَّهُ وَ جَعَلْتَهُ لَكَ فَمَنْ أَفَرَّ بِذَلِكَ وَ كَانَ يَعْتَقِدُهُ صَارَ إِلَى النَّعِيمِ الَّذِي لَا زَوَالَ لَهُ

And my^{asws} father^{asws} has narrated that to me^{asws}, from his^{asws} father^{asws}, from Muhammad^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, from his^{asws} father^{asws} Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: 'Rasool-Allah^{saww} said: 'O Ali^{asws}! The first Question which the servants would be asked after their death is the testimony that there is no god except Allah^{azwj}, and that Muhammad^{saww} is the Rasool-Allah^{saww}, and that you^{asws} are the Guardian of the Momineen, by what Allah^{azwj} has Made it (Al-Wilayah) and what He^{azwj} Made it to be for you^{asws}. So, the one who accepts by that, and believed by it would go to boons, which would have no decline for it".¹³²

2- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Usman Bin Isa,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj}: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].**

قَالَ نَزَلَتْ فِي الْأَفْجَرَيْنِ مِنْ قُرَيْشٍ بَنِي أُمَيَّةَ وَ بَنِي الْمُغِيرَةِ فَأَمَّا بَنُو الْمُغِيرَةِ فَقَطَعَ اللَّهُ ذَوَابَهُمْ يَوْمَ بَدْرٍ وَ أَمَّا بَنُو أُمَيَّةَ فَمُنُّوا إِلَى حِينٍ

He^{asws} said: 'It was Revealed regarding the two immoral ones of Quraysh – clan of Umayya and clan of Al-Mugheira. As for the clan of Al-Mugheira, Allah^{azwj} Cut off their tails on the day of (battle of) Badr, and as for clan of Umarra, they are being respited for a while'.

ثُمَّ قَالَ وَ نَحْنُ وَ اللَّهُ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيَّ عِبَادِهِ وَ يَنَافُورُ مَنْ فَازَ.

Then he^{asws} said: 'And we^{asws} are the Favour of Allah^{azwj} which He^{azwj} has Favoured with upon His^{azwj} servant, and by us^{asws} he succeeds, the one who succeed".¹³³

3- فس، تفسير القمي يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا قَالَ نِعْمَةُ اللَّهِ هُمُ الْأُيُمَةُ ع وَ الدَّلِيلُ عَلَى أَنَّ الْأُيُمَةَ نِعْمَةُ اللَّهِ قَوْلُ اللَّهِ أَمْ تَرَى إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا

Tafseer Al Qummi - **They are recognising the Favour of Allah, then they are denying it, [16:83].** He said, 'They are recognising the Favour of Allah^{azwj}, and they are the Imams^{asws},

¹³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 1

¹³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 2

and the evidence upon that the Imams^{asws} are the Favour of Allah^{azwj} are the Words of Allah^{azwj}: **Do you not see those who replaced the Favour of Allah for Kufr [14:28].** (Up to here is not a Hadeeth)

قَالَ الصَّادِقُ ع نَحْنُ وَاللَّهِ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ بِهَا عَلَيَّ عِبَادِهِ وَ بِنَا قَارَ مَنْ قَارَ.

Al-Sadiq^{asws} said: 'By Allah^{azwj}! We^{asws} are the Favour of Allah^{azwj} which Allah^{azwj} has favoured upon His^{azwj} servants, and by us^{asws} he succeeds, the one who succeed".¹³⁴

4- قب، المناقب لابن شهر آشوب الصَّادِقُ وَالْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى أَلَمْ تَرَ إِلَى الَّذِينَ بَدَلُوا نِعْمَتَ اللَّهِ كُفْرًا نِعْمَةَ اللَّهِ رَسُولُهُ إِذْ يُخْرِجُ أَتَمَّهُ مِنْ يُرِيدُهُمْ مِنَ الْأَيْمَةِ وَأَخْلَوْا قَوْمَهُمْ دَارَ الْبَوَارِ ذَلِكَ مَعْنَى قَوْلِ النَّبِيِّ ص لَا تَرْجِعُنَّ بَعْدِي كُفْرًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Al-Sadiq^{asws} and Al-Baqir^{asws} regarding Words of Exalted: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]**: 'Favour of Allah^{azwj} is His^{azwj} Rasool^{saww} when he^{saww} informed his^{saww} community with the one^{asws} from the Imams^{asws} who will be guiding them, **and released their people into the abode of perdition? [14:28]**. That is the meaning of the words of the Prophet^{saww}: 'Do not be returning after me^{saww} becoming Kafirs, striking the necks of each other'.

و بُنِيَ الدِّينُ عَلَى اتِّبَاعِ النَّبِيِّ ص فَإِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي وَ اتَّبَاعِ الْكِتَابِ وَ اتَّبِعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ وَ اتَّبَاعِ الْأَيْمَةِ مِنْ أَوْلَادِهِ وَ الَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ

And the Religion is built upon following the Prophet^{saww}: **Say (O Rasool): 'If you love Allah, then follow me. [3:32]**, and following the Book: **and follow the Light which has descended with him, [7:157]**, and following the Imams^{asws} from his^{saww} children: **and those who followed them with goodness [9:100]**.

فَاتَّبَاعِ النَّبِيَّ ص يُورِثُ الْمَحَبَّةَ مُحِبِّكُمْ اللَّهُ وَ اتَّبَاعِ الْكِتَابِ يُورِثُ السَّعَادَةَ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقَى وَ اتَّبَاعِ الْأَيْمَةِ يُورِثُ الْجَنَّةَ.

Thus, following the Prophet^{saww} would inherit the love, **Allah will Love you' [3:31]**, and following the Book would inherit the fortunes, **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**, and following the Imams^{asws} would inherit the Paradise".¹³⁵

5- ماء، الأماالي للشيخ الطوسي أَبُو عَمْرٍو عَنِ ابْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ عُمَرَ بْنِ رَاشِدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ نَحْنُ النَّعِيمُ

(The book) 'Al Amaali' of the sheykh Al Tusi – Abu Amro, from Ibn Uqda, from Ja'far Bin Ali, from Hassan Bin Husayn, from Umar Bin Rashid,

'From Ja'far^{asws} Bin Muhammad^{asws} regarding His^{azwj} Words: **Then you will be Questioned on that Day about the boons [102:8]**. We^{asws} are the Boons'.

¹³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 3

¹³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 4

و فِي قَوْلِهِ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا قَالَتْ خُذْ الْحَبْلَ.

And regarding His^{azwj} Words: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**. He^{asws} said: 'We^{asws} are the rope'.¹³⁶

6- فس، تفسير القمي ثُمَّ لَتَسْتَأْذِنُ يَوْمَئِذٍ عَنِ النَّعِيمِ أَيَّ عَنِ الْوَلَايَةِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُهُ وَ فَتُؤْهِمُ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنِ الْوَلَايَةِ.

Tafseer Al Qummi - **Then you will be Questioned on that Day about the boons [102:8]** – i.e. about the Wilayah, and the evidence upon that are His^{azwj} Words: **And stop them! They have to be Questioned [37:24]**. He said, 'About the Wilayah'. (Up to here is not a Hadeeth)

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُسْلَمَةَ بْنِ عَطَاءٍ عَنْ حَبِيبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ قَوْلُ اللَّهِ لَتَسْتَأْذِنُ يَوْمَئِذٍ عَنِ النَّعِيمِ قَالَ تُسْأَلُ هَذِهِ الْأُمَّةُ عَمَّا أَنْعَمَ اللَّهُ عَلَيْهِمْ بِرَسُولِ اللَّهِ ص ثُمَّ بِأَهْلِ بَيْتِهِ ع.

We are informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Maslama Bin Ata'a, from Jameel,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, **Then you will be Questioned on that Day about the boons [102:8]**. He^{asws} said: 'This community will be Questioned about what Allah^{azwj} had Favoured upon them with Rasool-Allah^{azwj}, then with People^{asws} of his^{saww} Household'.¹³⁷

7- فس، تفسير القمي أَبِي عَنِ الْأَصْفَهَائِيَّ عَنِ الْمِنْقَرِيِّ عَنْ شَرِيكِ عَنْ جَابِرٍ قَالَ: قَالَ رَجُلٌ عِنْدَ أَبِي جَعْفَرٍ ع وَ اسْتَبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً قَالَ أَمَّا النِّعْمَةُ الظَّاهِرَةُ فَهُوَ النَّبِيُّ ص وَ مَا جَاءَ بِهِ مِنْ مَعْرِفَةِ اللَّهِ عَزَّ وَ جَلَّ وَ تَوْجِيدِهِ وَ أَمَّا النِّعْمَةُ الْبَاطِنَةُ فَوَلَايَتُنَا أَهْلَ الْبَيْتِ وَ عَقْدُ مَوَدَّتِنَا

Tafseer Al-Qummi – A man in said in the presence of Abu Ja'far^{asws}, **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{asws} said: 'As for the apparent Bounty, it is the Prophet^{saww} and whatever he^{saww} came with, from Recognition of Allah^{azwj} Mighty and Majestic, and His^{azwj} Tawheed; and as for the hidden Bounty, it is our^{asws} Wilayah, People^{asws} of the Household, and pact of our^{asws} cordiality.

فَاعْتَمَدَ وَ اللَّهُ قَوْمَ هَذِهِ النِّعْمَةِ الظَّاهِرَةِ وَ الْبَاطِنَةِ وَ اعْتَمَدَهَا قَوْمَ ظَاهِرَةٍ وَ لَمْ يَعْتَمِدُوهَا بَاطِنَةً فَأَنْزَلَ اللَّهُ يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَ لَمْ يُؤْمِنُوا قُلُوبُهُمْ فَفَرَحَ رَسُولُ اللَّهِ ص عِنْدَ نُزُولِهَا إِذْ لَمْ يَقْبَلِ اللَّهُ تَبَارَكَ وَ تَعَالَى إِيْمَانَهُمْ إِلَّا بِعَقْدِ وَلَايَتِنَا وَ حُبِّتِنَا.

By Allah^{azwj}! A people believed in the apparent Bounty and the hidden, and a people believed in the apparent and did not believe in the hidden. So, Allah^{azwj} Revealed: **O you Rasool! Do not let them grieve you, those who are hastening into Kufr, from those who are saying, 'We believe', with their mouths while their hearts are not believing, [5:41]**. Rasool-Allah^{saww} was joyful at its Revelation when Allah^{azwj} the Exalted did not Accept their belief except by making pact with our^{asws} Wilayah and our^{asws} cordiality'.¹³⁸

8- ك، إكمال الدين الهمداني عَنْ عَلِيِّ بْنِ أَبِيهِ عَنْ مُحَمَّدٍ بْنِ زَيْدٍ الْأَزْدِيِّ قَالَ: سَأَلْتُ سَيِّدِي مُوسَى بْنَ جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ اسْتَبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً فَقَالَ النِّعْمَةُ الظَّاهِرَةُ الْإِمَامُ الظَّاهِرُ وَ الْبَاطِنَةُ الْإِمَامُ الْغَائِبُ.

¹³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 5

¹³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 6

¹³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 7

(The book) 'Ikmal Al Deen' – Al Hamdany, from Ali, from his father, from Muhammad Bin Ziyad Al Azdy who said,

'I asked my Master Musa^{asws} Bin Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{asws} said: 'The apparent Bounty is the apparent Imam^{asws}, and the hidden is the hidden Imam^{asws}'.¹³⁹

9- سن، المحاسن الوشاء عن عاصم بن حميد عن عمرو بن أبي نصر قال حدثني رجل من أهل البصرة قال: رأيت الحسين بن علي ع و عبد الله بن عمر يطوفان بالبيت فسألت ابن عمر فقلت قول الله و أما بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ أَمَرَهُ أَنْ يُحَدِّثَ بِمَا أَنْعَمَ اللَّهُ عَلَيْهِ

(The book) 'Al Mahasin' – Al Washa, from Aasim Bin Humeyd, from Amro Bin Abu Nasr who said, 'It was narrated to me by a man from the people of Al Basra who said,

'I was Al-Husayn Bin Ali^{asws} and Abdullah Bin Umar performing Tawaaf of the House (Kabah). I asked Ibn Umar saying, 'Words of Allah^{azwj}: **And as for the Favour of your Lord, so do announce (it) [93:11]**. He said, 'Commanded him to announce with what Allah^{azwj} had favoured upon him'.

ثُمَّ إِنِّي قُلْتُ لِلْحُسَيْنِ بْنِ عَلِيٍّ ع قَوْلَ اللَّهِ وَ أَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ قَالَ أَمَرَهُ أَنْ يُحَدِّثَ بِمَا أَنْعَمَ اللَّهُ عَلَيْهِ مِنْ دِينِهِ.

Then I said to Al-Husayn^{asws} Bin Ali^{asws}: 'Words of Allah^{azwj}: **And as for the Favour of your Lord, so do announce (it) [93:11]**. He^{asws} said: 'Commanded him^{saww} to announce with what Allah^{azwj} had Favoured upon him^{saww} from His^{azwj} Religion'.¹⁴⁰

10- سن، المحاسن عثمان بن عيسى عن أبي سعيد عن أبي حمزة قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع جَمَاعَةً فَدَعَا بِطَعَامٍ مَا لَنَا عَهْدٌ بِمِثْلِهِ لَدَادَةً وَ طَبِيباً حَتَّى تَمَلَّيْنَا وَ أَتَيْنَا بِتَمَرٍ نَنْظُرُ فِيهِ إِلَى وُجُوهِنَا مِنْ صَفَائِهِ وَ حُسْنِهِ فَقَالَ رَجُلٌ لَتَسْتَلْنَ يَوْمَئِذٍ عِدًّا عَنْ هَذَا النِّعَمِ الَّذِي تُعْمَمُونَ عِنْدَ ابْنِ رَسُولِ اللَّهِ ص

(The book) 'Al Mahasin' – Usman Bin Isa, from Abu Saeed, from Abu Hamza who said,

'We were a group in the presence of Abu Abdullah^{asws}, and he^{asws} called for a meal what we had not experienced the pleasure and freshness like it, until we were full, and we were brought dates. We looked into these at (reflection) of our face from its clarity and beauty. A man said, 'We will be Questioned tomorrow about this bounty which we have been favoured with in the presence of son^{asws} of Rasool-Allah^{saww}'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع اللَّهُ أَكْرَمُ وَ أَحْلَى مِنْ أَنْ يُطْعِمَكُمْ طَعَاماً فَيُسَوِّغَكُمْهُ ثُمَّ يَسْأَلُكُمْ عَنْهُ وَ لَكِنَّهُ يَسْأَلُكُمْ عَمَّا أَنْعَمَ بِهِ عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص.

Abu Abdullah^{asws} said to him: 'Allah^{azwj} is more Honourable and more Majestic than for Him^{azwj} to Feed you food justifiably, then Question you all about it. But, Allah^{azwj} has Favoured upon them with Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}'.¹⁴¹

11- شي، تفسير العياشي عن محمد بن سليمان عن أبيه عن أبي عبد الله ع وَ كُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا بِمُحَمَّدٍ ص.

¹³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 8

¹⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 9

¹⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 10

Tafseer Al Ayyashi – From Muhammad Bin Suleyman, from his father,

‘From Abu Abdullah^{asws}: **and you were on the brink of a pit of the fire, so He Saved you from it. [3:103]**: ‘By (saved you) by Muhammad^{saww}’,¹⁴²

12- شي، تفسير العياشي عن أبي الحسن علي بن محمد بن ميم عن أبي عبد الله ع قال: أبشروا بأعظم الممن عليكم قول الله وكنتم على شفا حفرة من النار فأنقذكم منها فالإنقاذ من الله هبة والله لا يرجع من هبته.

Tafseer Al Ayyashi – From Abu Al Hassan Ali Bin Muhammad Bin Maysam,

‘From Abu Abdullah^{asws} having said: ‘Receive glad tidings with the greatest of the Conferment(s) upon you all, the Words of Allah^{azwj}: **and you were on the brink of a pit of the fire, so He Saved you from it. [3:103]**. So, the saving from Allah^{azwj} is a gift, and Allah^{azwj} does not Retract from a gift’.¹⁴³

13- شي، تفسير العياشي عن ابن هارون قال: كان أبو عبد الله ع إذا ذكر النبي ص قال بآبي وأمي ونفسي وقومي وعشيرتي عجب للعرب كيف لا تحمّلنا على رؤوسها والله يقول في كتابه وكنتم على شفا حفرة من النار فأنقذكم منها فيرسول الله ص والله أنقذوا.

Tafseer Al Ayyashi, from Ibn Haroun who said,

‘Abu Abdullah^{asws}, whenever he^{asws} remember the Prophet^{saww} said: ‘By my^{asws} father^{asws}, and my^{asws} mother^{as}, and myself^{asws}, and my^{asws} people, and my^{asws} clan! I^{asws} am astonished at the Arabs why they are not carrying us^{asws} upon their heads, and Allah^{azwj} is Saying in His^{azwj} Book: **and you were on the brink of a pit of the fire, so He Saved you from it. [3:103]**. By Allah^{azwj}, they were saved by Rasool-Allah^{saww}!’¹⁴⁴

14- قب، المناقب لابن شهر آشوب أبو جعفر ع في قوله ثم لتسئلن يومئذ عن النعيم يعني الأمن والصحة ولاية علي بن أبي طالب ع.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Ja’far^{asws} regarding His^{azwj} Words: ‘**Then you will be Questioned on that Day about the boons [102:8]** – meaning the security and the health, and Wilayah of Ali^{asws} Bin Abu Talib^{asws}’.¹⁴⁵

15 التَّنْوِيرُ فِي مَعَانِي التَّفْسِيرِ، الْبَاقِرُ وَ الصَّادِقُ ع التَّعِيمُ وَ لَآيَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

The enlightenment regarding the meaning of the interpretation – Al-Baqir^{asws} and Al-Sadiq^{asws} said: ‘The Boons (is a reference to) Wilayah of Amir Al-Momineen^{asws}’.¹⁴⁶

16 الْبَاقِرُ ع فِي قَوْلِهِ تَعَالَى وَ أَسْبَغَ عَلَيْكُمْ نِعَمَهُ ظَاهِرَةً وَ بَاطِنَةً قَالَ النِّعْمَةُ الظَّاهِرَةُ النَّبِيُّ ص وَ مَا جَاءَ بِهِ مِنْ مَعْرِئِهِ وَ تَوْحِيدِهِ وَ أَمَّا النِّعْمَةُ الْبَاطِنَةُ فَوَلَايَتُنَا أَهْلَ الْبَيْتِ وَ عَقْدُ مَوَدَّتِنَا.

¹⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 11

¹⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 12

¹⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 13

¹⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 14

¹⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 15

Al-Baqir^{asws} regarding Words of the Exalted: **and Bestowed upon you His Bounties, apparent and hidden? [31:20]**. He^{asws} said: 'The apparent bounty is the Prophet^{saww} and what he^{saww} came with, from His^{azwj} recognition and His^{azwj} Tawheed; and as for the hidden bounty, it is our^{asws} Wilayah, People^{asws} of the Household, and pact of our^{asws} cordiality".¹⁴⁷

17 مُحَمَّدٌ بْنُ مُسْلِمٍ عَنِ الْكَاطِمِ عِ الطَّاهِرَةِ الْإِمَامِ الظَّاهِرِ وَ الْبَاطِنَةِ الْإِمَامِ الْغَايِبِ.

Muhammad Bin Muslim, from Al-Kazim^{asws}: 'The apparent (bounty) is the apparent Imam^{asws}, and the hidden (bounty) is the hidden Imam^{asws}'.¹⁴⁸

18- شي، تفسير العياشي عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي قَوْلِهِ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا قَالُوا نَحْنُ نِعْمَةُ اللَّهِ الَّتِي أَنْعَمَ بِهَا عَلَيَّ الْعِبَادِ.

Tafseer Al Ayyashi – From Al Asbagh Bin Nubara who said,

'Amir Al-Momineen^{asws} said regarding His^{azwj} Words: **Do you not see those who replaced the Favour of Allah for Kufr [14:28]**. He^{asws} said: 'We^{asws} are the Favour of Allah^{azwj} which He^{azwj} Favoured with upon the servants".¹⁴⁹

19- شي، تفسير العياشي عَنِ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ جَاءَ ابْنُ الْكَوَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَسَأَلَهُ عَنْ قَوْلِ اللَّهِ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَخَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ قَالَ تِلْكَ قُرَيْشٌ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَكَذَّبُوا نَبِيَّهُمْ يَوْمَ بَدْرٍ.

Tafseer Al Ayyashi – From Zareeh,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Ibn Al-Kawa came to Amir Al-Momineen^{asws} and asked him^{asws} about Words of Allah^{azwj}: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]**. He^{asws} said: 'That is Quraysh. They replaced the Favour of Allah^{azwj} for Kufr, and they belied their Prophet^{saww} on the day of (battle of) Badr".¹⁵⁰

20- شي، تفسير العياشي مُحَمَّدٌ بْنُ حَاتِمٍ قَالَ وَجَدْتُ فِي كِتَابِ أَبِي حَزْمَةَ الزَّيَّاتِ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ لِعُمَرَ يَا أَمِيرُ الْمُؤْمِنِينَ هَذِهِ الْآيَةُ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَأَخَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ قَالَ هُمَا الْأَفْجَرَانِ مِنْ قُرَيْشٍ - أَخَوَالِي وَأَعْمَامُكَ فَأَمَّا أَخَوَالِي فَاسْتَأْصَلَهُمُ اللَّهُ يَوْمَ بَدْرٍ وَأَمَّا أَعْمَامُكَ فَأَمْلَى اللَّهُ لَهُمْ إِلَى حِينٍ.

Tafseer Al Ayyashi – Muhammad Bin Hatim who said, 'I found in the book of Hamza Al Zayyat, from Amro Bin Murrah who said,

'Ibn Abbas said to Umar, 'O commander of the faithful! This Verse: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28]**'. He said, 'These are two immoral ones from Quraysh – my maternal uncles and your paternal uncles. As for my maternal uncles, Allah^{azwj} Uprooted them on the

¹⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 16

¹⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 17

¹⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 18

¹⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 19

day of (battle of) Badr, and as for your paternal uncles, Allah^{azwj} has Respited them for a while”.¹⁵¹ (Not a Hadeeth)

21- شي، تفسير العياشي عن عمرو بن سعيد قال: سألت أبا عبد الله ع عن قول الله الذين بدلوا نعمت الله كفرة وأحلوا قومهم دار البوار قال فقال ما تقولون في ذلك قلت نقول هما الأفجران من قريش بنو أمية و بنو المغيرة

Tafseer Al Ayyashi – From Amro Bin Saeed who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **Do you not see those who replaced the Favour of Allah for Kufr and released their people into the abode of perdition? [14:28].** He^{asws} said: ‘What are you saying regarding that?’ I said, ‘We are saying, these are two immoral ones from Quraysh – clan of Umayya and clan of Al-Mugheira’.

فقال بلى هي قريش فاطبة إن الله خاطب نبيه ص فقال إني قد فضلت قريشاً على العرب وأنعمت عليهم نعمتي و بعثت إليهم رسولا فبدلوا نعمتي وكذبوا رسلي.

He^{asws} said: ‘Yes, it is Quraysh, all of them. Allah^{azwj} Addressed His^{azwj} Prophet^{saww} and Said: “I^{azwj} have Merited Quraysh over the Arabs and Favoured upon them with My^{azwj} Favour, and Sent a Rasool^{saww} to them, but they replaced My^{azwj} Favour and belied My^{azwj} Rasool^{saww}”.¹⁵²

22- وفي رواية زيد الشحام عنه ع قال: قلت له بلغني أن أمير المؤمنين سئل عنها فقال عني بذلك الأفجران من قريش أمية و مخزوم فأما مخزوم فقتلها الله يوم بدر و أما أمية فممنعوا إلى حين

And in a report of Zayd Al Shahham,

‘From him^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘It has reached me that Amir Al-Momineen^{asws} was asked about it, and he^{asws} said: ‘It means by that the two immoral one from Quraysh, (clans of) Umayya and Makhzum. As for Makhzum, Allah^{azwj} Killed them on the day of Badr, and as for Umayya, they are being respited for a while’.

فقال أبو عبد الله ع عني الله و الله بها قريشاً فاطبة الذين عادوا رسول الله ص و نصبوا له الحزب.

Abu Abdullah^{asws} said: ‘By Allah^{azwj}! Allah^{azwj} Meant by it Quraysh, all of them, those who were inimical to Rasool-Allah^{saww} and established the war to him^{saww}’.¹⁵³

23- كا، الكافي الحسين بن محمد بن المعلى عن الوشاء عن أبان بن عثمان عن الحارث التميمي عن أبي جعفر ع مثل الحديث الأول.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad Bin Al Moalla, from Al Washa, from Aban Bin Usman, from Al Haris Al Nazry,

‘From Abu Ja’far^{asws} – similar to the former Hadeeth”.¹⁵⁴

¹⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 20

¹⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 21

¹⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 22

24- شي، تفسير العياشي عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ يَعْرِفُونَ نِعْمَتَ اللَّهِ قَالَ عَرَفُوهُ ثُمَّ أَنْكَرُوهُ.

Tafseer Al Ayyashi – From Ja’far Bin Ahmad, from Al Amray,

‘From Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws} having been asked about this Verse: **They are recognising the Favour of Allah, then they are denying it, [16:83]**. He^{asws} said: ‘They recognised him^{asws}, then denied him^{asws}’.¹⁵⁵

25- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الْوَاحِدِ عَنِ الْقَاسِمِ بْنِ الصَّخَاكِ عَنْ أَبِي حَفْصٍ الصَّائِغِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: ثُمَّ لَسْتُمْ لَكُمْ يَوْمَئِذٍ مِنَ النَّعِيمِ وَاللَّهُ مَا هُوَ الطَّعَامُ وَالشَّرَابُ وَ لَكِنْ وَلَا يَتَنَا أَهْلُ الْبَيْتِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Ahmad Bin Hatim, from Ahmad Bin Abdul Wahid, from Al Qasim Bin Al Zahhak, from Abu Hafs Al Saig,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: **‘Then you will be Questioned on that Day about the boons [102:8]**. By Allah^{azwj}! It is not the food and the drink, but it is our^{asws} Wilayah, People^{asws} of the Household’.¹⁵⁶

26 وَ قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ عَنْ جَعْفَرِ بْنِ عَلِيِّ بْنِ جَبْرِ عَنْ حَسَنِ بْنِ حُسَيْنٍ عَنْ أَبِي حَفْصٍ الصَّائِغِ عَنِ الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ تَعَالَى ثُمَّ لَسْتُمْ لَكُمْ يَوْمَئِذٍ مِنَ النَّعِيمِ قَالَ نَحْنُ النَّعِيمُ.

And he said as well, ‘It was narrated to us by Ahmad Bin Muhammad Al Warraq, from Ja’far Bin Ali Bin Najeeh, from Hassan Bin Husayn, from Abu Hafs Al Said,

‘From the Imam Ja’far^{asws} Bin Muhammad^{saww} regarding Words of the Exalted: **Then you will be Questioned on that Day about the boons [102:8]**. He^{asws} said: ‘We^{asws} are the boons’.¹⁵⁷

27- وَ قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ نَجِيحٍ الْيَمَانِي قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا مَعْنَى قَوْلِهِ تَعَالَى ثُمَّ لَسْتُمْ لَكُمْ يَوْمَئِذٍ مِنَ النَّعِيمِ قَالَ النَّعِيمُ الَّذِي أَنْعَمَ اللَّهُ بِهِ عَلَيْكُمْ مِنْ وَلَاتِنَا وَ حُبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص.

And he said as well, ‘It was narrated to us by Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Umar Bin Abdul Aziz, from Abdullah Bin Najeeh Al Yamani who said,

‘I said to Abu Abdullah^{asws}, ‘What is the meaning of Words of the Exalted: **Then you will be Questioned on that Day about the boons [102:8]**. He^{asws} said: ‘The boon which Allah^{azwj} has Favoured with upon you all of our^{asws} Wilayah and love of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}’.¹⁵⁸

28- وَ قَالَ أَيْضاً حَدَّثَنَا أَحْمَدُ بْنُ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ أَبِي الْحَسَنِ مُوسَى ع فِي قَوْلِهِ تَعَالَى ثُمَّ لَسْتُمْ لَكُمْ يَوْمَئِذٍ مِنَ النَّعِيمِ قَالَ نَحْنُ نَعِيمُ الْمُؤْمِنِ وَ عَلَقَمُ الْكَافِرِ.

¹⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 23

¹⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 24

¹⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 25

¹⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 26

¹⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 27

And he said as well, 'It was narrated to us by Ahmad Bin Al Qasim, from Ahmad, from Muhammad Bin Khalid, from Muhammad Bin Abu Umeir,

From Abu Al-Hassan Musa^{asws} regarding Words of the Exalted: ***Then you will be Questioned on that Day about the boons [102:8]***. He^{asws} said: 'We^{asws} are the boons of the Momin, and colocynth of the Kafir'.¹⁵⁹

29- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنِ الْحَسَنِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ صَالِحٍ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ نُبَاتَةَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: **ثُمَّ لَتَسْتَأْذِنَ يَوْمَئِذٍ عَنِ النَّعِيمِ نَحْنُ النَّعِيمُ**.

(The books' 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Al Hassan Bin Al Qasim, from Muhammad Bin Abdullah Bin Salih, from Mufazzal Bin Salih, from Saeed Bin Abdullah, from Ibn Nubata,

'From Ali^{asws} having said: ***Then you will be Questioned on that Day about the boons [102:8]***: 'We^{asws} are the boons'.¹⁶⁰

30- وَ قَالَ أَيْضاً حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ أَبِي خَالِدٍ الْكَائِلِيِّ قَالَ: **دَخَلْتُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَدِمَ لِي طَعَاماً لَمْ أَكُلْ أَطِيبَ مِنْهُ فَقَالَ لِي يَا أَبَا خَالِدٍ كَيْفَ رَأَيْتَ طَعَامَنَا فَقُلْتُ جُعِلْتُ فِدَاكَ مَا أَطْيَبُهُ عَزَّرَ أَبِي دَكَّرْتُ آيَةً فِي كِتَابِ اللَّهِ فَنَعَصْتُهُ**

And he said as well, 'It was narrated to us by Ali Bin Abdullah, from Ibrahim Bin Muhammad al Saqafy, from Ismail Bin Bashar, from Ali Bin Abdullah bin Ghalib, from Abu khalid Al Kabuly who said,

'I went to see Muhammad^{asws} Bin Ali^{asws}, and he^{asws} placed forward such a meal to me, I had not eaten any better than it. He^{asws} said to me: 'O Abu Khalid! How do you view our^{asws} meal?' I said, 'May I be sacrificed for you^{asws}! There is nothing better apart from that I recall a Verse in the Book of Allah^{azwj} and I am troubled by it'.

قَالَ وَ مَا هِيَ قُلْتُ **ثُمَّ لَتَسْتَأْذِنَ يَوْمَئِذٍ عَنِ النَّعِيمِ** فَقَالَ وَ اللَّهُ لَا تُسْأَلُ عَنْ هَذَا الطَّعَامِ أَبَدًا ثُمَّ ضَحِكَ حَتَّى افْتَرَّ ضَاحِكاً وَ بَدَتْ أَضْرَاسُهُ وَ قَالَ أَ تَذَرِي مَا النَّعِيمُ قُلْتُ لَا قَالَ **نَحْنُ النَّعِيمُ الَّذِي تُسْأَلُونَ عَنْهُ**.

He^{asws} said: 'And what is it?' I said, ***Then you will be Questioned on that Day about the boons [102:8]***. He^{asws} said: 'By Allah^{azwj}! You will not be Questioned about this meal, ever!' Then he^{asws} laughed until I smiled laughing, and his^{asws} teeth were manifested, and he^{asws} said: 'Do you know what are the boons?' I said, 'No'. He^{asws} said: 'We^{asws} are the boon which you will be Questioned about'.¹⁶¹

31- فر، تفسير فرات بن إبراهيم مُعَنَّأ عَنْ أَبِي حَفْصٍ الصَّائِفِ قَالَ سَمِعْتُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع يَقُولُ فِي قَوْلِ اللَّهِ تَعَالَى **ثُمَّ لَتَسْتَأْذِنَ يَوْمَئِذٍ عَنِ النَّعِيمِ** قَالَ نَحْنُ مِنَ النَّعِيمِ الَّذِي ذَكَرَ اللَّهُ ثُمَّ قَالَ جَعْفَرٌ ع وَ إِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَ أَنْعَمْتَ عَلَيْهِ.

Tafseer Furat Bin Ibrahim, transmitting from Abu Hafs Al Saig who said,

¹⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 28

¹⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 29

¹⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 30

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Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Makhlad Al Jufy transmitting from Abu Hafs Al Saig who said,

‘Abdullah Bin Al-Hassan^{asws} said: ‘O Abu Hafs! **Then you will be Questioned on that Day about the boons [102:8]**. He^{asws} said: ‘Our^{asws} Wilayah, by Allah^{azwj}, O Abu Hafs!’¹⁶⁴

34- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ الْمُفِيدُ قَدَّسَ اللَّهُ رُوحَهُ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ السَّائِبِ الْكَلْبِيِّ قَالَ: لَمَّا قَدِمَ الصَّادِقُ عَ الْعِرَاقَ نَزَلَ الْخَيْرَةُ فَدَخَلَ عَلَيْهِ أَبُو حَنِيفَةَ وَ سَأَلَهُ عَنْ مَسَائِلَ وَ كَانَ بِمَا سَأَلَهُ أَنْ قَالَ لَهُ جُعِلْتُ فِدَاكَ مَا الْأَمْرُ بِالْمَعْرُوفِ فَقَالَ عَ الْمَعْرُوفُ يَا أَبَا حَنِيفَةَ الْمَعْرُوفُ فِي أَهْلِ السَّمَاءِ الْمَعْرُوفُ فِي أَهْلِ الْأَرْضِ وَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the sheyh Al Mufeed, by his chain to Muhammad Bin Al Saib Al Kalby who said,

‘When Al-Sadiq^{asws} arrived at Al-Iraq, he^{asws} descended at Al-Hira. Abu Hanifa came up to him and asked him^{asws} some questions, and from what he asked was that he said, ‘May I be sacrificed for you^{asws}, what is ‘enjoining of the good’ (Al-Amr Bil Ma’rouf)?’ So he^{asws} said: ‘Al-Ma’rouf, O Abu Hanifa, is the one^{asws} who is well known among the inhabitants of the sky, and well known among the inhabitants of the earth, and that is Amir-Al-Momineen Ali^{asws} Bin Abu Talib^{asws}’.

قَالَ جُعِلْتُ فِدَاكَ فَمَا الْمُنْكَرُ قَالَ اللَّذَانِ ظَلَمَاهُ حَقَّهُ وَ ابْتِزَاهُ أَمْرَهُ وَ حَمَلَا النَّاسَ عَلَى كَيْفِهِ قَالَ أَلَا مَا هُوَ أَنْ تَرَى الرَّجُلَ عَلَى مَعَاصِي اللَّهِ فَتَنْهَاهُ عَنْهَا فَقَالَ أَبُو عَبْدِ اللَّهِ عَ لَيْسَ ذَلِكَ بِأَمْرٍ بِمَعْرُوفٍ وَ لَا نَهْيٍ عَنْ مُنْكَرٍ إِنَّمَا ذَلِكَ خَيْرٌ قَدَّمَهُ

He said, ‘May I be sacrificed for you^{asws}, so what is the evil (Al-Munkar)?’ He^{asws} said: ‘The one who wronged his^{asws} right, and blackmailed for its matter, and carried the people upon his shoulder’. He said, ‘Indeed! Who is he that you^{asws} see the man to be on the disobedience of Allah^{azwj}, so that we can forbid from him?’ Abu Abdullah^{asws} said: ‘That is not ‘enjoining to the good’ (Al-Amr Bil Ma’rouf’) nor is it ‘forbidding from the evil’ (Nahiy An Al-Munkar), but rather that is good he sends ahead’.

قَالَ أَبُو حَنِيفَةَ أَخْبِرْنِي جُعِلْتُ فِدَاكَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لَسْتُ لَنْ يَوْمَعِدَةٍ عَنِ التَّعْيِيمِ قَالَ فَمَا هُوَ عِنْدَكَ يَا أَبَا حَنِيفَةَ قَالَ الْأَمْنُ فِي السَّرْبِ وَ صِحَّةُ الْبَدَنِ وَ الْقُوَّةُ الْحَاضِرُ

Abu Hanifa said, ‘May I be sacrificed for you^{asws}, inform me about the Words of Allah^{azwj} Mighty and Majestic: **Then you will be Questioned on that Day about the boons (bounties) [102:8]**. He^{asws} said: ‘So what do you have, O Abu Hanifa?’ He said, ‘The security in the flock, and the physical health, and the present livelihood’.

فَقَالَ يَا أَبَا حَنِيفَةَ لَنْ يَوْمَ قِفَاكَ اللَّهُ وَ أَوْفَقَاكَ يَوْمَ الْقِيَامَةِ حَتَّى يَسْأَلَكَ عَنْ كُلِّ أَكْلَةٍ أَكَلْتَهَا وَ شَرِبَةٍ شَرِبْتَهَا لَيْطُولَنَّ وَ قُوفَاكَ

So he^{asws} said: ‘O Abu Hanifa! If Allah^{azwj} were to Pause you on the Day of Judgement until He^{azwj} Questions you about every food that you have eaten and every drink you have drunk, it would be a very lengthy pause for you’.

¹⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 33

قَالَ فَمَا النَّعِيمُ جُعِلْتُ فِدَاكَ قَالَ النَّعِيمُ نَحْنُ الَّذِينَ أَنْقَذَ اللَّهُ النَّاسَ بِنَا مِنَ الضَّلَالَةِ وَ بَصَّرَهُمْ بِنَا مِنَ الْعَمَى وَ عَلَّمَهُمْ بِنَا مِنَ الْجَهْلِ

He said, 'May I be sacrificed for you^{asws}, so what are the boons?' He^{asws} said: 'We^{asws} are the boons which Allah^{azwj} has Saved the people with, by us^{asws} from the misguidance, and Made them to see by us^{asws} from their blindness, and Taught them by us^{asws} from their ignorance'.

قَالَ جُعِلْتُ فِدَاكَ فَكَيْفَ كَانَ الْقُرْآنُ حَدِيدًا أَبَدًا قَالَ لِأَنَّهُ لَمْ يُجْعَلْ لِرَمَانٍ دُونَ رَمَانٍ فَتُخْلَقُ الْأَيَّامُ وَ لَوْ كَانَ كَذَلِكَ لَفَنِيَ الْقُرْآنُ قَبْلَ فَنَاءِ الْعَالَمِ.

He said, 'May I be sacrificed for you^{asws}, so how can the Quran be fresh forever?' He^{asws} said: 'Because there will never come an era where its Verses are not valid, and had it been that, the Quran would perish before the world ceases to be'.¹⁶⁵

35- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ حَقِّقِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَرْوَانَ عَنْ سَعِيدِ بْنِ عُثْمَانَ عَنْ دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ تَعَالَى فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ أَيُّ بَأَيِّ نَعْمِي تُكَذِّبَانِ بِمُحَمَّدٍ أَمْ بِعَلِيِّ فِيهِمَا أَنْعَمْتَ عَلَى الْعِبَادِ.

(The books) 'Kunz Jamie Al Fawaid' and Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Bin Malik, from Al Hassan Bin Ali Bin Marwan, from Saeed Bin Usman, from Dawood Al Raqy,

'From Abu Abdullah^{asws} having said: 'Words of the Exalted: **So which of the Favours of your Lord with you two belie? [55:13]** – i.e., which of the two Favours will you deny, (favour) of Muhammad^{saww} or (favour) of Ali^{asws}? They^{asws} are the two Favours Bestowed upon the servants''.¹⁶⁶

36- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ مُحَمَّدِ بْنِ جُمُهورٍ عَنِ الْأَصَمِّ عَنِ ابْنِ وَاقِدٍ عَنْ أَبِي يُوسُفَ النَّبَّازِ قَالَ: تَلَا أَبُو عَبْدِ اللَّهِ ع هَذِهِ الْآيَةَ فَادْعُوا آلَاءَ اللَّهِ قَالَ أَ تَذَرِي مَا آلَاءُ اللَّهِ قُلْتُ لَا قَالَ هِيَ أَعْظَمُ نِعَمِ اللَّهِ عَلَى خَلْقِهِ وَ هِيَ وَلَا يُشْتَأ.

(The books) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Al Asamma, from Ibn Waqid, from Abu Yusuf Al Barraz who said,

'Abu Abdullah^{asws} recited this Verse: **therefore remember the Favours of Allah [7:69]**. He^{asws} said: 'He^{asws} said: 'Do you know what is the Favour of Allah^{azwj}? I said, 'No'. He^{asws} said: 'It is the most Magnificent Bounty upon His^{azwj} creatures, and it is our^{asws} Wilayah''.¹⁶⁷

37- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى رَفَعَهُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ أ بِالنَّبِيِّ أَمْ بِالْوَصِيِّ نَزَلَ فِي الرَّحْمَنِ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moallah, raising it,

'Regarding Words of Allah^{azwj} Mighty and Majestic: **So which of the Favours of your Lord with you two belie? [55:13]**: 'Is it with the Prophet^{saww} or with the successor^{asws}? It was Revealed in (Surah) Al-Rahman''.¹⁶⁸

¹⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 34

¹⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 35

¹⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 36

¹⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 37

38- أَقُولُ رَوَى السَّيِّدُ الْأَجَلِيُّ مُحَمَّدُ بْنُ الْحَسَنِ الْحُسَيْنِيِّ فِي رِوَايَةِ الصَّحِيفَةِ الْكَامِلَةِ الشَّرِيفَةِ بِإِسْنَادِهِ عَنْ مُتَوَكَّلِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ: أَخْبَرَ اللَّهُ نَبِيَّهُ ص بِمَا يَلْقَى أَهْلَ بَيْتِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَأَهْلَ مَوَدَّتِهِمْ وَشِعَتِهِمْ مِنْهُمْ يَغِي بَنِي أُمَيَّةَ فِي أَيَّامِهِمْ وَمُلْكِهِمْ

I (Majlisi) am saying, 'The Sayyad, Muhammad Bin Al Hassan Al Husayni, in a report of (the book), the noble 'Al Saheefa Al Kameela', by his chain from Mutawakal Bin Haroun,

'From Abu Abdullah Al-Sadiq^{asws} having said: 'Allah^{azwj} Informed His^{azwj} Prophet^{saww} with what the People^{asws} of the Household of Muhammad^{saww} and the people of their^{asws} cordiality and their^{asws} Shias would be facing from them, meaning clan of Umayyad, during their days and their kingdom'.

قَالَ وَ أَنْزَلَ اللَّهُ تَعَالَى فِيهِمْ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا وَ أَلْحَلُوا قَوْمَهُمْ دَارَ الْبَوَارِ جَهَنَّمَ يَصْلَوْنَهَا وَ يَفْسُ الْقَرَارُ وَ نِعْمَةُ اللَّهِ مُحَمَّدٌ وَ أَهْلُ بَيْتِهِ حُبُّهُمْ إِيْمَانٌ يُدْخِلُ الْجَنَّةَ وَ يُغْضِبُهُمْ كُفْرٌ وَ نِفَاقٌ يُدْخِلُ النَّارَ.

He^{asws} said: 'And Allah^{azwj} the Exalted Revealed regarding them: **Do you not see 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]**, and the Favour of Allah^{azwj} is Muhammad^{saww} and People^{asws} of his^{saww} Household. Their^{asws} love is Eman and one would enter the Paradise, and hatred for them^{asws} is Kufr and hypocrisy, one would enter the Fire".¹⁶⁹

39- سن، المحاسن بعض أصحابنا رفعه في قول الله تبارك و تعالى و لَتَكْفُرُوا اللَّهُ عَلَى مَا هَدَاكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ قَالَ الشُّكْرُ الْمَعْرِفَةُ وَ فِي قَوْلِهِ وَ لَا يَرْضَى لِعِبَادِهِ الْكُفْرَ وَ إِنْ تَشْكُرُوا يَرْضَهُ لَكُمْ فَقَالَ الْكُفْرُ هَاهُنَا الْخِلَافُ وَ الشُّكْرُ الْوَلَايَةُ وَ الْمَعْرِفَةُ.

(The book) 'Al-Mahasin' – One of our companions raising it – Regarding Words of Allah^{azwj} and Exalted: **for you to exclaim the Greatness of Allah upon what He has Guided you, and perhaps you would be thanking [2:185]**. He^{asws} said: 'The thanks is the recognition. And regarding His^{azwj} Words: **and He is not Pleased with the Kufr of His servants; and if you are grateful, He would be Pleased for you. [39:7]**, he^{asws} said: 'The Kufr over here is the opposition, and the thanks is the Wilayah and the recognition".¹⁷⁰

40- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ قَالَ فَضْلُ اللَّهِ رَسُولُهُ وَ رَحْمَتُهُ وَلَايَةُ الْأَئِمَّةِ ع.

Tafseer Al Ayyashi – From Zurara,

'From Abu Ja'far^{asws}, and Humran from Abu Abdullah^{asws} regarding Words of the Exalted: **and had it not been for the Grace of Allah upon you and His Mercy [4:83]**, said: 'The Grace of Allah^{azwj} – His^{azwj} Rasool^{saww}, and His^{azwj} Mercy – Wilayah of the Imams^{asws}',¹⁷¹

41- كا، الكافي الْعِدَّةُ عَنْ ابْنِ عِيسَى عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ مُحَمَّدِ بْنِ الْقُضَيْلِ عَنِ الرِّضَا ع قَالَ: قُلْتُ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبَدَّلَكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ قَالَ بِوَلَايَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ع خَيْرٌ مِمَّا يَجْمَعُ هَؤُلَاءِ مِنْ دُنْيَاهُمْ.

¹⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 38

¹⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 39

¹⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 40

(The book) 'Al Kafi' – The numbers, from Ibn Isa, from Umar Bin Abdul Aziz, from Muhammad Al Al Fuzeyl,

'From Al-Reza^{asws}, he (the narrator) said, 'I said, **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].** He^{asws} said: 'By Wilayah of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} is better than what they are amassing from their world".¹⁷²

42- شي، تفسير العياشي عن ابن نُبَّاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِ اللَّهِ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا قَالَ فَلْيَفْرَحْ بِنَا شَيْعُنَا هُوَ خَيْرٌ مِمَّا أُعْطِيَ عَدُوْنَا مِنَ الذَّهَبِ وَ الْفِضَّةِ.

Tafseer Al Ayyashi – From Ibn Nubata,

'From Amir Al-Momineen^{asws} regarding Words of Allah^{azwj}: **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing [10:58].** He^{asws} said: 'So our^{asws} Shias would be rejoicing. It is better than what our^{asws} enemies have been Given from the gold and the silver".¹⁷³

43- قب، المناقب لابن شهر آشوب قالوا الفضل ثلاثة فضل الله قوله تعالى وَ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ وَ فَضْلُ النَّبِيِّ قَوْلُهُ قُلْ بِفَضْلِ اللَّهِ وَ بِرَحْمَتِهِ قَالَ ابْنُ عَبَّاسٍ الْفَضْلُ رَسُولُ اللَّهِ وَ الرَّحْمَةُ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – They said, 'The Grace are three. Grace of Allah^{azwj} – His^{azwj} Words: **so had it not been for the Grace of Allah and His Mercy upon you, [2:64];** and grace of the Prophet^{saww} are His^{azwj} Words: **Say: 'By the Grace of Allah and by His Mercy [10:58].** Ibn Abbas said, 'The Grace is Rasool-Allah^{saww} and the Mercy is Amir Al Momineen^{asws}. (Up to here is not a Hadeeth)

وَ فَضْلُ الْأَوْصِيَاءِ قَالَ أَبُو جَعْفَرٍ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ قَالَ نَحْنُ النَّاسُ وَ نَحْنُ الْمُحْسُدُونَ وَ فِينَا نَزَلَتْ.

And grace of the successors – Abu Ja'far^{asws} said: **'Or are they envying the people upon what Allah has Given them from His Grace? [4:54].** He^{asws} said: 'We^{asws} are the people, and we^{asws} are the envied ones, and it was Revealed regarding us^{asws}.¹⁷⁴

44- وَ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ يَزِيدُهُمْ مِنْ فَضْلِهِ قَالَ الْوَلَايَةُ لِأَلِ مُحَمَّدٍ ع.

And from Abu Al Ward,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **and He would be Increasing for them from His Grace; [4:173].** He^{asws} said: 'The Wilayah of Progeny^{asws} of Muhammad^{saww}.¹⁷⁵

45- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحُسَيْنُ بْنُ أَبِي الْحُسَيْنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الرَّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ تَعَالَى اللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

¹⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 41

¹⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 42

¹⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 43

¹⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 44

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain from Hammad Bin Usman,

'From Al-Reza^{asws}, from his^{asws}, from his^{asws} grandfather Ja'far^{asws} Bin Muhammad^{asws} regarding Words of the Exalted: **and Allah Specialises by His Mercy the one He so Desires to; [2:105]:**

قَالَ الْمُخْتَصُّ بِالرَّحْمَةِ نَبِيُّ اللَّهِ وَ وَصِيُّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا إِنَّ اللَّهَ خَلَقَ مِائَةَ رَحْمَةٍ تَسْعُ وَ تَسْعُونَ رَحْمَةً عِنْدَهُ مَذْخُورَةٌ لِمُحَمَّدٍ ص وَ عَلِيٍّ ع وَ عِزَّتُهُمَا وَ رَحْمَةٌ وَاحِدَةٌ مَبْسُوطَةٌ عَلَى سَائِرِ الْمَوْجُودِينَ.

'The Choosing especially with the Mercy is for the Prophet^{saww} of Allah^{azwj}, and his^{saww} successor^{asws}, and their^{asws} Family^{asws}. Allah^{azwj} Created one hundred Mercies, so ninety nine of the Mercies in His^{azwj} Presence are treasured for Muhammad^{saww}, and Ali^{asws}, and their^{asws} Family^{asws}, and one Mercy is extended to the rest of the existing ones".¹⁷⁶

46- قب، المناقب لابن شهر آشوب الباقر وَ الصادق ع فِي قَوْلِهِ تَعَالَى ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ فِي قَوْلِهِ وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ إِنَّهُمَا نَزَّلْنَا فِيهِمْ عَلَيْهِمُ الصَّلَاةُ وَ السَّلَامُ.

(The book) of Ibn Shehr Ashub – Al Baqir^{asws} and Al Sadiq^{asws} regarding Words of the Exalted: **That is a Grace of Allah. He Gives it to the one He so Desires, and Allah is Capacious, most Knowing [5:54]**, and regarding His^{azwj} Words: **And do not be coveting what Allah have Graced with some of you above the others. [4:32]:** 'These two were Revealed regarding them^{asws}, upon them^{asws} be the benediction (blessing) and the greeting".¹⁷⁷

47- شي، تفسير العياشي عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ هُرَيْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَا لَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَ رَحْمَتُهُ قَالَا فَضَّلَ اللَّهُ رَسُولَهُ وَ رَحْمَتُهُ وَ لَا يَهْدِيَنَاهُمْ إِلَى نُبُوءَةِ مُحَمَّدٍ وَ وَصِيَّةِ عَلِيٍّ وَ إِمَامَةِ عِزَّتِهِ الطَّيِّبِينَ وَ أَخَذْنَا عَلَيْكُمْ بِذَلِكَ الْعُهُودَ وَ الْمَوَاقِيقَ الَّتِي إِنْ وَفَيْتُمْ بِهَا كُنْتُمْ مُلُوكًا فِي جَنَانِهِ مُسْتَحَقِّينَ لِكِرَامَاتِهِ وَ رِضْوَانِهِ.

Tafseer Al Ayyashi – From Zurara,

'From Abu Ja'far^{asws}, and Humran from Abu Abdullah^{asws} both having said: **'and had it not been for the Grace of Allah upon you and His Mercy [4:83].** Grace of Allah^{azwj} is His^{azwj} Rasool^{saww}, and His^{azwj} Mercy is Wilayah of Imams^{asws}".¹⁷⁸

48- م، تفسير الإمام عليه السلام قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا بَنِي إِسْرَائِيلَ ادْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ أَنْ بَعَثْتُ مُوسَى وَ هَارُونَ إِلَى أَسْلَافِكُمْ بِالنُّبُوءَةِ فَهَدَيْنَاهُمْ إِلَى نُبُوءَةِ مُحَمَّدٍ وَ وَصِيَّةِ عَلِيٍّ وَ إِمَامَةِ عِزَّتِهِ الطَّيِّبِينَ وَ أَخَذْنَا عَلَيْكُمْ بِذَلِكَ الْعُهُودَ وَ الْمَوَاقِيقَ الَّتِي إِنْ وَفَيْتُمْ بِهَا كُنْتُمْ مُلُوكًا فِي جَنَانِهِ مُسْتَحَقِّينَ لِكِرَامَاتِهِ وَ رِضْوَانِهِ.

Tafseer Imam (Hassan Al-Askari)^{asws} – 'Allah^{azwj} Mighty and Majestic Said: **Recall My Favour which I Bestowed upon you**, by Sending Musa^{as} and Haroun^{as} to your ancestors, with the Prophet-hood. So they^{as} guided them to the Prophet-hood of Muhammad^{saww} and the successorship of Ali^{asws} and the Imamate of the his^{saww} goodly family. And We^{azwj} Took upon you all the Pacts with that and the Covenant - which, if you had fulfilled these, your would have been kings in His^{azwj} Gardens, deserving of His^{azwj} Prestige and His^{azwj} Pleasure.

¹⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 45

¹⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 46

¹⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 47

وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ هُنَاكَ أَيُّ فَعَلْتُهُ بِأَسْلَافِكُمْ فَفَضَّلْتُهُمْ دِينًا وَ دُنْيَا أَمَّا تَقْضِيهِمْ فِي الدِّينِ فَلَقَبُوهُمْ نُبُوَّةَ مُحَمَّدٍ ص وَ وَلَايَةَ عَلِيٍّ ع وَ إِلَهُمَا الطَّيِّبِينَ

And I had Graced you all in the two worlds [2:47] - over there, i.e., ^{I^{azwj}} Did it with your ancestors, Gracing them the Religion and the world. As for their Grace in the Religion, it was for their acceptance of the Prophet-hood of Muhammad^{saww} and the Wilayah of Ali^{asws} and their^{asws} goodly Progeny^{asws}.

وَأَمَّا فِي الدُّنْيَا فَبِأَن ظَلَّلْتُ عَلَيْهِمُ الْعَمَامَ وَ أَنْزَلْتُ عَلَيْهِمُ الْمَنَّاءَ وَ السَّلْوَى وَ سَقَيْتُهُمْ مِنْ حَجَرٍ مَاءً عَذْبًا وَ فَلَقْتُ لَهُمُ الْبَحْرَ فَأَنْجَيْتُهُمْ وَ أَغْرَقْتُ أَعْدَاءَهُمْ فِرْعَوْنَ وَ قَوْمَهُ وَ فَضَّلْتُهُمْ بِذَلِكَ عَلَى عَالَمِي زَمَانِهِمُ الَّذِينَ خَالَفُوا طَرِيقَهُمْ وَ حَادُوا عَنْ سَبِيلِهِمْ

And as for their Gracing them in the world, it was by Shading the clouds upon them, and Sending down upon them the Manna and quails, and Quenching them with fresh water from a rock, and Parting the sea for them. Thus, ^{I^{azwj}} Rescued them and Drowned their enemies, Pharaoh^{la} and his^{la} people. And ^{I^{azwj}} Excelled them upon the communities of their era which opposed their ways and guided away from their way.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ لَهُمْ فَإِذَا فَعَلْتُ هَذَا بِأَسْلَافِكُمْ فِي ذَلِكَ الزَّمَانِ لِقَبُولِهِمْ وَلَايَةَ مُحَمَّدٍ وَ إِلِهِ فَيَا لِحَرْيَ أَنْ أَزِيدَكُمْ فَضْلًا فِي هَذَا الزَّمَانِ إِذَا أَنْتُمْ وَفَيْتُمْ بِمَا أَخَذْتُمْ مِنَ الْعُهُودِ وَ الْمَوَاطِيقِ عَلَيَّكُمْ.

Then Allah^{azwj} Mighty and Majestic Said to them: “So when ^{I^{azwj}} have Done this with your ancestors during that era for their acceptance of the Wilayah of Muhammad^{saww} and his^{saww} Progeny^{asws}, so rather ^{I^{asws}} will Increase you all in Grace during this era when you fulfil was ^{I^{azwj}} Took from the Pact and the Covenant upon you.”¹⁷⁹

49- كا، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَغْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُوهَا

(The book) ‘Al Kafi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Al Hassan Bin Muhammad Al Hashimy, from his father, from Ahmad Bin Isa,

‘From Ja’far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding Words of Mighty and Majestic: **They are recognising the Favour of Allah, then they are denying it, [16:83].**

قَالَ لَمَّا نَزَلَتْ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَ رَسُولُهُ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ اجْتَمَعَ نَقَرٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص فِي مَسْجِدِ الْمَدِينَةِ فَقَالَ بَعْضُهُمْ لِبَعْضٍ مَا تَقُولُونَ فِي هَذِهِ آيَةٍ

He^{asws} said: ‘When it was Revealed: **But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55],** a number of companions of Rasool-Allah^{saww} gathered in the Masjid of Al-Medina. One of them said to the other, ‘What are you saying regarding this Verse?’

¹⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 48

فَقَالَ بَعْضُهُمْ إِنَّ كَفَرْنَا بِهَذِهِ الْآيَةِ نَكْفُرُ بِسَائِرِهَا وَإِنْ آمَنَّا فَإِنَّ هَذَا دُلٌّ حِينَ يُسَلِّطُ عَلَيْنَا ابْنُ أَبِي طَالِبٍ فَقَالُوا قَدْ عَلِمْنَا أَنَّ مُحَمَّدًا صَادِقٌ فِيمَا يَقُولُ وَ لَكِنَّا نَتَوَلَّاهُ وَ لَا نُطِيعُ عَلِيًّا ع فِيمَا أَمَرَنَا

One of them said, 'If we were to disbelieve in this Verse, we will be disbelieving in the rest of them, and if we were to believe, then this would be humiliation when the son^{asws} of Abu Talib^{asws} will overcome upon us'. They said, 'We have known that Muhammad^{saww} is truthful regarding what he^{saww} says, but we shall be in his^{saww} governance and not obey Ali^{asws} in whatever he^{asws} orders us'.

قَالَ فَتَزَلَّتْ هَذِهِ الْآيَةُ يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا يَعْرِفُونَ عَنِّي وَلَايَةَ عَلِيٍّ ع وَ أَكْثَرُهُمُ الْكَافِرُونَ بِالْوَلَايَةِ.

He^{asws} said: 'So this Verse was Revealed: **They are recognising the Favour of Allah, then they are denying it, [16:83]** recognising, meaning Wilayah of Ali^{asws}, **and most of them are Kafirs [16:83]** with the Wilayah'.¹⁸⁰

50- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ الْقَيْصِ بْنِ الْمُخْتَارِ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص ذَاتَ يَوْمٍ وَ هُوَ رَاكِبٌ وَ خَرَجَ عَلِيٌّ ع وَ هُوَ مَشِيٌّ فَقَالَ لَهُ يَا أَبَا الْحَسَنِ إِنَّمَا أَنْ تَرْكَبَ إِذَا رَكِبْتَ وَ تَمْشِيَ إِذَا مَشَيْتَ وَ تَجْلِسَ إِذَا جَلَسْتَ إِلَّا أَنْ يَكُونَ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ لَا بُدَّ لَكَ مِنَ الْقِيَامِ وَ الْقُعُودِ فِيهِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Sadouq, by his chain to Muhammad Bin Al Fayz Bin Al Muhtar,

'From Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws}, from his^{asws} father^{asws} from his^{asws} grandfather^{asws} having said: 'One day Rasool-Allah^{saww} came out and he^{saww} was riding, and Ali^{asws} came and he^{asws} was walking. He^{saww} said to him^{asws}: 'O Abu Al-Hassan^{asws}! But you^{asws} should ride when I^{saww} ride and you^{asws} walk when I^{saww} walk, and sit when I^{saww} sit, unless there happens to be regarding a legal punishment of Allah^{azwj}, there being inevitable for you^{asws} from the standing and the sitting during it.

وَ مَا أَكْرَمَنِي اللَّهُ بِكَرَامَةٍ إِلَّا وَ أَكْرَمَكَ بِمِثْلِهَا وَ خَصَّنِي اللَّهُ بِالنَّبُوءَةِ وَ الرِّسَالَةِ- وَ جَعَلَكَ وَلِيًّا فِي ذَلِكَ تَقُومُ فِي حُدُودِهِ وَ صَعِبَ أُمُورُ

And Allah^{azwj} did not Honour me^{saww} with any honour except and He^{azwj} Honoured you^{asws} with similar to it, and Allah^{azwj} Specialised me^{saww} with the Prophet-hood and the Message and Made you^{asws} my^{saww} guardian during that regarding His^{azwj} legal punishment and His^{azwj} difficult Commands.

وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا مَا آمَنَ بِي مَنْ أَنْكَرَكَ وَ لَا أَقَرَّ بِي مَنْ حَادَكَ وَ لَا آمَنَ بِاللَّهِ مَنْ كَفَرَ بِكَ وَ إِنَّ فَضْلَكَ لَمِنْ فَضْلِي وَ إِنَّ فَضْلِي لَفَضْلُ اللَّهِ

By the One^{azwj} Who Sent me^{saww} with the Truth as a Prophet^{saww}! He has not believed in me^{saww}, one who denies you^{asws}, nor has he acknowledged with me^{saww}, one who rejects you^{asws}, nor has he believed in Allah^{azwj}, one who disbelieves in you^{asws}; and that your^{asws} superiority is from my^{saww} superiority, and my^{saww} superiority is a Grace of Allah^{azwj}.

وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ لَنْ يَفْضِلَ اللَّهُ وَ يَرْحَمَنِي فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ فَفَضْلُ اللَّهِ نُبُوَّةُ نَبِيِّكُمْ وَ رَحْمَتُهُ وَلَايَةُ عَلِيٍّ بِنِ أَبِي طَالِبٍ ع

¹⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 49

And it is the Word of my^{saww} Lord^{azwj} Mighty and Majestic: **Say: 'By the Grace of Allah and by His Mercy – so it is by that, let them be rejoicing. It is better than what they are amassing [10:58].** The Grace of Allah^{azwj} is the Prophet-hood of your Prophet^{saww}, and His^{azwj} Mercy is Wilayah of Ali^{asws} Bin Abu Talib^{asws}.

فَبِذَلِكَ قَالَ بِالنَّبُوءَةِ وَالْوَلَايَةِ فَلْيُفْرَحُوا بِغَيْرِ خَيْرٍ مِّمَّا يَجْمَعُونَ يَغْنِي خُلَايَاهُمْ مِنَ الْأَهْلِ وَالْمَالِ وَالْوَلَدِ فِي دَارِ الدُّنْيَا

So it is by that, - he^{asws} said, 'With the Prophet-hood and the Wilayah, **let them be rejoicing**. – meaning the Shias, **It is better than what they are amassing [10:58]** – meaning their opponents, from the families, and the wealth, and the children in the house of the world.

وَاللَّهُ يَا عَلِيُّ مَا خُلِفْتَ إِلَّا لِتُعْبَدَ بِكَ وَ لِتُعْرِفَ بِكَ مَعَالِمَ الدِّينِ وَ يُصْلَحَ بِكَ دَارُ السَّبِيلِ وَ لَقَدْ ضَلَّ مَنْ ضَلَّ عَنْكَ وَ لَنْ يَهْتَدِيَ إِلَى اللَّهِ مَنْ لَمْ يَهْتَدِ إِلَيْكَ وَ إِلَى وَلَاتِكَ وَ هُوَ قَوْلُ رَبِّي عَزَّ وَ جَلَّ وَ إِنِّي لَغَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى يَغْنِي إِلَى وَلَاتِكَ

By Allah^{azwj}, O Ali^{asws}! You^{asws} have not been Created except for there to be worship through you^{asws}, and for the information of the Religion be recognised through you^{asws}, and the teachings of the way be corrected through you^{asws}, and he has strayed, the one who strays away from you^{asws}, and he will never be guided to Allah^{azwj}, the one does not get guided to you^{asws} and to your^{asws} Wilayah, and it is the Word of my^{saww} Lord^{azwj} Mighty and Majestic: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]** – meaning to your^{asws} Wilayah.

وَ لَقَدْ أَمَرَنِي رَبِّي تَبَارَكَ وَ تَعَالَى أَنْ أَفْطَرَضَ مِنْ حَقِّكَ مَا أَفْطَرَضَ مِنْ حَقِّي وَ إِنَّ حَقَّكَ لَمَفْرُوضٌ عَلَى مَنْ آمَنَ بِي وَ لَوْلَاكَ لَمْ يُعْرِفْ عَدُوُّ اللَّهِ وَ مَنْ لَمْ يَلْقَهُ بِوَلَاتِكَ لَمْ يَلْقَهُ بِشَيْءٍ

And my Lord^{azwj} Blessed and Exalted has Commanded me^{saww} that I^{saww} obligate from your^{asws} rights what I^{saww} has obligated from my^{saww} rights, and that your^{asws} rights are obligatory upon the one who believes in me^{saww}; and had it not been for you^{asws}, enemies of Allah^{azwj} would not be recognised, and one who does not meet Him^{azwj} being your^{asws} Wilayah would not meet Him^{azwj} with anything.

وَ لَقَدْ أَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِلَيَّ يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ يَغْنِي فِي وَلَاتِكَ يَا عَلِيُّ وَ إِنَّ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَ لَوْ لَمْ أُبَلِّغْ مَا أُمِرْتُ بِهِ مِنْ وَلَاتِكَ لَحَبِطَ عَمَلِي وَ مَنْ لَقِيَ اللَّهَ عَزَّ وَ جَلَّ بِغَيْرِ وَلَاتِكَ فَقَدْ حَبِطَ عَمَلُهُ وَ غَدَا سُخْطًا لَهُ وَ مَا أَقُولُ إِلَّا قَوْلَ رَبِّي تَبَارَكَ وَ تَعَالَى وَ إِنَّ الَّذِي أَقُولُ لَمِنْ اللَّهِ أَنْزَلَهُ فِيكَ.

And Allah^{azwj} Mighty and Majestic Revealed to me^{saww}: **O you Rasool! Deliver what has been Revealed unto you from your Lord;** - meaning regarding your^{asws} Wilayah, O Ali^{asws}, **and if you don't do so, then you have not delivered His Message, [5:67]**, and if I^{saww} do not deliver what I^{saww} am Commanded with of your^{asws} Wilayah, my^{saww} deeds would be Confiscated, and one who meets Allah^{azwj} Mighty and Majestic without your^{asws} Wilayah, so his deeds would be Confiscated, there would be remoteness for him, and I^{saww} am not saying except the Word of my Lord^{azwj} Blessed and Exalted, and that which I^{saww} am saying is from what Allah^{azwj} Revealed regarding you^{asws},¹⁸¹

¹⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 50

51- وَمِنْ هَذَا مَا ذَكَرَهُ فِي تَفْسِيرِ الْعَشْكَرِيِّ ع قَالَ الْإِمَامُ ع قَالَ رَسُولُ اللَّهِ ص فَضَّلَ اللَّهُ الْعِلْمَ بِتَأْوِيلِهِ وَ تَوْفِيقَهُ لِمُؤَلَاةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ وَ مُعَادَاةِ أَعْدَائِهِمْ وَ كَيْفَ لَا يَكُونُ ذَلِكَ خَيْرًا مِمَّا يَجْمَعُونَ وَ هُوَ تَمَنُّ الْجَنَّةِ وَ يَسْتَحِقُّ بِهِ الْكَوْنُ بِحَضْرَةِ مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الَّذِي هُوَ أَفْضَلُ مِنَ الْجَنَّةِ لِأَنَّ مُحَمَّدًا وَ آلَهُ أَشْرَفُ زِينَةِ الْجَنَّةِ.

And from this is what I mentioned in the Tafseer of Al-Askari^{asws} – The Imam^{asws} said: ‘Rasool-Allah^{saww} said: ‘Grace of Allah^{azwj} is the knowledge with its interpretation and its inclination to the Wilayah of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and enmity to their^{asws} enemies, and how can that not happen to be better than what they are amassing, and it is from the price of the Paradise, and being in the presence of Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, which is superior than the Paradise itself because Muhammad^{asws} and his^{saww} Progeny^{asws} are the noblest adornment of the Paradise’¹⁸².

52- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ ابْنِ زَيْدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَا يَفْتَحُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهَا قَالَ هِيَ مَا أَجْرَى اللَّهُ عَلَى لِسَانِ الْإِمَامِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Ibn Yazeed, from Ibn Abu Umeyr, from Murazim,

‘From Abu Abdullah^{asws} having said: **‘Whatever Mercy Allah Opens to the people, so there is none to withhold it, [35:2].** He^{asws} said: ‘What Allah^{azwj} Causes to flow upon the tongue of the Imam^{asws}’,¹⁸³

53- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ حَسَنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ عُمَرَ بْنِ جُبَيْرٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَكِنْ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ قَالَ الرَّحْمَةُ وَلَايَةُ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Al Abbas, from Hassan Bin Muhammad, from Abbas Bin Yaqoub, from Umar Bin Jubeyr,

‘From Ja’far^{asws} Bin Muhammad^{asws} regarding Words of Mighty and Majestic: **Surely, there is a Sign in that, but most of them are not Momineen [26:8].** He^{asws} said: ‘The Mercy is Wilayah of Ali^{asws} Bin Abu Talib^{asws}’,¹⁸⁴

54- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة جَاءَ فِي تَأْوِيلِ أَهْلِ الْبَيْتِ الْبَاطِنِ فِي حَدِيثِ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْهُمْ صَلَّى اللَّهُ عَلَيْهِمْ وَ بَجَعُلُونَ رِزْقَكُمْ أَيْ شُكْرُكُمْ النَّعْمَةَ الَّتِي رَزَقَكُمْ اللَّهُ وَ مَا مَنَّ عَلَيْكُمْ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْكُمْ تُكَذِّبُونَ بِوَصِيهِ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ –

‘It has come in the interpretation of People^{asws} of the Household regarding the esoteric of a Hadeeth of Ahmad Bin Ibrahim, from them^{asws}: **‘And you should be making your livelihood, [56:82],** meaning **give thanks** for the Favour which Allah^{azwj} has Given to you as sustenance, and that is having Sent to you Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, **(instead) you are belying [56:82]** - the successorship.

¹⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 51

¹⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 52

¹⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 53

فَلَوْ لَا إِذَا بَلَغَتِ الْخُلُوفَ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ إِلَى وَصِيِّهِ أَمِيرِ الْمُؤْمِنِينَ يُبَشِّرُ وَلِيُّهُ بِالْجَنَّةِ وَ عَدُوُّهُ بِالنَّارِ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ يَعْنِي أَقْرَبُ إِلَى أَمِيرِ الْمُؤْمِنِينَ مِنْكُمْ وَ لَكِنْ لَا تُبْصِرُونَ أَيَّ لَا تَعْرِفُونَ.

So why don't you, when it reaches the throats [56:83] And at that time you are looking on [56:84] - at his^{saww} successor^{asws} Amir-Al-Momineen^{asws} giving glad tidings to his^{asws} friends of the Paradise, and his^{asws} enemies of the Fire, And We are nearer to him than you are, but you are not seeing [56:85] - meaning near to Amir-Al-Momineen^{asws} than you are, but you are not seeing - meaning you are not recognising.¹⁸⁵

¹⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 29 H 54

باب 30 أنهم عليهم السلام النجوم و العلامات و فيه بعض غرائب التأويل فيهم صلوات الله عليهم و في أعدائهم

CHAPTER 30 – THEY^{asws} ARE THE STARS, AND THE DIRECTIONAL SIGNS, AND IN IT ARE COME OF THE STRANGE INTERPRETATIONS REGARDING THEM^{asws} AND REGARDING THEIR^{asws} ENEMIES

الآيات النحل و علامات و بالنجوم هم يَهْتَدُونَ

The Verse – (Surah) Al Nahl: **And directional signs, and by the star they are being guided [16:16]**

Notes: -

و قَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ الْعَلَامَاتُ وَ النُّجُومُ رَسُولُ اللَّهِ ص.

And Abu Abdullah^{asws} said: 'We^{asws} are the directional signs and the star(s) of Rasool-Allah^{saww}.'

قَالَ النَّبِيُّ ص إِنَّ اللَّهَ جَعَلَ النُّجُومَ أَمَانًا لِأَهْلِ السَّمَاءِ وَ جَعَلَ أَهْلَ بَيْتِي أَمَانًا لِأَهْلِ الْأَرْضِ.

The Prophet^{saww} said: 'Allah^{azwj} Made the start as a security for the inhabitants of the sky, and Made People^{asws} of my^{saww} Household are a security for inhabitants of the earth'.

1- فس، تفسير القمي أبي عن الحسين بن خالد عن أبي الحسن الرضا ع في قوله الرُّمْنُ عَلَّمَ الْقُرْآنَ قَالَ اللَّهُ عَلَّمَ مُحَمَّدًا الْقُرْآنَ

Tafseer Al Qummi – My father, from Al Husayn Bin Khalid,

'From Abu Al-Hassan Al-Reza^{asws} regarding His^{azwj} Words: **The Beneficent [55:1] Taught the Quran [55:2]**. He^{asws} said: 'Allah^{azwj} Taught Muhammad^{saww} the Quran'.

قُلْتُ خَلَقَ الْإِنْسَانَ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع قُلْتُ عَلَّمَهُ الْبَيَانَ قَالَ عَلَّمَهُ بَيَانَ كُلِّ شَيْءٍ يَحْتَاجُ النَّاسُ إِلَيْهِ

I said, '(What about): **Created the human being [55:3] Taught him the clarification [55:4]?**' He^{asws} said: 'That is Ali^{asws} Bin Abu Talib^{asws}. He^{azwj} Taught him^{asws} the clarification of everything from what the people would need from him^{asws}.'

قُلْتُ الشَّمْسُ وَ الْقَمَرُ يُحْسِبَانِ قَالَ هُمَا يُعَذَّبَانِ بِعَذَابِ اللَّهِ قُلْتُ الشَّمْسُ وَ الْقَمَرُ يُعَذَّبَانِ

I (the narrator) said, '(What about): **[55:5] The sun and the moon follow a Reckoning?**' He^{asws} said: 'They would both be Punished.' I said, 'The sun and the moon would be Punished?'

قَالَ سَأَلْتُ عَنْ شَيْءٍ فَأَتَقَنَّهُ إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِ مُطِيعَانِ لَهُ ضَوْؤُهُمَا مِنْ نُورِ عَرْشِهِ وَ خُرُوجُهُمَا مِنْ حَرِّ جَهَنَّمَ

He^{asws} said: 'If you ask about something, then perfect it. Surely, the sun and the moon are two Signs from the Signs of Allah, flowing by His^{azwj} Command, obedient to Him^{azwj}. Their illumination is from the Light of His^{azwj} Throne and their heat is from heat of Hell.

فَإِذَا كَانَتْ الْقِيَامَةُ عَادَ إِلَى الْعَرْشِ نُورُهُمَا وَ عَادَ إِلَى النَّارِ حَرُّهُمَا فَلَا تَكُونُ شَمْسٌ وَلَا قَمَرٌ وَإِنَّمَا عَنْهُمَا لَعْنَةُ اللَّهِ أَوْ لَيْسَ قَدْ رَوَى النَّاسُ أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الشَّمْسَ وَالْقَمَرَ نُورَانِ فِي النَّارِ قُلْتُ بَلَى

So when it would be the Day of Judgment, both their lights would return to the Throne, and their heat would return to the Fire. Thus, they would neither happen to be a sun nor a moon. And rather, what is meant are those two (Abu Bakr and Umar), Allah^{azwj} has Cursed them both. Aren't the people reporting that Rasool-Allah^{saww} said: 'The sun and the moon are two lights in the Fire?' I said, 'Yes'.

قَالَ أَمَا سَمِعْتَ قَوْلَ النَّاسِ فُلَانٌ وَ فُلَانٌ شَمْسٌ هَذِهِ الْأُمَّةِ وَ نُورُهُمَا فَهُمَا فِي النَّارِ وَ اللَّهُ مَا عَنِ غَيْرِهِمَا

He^{asws} said: 'And have you not heard the words of the people, 'So and so, and so and so (Abu Bakr and Umar) are two suns of this community and their light?' So these two are in the Fire, and Allah^{azwj} has not Meant (anything else) other than these two'

قُلْتُ وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدَانِ

I said, '(What about): **And the star and the tree both perform Sajdahs [55:6]?**'

قَالَ النَّجْمُ رَسُولُ اللَّهِ ص وَ قَدْ سَمَاءُ اللَّهِ فِي غَيْرِ مَوْضِعٍ فَقَالَ وَ النَّجْمُ إِذَا هَوَى وَ قَالَ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ فَالْعَلَامَاتِ الْأَوْصِيَاءُ وَ النَّجْمُ رَسُولُ اللَّهِ ص

He^{asws} (Abu Al-Hassan Al-Reza^{asws}) said: '**The star [55:6]**, is Rasool-Allah^{saww}, and Allah^{azwj} has Named him^{saww} so in other places, so He^{azwj} Said: **(I Swear) by the star when it swoops down [53:1]**. And He^{azwj} Said: **And directional signs, and by the star they are being guided [16:16]** – so the directional signs are the successors^{asws} and the star is Rasool-Allah^{saww}.

قُلْتُ يَسْجُدَانِ قَالَ يَعْْبُدَانِ

I said, '**both performing Sajdahs [55:6]?**' He^{asws} said: 'They are both worshipping (Allah^{azwj})'.

وَ قَوْلُهُ وَ السَّمَاءُ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ

I said, '(What about): **And the sky, He Elevated it, and He Placed the Scale [55:7]?**'

قَالَ السَّمَاءُ رَسُولُ اللَّهِ ص رَفَعَهُ اللَّهُ إِلَيْهِ وَ الْمِيزَانُ أَمِيرُ الْمُؤْمِنِينَ ع نَصَبَهُ لِخَلْفِهِ

He^{asws} said: 'The sky is Rasool-Allah^{saww}. Allah^{azwj} Elevated him^{saww} to Him^{azwj}, and the Scale is Amir-Al-Momineen^{asws}, having Nominated him^{asws} for His^{azwj} creatures.'

قُلْتُ أَلَا تَطْعَمُوا فِي الْمِيزَانِ

I said, '(What about): **Indeed! You must not transgress regarding the Scale [55:8]?**'

قَالَ لَا تَعْصُوا الْإِمَامَ

He^{asws} said: 'Do not disobey the Imam^{asws}.'

قُلْتُ وَ أَقِيمُوا الْوَزْنَ بِالْقِسْطِ

I said, '(What about): **And establish the weight with the fairness [55:9]?**'

أَقِيمُوا الْإِمَامَ الْعَدْلَ

(He^{asws} said): 'Deal with the Imam^{asws} by justice.'

قُلْتُ وَ لَا تُخْسِرُوا الْمِيزَانَ قَالَ وَ لَا تَبْخَسُوا الْإِمَامَ حَقَّهُ وَ لَا تَظْلِمُوهُ

I said, '(What about): **'and do not be deficient regarding the Scale [55:9]?**' He^{asws} said: 'Do not be deficient with the Imam^{asws} of his^{asws} rights, and do not oppress him^{asws}.'

وَ قَوْلُهُ وَ الْأَرْضَ وَضَعَهَا لِلْأَنَامِ قَالَ لِلنَّاسِ

And His^{azwj} Words: **And the earth, He Placed it for the creatures [55:10]**, he^{asws} said: 'For the people.'

فِيهَا فَاكِهَةٌ وَ النَّخْلُ ذَاتُ الْأَكْمَامِ قَالَ يَكْبُرُ نَمْرُ النَّخْلِ فِي الْقَمْعِ ثُمَّ يَطْلُعُ مِنْهُ

Therein are fruits, and the palm trees with the sheathed clusters [55:11], he^{asws} said: 'Fruit of the palm tree grows in the season, then emerges from it.'

قَوْلُهُ وَ الْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحَانُ قَالَ الْحَبُّ الْحِنْطَةُ وَ الشَّعِيرُ وَ الْحُبُّوبُ وَ الْعَصْفُ النَّبْتُ وَ الرَّيْحَانُ مَا يُؤْكَلُ مِنْهُ

And the Words of the Exalted: **And the grain with the husk and the fragrance [55:12]**, he^{asws} said: 'The grain of the wheat, and the barley, and the grain, and the fig, and the basil - what is eaten from it.'

وَ قَوْلُهُ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ قَالَ فِي الظَّاهِرِ مُحَاطَبَةُ الْجِنِّ وَ الْإِنْسِ وَ فِي الْبَاطِنِ فُلَانٌ وَ فُلَانٌ.

And His^{azwj} Words: **So which of the Favours of your Lord with you two belie? [55:13]**, he^{asws} said: 'In its apparent it addresses the Jinn and the human beings, and in its hidden (it addresses) that one and that one (Abu Bakr and Umar)".¹⁸⁶

2- فس، تفسير القمي في رواية سيف بن عميرة عن إسحاق بن عمار عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله ربُّ المشرقين و ربُّ المغربين قال المشرقين رسول الله ص و أمير المؤمنين و المعمرين الحسن و الحسين صلوات الله عليهما و أمثالهما تجري فيأي آلاء ربكمَا تُكَذِّبانِ قال محمد و علي ع.

¹⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 1

Tafseer Al Qummi – In a report of Sayf Bin Umeyra, from Is'haq Bin Ammar, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **Lord of the two Easts and Lord of the two Wests [55:17]**, said: 'The two Easts are Rasool-Allah^{saww}, and Amir-Al-Momineen^{asws}, and the two Wests are Al-Hassan^{asws} and Al-Husayn^{asws} and in these two examples flows: **So which of the Favours of your Lord with you two belie? [55:18]** - Rasool-Allah^{saww} and Amir-Al-Momineen^{asws}.¹⁸⁷

3- فس، تفسیر القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ السَّمَاءِ وَ الطَّارِقِ قَالَ السَّمَاءُ فِي هَذَا الْمَوْضِعِ أَمِيرُ الْمُؤْمِنِينَ ع وَ الطَّارِقُ الَّذِي يَطْرُقُ بِالْأَيْمَةِ عَلَيْهِمُ السَّلَامُ مِنْ عِنْدِ رَبِّهِمْ بِمَا يَخْدُثُ بِاللَّيْلِ وَ النَّهَارِ وَ هُوَ الرُّوحُ الَّذِي مَعَ الْأَيْمَةِ يُسَدِّدُهُمْ

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Al Hassan Bin Ali Bin Abu Hamza, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **(I Swear) by the sky and Al-Tariq [86:1]**, he^{asws} said: 'The sky in this subject is Amir-Al-Momineen^{asws}, and 'Al-Tariq' is the coming to the Imams^{asws}, from the Presence of their^{asws} Lord^{azwj}, what occurs by the night and the day, and it is the Spirit which is with the Imams^{asws} informing them^{asws}.

فُلْتُ النَّحْمُ النَّاقِبُ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص.

He said, 'And: **(It is) the star of piercing brightness [86:3]?**' He^{asws} said: 'That is Rasool-Allah^{saww}'.¹⁸⁸

4- فس، تفسیر القمي أَبِي عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ وَ الشَّمْسُ وَ ضُحَاهَا قَالَ الشَّمْسُ رَسُولُ اللَّهِ ص أَوْضَحَ اللَّهُ بِهِ لِلنَّاسِ دِينَهُمْ

Tafseer Al Qummi – My father, from Suleyman Al Daylami, from Abu Baseer,

'Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj}: **(I Swear) by the sun and its clarity [91:1]**, said: 'The sun (is a reference to) Rasool-Allah^{saww} by whom^{saww} Allah^{azwj} Mighty and Majestic Clarified for the people, their Religion'.

فُلْتُ وَ الْقَمَرِ إِذَا تَلَاهَا قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع

'He (the narrator) said, 'I asked, '(What about): **And the moon when it follows it, [91:2]?**' He^{asws} said: 'That is Amir-Al-Momineen^{asws}.

فُلْتُ وَ النَّهَارِ إِذَا جَلَّاهَا قَالَ ذَلِكَ الْإِمَامُ مِنْ ذُرِّيَةِ فَاطِمَةَ ع يَسْأَلُ رَسُولَ اللَّهِ ص فَيُجَلِّي لِمَنْ سَأَلَهُ فَحَكَى اللَّهُ سُبْحَانَهُ عَنْهُ فَقَالَ وَ النَّهَارِ إِذَا جَلَّاهَا

'I asked, (What about): **And the day when it displays it, [91:3]?**' He^{asws} said: 'That (is a reference to) the Imams^{asws} from the descendants of (Syeda) Fatima^{asws}, whenever asked about the Religion of Rasool-Allah^{saww} so they^{asws} clarify it for the one who has asked (from

¹⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 2

¹⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 3

them^{asws}). So Allah^{azwj} has referred it in His^{azwj} Words by Saying: **And the day when it displays it, [91:3]**.

قُلْتُ وَ اللَّيْلِ إِذَا يَغْشَاهَا قَالَ ذَاكَ أَئِمَّةُ الْجَوْرِ الَّذِينَ اسْتَبَدُّوا بِالْأَمْرِ دُونَ آلِ رَسُولِ اللَّهِ ص - وَ جَلَسُوا بِجَلِيسَا كَانَ آلُ رَسُولِ اللَّهِ ص أُولَى بِهِ مِنْهُمْ
فَعَشُوا دِينَ رَسُولِ اللَّهِ ص بِالظُّلْمِ وَ الْجَوْرِ وَ هُوَ قَوْلُهُ وَ اللَّيْلِ إِذَا يَغْشَاهَا قَالَ يَغْشَى ظُلْمَةُ اللَّيْلِ ضَوْءَ النَّهَارِ

'I asked, '(What about): **And the night when it covers it, [91:4]**?' He^{asws} said: 'That (is a reference to) the imams of the injustice who tyrannised with the command (government), besides the Progeny^{asws} of the Rasool^{saww} and seated themselves upon a seat which was for the Progeny^{asws} of the Rasool^{saww} who^{asws} were foremost (more deserving) for it than they were. They covered the Religion of Allah^{azwj} by the injustices and the tyranny, therefore Allah^{azwj} has Referred to their deeds by Saying: **And the night when it covers it, [91:4]** - Darkness of the night covered the illumination of the day.

وَ نَفْسٍ وَ مَا سَوَّاهَا قَالَ خَلَقَهَا وَ صَوَّرَهَا

And a soul and what He Completed [91:7] – he^{asws} said: 'Created it and Imaged it.

وَ قَوْلُهُ فَأَلْهَمَهَا فُجُورَهَا وَ تَقْوَاهَا أَيَّ عَرَفَهَا وَ أَلْهَمَهَا ثُمَّ خَيْرَهَا فَأَخْتَارَتْ

And His^{azwj} Words: **Then He Inspired it, it's immorality and its piety [91:8]** – i.e., Introduced it and Inspired it, then Gave it a choice so it chose.

قَدْ أَفْلَحَ مَنْ رَزَّاهَا يَعْنِي نَفْسَهُ طَهَّرَهَا وَ قَدْ خَابَ مَنْ دَسَّاهَا أَيَّ أَغْوَاهَا.

He has succeeded, one who purifies it [91:9] – meaning purified itself; **And he has failed, one who corrupts it [91:10]** – i.e., seduced it'.

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي جَعْفَرٍ الْقُمِيِّ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ سُلَيْمَانَ الدَّيْلَمِيِّ مِثْلَهُ إِلَّا أَنَّ فِيهِ بَعْدَ قَوْلِهِ وَ النَّهَارِ إِذَا جَلَّاهَا يَعْنِي بِهِ الْقَائِمَ ع وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ فَعَشُوا دِينَ اللَّهِ بِالْجَوْرِ وَ الظُّلْمِ فَحَكَى اللَّهُ سُبْحَانَهُ فَعَلَهُمْ فَقَالَ وَ اللَّيْلِ إِذَا يَغْشَاهَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ja'far Bin Abdullah, from Muhammad Bin Abdul Rahman, from Muhammad Bin Abdullah, from Abu Ja'far Al Qummi, from Muhammad Bin Umar, from Suleyman Al Daylami,

'Similar to it, except that in it, after His^{azwj} Words: **And the day when it displays it, [91:3]** – meaning by it Al-Qaim^{asws}, and continued the Hadeeth up to his^{asws} words: 'The Religion of Allah^{azwj} was covered with the tyranny and the injustices, so Allah^{azwj} the Glorious Re-told of their deeds by Saying: **And the night when it covers it, [91:4]**'.¹⁸⁹

5- فس، تفسير القمي أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ اللَّيْلِ إِذَا يَغْشَى قَالَ اللَّيْلُ فِي هَذَا الْمَوْضِعِ الثَّانِي عَشَرَ أَمِيرَ الْمُؤْمِنِينَ ع فِي دَوْلَتِهِ الَّتِي حَرَتْ عَلَيْهِ وَ أَمَرَ أَمِيرَ الْمُؤْمِنِينَ ع أَنَّ يَصِيرَ فِي دَوْلَتِهِمْ حَتَّى تَنْقُضِي

¹⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 4

Tafseer Al Qummi – Ahmad Bin Idrees, from Muhammad Bin Abdul abbar, from Ibn Abu Umeir, from Hammad Bin Usman, from Muhammad Bin Muslim who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj}: **And the night when it covers it, [91:4]**. He^{asws} said: ‘The ‘night’ in this place is the second (Umar), double-crossing Amir Al-Momineen^{asws} during his government which flowed to him, and Amir Al-Momineen^{asws} was patient in their government until it expired’.

قَالَ وَ النَّهَارُ إِذَا بَجَلَى قَالَ النَّهَارُ هُوَ الْقَائِمُ مِمَّا أَهْلُ الْبَيْتِ ع إِذَا قَامَ غَلَبَ دَوْلَةُ الْبَاطِلِ وَ الْقُرْآنُ ضَرَبَ فِيهِ الْأَمْثَالَ لِلنَّاسِ وَ خَاطَبَ نَبِيَّهُ ص بِهِ وَ نَحْنُ فَلَيْسَ يَعْلَمُهُ غَيْرُنَا.

He^{azwj} Said: **And the day when it displays it, [91:3]**, he^{asws} said: ‘The day, it is Al-Qaim^{asws} from us^{asws}, People^{asws} of the Household. When he^{asws} rises, he^{asws} will overcome the governments of falsehood, and the Quran struck the examples for the people regarding it, and His^{azwj} Prophet^{saww} addressed with it, and (so do) we^{asws}. Thus, no one know it apart from us^{asws}’.¹⁹⁰

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عليّ بن مُحَمَّدٍ عَنْ أَبِي جَمِيلَةَ عَنِ الْحَلِيِّ وَ رَوَاهُ أَيْضاً عَلِيُّ بْنُ الْحَكَمِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: وَ الشَّمْسُ وَ ضُحَاهَا الشَّمْسُ أَمِيرُ الْمُؤْمِنِينَ ع وَ ضُحَاهَا قِيَامُ الْقَائِمِ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Ali Bin Muhammad, from Abu Jameela, from Al Halby, and it is reported as well by Ali Bin Al Hakam, from Aban Bin Usman, from Al Fazl Bin Al Abbas,

‘Abu Abdullah^{asws} having said: **‘(I Swear) by the sun and its clarity [91:1]** – The sun is Amir Al-Momineen^{asws} and its clarity the rising of Al-Qaim^{asws}.

وَ الْقَمَرُ إِذَا تَلَاهَا الْحَسَنُ وَ الْحُسَيْنُ ع وَ النَّهَارُ إِذَا جَلَّاهَا هُوَ قِيَامُ الْقَائِمِ ع وَ اللَّيْلُ إِذَا يَغْشَاهَا حَبْرٌ وَ دَلَامٌ غَشِيَا عَلَيْهِ الْحَقُّ

And the moon when it follows it, [91:2] – Al-Hassan^{asws} and Al-Husayn^{asws}; **And the day when it displays it, [91:3]** it is rising of Al-Qaim^{asws}. **And the night when it covers it, [91:4]** – Hibter (Abu Bakr) and his government, had covered upon the Truth.

وَ أَمَّا قَوْلُهُ وَ السَّمَاءُ وَ مَا بَنَاهَا قَالَ هُوَ مُحَمَّدٌ ص هُوَ السَّمَاءُ الَّذِي يَسْمُو إِلَيْهِ الْخَلْقُ فِي الْعِلْمِ

And as for His^{azwj} Words: **And the sky and what He Built [91:5]**, he^{asws} said: ‘He^{saww} is Muhammad^{saww}. He^{saww} is the sky which rises above the creatures regarding the Knowledge’.

وَ قَوْلُهُ وَ الْأَرْضُ وَ مَا طَحَاهَا قَالَ الْأَرْضُ الشَّيْعَةُ

And His^{azwj} Words: **And the earth and what He Spread [91:6]**, he^{asws} said: ‘The earth – the Shias’.

وَ نَفْسٍ وَ مَا سَوَّاهَا قَالَ هُوَ الْمُؤْمِنُ الْمَسْتُورُ وَ هُوَ عَلَى الْحَقِّ

¹⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 5

And a soul and what He Completed [91:7] - He^{asws} said: 'It is the Momin veiled (under cover) and (although) he is upon the Truth'.

وَقَوْلُهُ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا قَالَتْ مَعْرِفَةُ الْحَقِّ مِنَ الْبَاطِلِ

And His^{azwj} Words: **Then He Inspired it, it's immorality and its piety [91:8]** - He^{asws} said; 'Recognised the truth from the falsehood.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا قَالَتْ قَدْ أَقْلَحَتْ نَفْسٌ زَكَّاهَا اللَّهُ عَزَّ وَجَلَّ وَ قَدْ حَابَ مَنْ دَسَّاهَا اللَّهُ

He has succeeded, one who purifies it [91:9], he^{asws} said: 'He has succeeded, a soul whom Allah^{azwj} Mighty and Majestic Purified, **And he has failed, one who corrupts it [91:10]**, Allah^{azwj}.

وَقَوْلُهُ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا قَالَتْ ثَمُودُ رَهْطٌ مِنَ الشَّيْعَةِ فَإِنَّ اللَّهَ سُبْحَانَ يَقُولُ وَ أَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَى عَلَى الْهُدَى فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ الْهُونِ فَهُوَ السَّيْفُ إِذَا قَامَ الْقَائِمُ ع

(The people of) Samood belied by their transgression [91:11], he^{asws} said: '(People of) Samood were a group of the Shia, as Allah^{azwj} the Glorious Says: **And as for Samood, so We Guided them, but they loved the blindness over the Guidance, so the abasing Punishment of the thunderbolt seized [41:17]** – it is the sword when Al-Qaim^{asws} rises.

وَقَوْلُهُ تَعَالَى فَقَالَ لَهُمْ رَسُولُ اللَّهِ هُوَ النَّبِيُّ ص نَافَةَ اللَّهُ وَ سُفْيَاهَا قَالَتْ النَّافَةُ الْإِمَامُ الَّذِي فَهَّمَهُمْ عَنِ اللَّهِ وَ سُفْيَاهَا أَيَّ عِنْدَهُ مُسْتَقَى الْعِلْمِ

And Words of the Exalted: **So a Rasool of Allah said to them: [91:13]** – and it is the Prophet^{saww}, **'(It is) a she-camel of Allah, and quench it' [91:13]**. He^{asws} said: 'The camel is the Imam^{asws} who gives them understanding from Allah^{azwj}, **and quench it**, i.e., with him^{asws} is the quenching of the knowledge'.

فَكَذَّبُوهُ فَعَقَّبُوهُمَا فَدَمَدَمَ عَلَيْهِمْ رَبُّهُمْ بِذُنُوبِهِمْ فَسَوَّاهَا قَالَتْ فِي الرَّجْعَةِ وَ لَا يَخَافُ عُقْبَاهَا قَالَتْ لَا يَخَافُ مِنْ مِثْلِهَا إِذَا رَجَعَ.

But they belied him, and they hamstrung it, so their Lord Pounded them due to their sins and Levelled it (their town) [91:14], he^{asws} said: 'During the Return (Raj'at)'. **And He does not fear its consequence [91:15]**, he^{asws} said: 'He^{azwj} does not fear the like of it when it returns'.¹⁹¹

7- كَأ، الكافي جماعة عَنْ سَهْلِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبْلَجِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الشَّمْسُ وَ ضَحَاهَا قَالَتْ الشَّمْسُ رَسُولُ اللَّهِ ص أَوْضَحَ اللَّهُ عَزَّ وَ جَلَّ بِهِ لِلنَّاسِ دِينَهُمْ

(The book) 'Al Kafi' – From Sahl, from Muhammad Bin Suleyman Al Daylami, from his father, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the sun and its clarity [91:1]**, said: 'The sun (is a reference

¹⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 6

to) Rasool-Allah^{saww} by whom^{saww} Allah^{azwj} Mighty and Majestic Clarified for the people, their Religion’.

قَالَ قُلْتُ وَالْقَمَرَ إِذَا تَلَاهَا قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع تَلَا رَسُولُ اللَّهِ ص وَ نَفَثَهُ بِالْعِلْمِ نَفْثًا

‘He (the narrator) said, ‘I asked, ‘(What about): **And the moon when it follows it, [91:2]?** He^{asws} said: ‘That is Amir-Al-Momineen^{asws} following Rasool-Allah^{saww}, and emitted the knowledge by an emission (like the moon reflects the rays to the earth which fall on its surface from the sun)’.

قَالَ قُلْتُ وَاللَّيْلَ إِذَا يَغْشَاهَا قَالَ ذَلِكَ أَيْمَةُ الْجَوْرِ الَّذِينَ اسْتَبَدُّوا بِالْأَمْرِ دُونَ آلِ الرَّسُولِ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ وَ جَلَسُوا بِجَلِيسٍ كَانَ آلُ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَوْلى بِهِ مِنْهُمْ فَعَشُّوا دِينَ اللَّهِ بِالظُّلْمِ وَ الْجَوْرِ فَحَكَى اللَّهُ فِعْلَهُمْ فَقَالَ وَاللَّيْلَ إِذَا يَغْشَاهَا

‘He (the narrator) said, ‘I asked, ‘(What about): **And the night when it covers it, [91:4]?** He^{asws} said: ‘That (is a reference to) the imams of the injustice who tyrannised with the command (government), the Progeny^{asws} of the Rasool^{saww} and seated themselves upon a set which was for the Progeny^{asws} of the Rasool^{saww} who^{asws} were foremost (more deserving) for it than they were. They veiled the Religion of Allah^{azwj} by the injustices and the tyranny, therefore Allah^{azwj} has Referred to their deeds by Saying: **And the night when it covers it, [91:4]’**.”

قَالَ قُلْتُ وَالنَّهَارَ إِذَا جَلَّاهَا قَالَ ذَلِكَ الْإِمَامُ مِنْ دُرَّةِ فَاطِمَةَ ع يُسْأَلُ عَنْ دِينَ رَسُولِ اللَّهِ ص فَيُجَلِّيه لِمَنْ سَأَلَهُ فَحَكَى اللَّهُ قَوْلَهُ تَعَالَى فَقَالَ وَالنَّهَارَ إِذَا جَلَّاهَا.

‘He (the narrator) said, ‘I asked, (What about): **And the day when it displays it, [91:3]?** He^{asws} said: ‘That (is a reference to) the Imams^{asws} from the descendants of (Syeda) Fatima^{asws}, whenever asked about the Religion of Rasool-Allah^{saww} so they^{asws} clarify it for the one who has asked (from them^{asws}). Allah^{azwj} has referred it in His^{azwj} Words by Saying: **And the day when it displays it, [91:3]’**.¹⁹²

8- قب، المناقب لابن شهر آشوب الباقِر وَ الصَّادِق ع فِي قَوْلِهِ وَالشَّمْسِ وَ ضُحَاهَا قَالَ هُوَ رَسُولُ اللَّهِ ص وَالْقَمَرَ إِذَا تَلَاهَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَالنَّهَارَ إِذَا جَلَّاهَا الْحُسَيْنُ وَ الْحُسَيْنُ وَ آلُ مُحَمَّدٍ ص

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub –

‘Al-Baqir^{asws} and ‘Al-Sadiq’ regarding His^{azwj} Words: **(I Swear) by the sun and its clarity [91:1]**, he^{asws} said: ‘It is Rasool-Allah^{saww}, **And the moon when it follows it, [91:2]** - Ali^{asws} Bin Abu Talib^{asws}; **And the day when it displays it, [91:3]** - Al-Hassan^{asws} and Al-Husayn^{asws} and Progeny^{asws} of Muhammad^{saww}’.

قَالَ وَاللَّيْلَ إِذَا يَغْشَاهَا عَتِيقُ وَ ابْنُ الصُّهَّاءِ وَ بَنُو أُمَيَّةَ وَ مَنْ تَوَلَّاهُمْ.

¹⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 7

He^{asws} said: '(The Words): **And the night when it covers it, [91:4]** – Ateeq (Abu Bar), and Ibn Suhaak (Umar), and clan of Umayya, and the ones befriending them".¹⁹³

9- مع، معاني الأخبار مُحَمَّدُ بْنُ عَمْرِو بْنِ أَبِي عَمْرٍو عَنْ نَصْرِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خُوَزَيْيٍّ عَنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ الْقَنْطَرِيِّ وَ حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمِنْقَرِيُّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بُنْدَارَ عَنْ أَبِي الْحُسَيْنِ بْنِ حَيُّونٍ عَنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنْ إِبْرَاهِيمَ بْنِ خَالِدٍ الْحُلَوَائِيِّ عَنْ مُحَمَّدِ بْنِ خَلْفٍ عَنْ مُحَمَّدِ بْنِ السَّرِيِّ عَنْ مُحَمَّدِ بْنِ الْمُتَكَدِّرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص افْتَدُوا بِالشَّمْسِ إِذَا غَابَتِ الشَّمْسُ فَافْتَدُوا بِالْقَمَرِ إِذَا غَابَ الْقَمَرُ فَافْتَدُوا بِالزُّهْرَةِ إِذَا غَابَتِ الزُّهْرَةُ فَافْتَدُوا بِالْفَرْقَدَيْنِ

(The book) 'Ma'any Al Ahbar' – Muhammad Bin Amro Al Bary, from Nasr Bin Al Husayn Al Saffar, from Ahmad Bin Muhammad Bin Howzy, from Al Qaim Bin Ibrahim Al Qantari, and it was narrated to us by Ahmad Bin Muhammad Al Minqary, from Ali Bin Al Husayn Bin Bundar, from Abu Al Hassan in Hayoub, from Al Qasim Bin Ibrahim, from Ibrahim Bin Kkhalid Al Hulwany, from Muhammad Bin Khalaf, from Muhammad Bin Al Sarry, from Muhammad Bin Al Munadir, from Jabir Bin Abdullah who said,

'Be guided by the sun, and when the sun is absent, then be guided by the moon, and when the moon is absent, then be guided by the (star) Venus (Al-Zuhra), and when Venus is absent then be guided by the (two stars) 'Al-Farqadeyn'.

فَقَالُوا يَا رَسُولَ اللَّهِ فَمَا الشَّمْسُ وَ مَا الْقَمَرُ وَ مَا الزُّهْرَةُ وَ مَا الْفَرْقَدَانِ فَقَالَ أَنَا الشَّمْسُ وَ عَلَيَّ ع الْقَمَرُ وَ فَاطِمَةُ الزُّهْرَةُ وَ الْفَرْقَدَانِ الْحُسَيْنُ وَ الْحُسَيْنُ ع.

They said, 'O Rasool-Allah^{saww}! So, what is the sun, and what is the moon, and what is Al-Zuhra, and what are Al-Farqadeyn?' He^{saww} said: 'I^{saww} am the sun, and Ali^{asws} is the moon, and (Syeda) Fatima^{asws} is Al-Zuhra, and Al-Farqadeyn are Al-Hassan^{asws} and Al-Husayn^{asws}'.¹⁹⁴

10- مع، معاني الأخبار أَحْمَدُ بْنُ أَبِي جَعْفَرٍ الْبَيْهَقِيُّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْمَدِينِيِّ عَنْ أَبِي جَعْفَرٍ الْمُحَارِبِيِّ عَنْ ظَهْرِ بْنِ صَالِحٍ عَنْ يَحْيَى بْنِ تَمِيمٍ عَنِ الْمُعَمَّرِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ زَيْدِ الرَّقَاشِيِّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ الْقَحْرِ فَلَمَّا انْقَلَبَ مِنْ صَلَاتِهِ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ الْكَرِيمِ فَقَالَ مَعَاشِرَ النَّاسِ مَنْ افْتَقَدَ الشَّمْسَ فَلْيَتِمَسَّكْ بِالْقَمَرِ وَ مَنْ افْتَقَدَ الْقَمَرَ فَلْيَتِمَسَّكْ بِالزُّهْرَةِ وَ مَنْ افْتَقَدَ الزُّهْرَةَ فَلْيَتِمَسَّكْ بِالْفَرْقَدَيْنِ

(The book) 'Ma'any Al Ahbar' – Ahmad Bin Abu Ja'far Al Bayhaqi, from Ali Bin Ja'far Al Madany, from Abu Ja'far Al Muhariby, from Zaheer Bin Salih, from Yahya Bin Tameem, from Al Mo'amar Bin suleyman, from his father, from Yazeed Al Raqashy, from Anas Bin Malik (Well known fabricator) who said,

'Rasool-Allah^{saww} prayed (leading) with us Salat Al-Fajr. When he^{saww} turned from his^{saww} Salat, he^{saww} faced towards us with his^{saww} honourable face and said: 'Community of people! One who missed the sun, so let him adhere with the moon, and one who misses the moon, so let him adhere with Al-Zuhra (Venus), and one who misses Al-Zuhra, so let him adhere with Al-Farqadeyn (two stars)'.

قِيلَ يَا رَسُولَ اللَّهِ مَا الشَّمْسُ وَ الْقَمَرُ وَ الزُّهْرَةُ وَ الْفَرْقَدَانِ فَقَالَ أَنَا الشَّمْسُ وَ عَلَيَّ ع الْقَمَرُ وَ فَاطِمَةُ الزُّهْرَةُ وَ الْحُسَيْنُ وَ الْحُسَيْنُ الْفَرْقَدَانِ وَ كِتَابُ اللَّهِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

It was said, 'O Rasool-Allah^{saww}! What is the sun, and the moon, and Al-Zuhra and Al-Farqadeyn?' He^{saww} said: 'I^{saww} am the sun, and Ali^{asws} is the moon, and (Syeda) Fatima^{asws} is

¹⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 8

¹⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 9

Al Zuhra, and Al-Hassan^{asws} and Al-Husayn^{asws} are Al-Farqadeyn, and the Book of Allah^{azwj} will not separate until they return to me^{saww} at the Fountain”.¹⁹⁵

11- ما، الأمايلي للشيخ الطوسي جماعة عن أبي المفضل عن الحسن بن علي بن زكريا عن محمد بن صدقة عن موسى بن جعفر عن أبيه عن جدّه ع عن جابر الأنصاري قال: صلى بنا رسول الله ص يوماً صلاة الفجر ثم انفتل وأقبل علينا يحدثنا ثم قال أيها الناس من فقد الشمس فليتمسك بالقمر ومن فقد القمر فليتمسك بالفردين

(The book) 'Al Amaali' of the sheykh Al Tusi – A group, from Abu Al Mufazzal, from Al Hassan Bin Ali Bin Zakariya, from Muhammad Bin Sadaqa,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws}, from Jabir Al-Ansari who said, 'One day Rasool-Allah^{saww} prayed Salat Al-Far (leading) us, then turned and faced towards us narrating to us, then said: 'O you people! One who misses the sun, then let him adhere with the moon, and one who misses the moon, so let him adhere with Al-Farqadeyn (two stars)'.
 قَالَ فَقُمْتُ أَنَا وَ أَبُو أَيُّوبُ الْأَنْصَارِيُّ وَمَعَنَا أَنَسُ بْنُ مَالِكٍ فَقُلْنَا يَا رَسُولَ اللَّهِ مِنَ الشَّمْسِ قَالَ أَنَا فَإِذَا هُوَ ص قَدْ ضَرَبَ لَنَا مَثَلًا فَقَالَ إِنَّ اللَّهَ تَعَالَى خَلَقَنَا فَجَعَلَنَا بِمَنْزِلَةِ بُحُورِ السَّمَاءِ كُلَّمَا غَابَ بَحْرٌ طَلَعَ بَحْرٌ فَأَنَا الشَّمْسُ فَإِذَا ذَهَبَ بِي فَتَمَسَّكُوا بِالْقَمَرِ

He (Jabir) said, 'So, I am Abu Ayoub Al-Ansary stood up and with us was Anas Bin Malik (well known Ahadith fabricator), and we said, 'O Rasool-Allah^{saww}! Who is the sun?' He^{saww} said: 'I^{saww}'. And he^{saww} had struck an example for us saying: 'Allah^{azwj} the Exalted Created us^{asws} and Made us^{asws} to be at the status of stars of the sky. Every time a star disappears, a star emerges. So I^{saww} am the sun, so when I^{saww} am gone, then adhere with the moon'.
 قُلْنَا فَمَنِ الْقَمَرُ قَالَ أَحِبِّي وَ وَصِيَّتِي وَ وَزِيرِي وَ قَاضِي دِينِي وَ أَبُو وَلَدِي وَ خَلِيفَتِي فِي أَهْلِي

We said, 'So who is the moon?' He^{saww} said: 'My^{saww} brother^{asws}, and my^{saww} successor^{asws}, and my^{saww} Vizier, and payer of my^{saww} debt, and father^{asws} of my^{saww} (grand) children, and my^{saww} Caliph in my^{saww} community and my^{saww} family'.
 قُلْنَا فَمَنِ الْفَرَقْدَانِ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ثُمَّ مَكَثَ مَلِيًّا فَقَالَ هَؤُلَاءِ وَ فَاطِمَةُ وَ هِيَ الزُّهْرَةُ عِزَّتِي وَ أَهْلُ بَيْتِي هُمْ مَعَ الْقُرْآنِ لَا يَفْتَرِقَانِ حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

We said, 'So who are Al-Farqadeyn (two stars)?' He^{saww} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}'. Then he^{saww} waited for a while, then said: 'They^{asws} and (Syeda) Fatima^{asws}, and she^{asws} is Al-Zuhra (Venus), are my^{saww} family^{asws}, People^{asws} of my^{saww} Household. They^{asws} are with the Quran, not separating until they return to me^{saww} at the Fountain”.¹⁹⁶

12- فس، تفسير القمي وَ النَّجْمُ إِذَا هَوَى قَالَ النَّجْمُ رَسُولُ اللَّهِ ص إِذَا هَوَى لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ وَ هُوَ فِي الْهَوَاءِ.

¹⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 10

¹⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 11

Tafseer Al-Qummi - **(I Swear) by the star when it swoops down [53:1]**, he said, 'The star is Rasool-Allah ^{saww}. **when it swoops down [53:1]**, when there was ascension with him ^{saww} to the sky, and he ^{asws} was in the air".¹⁹⁷

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْكَاتِبِ عَنِ الْحُسَيْنِ بْنِ بَهْرَامَ عَنْ لَيْثٍ عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلِي فِيكُمْ مَثَلُ الشَّمْسِ وَ مَثَلُ عَلِيٍّ مَثَلُ الْقَمَرِ فَإِذَا غَابَتِ الشَّمْسُ فَاهْتَدُوا بِالْقَمَرِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad the scribe, from Al Husayn Bin Bahram, from Lays, from Mujahid, from Ibn Abbas who said,

'Rasool-Allah ^{saww} said: 'My ^{saww} example among you all is an example of the sun, and an example of Ali ^{asws} is an example of the moon. So, when the sun is absent, then be guided with the moon".¹⁹⁸

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ بِإِسْنَادِهِ إِلَى مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الشَّمْسِ وَ ضُحَاهَا قَالَ هُوَ النَّبِيُّ ص

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Al Hassan Bin Hammad, by his chain to Mujahid, from Ibn Abbas,

'Regarding Words of Allah ^{azwj} Mighty and Majestic: **(I Swear) by the sun and its clarity [91:1]**, he said, 'He ^{saww} is the Prophet ^{saww}'.

وَ الْقَمَرِ إِذَا تَلَاهَا قَالَ عَلِيٌّ بْنُ أَبِي طَالِبٍ ع

And the moon when it follows it, [91:2], he said, 'Ali ^{asws} Bin Abu Talib ^{asws}'.

وَ النَّهَارِ إِذَا جَلَّاهَا قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ع

And the day when it displays it, [91:3], He said, 'Al-Hassan ^{asws} and Al-Husayn ^{asws}'.

وَ اللَّيْلِ إِذَا يَغْشَاهَا بَنُو أُمَيَّةَ

And the night when it covers it, [91:4] - is the clan of Umayya'.

ثُمَّ قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص بَعَثَنِي اللَّهُ نَبِيًّا فَأَتَيْتُ بَنِي أُمَيَّةَ فَقُلْتُ يَا بَنِي أُمَيَّةَ إِنَِّّي رَسُولُ اللَّهِ إِلَيْكُمْ قَالُوا كَذَبْتَ مَا أَنْتَ بِرَسُولٍ

Then Ibn Abbas said, 'Rasool-Allah ^{saww} said: 'Allah ^{azwj} Sent me ^{saww} as a Prophet ^{saww}, so I ^{saww} came up to the clan of Umayya and said, 'O clan of Umayya! I ^{saww} am Rasool ^{saww} of Allah ^{azwj} to you!' They said, 'You ^{saww} are lying. You ^{saww} are not Rasool ^{saww}'.

ثُمَّ أَتَيْتُ بَنِي هَاشِمٍ فَقُلْتُ إِنَِّّي رَسُولُ اللَّهِ إِلَيْكُمْ فَأَمَّنَ بِي عَلِيٌّ بْنُ أَبِي طَالِبٍ ع سَرًّا وَ جَهْرًا وَ حَمَّانِ أَبُو طَالِبٍ ع جَهْرًا وَ آمَنَ بِي سِرًّا

¹⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 12

¹⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 13

Then I^{saww} came up to the clan of Hashim, and I^{saww} said: 'I^{saww} am a Rasool^{saww} of Allah^{azwj} to you. So Ali^{asws} Bin Abu Talib^{asws} believed in me^{saww} privately and openly and Abu Talib^{asws} protected me^{saww} openly, and believed in me^{saww} privately.

وَمَ بَعَثَ اللَّهُ جِبْرَائِيلَ بِلَوَائِهِ فَرَكَزَهُ فِي بَنِي هَاشِمٍ وَ بَعَثَ إِبْلِيسَ بِلَوَائِهِ فَرَكَزَهُ فِي بَنِي أُمَيَّةَ فَلَا يَزَالُونَ أَعْدَاءَنَا وَ شَيْعَتُهُمْ أَعْدَاءُ شَيْعَتِنَا إِلَى يَوْمِ الْقِيَامَةِ.

Then Allah^{azwj} Sent Jibraeel^{as} with a banner, so it was established in the Clan of Hashim^{as}. And Iblees^{la} was sent with a banner, so it was established in the clan of Umayya. Thus our enmity will never cease, and their Shias (adherents) are the enemies of our^{asws} Shias up to the Day of Judgement¹⁹⁹.

15 فس، تفسير القمي هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ قَالَ النُّجُومُ آلُ مُحَمَّدٍ ص.

Tafseer Al-Qummi - **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. [6:97].** He said, 'The stars are Progeny^{asws} of Muhammad^{saww},²⁰⁰ (Not a Hadeeth)

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَلَا أُفْسِمُ بِرَبِّ الْمَشَارِقِ وَ الْمَغَارِبِ قَالَ الْمَشَارِقُ الْأَنْبِيَاءُ وَ الْمَغَارِبُ الْأَوْصِيَاءُ ع.

(The books) 'Kunz Jamie Al Fawaid', and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Suleyman, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Word of the Exalted: **But no! I swear by the Lord of the Easts and the Wests [70:40].** He^{asws} said: 'The 'east' are the Prophets^{as}, and the 'west' are the successors^{asws},²⁰¹

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ ابْنِ شُمُونَ عَنْ عُثْمَانَ بْنِ أَبِي شَيْبَةَ عَنْ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنْ ابْنِ طَرْفِيفٍ عَنْ ابْنِ نُبَاتَةَ عَنْ عَلِيِّ ع قَالَ: سَأَلَهُ ابْنُ الْكَوَّازِ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ فَلَا أُفْسِمُ بِالْخَنَّاسِ فَقَالَ إِنَّ اللَّهَ لَا يُفْسِمُ بِشَيْءٍ مِنْ خَلْقِهِ فَأَمَّا قَوْلُهُ الْخَنَّاسُ فَإِنَّهُ ذَكَرَ قَوْمًا خَنَسُوا عِلْمَ الْأَوْصِيَاءِ وَ دَعَوْا النَّاسَ إِلَى غَيْرِ مَوَدَّتِهِمْ وَ مَعْنَى خَنَسُوا سَتَرُوا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Al A'ala, from Ibn Shamoun, from Usman Bin Abu Shayba, from Al Husayn Bin Abdullah Al Arjany, from Ibn Tareyf, from Ibn Nubata,

'From Ali^{asws}, he (the narrator) said, 'Ibn Al-Kawa asked him^{asws} about Words of Mighty and Majestic: **But no! I swear by the concealed one [81:15]:** 'Allah^{azwj} did not Swear by anything from His^{azwj} creatures, so, as for His^{azwj} Words (Al-Khunnas), so it is a Mention of a people who hid the Knowledge of the successors^{asws} and called the people to the cordiality (Mawaddat) of others. And the meaning of 'Khannasu' is to conceal'.

فَقَالَ لَهُ وَ الْجَوَارِ الْخَنَّاسِ قَالَ يَعْنِي الْمَلَائِكَةُ جَرَتْ بِالْعِلْمِ إِلَى رَسُولِ اللَّهِ ص فَكَنَسَهُ عَنْهُ الْأَوْصِيَاءُ مِنْ أَهْلِ بَيْتِهِ لَا يَعْلَمُهُ أَحَدٌ غَيْرُهُمْ وَ مَعْنَى كَنَسَهُ رَفَعَهُ وَ تَوَارَى بِهِ

¹⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 14

²⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 15

²⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 16

He (Ibn Al-Kawa) said to him^{asws}, '(What about) 'Al-Kunnas'? He^{asws} said: 'It means the Angels, flowing with the Knowledge to the Rasool-Allah^{saww}, so they raise (the matter) with the successors^{asws} from the People^{asws} of his^{saww} Household, no one knows about it apart from them^{asws}. And the meaning of 'Kanasahu' is to raise it and go into hiding with it'.

فَقَالَ وَاللَّيْلِ إِذَا عَسْعَسَ قَالَ يَغْنِي ظُلْمَةُ اللَّيْلِ وَ هَذَا ضَرْبُهُ اللَّهُ مَثَلًا لِمَنِ ادَّعَى الْوِلَايَةَ لِنَفْسِهِ وَ عَدَلَ عَنْ وِلَايَةِ الْأَمْرِ

He (Ibn Al-Kawa) said, '(What about) His^{azwj} Words: **And the night when it darkens [81:17]**'. He^{asws} said: 'It Means the darkness of the night, and this is the example Struck by Allah^{azwj} for the one who leaves Al-Wilayah for himself, and decided against the Master^{asws} of the Command (Wali Al-Amr)'.

قَالَ فَقَوْلُهُ وَالصُّبْحِ إِذَا تَنَفَّسَ قَالَ يَغْنِي بِذَلِكَ الْأَوْصِيَاءَ يَقُولُ إِنَّ عِلْمَهُمْ أَنْوَرُ وَأَبْيُنُ مِنَ الصُّبْحِ إِذَا تَنَفَّسَ.

He (Ibn Al-Kawa) said, '(What about): **And the morning when it brightens [81:18]**? He^{asws} said: 'It Means by that, the successors^{asws}, their^{asws} Knowledge is more illuminating and is clearer than **the morning when it brightens [81:18]**'.²⁰²

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْفَرَارِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ السَّمَّانِ عَنْ مُوسَى بْنِ جَعْفَرِ بْنِ وَهْبٍ عَنْ وَهْبِ بْنِ شاذَانَ عَنِ الْحُسَيْنِ بْنِ الرِّبِيعِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أُمِّ هَانِي قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَلَا أُفَسِّمُ بِالْحُسْنِ الْجَوَارِ الْكُنُسِ فَقَالَ يَا أُمَّ هَانِي إِمَامٌ يُخَيِّسُ نَفْسَهُ سَنَةً سِتِّينَ وَ مِائَتَيْنِ ثُمَّ يَظْهَرُ كَالشَّهَابِ الثَّاقِبِ فِي اللَّيْلِ الظُّلُمَاءِ فَإِنْ أَذْرَكَتِ زَمَانَهُ قَرَّتْ عَيْنُكَ يَا أُمَّ هَانِي.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Fazary, from Muhammad Bin Ismail Bin Al Samman, from Musa Bin Ja'far Bin Wahab, from Wahab Bin Shazan, from Al Hassan Bin Al Rabie, from Muhammad Bin Is'haq, from Umm Hany who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **But no! I swear by the concealed one [81:15] The one who runs his course, the hidden one [81:16]**. He^{asws} said: 'O Umm Hany! An Imam^{asws} would be in concealment in the year two hundred and sixty, then he^{asws} would appear like the meteor shooting in the dark night. So, if you were to come across his^{asws} time, it would delight your eyes, O Umm Hany!'²⁰³

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بِالْإِسْنَادِ عَنْ عَمْرِو بْنِ شِمْرٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ تَعَالَى وَالْفَجْرِ هُوَ الْقَائِمُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By the chain from Amro Bin Shmr, from Jabir,

'Abu Abdullah^{asws} having said: 'The Words of the Mighty and Majestic: **(I Swear) by the dawn [89:1]** - and the dawn, he^{asws} is Al-Qaim^{asws}.

وَاللَّيَالِي الْعَشْرُ الْأَيْمَةُ ع مِنْ الْحُسَيْنِ إِلَى الْحُسَيْنِ

²⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 17

²⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 18

And ten nights [89:2] - are the (ten) Imams^{asws} from Al-Hassan^{asws} (Al-Mujtaba) to Al-Hassan (Al-Askari)^{asws}.

وَالشَّمْسُ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ ع وَ الْوَتْرُ هُوَ اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ

And the even [89:3] - are Amir-Al-Momineen^{asws} and (Syeda) Fatima^{asws} **and the odd [89:3]** is Allah^{azwj}, One with not associates to Him^{azwj}.

وَاللَّيْلُ إِذَا تَسَرَّ هِيَ دَوْلَةُ حَبْرٍ فِيهِ تَسْرِي إِلَى قِيَامِ الْقَائِمِ ع.

And the night when it passes [89:4] - This is the government of Hibter (Abu Bakr), so it would pass to (be eventually replaced by) the government of Al-Qaim^{asws},²⁰⁴

20 فر، تفسير فرات بن إبراهيم عبد الرحمن بن محمد العلوي بإسناده عن مكرمة و سئل عن قول الله تعالى وَ الشَّمْسُ وَ ضُحَاهَا وَ الْعَمْرُ إِذَا تَلَاهَا وَ النَّهَارُ إِذَا جَلَّاهَا وَ اللَّيْلُ إِذَا يَغْشَاهَا

Tafseer Furat Bin Ibrahim — Abdul Rahman Bin Muhammad al Alawy, by his chain from Ikrimah (Bin Abu Jahl) and he had been asked about Words of Allah^{azwj} the Exalted: **(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].**

قَالَ الشَّمْسُ وَ ضُحَاهَا هُوَ مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ الْعَمْرُ إِذَا تَلَاهَا أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ النَّهَارُ إِذَا جَلَّاهَا آلُ مُحَمَّدٍ الْحَسَنُ وَ الْحُسَيْنُ ع وَ اللَّيْلُ إِذَا يَغْشَاهَا بَنُو أُمَيَّةَ

He said, **(I Swear) by the sun and its clarity [91:1]** — It is Muhammad^{saww}, Rasool Allah^{saww}, **And the moon when it follows it, [91:2]**, Amir Al Momineen Ali Bin Abu Talib^{asws}, **And the day when it displays it, [91:3]**, Progeny^{asws} of Muhammad^{saww}, Al Hassan^{asws} and Al Husayn^{asws}, **And the night when it covers it, [91:4]**, clan of Umayya'. (Up to here is not a Hadeeth)

وَقَالَ ابْنُ عَبَّاسٍ هَكَذَا وَ قَالَ أَبُو جَعْفَرٍ ع هَكَذَا وَ قَالَ الْحَارِثُ الْأَعْوَرُ لِلْمُحْسِنِ بْنِ عَلِيٍّ عَلَيْهِمَا السَّلَامُ يَا ابْنَ رَسُولِ اللَّهِ جُعِلَتْ فِدَاكَ أَشْرَبِي عَنْ قَوْلِ اللَّهِ فِي كِتَابِهِ الْمُؤْمِنِينَ وَ الشَّمْسُ وَ ضُحَاهَا قَالَ وَ مَكَتُ يَا حَارِثُ مُحَمَّدٌ رَسُولُ اللَّهِ

And Ibn Abbas said like that. And Abu Ja'far^{asws} said like that. And Al Haris Bin Al Awr said to Al Husayn^{asws} Bin Ali^{asws}, 'O Son^{asws} of Rasool Allah^{saww}! May I be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} in His^{azwj} Book: **(I Swear) by the sun and its clarity [91:1].** He^{asws} said: 'Wee be unto you, O Haris! Muhammad^{saww} Rasool Allah^{saww} —

قَالَ قُلْتُ وَ الْعَمْرُ إِذَا تَلَاهَا قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَقُولُ مُحَمَّدًا ص

He (the narrator) said, 'I said, **And the moon when it follows it, [91:2].** He^{asws} said: 'That is Amir Al Momineen Ali^{asws} Bin Abu Talib^{asws}, following Muhammad^{saww} —

قَالَ قُلْتُ قَوْلُهُ وَ النَّهَارُ إِذَا جَلَّاهَا قَالَ ذَلِكَ الْقَائِمُ ع مِنْ آلِ مُحَمَّدٍ ص يَأْتِي الْأَرْضَ عَدْلًا وَ قِسْطًا وَ اللَّيْلُ إِذَا يَغْشَاهَا بَنُو أُمَيَّةَ.

²⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 19

He (the narrator) said, 'I said, 'His^{azwj} Words: **And the day when it displays it, [91:3]**. He^{asws} said: 'That is Al Qaim^{asws} from Progeny^{asws} of Muhammad^{saww}, filling the earth with justice and equity, **And the night when it covers it, [91:4]**, clan of Umayyad'.

قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ﷺ بَعَثَنِي اللَّهُ نَبِيًّا فَأَتَيْتُ بَنِي أُمَيَّةَ فَعُلْتُ يَا بَنِي أُمَيَّةَ إِنَِّّي رَسُولُ اللَّهِ إِلَيْكُمْ قَالُوا كَذَبْتَ مَا أَنْتَ بِرَسُولِ اللَّهِ

bin Abbas said,

'Rasool Allah^{saww} said: "Allah^{azwj} Sent me^{saww} as a Prophet^{saww}, so I^{saww} came up to the clan of Umayya and said, 'O clan of Umayya! I^{saww} am Rasool^{saww} of Allah^{azwj} to you!' They said, 'You^{saww} are lying. You^{saww} are not Rasool Allah^{saww}.' -

قَالَ ثُمَّ دَعَبْتُ إِلَى بَنِي هَاشِمٍ فَعُلْتُ يَا بَنِي هَاشِمٍ إِنَِّّي رَسُولُ اللَّهِ إِلَيْكُمْ فَأَمَنَ بِي مُؤْمِنُهُمْ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَهَاشِمِيُّ كَانُوا مِنْهُمْ أَبُو طَالِبٍ

Then I^{saww} came up to the clan of Hashim, and I^{saww} said: 'O Clan of Hashim^{as}! I^{saww} am a Rasool^{saww} of Allah^{azwj} to you. Their Momin, Amir Al Momineen Ali^{asws} Bin Abu Talib^{asws} believed in me^{saww} privately and openly and their Kafir Abu Talib^{asws} protected me^{saww} -

قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ﷺ ثُمَّ بَعَثَ اللَّهُ جِبْرَائِيلَ بِلَوَاهِ فَرَكَّبَهَا فِي بَنِي هَاشِمٍ وَ بَعَثَ إِبْلِيسَ بِلَوَاهِ فَرَكَّبَهَا فِي بَنِي أُمَيَّةَ فَلَا يَزَالُونَ أَعْدَاءَنَا وَ شَيْئُهُمْ أَعْدَاءُ شَيْئِنَا إِلَى يَوْمِ الْقِيَامَةِ

Ibn Abbas said, Rasool Allah^{saww} said: 'Then Allah^{azwj} Sent Jibraeel^{as} with a banner, so it was established in the Clan of Hashim^{as}. And Iblees^{la} was sent with a banner, so it was established in the clan of Umayya. Thus our enmity will never cease, and their Shias (adherents) are the enemies of our^{asws} Shias up to the Day of Judgement'.

وَالنَّهَارَ إِذَا جَلَّاهَا يَحْمِي الْأُيُمَّةَ مِنَّا أَهْلُ الْبَيْتِ يَمْلِكُونَ الْأَرْضَ فِي آخِرِ الزَّمَانِ فَيَمْلِكُونَهَا عَدْلًا وَ قَسَطًا الْمَعْرُوفُ لَكُمْ كَالْمَعْرُوفِ لِمُوسَى عَلَى نِيرُونِ وَ الْمَعْرُوفُ عَلَيْكُمْ كَالْمَعْرُوفِ لِيُونَعُونَ عَلَى مُوسَى.

And the day when it displays it, [91:3] – it means the Imams^{asws} from us^{asws}, People^{asws} of the Household, ruling the earth at the end of times, and they^{asws} would be filling it with justice and equity. A supporter of theirs^{asws} would be like a supporter of Musa^{as} against Pharaoh^{la}, and a supporter against them^{asws} would be like a supporter of Pharaoh^{la} against Musa^{as}.²⁰⁵ (P.s. – Derogatory)

21- فس، تفسير القمي أبي عن النضر عن القاسم بن سليمان عن المعلى بن خنيس عن أبي عبد الله ع في قوله تعالى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ اللَّهِ ﷺ وَ الْعَلَامَاتُ الْأُيُمَّةُ ع.

Tafseer Al Qummi – My father, from Al Nazar, from Al Qasim Bin Suleyman, from Al Moalla Bin Khunays,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'The star is Rasool Allah^{saww} and the directional signs are the Imams^{asws}.'²⁰⁶

²⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 20

²⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 21

22- ما، الأماالي للشيخ الطوسي المُنْفِيْدُ عَنِ ابْنِ فُلُوَيْهٍ عَنْ أَبِيهِ عَنْ سَعْدٍ عَنِ ابْنِ عَيْسَى عَنِ ابْنِ مَحْبُوبٍ عَنْ مَنْصُورٍ بُزْرَجٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ اللَّهِ وَ الْعَلَامَاتُ الْأَيْمَةُ مِنْ بَعْدِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ.

(The book) 'Al Amaali' of the sheykh Al Tusi Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad, from Ibn Isa, from Ibn Mahboub, from Mansour Buzurj, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'The star is Rasool-Allah^{saww}, and the directional signs are the Imams^{asws} from after him^{asws}, and upon them^{asws} be the greetings".²⁰⁷

23- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَحَدِهِمَا ع فِي قَوْلِهِ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Ayyashi, from Al Mufazzal Bin Salih, from one of his companions,

'From one of the two (5th or 6th Imam^{asws}) regarding His^{azwj} Words: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'It is Amir Al-Momineen^{asws}'.²⁰⁸

24- شي، تفسير العياشي عَنِ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ رَسُولُ اللَّهِ ص وَ الْعَلَامَاتُ الْأَوْصِيَاءُ بِهَمْ يَهْتَدُونَ.

Tafseer Al Ayyashi – From Moalla Bin Khunays,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And directional signs, and by the star they are being guided [16:16]**: 'So the star is Rasool-Allah^{saww}, and the directional signs are the successors^{asws}, by them^{asws} they are guided".²⁰⁹

25- شي، تفسير العياشي عَنِ أَبِي مُحَمَّدٍ الْحَنَاطِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ النَّجْمُ مُحَمَّدٌ ص وَ الْعَلَامَاتُ الْأَوْصِيَاءُ.

Tafseer Al Ayyashi – From Makdlad Al Hannat who said,

'I said to Abu Ja'far^{asws} **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'The star is Muhammad^{saww} and the directional sign are the successor^{asws}'.²¹⁰

26- شي، تفسير العياشي عَنِ مُحَمَّدِ بْنِ الْمُضَنَّبِيِّ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ نَحْنُ الْعَلَامَاتُ وَ النَّجْمُ رَسُولُ اللَّهِ ص.

Tafseer Al Ayyashi – From Muhammad Bin Al Fuzeyl,

²⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 22

²⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 23

²⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 24

²¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 25

'From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} the Exalted: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'We^{asws} are the directional signs, and the star is Rasool-Allah^{saww}'.²¹¹

27- شي، تفسير العياشي عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ لَهُ ظَاهِرٌ وَ بَاطِنٌ فَالظَّاهِرُ الْجَدِيُّ وَ عَلَيْهِ بُنِيَ الْقِبْلَةُ وَ بِهِ يَهْتَدِي أَهْلُ الْبَرِّ وَ الْبَحْرِ لِأَنَّهُ لَا يَزُولُ.

Tafseer Al Ayyashi – From Ismail Bin Abu Ziyad,

'From Abdullah^{asws} regarding Words of the Exalted: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'For it there is an apparent and an esoteric (hidden meanings). The apparent is Capricorn, and upon it the Qiblah is built, and by it are guided the people of the land and the sea, because it does not decline'.²¹²

28- قب، المناقب لابن شهرآشوب أَبُو الْوَرْدِ عَنْ أَبِي جَعْفَرٍ فِي قَوْلِهِ تَعَالَى وَ عَلَامَاتٍ وَ بِالنَّجْمِ هُمْ يَهْتَدُونَ قَالَ نَحْنُ النَّجْمُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Ward,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **And directional signs, and by the star they are being guided [16:16]**. He^{asws} said: 'We^{asws} are the star'.²¹³

29- وَ عَنِ الْهَيْتِيِّ وَ دَاوُدَ الْجَسَّاصِ عَنِ الصَّادِقِ ع وَ الْوَشَّاءِ عَنِ الرِّضَا ع النَّجْمُ رَسُولُ اللَّهِ ص وَ الْعَلَامَاتُ الْأَيْمَةُ.

And from Al Hayti and Dawood Al Jassas,

'From Al-Sadiq^{asws}, and Al-Wash from Al-Reza^{asws}: 'The star is Rasool-Allah^{saww} and the directional signs are the Imams^{asws}'.²¹⁴

30 أَبُو الْمُضَا عَنِ الرِّضَا ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيِّ ع أَنْتَ نَجْمٌ بَنِي هَاشِمٍ.

Abu Al Maza,

'From Al-Reza^{asws} having said: 'The Prophet^{saww} said to Ali^{asws}: 'You^{asws} are a star of Clan of Hashim^{asws}'.²¹⁵

31- وَ عَنْهُ ص أَنْتَ أَخَذُ الْعَلَامَاتِ.

And from him^{asws}: 'You^{asws} are one of the directional signs'.²¹⁶

32 عَبَايَةُ عَنْ عَلِيِّ ع مَثَلُ أَهْلِ بَيْتِي مَثَلُ النُّجُومِ كُلَّمَا أَقْلَ نَجْمٌ طَلَعَ نَجْمٌ.

²¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 26

²¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 27

²¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 28

²¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 29

²¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 30

²¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 31

Abaya,

'From Ali^{asws}: 'An example of People^{asws} of my^{asws} Household is an example of stars. Every time a star sets, a star appears".²¹⁷

²¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 30 H 32

باب 31 أنهم عليهم السلام حبل الله المتين و العروة الوثقى و أنهم آخذون بحجزة الله

CHAPTER 31 – THEY^{asws} ARE THE ‘STRONG ROPE OF ALLAH^{azwj}’ AND ‘THE FIRMEST HANDHOLD’, AND THEY^{asws} WOULD BE HOLDING A ‘SIDE (LIGHT) OF ALLAH^{azwj}’

الآيات البقرة فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَ يُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

The Verses – ‘Surah Al Baqarah: **Therefore the one who disbelieves in the tyrant and believes in Allah, so he has grabbed the most trustworthy handhold, there would be no breaking for it; [2:256]**

آل عمران وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً وَ لَا تَفَرَّقُوا

(Surah) Aal-e- Imran: **And hold firmly with the Rope of Allah altogether and do not be disunited, [3:103]**

و قال تعالى ضُرِبَتْ عَلَيْهِمُ الذَّلَّةُ أَيْنَ مَا تُثْقَلُوا إِلَّا بِحَبْلِ مِنَ اللَّهِ وَ حَبْلِ مِنَ النَّاسِ

And the Exalted Said: **Disgrace would be struck upon them wherever they are found, except (when) with a Rope from Allah and a Rope from the people, [3:112].**

Notes: -

وَ سَيَأْتِي فِي بَابِ جَوَامِعِ الْآيَاتِ النَّازِلَةِ فِيهِمْ عَلَيْهِمُ السَّلَامُ أَنَّ الصَّادِقَ ع قَالَ: عَدُونُنَا فِي كِتَابِ اللَّهِ الْفَحْشَاءُ وَ الْمُنْكَرُ وَ الْبَغْيُ وَ الْأَصْنَامُ وَ الْأَوْثَانُ وَ الْجَبِثُ وَ الطَّاغُوتُ.

And I shall bring in the chapter on the summary of the Verses the Revealed matters, among them being that Al-Sadiq^{asws} said: ‘Our^{asws} enemies in the Book of Allah^{azwj} are (referred to as) the ‘immoral’, and the ‘denier’, and ‘the rebel’, and the ‘idols’, and the ‘images’ and the ‘false gods’, and the ‘tyrants’.

مَا رَوَاهُ أَبَانُ بْنُ تَغْلِبٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: نَحْنُ حَبْلُ اللَّهِ الَّذِي قَالَ وَ اعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعاً.

What is reported by Aban Bin Taghlab,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘We are the rope of Allah^{azwj} which Allah^{azwj} Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103].**

وَ الَّذِي يُؤَيِّدُهُ مَا رَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ إِنِّي قَدْ تَرَكْتُ فِيكُمْ حَبْلَيْنِ إِنْ أَخَذْتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَخَذْتُمَا أَكْبَرَ مِنَ الْآخِرِ كِتَابُ اللَّهِ حَبْلٌ مَمْدُودٌ مِنَ السَّمَاءِ إِلَى الْأَرْضِ وَ عِزَّتِي أَهْلُ بَيْتِي أَلَا وَ إِنَّهُمَا لَنْ يَفَرِّقَا حَتَّى يَرِدَا عَلَيَّ الْخَوْضَ.

And that which supports it is what is reported by Abu Saeed Al-Khudry, from the Prophet^{saww} having said: ‘O you people! I^{saww} am leaving behind among you all two ropes. If

you were to grab hold of these two you will never stray after me^{saww}. One of them I greater than the other. The Book of Allah^{azwj} is a rope extended from the sky to the earth, and my^{saww} family^{asws}, People^{asws} of the Household. Indeed! And these two will never separate until they return to me^{saww} at the Fountain”.

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة ذكر صاحب نهج الإيمان في تأويل قوله تعالى فقد استمسك بالعروة الوثقى - روى أبو عبد الله الحسين بن جبير في كتابه تحف المناقب لآل أبي طالب حديثاً مستنداً إلى الرضا ع قال قال رسول الله ص من أحب أن يتمسك بالعروة الوثقى فليستمسك بحب علي بن أبي طالب ع.

(The books) ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – The author of (the book) ‘Nahj Al-Eman’ said regarding the interpretations of Words of the Exalted: **so he has grabbed the most trustworthy handhold, there would be no breaking for it; [2:256]** – reported by Abu Abdullah Al-Husayn Bin Jubeyr in the book ‘Nukhib Al-Manaqib Li Aal Abu Talib’ – a Hadeeth attributed to Al-Reza^{asws} having said: ‘Rasool-Allah^{saww} said: ‘One who to grab hold of the firmest handhold, then let him adhere with the love of Ali^{asws} Bin Abu Talib^{asws}, 218

2- و روى أيضاً في الكتاب المذكور عن الحسين بن جبير بإسناده إلى أبي جعفر الباقر ع في قوله تعالى إلا بحبل من الله و حبل من الناس قال حبل من الله كتاب الله و حبل من الناس علي بن أبي طالب ع.

And it is reported as well in the mentioned book, from Al Husayn Bin ubeyr, by his chain to,

‘Abu Ja’far Al-Baqir^{asws} regarding Words of the Exalted: **except (when) with a Rope from Allah and a Rope from the people, [3:112]**. He^{asws} said: ‘The rope from Allah^{azwj} is Book of Allah^{azwj}, and the rope from the people is Ali^{asws} Bin Abu Talib^{asws}, 219

3- مد، العمدة بإسناده عن الثعلبي عن عبد الله بن محمد بن عبد الله عن عثمان بن الحسين عن جعفر بن محمد بن أحمد عن حسن بن حسين عن يحيى بن علي الرعي عن أبان بن تغلب عن جعفر بن محمد بن أحمد ع قال: نحن حبل الله الذي قال الله تعالى واعتصموا بحبل الله جميعاً ولا تفرقوا.

(The book) ‘Al Ma’da’ – By his chain from Al Sa’alby, from Abdullah Bin Muhammad Bin Abdullah, from usman Bin Al Hassan, from Ja’far Bin Muhammad Bin Ahmad, from Hassan Bin Husayn, from Yahya Bin Ali Al Rabie, from Aban Bin Taghlab,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘We^{asws} are the rope of Allah^{azwj} which Allah^{azwj} the Exalted Said: **And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]**’.²²⁰

4- قب، المناقب لابن شهر آشوب موسى بن جعفر عن آبائه ع و أبو الجارود عن الباقر ع و زيد بن علي ع في قوله تعالى فقد استمسك بالعروة الوثقى قال مودتنا أهل البيت.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws}, and Abu Al-Jaroud, from Al-Baqir^{asws}, and Zayd son of Ali^{asws} (Bin Al-

²¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 1

²¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 2

²²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 3

Husayn)^{asws} – Words of the Exalted: **so he has grabbed the most trustworthy handhold, [2:256]**. He^{asws} said: ‘Our^{asws} cordiality, People^{asws} of the Household’’.²²¹

5- ما، الأماالي للشيخ الطوسي أبو عمرو عن ابن عقدة عن جعفر بن علي بن بجح عن حسن بن حسين عن أبي حفص الصائغ عن أبي عبد الله ع في قوله و اعتصموا بحبل الله جميعاً قال نحن الحبل.

(The book) ‘Al Amaali’ of the sheykh Al Tusy – Abu Amro, from Ibn Uqda, from Ja’far Bin Ali Bin Najeeh, from Hassan Bin Husayn, from Abu Hafs Al Saig,

‘From Abu Abdullah^{asws} said regarding His^{azwj} Words: **And hold firmly with the Rope of Allah altogether [3:103]**. He^{asws} said: ‘We^{asws} are the rope’’.²²²

6- فس، تفسير القمي و اعتصموا بحبل الله جميعاً قال التوحيد و الولاية.

Tafseer Al-Qummi - **And hold firmly with the Rope of Allah altogether [3:103]**, he said, ‘The Tawheed and the Wilayah’.

و في رواية أبي الجارود عن أبي جعفر ع في قوله و لا تفرقوا قال إن الله تبارك و تعالى علم أنهم سيفترقون بعد نبئهم و يحتلئون فنهاهم الله عن التفرق كما نهى من كان قبلهم فأمرهم أن يجتمعوا على ولاية آل محمد ع و لا يفرقوا.

And in a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **and do not be disunited [3:103]**. He^{asws} said: ‘Allah^{azwj} Blessed and Exalted Knew that they would be disuniting after their Prophet^{saww} and be differing, so Allah^{azwj} Forbade them from the disunity just as He^{azwj} Had Forbidden the ones who were before them, and Commanded them to be united upon the Wilayah of Progeny^{asws} of Muhammad^{saww} and not to be disunited’’.²²³

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن ابن عقدة عن أحمد بن الحسين عن أبيه عن حصين بن مخارق عن أبي الحسن موسى عن آبائه ع في قوله عز و جل فقد استمسك بالعمرة الوثقى قال مودتنا أهل البيت.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat’ Al Zaahira – Muhammad Bin Al Abbas, from Ibn Uqdah, from Ahmad Bin Al Husayn, from his father Husayn Bin Mukharif,

‘From Abu Al-Hassan Musa^{asws}, from his^{asws} forefathers^{asws} regarding Words of Mighty and Majestic: **so he has grabbed the most trustworthy handhold, [2:256]**. He^{asws} said: ‘Our^{asws} cordiality, People^{asws} of the Household’’.²²⁴

8- وهذا الإسناد عن حصين عن هارون بن سعيد عن زناد بن علي ع قال: العمرة الوثقى المودة لآل محمد ع.

And by this chain, from Husayn, from Haroun Bin Saeed,

²²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 4

²²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 5

²²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 6

²²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 7

'From Zayd son of Ali^{asws} (Bin Al-Husayn)^{asws}, said, 'The firmest handhold is cordiality of Progeny^{asws} of Muhammad^{saww}," 225

9- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: آل محمد ع هم حبل الله الذي أمر بالاعتصام به فقال و اعتصموا بحبل الله جميعاً و لا تفرقوا.

Tafseer Al-Ayyashi – From Jabir, from Abu Ja'far^{asws} having said: 'Progeny^{asws} of Muhammad^{saww}, they^{asws} are the rope of Allah^{azwj} which He^{azwj} Commanded with the holding with, so He^{azwj} Said: '***And hold firmly with the Rope of Allah altogether and do not be disunited [3:103]***'". 226

²²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 8

²²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 31 H 9

CHAPTER 32 – THE ‘WISDOM’ IS RECOGNITION OF THE IMAM^{asws}

1- فس، تفسير القمي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عن عَلِيِّ بن مُحَمَّدٍ عن بَكْرِ بن صَالِحٍ عن جَعْفَرِ بنِ يَحْيَى عن عَلِيِّ بنِ الْقَصِيرِ عن أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ قَوْلُهُ وَ لَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ قَالَ أُوَيْيَ مَعْرِفَةُ إِمَامٍ زَمَانِهِ.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Muhammad, from Bakr Bin Salih, from Ja'far Bin Yahya, from Ali Bin Al Quseyr,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! His^{azwj} Words: **And We had Given the Wisdom to Luqman: [31:12]**. He^{asws} said: ‘Given the recognition of the Imam^{asws} of his^{as} time’²²⁷.

2 سن، المحاسن أبي عن النَّضْرِ عن الْحَلِيِّ عن أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا فَقَالَ هِيَ طَاعَةُ اللَّهِ وَ مَعْرِفَةُ الْإِمَامِ.

(The book) ‘Al Mahasin’ – My father, from Al Nazar, from Al Halby, from Abu Baseer who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Blessed and Exalted: **And the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. So he^{asws} said: ‘The Obedience of Allah^{azwj} and the recognition of the Imam^{asws}’²²⁸.

3- شي، تفسير العياشي عن أَبِي بصيرٍ عن أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ وَ مَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا قَالَ مَعْرِفَةُ الْإِمَامِ وَ اجْتِنَابُ الْكِبَائِرِ الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا النَّارَ.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **‘And the one who is Given the Wisdom, so he has been Given abundant good [2:269]**. He^{asws} said: ‘Recognition of the Imam^{asws} and shunning the major sins, which Allah^{azwj} has Obligated the Fire upon’²²⁹.

4- شي، تفسير العياشي عن سُلَيْمَانَ بن خَالِدٍ عن أَبِي عَبْدِ اللَّهِ ع قَالَ: الْحِكْمَةُ الْمَعْرِفَةُ وَ التَّفَقُّهُ فِي الدِّينِ فَمَنْ فَعَهُ مِنْكُمْ فَهُوَ حَكِيمٌ وَ مَا أَخَذَ بِمَوْتٍ مِنَ الْمُؤْمِنِينَ أَحَبُّ إِلَيَّ إِلَّا يَسْ مِنْ فَقِيهِ.

Tafseer Al Ayyashi – From Suleyman Bin Kkhalid,

‘Abu Abdullah^{asws} said: ‘The ‘wisdom’ is the recognition (of the Imam^{asws}), and the pondering in the Religion. So the one from you who ponders, then he is wise, and there is none from

²²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 1

²²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 2

²²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 3

the Momineen who are dying (whose death is) more beloved to Iblees^{la} than a pondering one”.²³⁰

²³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 32 H 4

باب 33 أنهم عليهم السلام الصافون و المسبحون و صاحب المقام المعلوم و حملة عرش الرحمن و أنهم السفرة الكرام البررة

CHAPTER 33 – THEY^{asws} ARE THE ‘ONES ARRANGED IN ROWS’, AND THE ‘GLORIFIERS’, AND THE ‘ONES OF A KNOWN PLACE’, AND ‘BEARERS OF THRONE OF THE BENEFICENT’, AND THEY ARE THE ‘SCRIBES’, THE ‘HONOURABLE’ THE ‘RIGHTEOUS’

1- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ وَ مَا مِنَّا إِلَّا لَهُ مَقَامٌ مَعْلُومٌ قَالَ نَزَلَتْ فِي الْأَنْبِيَاءِ مِنَ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Tafseer Al Qummi – Muhammad Bin Ja'far, from Abdullah Bin Muhammad Bin Kkhalid, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Yahya Bin Muslim,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **“And there is none of us except for him is a known place [37:164].** He^{asws} said: ‘It was Revealed regarding the Imams^{asws} and the successors^{asws} from Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws}’ 231.

2 فس، تفسير القمي أَحْمَدُ بْنُ مُحَمَّدٍ الشَّيْبَانِيُّ عَنْ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ مُعَاوِيَةَ عَنْ مُحَمَّدٍ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ التَّقْلِسِيِّ عَنِ الْحَسَنِ بْنِ خُبُوبٍ عَنْ صَالِحِ بْنِ زَيْنٍ عَنْ شِهَابِ بْنِ عَبْدِ رَبِّهِ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ يَا شِهَابُ نَحْنُ شَجَرَةُ النُّبُوَّةِ وَ مَغْدِنُ الرِّسَالَةِ وَ مُخْتَلَفُ الْمَلَائِكَةِ وَ نَحْنُ عَهْدُ اللَّهِ وَ ذِمَّتُهُ وَ نَحْنُ وَدُّ اللَّهِ وَ حُجَّتُهُ

Tafseer Al Qummi – Ahmad Bin Muhammad Al Shaybani, from Muhammad Bin Ahmad Bin Muawiya, from Muhammad Bin Suleyman, from Abdullah Bin Muhammad Al Tafleesi, from Al Hassan Bin Mahboub, from Salih Bin Razeyn, from Shihab Bin Abd Rabbih who said,

‘I heard Al-Sadiq^{asws} saying: ‘O Shihab! We^{asws} are the tree of Prophet-hood, and mine of the Message, and interchange of the Angels, and we^{asws} are a Pact of Allah^{azwj}, and His^{azwj} Guarantee, and we^{asws} are Cordiality of Allah^{azwj} and His^{azwj} Divine Authorities.

كُنَّا أَنْوَارَ صُفُوفٍ حَوْلَ الْعَرْشِ نُسَبِّحُ فَيُسَبِّحُ أَهْلُ السَّمَاءِ بِنُسْبِجِنَا إِلَى أَنْ هَبَطْنَا إِلَى الْأَرْضِ فَسَبَّحْنَا أَهْلُ الْأَرْضِ بِتَسْبِجِنَا وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ

We^{asws} were Lights (Noors) arranged in rows around the Throne. We^{asws} glorified (Allah^{azwj}), so the people of the skies glorified with our^{asws} glorification, up to (the time) we^{asws} descended to the earth. We^{asws} glorified, so the people of the earth glorified with our^{asws} glorification: **And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166].**

فَمَنْ وَفَى بِذِمَّتِنَا فَقَدْ وَفَى بِعَهْدِ اللَّهِ عَزَّ وَ جَلَّ وَ ذِمَّتِهِ وَ مَنْ خَفَرَ ذِمَّتَنَا فَقَدْ خَفَرَ ذِمَّةَ اللَّهِ عَزَّ وَ جَلَّ وَ عَهْدَهُ.

²³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 1

So, the one who was loyal with our^{asws} pact so he has been loyal with Covenant of Allah^{azwj} Mighty and Majestic, and His Pact, and one who breaks our^{asws} pact, so he has broken a Pact of Allah^{azwj} Mighty and Majestic and His^{azwj} Covenant”.²³²

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ يُونُسَ الْحَنْفِيِّ الْيَمَامِيِّ عَنْ دَاوُدَ بْنِ سَلَيْمَانَ الْمَرْوَزِيِّ عَنْ الرَّبِيعِ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَشْيَاخٍ مِنْ آلِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالُوا قَالَ عَلِيُّ ع فِي بَعْضِ خُطْبِهِ إِنَّا أَلَّ مُحَمَّدٌ كُنَّا أَنْوَاراً حَوْلَ الْعَرْشِ فَأَمَرَنَا اللَّهُ بِالتَّسْبِيحِ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ بِتَسْبِيحِنَا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Ahmad Bin Muhammad Bin Umar Bin Yunus Al Hanafy Al Yamani, from Dawood Bin Suleyman Al Marouzy, from Al Rabie Bin Abdullah Al Hashimiyy,

‘From elders of Progeny^{asws} Muhammad^{saww}, from Ali^{asws} Bin Abu Talib^{asws}, they said, ‘Ali^{asws} said in one of his^{asws} sermons: ‘We^{asws}, Progeny^{asws} of Muhammad^{saww}, we^{asws} were Lights (Noors) around the Throne. Allah^{azwj} Commanded us^{asws} with glorification. So, we^{asws} glorified (Allah^{azwj}), and the Angels glorified with our^{asws} glorification.

ثُمَّ أَهْبَطْنَا إِلَى الْأَرْضِ فَأَمَرَنَا اللَّهُ بِالتَّسْبِيحِ فَسَبَّحْنَا فَسَبَّحَتْ أَهْلُ الْأَرْضِ بِتَسْبِيحِنَا فَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ.

Then we^{asws} descended to the earth, and Allah^{azwj} Commanded us^{asws} with the glorification. So, we^{asws} glorified (Allah^{azwj}), and the people of the earth glorified with our^{asws} glorification: **And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166]**.²³³

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ رَفَعَهُ إِلَى مُحَمَّدٍ بْنِ زِيَادٍ قَالَ: سَأَلَ ابْنُ مِهْرَانَ عَبْدَ اللَّهِ بْنَ الْعَبَّاسِ عَنْ تَفْسِيرِ قَوْلِهِ تَعَالَى وَ إِنَّا لَنَحْنُ الصَّافُونَ وَ إِنَّا لَنَحْنُ الْمُسَبِّحُونَ فَقَالَ ابْنُ عَبَّاسٍ إِنَّا كُنَّا عِنْدَ رَسُولِ اللَّهِ ص فَأَقْبَلَ عَلَيْنَا بِنُ أَبِي طَالِبٍ ع فَلَمَّا رَأَاهُ النَّبِيُّ ص تَبَسَّمَ فِي وَجْهِهِ وَ قَالَ مَرْحَباً بِمَنْ خَلَقَهُ اللَّهُ قَبْلَ آدَمَ بِأَرْبَعِينَ أَلْفَ عَامٍ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, raising it to Muhammad Bin Ziyad who said,

‘Ibn Mihran asked Abdullah Bin Al-Abbas about interpretation of His^{azwj} Words of the Exalted: **And indeed we are the ones arranged in rows [37:165] And indeed we were the ones Glorifying’ [37:166]**. Ibn Abbas said, ‘We were in the presence of Rasool-Allah^{saww} and Ali^{asws} Bin Abu Talib^{asws} came. When the Prophet^{saww} saw him^{asws}, he^{saww} smiled in his^{asws} face and said: ‘Welcome with the one^{asws} whom Allah^{azwj} Created before Adam^{as} by four thousand years’.

فَقُلْتُ يَا رَسُولَ اللَّهِ أَكَانَ الْإِنْسَانُ قَبْلَ الْأَبِ قَالَ نَعَمْ إِنَّ اللَّهَ تَعَالَى خَلَقَنِي وَ خَلَقَ عَلِيّاً ع قَبْلَ أَنْ يُخْلَقَ آدَمُ بِحَذِيهِ الْمُدَّةِ خَلَقَ نُوراً فَقَسَمَهُ نِصْفَيْنِ فَخَلَقَنِي مِنْ نِصْفِهِ وَ خَلَقَ عَلِيّاً ع مِنْ النِّصْفِ الْآخَرِ قَبْلَ الْأَشْيَاءِ كُلِّهَا

I said, ‘O Rasool-Allah^{saww}! Can the son be before the father?’ He^{saww} Yes. Allah^{azwj} the Exalted Created me^{saww} and Created Ali^{asws} before He^{azwj} Created Adam^{as}. In this period

²³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 2

²³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 3

He^{azwj} Created Noor (Light) and Divided it into two halves. He^{azwj} Created me^{saww} from its half and Created Ali^{asws} from the other half before the things, all of them.

ثُمَّ خَلَقَ الْأَشْيَاءَ فَكَانَتْ مُظْلِمَةً فَنُورُهَا مِنْ نُورِي وَ نُورٌ عَلَيَّ عَ ثُمَّ جَعَلْنَا عَنْ يَمِينِ الْعَرْشِ

Then He^{azwj} Created the things. There used to be darkness, and it was illuminated by my^{saww} light and light of Ali^{asws}. Then we^{asws} were Made to be on the right of the Throne.

ثُمَّ خَلَقَ الْمَلَائِكَةَ فَسَبَّحْنَا فَسَبَّحَتِ الْمَلَائِكَةُ وَ هَلَّلْنَا فَهَلَّلَتِ الْمَلَائِكَةُ وَ كَبَّرْنَا فَكَبَّرَتِ الْمَلَائِكَةُ فَكَانَ ذَلِكَ مِنْ تَعْلِيمِي وَ تَعْلِيمِ عَلِيِّ عَ

Then He^{azwj} Created the Angels. We^{asws} glorified (Allah^{azwj}), so the Angel glorified, and we^{asws} extolled (Holiness of Allah^{azwj}), so the Angel extolled, and we^{asws} exclaimed Greatness (of Allah^{azwj}), so the Angels extolled the Greatness. That was from my^{saww} teaching and the teaching of Ali^{asws}.

وَ كَانَ ذَلِكَ فِي عِلْمِ اللَّهِ السَّابِقِ أَنْ لَا يَدْخُلَ النَّارَ مُحِبٌّ لِي وَ لِعَلِيِّ عَ وَ لَا يَدْخُلُ الْجَنَّةَ مُبْغِضٌ لِي وَ لِعَلِيِّ

And that was in the preceding Knowledge of Allah^{azwj} that no one will enter the Fire except one who loves me^{saww} and Ali^{asws}, nor will he enter the Paradise, the one who hates me^{saww} and Ali^{asws}.

أَلَا وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ مَلَائِكَةً بِأَيْدِيهِمْ أَبَارِيقُ اللَّحْيَيْنِ مَمْلُوءَةٌ مِنْ مَاءِ الْحَيَاةِ مِنَ الْفِرْدَوْسِ فَمَا أَخَذَ مِنْ شَيْعَةٍ عَلَيَّ عَ إِلَّا وَ هُوَ طَاهِرُ الْوَالِدَيْنِ تَقِيٌّ نَقِيٌّ مُؤْمِنٌ بِاللَّهِ فَإِذَا أَرَادَ أَحَدُهُمْ أَنْ يُوَاقِعَ أَهْلَهُ جَاءَ مَلَكٌ مِنَ الْمَلَائِكَةِ الَّذِينَ بِأَيْدِيهِمْ أَبَارِيقُ مَاءِ الْجَنَّةِ فَيَطْرُحُ مِنْ ذَلِكَ الْمَاءِ فِي الْأَنْبِيَةِ الَّتِي يَشْرَبُ مِنْهَا فَيَشْرَبُهُ

Indeed! Allah^{azwj} Created Angels having silver pitchers filled from water of life from (Garden of) Al-Firdows. So, there is none from a Shia of Ali^{asws} except and he is of clean parents, pious, pure, a believer in Allah^{azwj}. When one of them wants to sleep with his wife, an Angel comes, from the Angels those having pitchers with them filled with water of the Paradise, and drops that water into the utensil which he (Momin) drinks from, and he drinks from it.

فِي ذَلِكَ الْمَاءِ يَنْبُثُ الْإِيمَانُ فِي قَلْبِهِ كَمَا يَنْبُثُ الزَّرْعُ فَهُمْ عَلَى بَيِّنَةٍ مِنْ رَبِّهِمْ وَ مِنْ نَبِيِّهِمْ وَ مِنْ وَصِيِّهِ عَلِيِّ عَ وَ مِنْ ابْنَتِي الزَّهْرَاءِ ثُمَّ الْحَسَنِ ثُمَّ الْحُسَيْنِ ثُمَّ الْأَئِمَّةَ مِنْ وَلَدِ الْحُسَيْنِ

So, by that water is grown the Eman in his heart, just as the plant tends to grow. Thus, they are upon a clear evidence from their Lord^{azwj} and from their Prophet^{saww} and from his^{saww} successor^{asws}, and from my^{saww} daughter^{asws} Al-Zahra^{asws}, then Al-Hassan^{asws}, then Al-Husayn^{asws}, then the Imams^{asws} from sons^{asws} of Al-Husayn^{asws}.

فَقُلْتُ يَا رَسُولَ اللَّهِ وَ مَنْ هُمُ الْأَئِمَّةُ قَالَ أَخَذَ عَشْرَ مِنِّي وَ أَبُوهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ عَ

I said, 'O Rasool-Allah^{saww}! And who are the Imams^{asws}?' He^{saww} said: 'Eleven from me^{saww}, and their^{asws} father is Ali^{asws} Bin Abu Talib^{asws}.'

ثُمَّ قَالَ النَّبِيُّ صَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ حَبَّةَ عَلِيٍّ وَ الْإِيمَانَ بِهِ سَبَبًا لِدُخُولِ الْجَنَّةِ وَ سَبَبًا لِلنَّجَاةِ مِنَ النَّارِ.

Then the Prophet^{saww} said: 'The Praise is for Allah^{azwj} Who Made love of Ali^{asws} and the belief in him^{asws} as two causes, meaning a cause for entering the Paradise, and a cause for the salvation from the Fire'²³⁴.

5- فس، تفسیر القمي الَّذِينَ يَحْمِلُونَ الْعَرْشَ يَغْنِي رَسُولَ اللَّهِ ص وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ يَحْمِلُونَ عِلْمَ اللَّهِ وَ مَنْ حَوْلَهُ يَغْنِي الْمَلَائِكَةَ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يَغْنِي شَيْعَةَ آلِ مُحَمَّدٍ رَبَّنَا وَ سِعَتْ كُلُّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ فُلَانٍ وَ فُلَانٍ وَ بَنِي أُمِّيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَيُّ وَلَايَةِ وَلِيَ اللَّهُ وَ فِيهِمْ عَذَابُ الْحَجِيمِ

Tafseer Al-Qummi - **Those who are holding the Throne** - meaning Rasool-Allah^{saww} and the successors^{asws} from after him^{saww} are carrying the Knowledge of Allah^{azwj}, **and ones around it** – meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe**, - meaning Shias of Progeny^{asws} of Muhammad^{saww}, **'Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** - from the wilayah of so and so, and so and so, and so and so, and clan of Umayya, **and follow Your Way**, - i.e. Wilayah of a Guardian^{asws} of Allah^{azwj}, **and Save them from the Punishment of the Blazing Fire!** [40:7].

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يَغْنِي مَنْ تَوَلَّى عَلَيْكَ صَلَاحُهُمْ

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] – meaning one who is in Wilayah of Ali^{asws}. That is (for) their righteous ones.

وَ فِيهِمُ السَّيِّئَاتِ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يَغْنِي يَوْمَ الْقِيَامَةِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لِمَنْ بَجَّاهُ اللَّهُ مِنْ وَلَايَةِ فُلَانٍ وَ فُلَانٍ

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on Day of Qiyamah, **and that, it is the mighty success [40:9]** – for the one Allah^{azwj} Rescues from the wilayah of so and so, and so and so'.

ثُمَّ قَالَ إِنَّ الَّذِينَ كَفَرُوا يَغْنِي بَنِي أُمِّيَّةٍ يُنَادُونَ لَمَقْتُ اللَّهُ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يَغْنِي إِلَى وَلَايَةِ عَلِيِّ ع فَتَكْفُرُونَ.

Then He^{azwj} Said: **Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: 'Your despising Allah when you were called to the Eman** – meaning to Wilayah of Ali^{asws}, **is greater than your despising yourselves, therefore you committed Kufr [40:10]**'.²³⁵ (Not a Hadeeth)

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُوسُفَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي أَيُّوبَ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى بِأَيْدِي سَفَرَةٍ كَرَامٍ بَرَزَتْ قَالَ هُمْ الْأَيْمَةُ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliy, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hammad, from Abu Ayoub Al Haza'a.

²³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 4

²³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 5

'From Abu Abdullah^{asws} regarding Words of the Exalted: ***In the hands of Scribes [80:15] Honourable, righteous [80:16]*** – He^{asws} said: 'They are the Imams^{asws}',²³⁶

7- فس، تفسير القمي كَلَّا إِنَّمَا تَذَكُّرُهُ قَالَ الْقُرْآنُ فِي صُحُفٍ مُّكَرَّمَةٍ مَّرْفُوعَةٍ قَالَ عِنْدَ اللَّهِ مُطَهَّرَةٌ بِأَيْدِي سَفَرَةٍ قَالَ بِأَيْدِي الْأَئِمَّةِ كِرَامٍ بَرَرَةٍ.

Tafseer Al Qummi - ***Never! It is a Tazkira [80:11]***. He said, 'The Quran'. ***(It is) in Honourable Parchments [80:13] Lofty, clean [80:14]***. He said, 'In the Presence of Allah^{azwj}'. ***In the hands of Scribes [80:15]***. He said, 'In the hands of the Imams^{asws}', ***Honourable, righteous [80:16]***'.²³⁷

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَزَّازِيِّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنْ هَارُونَ بْنِ الْجُهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُغْنِي مُحَمَّدًا وَعَلِيًّا وَالْحُسَيْنَ وَالْحُسَيْنَ وَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ مُوسَى وَ عِيسَى صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Fazary, from Ahmad Bin Al Husayn, from Muhammad Bin Jatim, from Haroun Bin Al Jahm, from Muhammad Bin Muslim who said,

'I heard Abu Ja'far^{asws} saying: 'Words of Allah^{azwj} the Exalted: ***Those who are holding the Throne and ones around it [40:7]***, - 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}, may the Salawat of Allah^{azwj} be upon them all'.²³⁸

9- فس، تفسير القمي إِنَّ الَّذِينَ عِنْدَ رَبِّكَ يَغْنِي الْأَنْبِيَاءَ وَالرُّسُلَ وَالْأَئِمَّةَ ع لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ يُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ.

Tafseer Al Qummi - ***Surely those who are in the Presence of your Lord*** - meaning the Prophets^{as} and the Messengers^{as} and the Imams^{asws}, ***are not being arrogant from worshipping Him, and they are Glorifying Him, and to Him they are performing Sajdah [7:206]***'.²³⁹ (Not a Hadeeth)

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ حَلْدِبٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي السَّفَاتِيحِ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ وَ قَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَهُ بَلْ عِبَادٌ مُّكْرَمُونَ وَ أَوْمَأَ يَدِهِ إِلَى صَدْرِهِ وَ قَالَ لَا يَسْبِقُونَهُ بِالْقَوْلِ إِلَى قَوْلِهِ وَ هُمْ مِنْ حَسَنِيَّةٍ مُّشْفِقُونَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather, from Ali Bin Hadeed, from Mansour Bin Yunus, from Abu Al Saffatij, from Jabir Al ufy who said,

'I heard Abu Ja'far^{asws} saying: ***'And they are saying, 'The Beneficent has Taken a son!' Glorious is He! But, they (Prophets) are honoured servants [21:26]***', and he^{asws} gestured by

²³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 6

²³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 7

²³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 8

²³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 9

his^{asws} hand towards his^{asws} chest and said: ***'They do not precede Him in speech [21:27] – up to His^{azwj} Words: and they are trembling from His fear [21:28]'***.²⁴⁰

11- عدد، العقائد و أمّا العرش الذي هو العلم فحملته أربعة من الأولين و أربعة من الآخرين فأما الأربعة من الأولين فنوح و إبراهيم و موسى و عيسى عليهم السلام و أمّا الأربعة من الآخرين - فمحمّد و عليّ و الحسن و الحسين عليهم السلام هكذا يؤي بالأسانيد الصحيحة عن الأئمة ع.

(The book) 'Al Aqa'id' – And as for the Throne which, it is the Knowledge, it is being carried by four from the former ones and four from the latter ones. As for the 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}. That is how it has been reported by the correct chains from the Imams^{asws}.²⁴¹ (Not a Hadeeth)

²⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 10

²⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 33 H 11

باب 34 أنهم عليهم السلام أهل الرضوان و الدرجات و أعداءهم أهل السخط و العقوبات

CHAPTER 34 – THEY^{asws} ARE THE PEOPLE OF ‘AL RIZWAN’, AND THE RANKS, AND THEIR^{asws} ENEMIES ARE THE PEOPLE OF WRATH AND THE PUNISHMENTS

1- قب، المناقب لابن شهر آشوب عن عمارة الساباطي قال: سألت أبا عبد الله ع عن قوله تعالى أقمنا رضوان الله كمن باء بسخط من الله و مأواه جهنم و ينس المصير لهم درجات عند الله فقال الذين اتبعوا رضوان الله هم الأئمة ع و هم و الله يا عمارة درجات للمؤمنين و بولائهم و معرفتهم إيانا يضاعف لهم أعمالهم و يرفع الله لهم الدرجات العلى.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{asws} about Words of the Exalted: **Is the one who pursues the Pleasure of Allah like the one who incurs the Wrath from Allah? And his abode is Hell; and it is an evil destination [3:162] There are (varying) Levels in the Presence of Allah, [3:163].** He said: 'Those who pursue the Pleasure of Allah^{azwj}, they^{asws} are the Imams^{asws}, and by Allah^{azwj} O Ammar, they^{asws} are the Levels of the Momineen, and by their^{asws} Wilayah and their recognising us^{asws} their deeds would be multiplied, and Allah^{azwj} will recognise for them the high Levels".²⁴²

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن عبد الله عن إبراهيم بن محمد عن إسماعيل بن بشير عن علي بن جعفر الحضرمي عن جابر بن يزيد قال: سألت أبا جعفر ع عن قول الله عز و حل ذلك بأنهم اتبعوا ما أسخط الله و كرهوا رضوانه فأحبط أعمالهم قال كرهوا علياً ع و كان علي رضا الله و رضا رسول الله بولايته يوم بدر و يوم حنين و بطن نخلة و يوم التروية و نزلت فيه اثنتان و عشرون آية في الحجة التي صد فيها رسول الله ص عن المسجد الحرام بالتحفة و محم.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin a’far Al Hazramy, from abir Bin Yazeed who said,

'I asked Abu Ja’far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **That is because they follow what Angers Allah and abhor His Pleasure, therefore He Nullified their deeds [47:28].** he^{asws} said: 'They hated Ali^{asws}, and Ali^{asws} was the Pleasure of Allah^{azwj} and the pleasure of His^{azwj} Rasool^{saww}. Allah^{azwj} Commanded for the Wilayah of Ali^{asws} on the Day of Badr, and the Day of Hunayn, and under the Palm tree on the Day of Al-Tarwiyya. Twenty two Verses were Revealed with regards to it in rebuttal of the argument in which Rasool-Allah^{saww} closed (the doors) from the Sacred Masjid at Al-Johfa and at Khumm".²⁴³

3- فس، تفسير القمي ذلك بأنهم اتبعوا ما أسخط الله يعني موالاة فلان و فلان ظالمين أمير المؤمنين ع فأحبط أعمالهم يعني التي عملوها من الخير.

²⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 1

²⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 2

Tafseer Al-Qummi - ***That is because they follow what Angers Allah*** - meaning wilayah of so and so, and so and so, two who oppressed Amir Al-Momineen^{asws}, ***therefore He Nullified their deeds [47:28]*** – meaning good (deeds) which they had performed’.²⁴⁴ (Not Hadeeth)

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْوَاسِطِيِّ عَنْ زَكْرِيَّا بْنِ يَحْيَى عَنْ إِسْمَاعِيلَ بْنِ عُثْمَانَ عَنْ عَمَّارٍ الدُّهْنِيِّ عَنْ أَبِي الرُّبَيْعِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ كَمَا كَانُوا قَالَ أَلْفًا وَ مِائَتَيْنِ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad al Wasity, from Zaariya Bin Yahya, from Ismail Bin Usman, from Ammar Al Duhny, from Abu Al Zubeyr, from Jabir,

‘He (the narrator) said, ‘I said to him^{asws}, ‘Words of Allah^{azwj} Mighty and Majestic: ***Allah was Pleased from the Momineen when they pledged their allegiances to you under the tree, [48:18]***, how many were they?’ He^{asws} said: ‘One thousand and two hundred.

قُلْتُ هَلْ كَانَ فِيهِمْ عَلِيٌّ ع قَالَ نَعَمْ سَيِّدُهُمْ وَ شَرِيفُهُمْ.

I said, ‘Was Ali^{asws} among them?’ He^{asws} said: ‘Yes, their chief and their noblest’’.²⁴⁵

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً فَادْخُلِي فِي عِبَادِي وَ ادْخُلِي جَنَّتِي قَالَ نَزَلَتْ فِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from yunus, from Abdul Rahman Bin Salim,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: ***O you the contented soul! [89:27] Return to your Lord, being well-pleased, He being Well-Pleased [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]***. He^{asws} said: ‘It was Revealed regarding Ali^{asws} Bin Abu Talib^{asws}’.²⁴⁶

6- وَ رَوَى الْحُسَيْنُ بْنُ مَحْبُوبٍ عَنْ صَنْدَلٍ عَنِ ابْنِ فَرْقَدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اقْرءُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةُ الْحُسَيْنِ وَ ارْغَبُوا فِيهَا رَحِمَكُمُ اللَّهُ

And it is reported by Al Hassan Bin Mahboub, from Sandan, from Ibn Farqad who said,

‘Abu Abdullah^{asws}: ‘Recite the Chapter ‘Al-Fajr’ in your Obligatory as well as in your optional (Salats), for it is a Chapter of Al-Husayn^{asws} Bin Ali^{asws}, and wish in it, Allah^{azwj} would be Merciful to you’.

فَقَالَ لَهُ أَبُو أُسَامَةَ وَ كَانَ حَاضِرَ الْمَجْلِسِ كَيْفَ صَارَتْ هَذِهِ السُّورَةُ لِلْحُسَيْنِ ع خَاصَّةً

²⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 3

²⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 4

²⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 5

Abu Asama said to him^{asws}, and he was present in the gathering: 'How did this Surah come to be for Al-Husayn^{asws} in particular?'

فَقَالَ أَلَا تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ ارْجِعِي إِلَى رَبِّكَ رَاضِيَةً مَُرْضِيَةً فَادْخُلِي فِي عِبَادِي وَادْخُلِي جَنَّتي

He^{asws} said: 'Did you not listen to His^{azwj} Words, the Exalted: **O you the contented soul! Return to your Lord, being well-pleased (with Him), He being well-pleased (with him) [89:28] So enter (to be) among My servants [89:29] And enter into My Garden [89:30]**

إِنَّمَا يَغْنِي الْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا فَهُوَ ذُو النَّفْسِ الْمُطْمَئِنَّةِ الرَّاضِيَةِ الْمَرْضِيَّةِ وَأَصْحَابُهُ مِنْ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمُ الرِّضْوَانُ [هُمُ الرَّاغِبُونَ] عَنِ اللَّهِ يَوْمَ الْقِيَامَةِ وَهُوَ رَاضٍ عَنْهُمْ

But rather, He^{azwj} Means Al-Husayn^{asws} Bin Ali^{asws}, for he^{asws} was **being well-pleased (with Him), He being well-pleased (with him)**, and his^{asws} companions from the Progeny^{asws} of Muhammad^{saww} are those who will be pleased with Allah^{azwj} on the Day of Judgement, and He^{azwj} being Pleased with them^{asws}.

وَهَذِهِ السُّورَةُ فِي الْحُسَيْنِ بْنِ عَلِيٍّ ع وَشِيعَتِهِ وَشِيعَةِ آلِ مُحَمَّدٍ خَاصَّةً

And this Chapter has been Revealed regarding Al-Husayn^{asws} Bin Ali^{asws} and his^{asws} Shias, and the Shias of the Progeny^{asws} of Muhammad^{saww} especially.

فَمَنْ أَدَمَّنَ قِرَاءَةَ الْفَجْرِ كَانَ مَعَ الْحُسَيْنِ ع فِي دَرَجَتِهِ فِي الْجَنَّةِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

One who habitually recites *Al-Fajr* would be with Al-Husayn^{asws} among his^{asws} Levels in the Paradise. Surely Allah^{azwj} is Mighty, Wise".²⁴⁷

7- وَرَوَى الصَّدُوقُ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ سَدِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ جُعِلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ هَلْ يُكْرَهُ الْمُؤْمِنُ عَلَى قَبْضِ رُوحِهِ

And it is reported by Al Sadouq, by his chain from Sadeyr who said,

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, O son^{asws} of Rasool-Allah^{saww}! Does the Momin dislike the capture of his soul?'

قَالَ لَا إِذَا أَتَاهُ مَلَكُ الْمَوْتِ لِقَبْضِ رُوحِهِ خَرَعَ لَذَلِكَ فَيَقُولُ لَهُ مَلَكُ الْمَوْتِ يَا وَلِيَّ اللَّهِ لَا تَخْزَعُ فَوَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ لَأَنَا أَبْرُّ بِكَ وَأَشْفَقُ عَلَيْكَ مِنَ الْوَالِدِ الْبَرِّ الرَّحِيمِ يَوْلَدِهِ افْتَحَ عَيْنَيْكَ وَانْظُرْ

He^{asws} said: 'No. By Allah^{azwj}, when the Angel of death comes over to him in order to capture his soul, he panics during that. So the Angel of death is saying to him: 'O friend of Allah^{azwj}, do not panic! By the One^{azwj} Who Send Muhammad^{saww}, I will be more good to you and more kind upon you than the parent, merciful with his child!'

قَالَ فَيَتَمَثَّلُ لَهُ رَسُولُ اللَّهِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ فَيَقُولُ هَؤُلَاءِ رَفَقَاؤُكَ فَيَفْتَحُ عَيْنَيْهِ وَ يَنْظُرُ إِلَيْهِمْ

²⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 6

He^{asws} said: 'Then, Rasool-Allah^{saww} and Amir Al-Momineen^{asws} and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws} are resembled for him, and he (Angel of death) says, 'They^{asws} are your friends'. So, he opens his eyes and looks at them^{asws}.

ثُمَّ تَنَادَى نَفْسُهُ يَا أُبْتُهَا النَّفْسُ الْمُطْمَئِنَّةُ إِلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ عِزَّكَ رَاضِيَةً بِالْوَلَايَةِ مَرْضِيَةً بِالتَّوَابِ فَادْخُلِي فِي عِبَادِي يَغْنِي مُحَمَّدٌ [مُحَمَّدًا] وَ أَهْلَ بَيْتِهِ وَ ادْخُلِي جَنَّتِي فَمَا مِنْ شَيْءٍ أَحَبَّ إِلَيْهِ مِنْ انْسِلَالِ رُوحِهِ وَ اللُّحُوقِ بِالْمُنَادِي.

Then a Caller Calls out to his soul, '**O you the contented soul! [89:27]**, (contented) to Muhammad^{saww} and the People^{asws} of his^{saww} Household, **Return to your Lord, being well-pleased [89:28]** with the Wilayah, **He being Well-Pleased [89:28]** with the (Allocation of the) Rewards. **So enter (to be) among My servants [89:29]**, Meaning Muhammad^{saww} and the People^{asws} of his^{saww} Household, **And enter into My Garden [89:30]**'. Thus, there would be nothing more beloved to him than the extraction of his soul, and be attached with the Caller".²⁴⁸

²⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 34 H 7

CHAPTER 35 – THEY^{asws} ARE THE PEOPLE (AL-NAAS)

1- فر، تفسير فرات بن إبراهيم غُبَيْدُ بْنُ كَثِيرٍ عَنْ أَحْمَدَ بْنِ صَبِيحٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: قَامَ رَجُلٌ إِلَى عَلِيِّ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنِ النَّاسِ وَ أَشْبَاهِ النَّاسِ وَ النَّسْنَسِ

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, from Ahmad Bin Sabeeh, from Al Husayn Bin Ulwan,

‘From Ja’far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: ‘A man stood up to Ali^{asws} and said, ‘O Amir Al-Momineen^{asws}! Inform us about the people, and the ones resembling the people, and the Nasnaas (Pre-Adam^{as} people)’.

قَالَ عَلِيُّ ع يَا حَسَنُ أَجِبْهُ

Ali^{asws} said: ‘O Hassan^{asws}, answer him!’

قَالَ فَقَالَ لَهُ الْحُسَيْنُ ع سَأَلْتُ عَنِ النَّاسِ فَرَسُولُ اللَّهِ ص النَّاسُ لِأَنَّ اللَّهَ يَقُولُ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَ تَحْنُ مِنْهُ وَ سَأَلْتُ عَنْ أَشْبَاهِ النَّاسِ فَهُمْ شَيْعَتُنَا وَ هُمْ مِنَّا وَ هُمْ أَشْبَاهُنَا وَ سَأَلْتُ عَنِ النَّسْنَسِ وَ هُمْ هَذَا السَّوَادُ الْأَعْظَمُ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

He (the narrator) said, ‘Al-Hassan^{asws} said to him: ‘You asked about the people, so Rasool-Allah^{saww} is ‘the people’ because Allah^{azwj} Says: **hasten on from the Place from which the people hastened on [2:199]**, and we^{asws} are from it; and you asked about ones resembling the people, so they are our^{asws} Shias, and they are from us^{asws} and they are our^{asws} resemblances; and you asked about the Nasnaas, and they are thee great multitude, and it is the Word of Allah^{azwj} the Exalted: **they are only like the cattle. But, they are more straying of the way [25:44]**’²⁴⁹.

2- كا، الكافي العِدَّةُ عَنْ سَهْلٍ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنِ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَقُولُ إِنَّ رَجُلًا جَاءَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ أَخْبِرْنِي إِنْ كُنْتَ عَالِمًا عَنِ النَّاسِ وَ عَنْ أَشْبَاهِ النَّاسِ وَ عَنِ النَّسْنَسِ

(The book) ‘Al Kafi’ – The number, from Sahl and Ali Bin Ibrahim, from his father together from Ibn Mahboub, from Abdullah Bin Ghalib, from his father, from Saeed Bin Al Musayyab who said,

‘I heard Ali^{asws} Bin Al-Husayn^{asws} saying: ‘A man came to Amir Al-Momineen^{asws} and said, ‘Inform me, if you^{asws} are knowledgeable, about the people, and about ones resembling the people, and about the Nasnaas (pre-Adam^{as} people)’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع يَا حُسَيْنُ أَجِبِ الرَّجُلَ فَقَالَ الْحُسَيْنُ ع أَمَّا قَوْلُكَ أَخْبِرْنِي عَنِ النَّاسِ فَتَحْنُ النَّاسُ وَ لَذَلِكَ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى دُكِّرْهُ فِي كِتَابِهِ ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ فَرَسُولُ اللَّهِ ص الَّذِي أَفَاضَ بِالنَّاسِ

Amir Al-Momineen^{asws} said: ‘O Husayn^{asws}, answer the man!’ Al-Husayn^{asws} said: ‘As for your words, ‘Inform me about the people’, so we^{asws} are the people, and for that Allah^{azwj} Blessed and Exalted is His^{azwj} Mention Said in His^{azwj} Book: **Then hasten on from the Place from**

²⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 35 H 1

which the people (Ibrahim and Ismail) hastened on [2:199], so it was Rasool-Allah^{saww} who hastened with the people.

وَأَمَّا قَوْلُكَ أَشْبَاهُ النَّاسِ فَهُمْ شِيعَتُنَا وَهُمْ مَوَالِينَا وَهُمْ مِنَّا وَلِلَّذَلِكَ قَالَ إِبْرَاهِيمُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبِعَنِي فَإِنَّهُ مِنِّي

And as for your word, ‘Ones resembling the people’, so they are our^{asws} Shias, and they are ones in our Wilayah, and for that Ibrahim^{as} said: **‘then whoever follows me, so he is from me [14:36]**.

وَأَمَّا قَوْلُكَ النَّسْنَاسُ فَهُمْ السَّوَادُ الْأَعْظَمُ وَأَشَارَ بِيَدِهِ إِلَى جَمَاعَةِ النَّاسِ ثُمَّ قَالَ إِنَّهُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا.

And as for your words, ‘The *Nasnaas*’, so they are the vast majority’ – and he^{asws} gestured by his^{asws} hand towards a group of the people, then said: **They are nothing except like cattle; but, they are more straying from the way [25:44]**”.²⁵⁰

3 فس، تفسير القمي وَ قَالَ الْإِنْسَانُ مَا لَهَا قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع.

Tafseer Al Qummi - **And the human beings says, ‘What is the matter with it?’ [99:3]**. He said, ‘That is Amir Al Momineen^{asws}’.²⁵¹ (Not a Hadeeth)

²⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 35 H 2

²⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 35 H 3

CHAPTER 36 – THEY^{asws} ARE THE ‘SEA’, AND THE ‘PEARLS’ AND THE ‘CORAL’

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ لَا يَبْغِيَانِ عَلِيٌّ عَلَيَّ فَاطِمَةُ وَ لَا تَبْغِي فَاطِمَةُ عَلَيَّ عَلِيٌّ يَخْرُجُ مِنْهُمَا اللَّوْلُؤُ وَ الْمَرْجَانُ الْحُسَيْنُ وَ الْحُسَيْنُ ع.

(The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad bin Ahmad, from Mahfouz Bin Bihr, from Ibn Shimr, from Jabir,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19].** He^{asws} said: ‘Ali^{asws} and (Syeda) Fatima^{asws}; **Between them is a barrier which they do not violate [55:20],** he^{asws} said: ‘Neither does Ali^{asws} violate upon Fatima^{asws} nor does Fatima^{asws} violate upon Ali^{asws}; **There come forth from them the pearls and the rubies [55:22]** – Al-Hassan^{asws} and Al-Husayn^{asws}’²⁵².

2 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ سَهْلٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْكَرِيمِ عَنْ يَحْيَى بْنِ عَبْدِ الْحَمِيدِ عَنْ قَيْسِ بْنِ الرَّبِيعِ عَنْ أَبِي هَارُونَ الْعُبَيْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي قَوْلِهِ عَزَّ وَ جَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ قَالَ لَا يَبْغِيَانِ هَذَا عَلَيَّ هَذِهِ وَ لَا هَذِهِ عَلَيَّ هَذَا يَخْرُجُ مِنْهُمَا اللَّوْلُؤُ وَ الْمَرْجَانُ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Sahl, from Ahmad Bin Muhammad, from Abdul Kareem, from Yahya Bin Abdul Hameed, from Qays Bin Al Rabie, from Abu Haroub Al Abdy,

‘From Abu Saeed Al-Khudry regarding Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19].** He said, ‘Ali^{asws} and Fatima^{asws}. Neither does this one^{asws} violate upon this one^{asws}, nor this one^{asws} upon this one^{asws}; **There come forth from them the pearls and the rubies [55:22].** He said, ‘Al Hassan^{asws} and Al Husayn^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all’²⁵³. (Not a Hadeeth)

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَائِدِ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ عَلِيٌّ وَ فَاطِمَةُ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ قَالَ النَّبِيُّ ص يَخْرُجُ مِنْهُمَا اللَّوْلُؤُ وَ الْمَرْجَانُ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ عَلَيْهِمَا السَّلَامُ.

(The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Muhammad Bin Sinan, from Abu Jaroud, from Al Zahhak, from Ibn Abbas,

‘Regarding Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19]** **Between them is a barrier which they do not violate [55:20].** He said, ‘**He Let loose the two seas [55:19]** – Ali^{asws} and (Syeda) Fatima^{asws}; **Between them is a barrier which they do not**

²⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 1

²⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 2

violate [55:20], he said, 'The Prophet^{saww}; **There come forth from them the pearls and the rubies [55:22]**. He said, 'Al-Hassan^{asws} and Al-Husayn^{asws},²⁵⁴

4 كثر، كثر جامع الفوائد و تأويل الآيات الظاهرة عليُّ بنُ مُحَمَّدٍ الدَّهَّانُ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الْأَعْمَشِ عَنْ كَثِيرِ بْنِ هِشَامٍ عَنْ كَهْمَشِ بْنِ الْحُسَيْنِ عَنْ أَبِي السَّلِيلِ عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ فِي قَوْلِهِ عَزَّ وَ جَلَّ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ قَالَ عَلِيُّ وَ فَاطِمَةُ ع يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ ع

(The books) 'Kunz Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Mahlad Al Dahhan, from Ahmad Bin Suleyman, from Is'haq Bin Ibrahim Al Amsh, from Kaseer Bin Hisham, from Kahmash Bin Al Hassan, from Abu Al Saleyl,

'From Abu Zarr^{ra} regarding Words of Mighty and Majestic: **He Let loose the two seas to meet [55:19]**. He said, 'Ali^{asws} and (Syeda) Fatima^{asws}; **There come forth from them the pearls and the rubies [55:22]**. He said, 'Al-Hassan^{asws} and Al-Husayn^{asws}.

فَمَنْ رَأَى مِثْلَ هَؤُلَاءِ الْأَرْبَعَةِ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَ لَا يُبْغِضُهُمْ إِلَّا كَافِرٌ فَكُونُوا مُؤْمِنِينَ يُحِبُّ أَهْلَ الْبَيْتِ وَ لَا تَكُونُوا كُفَّارًا يُبْغِضُ أَهْلَ الْبَيْتِ فَتُلْقَوْا فِي النَّارِ.

So who has been seen to be like these four – Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}? None will love them^{asws} except a Momin, nor hate them^{asws} except a Kafir, therefore be loving People^{asws} of the Household and do not be Kafirs with hatred of People^{asws} of the Household, for you will be flung into the Fire". (Not a Hadeeth)

وَ قَدْ رُوِيَ عَنْ سَلْمَانَ الْفَارِسِيِّ وَ سَعِيدِ بْنِ جُبَيْرٍ وَ سُفْيَانَ الثَّوْرِيِّ بِأَنَّ الْبَحْرَيْنِ عَلِيُّ وَ فَاطِمَةُ ع بَيْنَهُمَا بَرَزَخٌ مُحَمَّدٌ ص يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ لَا عَزْوُ أَنْ يَكُونَا بَحْرَيْنِ لِسَعَةِ فَضْلِهِمَا وَ كَثَرَةِ خَيْرِهِمَا فَإِنَّ الْبَحْرَ إِنَّمَا يُسَمَّى بَحْرًا لِسَعَتِهِ.

And it has been reported from Salman Al Farsi^{ra} and Saeed Bin Jubeyr, and Sufyan Al Sowry that the two seas are Ali^{asws} and Fatima^{asws}, between them is a barrier of Muhammad^{saww}. **There come forth from them the pearls and the rubies [55:22]**. He said, 'Al Hassan^{asws} and Al Husayn^{asws}, and it is not surprising that they^{asws} happen to be two seas due to the vastness and abundance of their^{asws} merits, for the sea has rather been named as 'sea' due to its vastness".²⁵⁵ (Not a Hadeeth)

5- ل، الخصال أَبِي عَنْ سَعِيدٍ عَنِ الْأَصْبَهَانِيِّ عَنِ الْمُنْقَرِيِّ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ بَيْنَهُمَا بَرَزَخٌ لَا يَبْغِيَانِ قَالَ عَلِيُّ وَ فَاطِمَةُ بَحْرَانِ مِنَ الْعِلْمِ عَمِيقَانِ لَا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَ الْمَرْجَانُ الْحُسَيْنُ وَ الْحُسَيْنُ ع.

(The book) 'Al Khisal' – My father, from Saeed Al Asbahany, from Al Minqay, from Yahya Bin Saeed Al Qattan who said,

'I heard Abu Abdullah^{asws} saying: **He Let loose the two seas to meet [55:19]**. He^{asws} said: 'Ali^{asws} and (Syeda) Fatima^{asws} are two seas of knowledge, deep, one of them does not

²⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 3

²⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 4

violate upon his counterpart; **There come forth from them the pearls and the rubies [55:22]**
 - 'Al-Hassan^{asws} and Al-Husayn^{asws},²⁵⁶

6- قب، المناقب لابن شهر آشوب أبو معاوية الضرير عن الأعمش عن أبي صالح عن ابن عباس أن فاطمة ع بكت للبحر والبر فقال النبي ص
 أفني يا فاطمة برزخك فوالله إنه سيد في الدنيا وسيد في الآخرة وأصلح بينهما

(The book) 'Al Manaqib' of Ibn Shehr Ashub — Abu Muawiya Al Zareyr, from Al Amsh Bin Abu Salih, from Ibn Abbas,

'(Syeda) Fatima^{asws} cried of hunger and lack of clothes, so the Prophet^{saww} said: 'Be content O Fatima^{asws}, with your^{asws} husband, for by Allah^{azwj} he^{asws} is a chief in the world and a chief in the Hereafter and a corrector between the two'.

فَأَنزَلَ اللَّهُ مَرْجَ الْبَحْرَيْنِ يَلْتَقِيَانِ يَقُولُ أَنَا اللَّهُ أَرْسَلْتُ إِلَيْكَ عَلِيَّ بْنُ أَبِي طَالِبٍ ع وَفَاطِمَةَ بِنْتُ النَّبِيِّ يَلْتَقِيَانِ يَقْتُلَانِ أَنَا اللَّهُ أَوْعَدْتُ
 الْوَحْدَةَ بَيْنَهُمَا

Allah^{azwj} Revealed: **He Let loose the two seas to meet [55:19]**, Saying: "I^{azwj} am Allah^{azwj}! I^{azwj} Sent the two seas. Ali^{asws} Bin Abu Talib^{asws} I am a sea of knowledge and (Syeda) Fatima^{asws} is a sea of Prophet hood, **to meet [55:19]**, connecting. I^{azwj} am Allah^{azwj}! I^{azwj} Raised the connection between the two!"

ثُمَّ قَالَ بَيْنَهُمَا بَرْزَخٌ مَانِعٌ رَسُولُ اللَّهِ ص يَمْنَعُ عَلِيَّ بْنَ أَبِي طَالِبٍ ع أَنْ يَخْرُجَ لِأَجْلِ الدُّنْيَا وَيَمْنَعُ فَاطِمَةَ أَنْ تُخَاصِمَ بَعْلَهَا لِأَجْلِ الدُّنْيَا

Then He^{azwj} Said: **Between them is a barrier which they do not violate [55:20]** — Rasool Allah^{azwj} being a preventer, forbidding Ali^{asws} Bin Abu Talib^{asws} that he^{asws} goes out for the sake of the world, and forbidding (Syeda) Fatima^{asws} to dispute with her^{asws} husband^{asws} for the sake of the world.

فَبَإِذِي آتَايَ رَجُلًا يَا مَعْشَرَ الْجِنِّ وَالْإِنْسِ تُكْذِبَانِ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع أَوْ حُبِّ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ فَالْقَوْلُ الْحَسَنُ وَالْمَرْحَانُ الْحَسَنُ لِأَنَّ
 الْقَوْلُ الْكِبَارُ وَالْمَرْحَانُ الصَّغَارُ.

So which of the Favours of your Lord — O community of Jinn and the humans, **with you two belie? [55:13]** the Wilayah of Amir Al Momineen^{asws}, or love of Fatima Al Zahra^{asws}. The pearl is Al-Hassan^{asws} and the coral is Al-Husayn^{asws} because the pearl is bigger and the coral is smaller.²⁵⁷ **(Not a Hadeeth)**

7- مد، العمدة بإسناده عن الثعلبي عن تفسيره عن الحسين بن محمد الديوري عن موسى بن محمد عن علي بن محمد بن الحسن بن علوية عن رجل
 من أهل مصر عن أبي خديفة عن أبيه عن شفيان الثوري في قول الله عز وجل حل مرج البحرين ينقيا بينهما برزخ لا يبغيان قال فاطمة و علي ع
 يخرج منهما اللؤلؤ والمرجان قال الحسن والحسين ع.

(The book) 'Al Amda' — By his chain, from Al Sa'alby from his Tafseer, from Al Husayn Bin Muhammad Al Deynawary, from Musa Bin Muhammad, from Ali Bin Muhammad Bin Al Hassan Bin Alawiya, from a man from people of Egypt, from Abu Khadeeja, from his father, from Sufyan Al Sowry,

²⁵⁶ Bihar Al Anwaar — V 24, The book of Imamate, P 1 Ch 36 H 5

²⁵⁷ Bihar Al Anwaar — V 24, The book of Imamate, P 1 Ch 36 H 6

'Regarding Words of Allah^{azwj} Mighty and Majestic: ***He Let loose the two seas to meet [55:19] Between them is a barrier which they do not violate [55:20]***. He said, 'Fatima^{asws} and Ali^{asws}. ***There come forth from them the pearls and the rubies [55:22]*** – He said, 'Al-Hassan^{asws} and Al-Husayn^{asws}'. (Not a Hadeeth)

قَالَ الثَّعْلَبِيُّ وَ رُوِيَ هَذَا الْقَوْلُ أَيْضاً عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَ قَالَ: بَيْنَهُمَا بَرْزَخٌ مُحَمَّدٌ ص.

Al-Sa'alby said, and this word has been reported as well from Saeed Bin Jubeyr, and he ***Between them is a barrier [55:20]*** – Muhammad^{sawww}.²⁵⁸ (Not a Hadeeth)

²⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 36 H 7

باب 37 أنهم عليهم السلام الماء المعين و البئر المعطلة و القصر المشيد و تأويل السحاب و المطر و الظل و الفواكه و سائر المنافع
الظاهرة بعلمهم و بركاتهم عليهم السلام

CHAPTER 37 – THEY^{asws} ARE THE ‘FLOWING WATER’, AND THE ‘ABANDONED WELL’, AND THE ‘CONSTRUCTED PALACE (DESERTED)’, AND THE INTERPRETATION OF THE ‘CLOUDS’, AND THE ‘RAIN’, AND THE ‘SHADE’, AND THE ‘FRUITS’, AND THE REST OF THE APPARENT BENEFITS ARE DUE TO THEIR^{asws} KNOWLEDGE AND THEIR^{asws} BLESSINGS

1- فس، تفسير القمي قوله قل أ رأيتكم إن أصبح ماؤكم غوراً فمن يأتيكم بماء معين قال أ رأيتكم إن أصبح إمامكم غائباً فمن يأتيكم بإمام مثله.

Tafseer Al Qummi – His^{azwj} Words: **Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30].** He said, ‘Have you considered if your Imam^{asws} were to be absent, who can come to you with an Imam^{asws} similar to him^{asws}?’ (Up to here is not a Hadeeth)

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْقَاسِمِ بْنِ الْعَلَاءِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْفَرَارِيِّ عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ قَالَ: سُئِلَ الرِّضَا ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ قُلْ أ رأيتكم إن أصبح ماؤكم غوراً فمن يأتيكم بماء معين فَقَالَ ع مَاؤُكُمْ أَبْوَابُكُمْ أَيُّ الْأَيْمَةِ وَ الْأَيْمَةُ أَبْوَابُ اللَّهِ بَيْنَهُ وَ بَيْنَ خَلْقِهِ فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ يَعْنِي يَأْتِيكُمْ بِعِلْمِ الْإِمَامِ.

It was narrated to us by Muhammad Bin Ja’far, from Muhammad Bin Ahmad, from Al Qasim Bin Al A’ala, from Ismail Bin Ali Al Fazary, from Muhammad Bin Jamhour, from Fazalat Bin Ayoub who said,

‘Al-Reza^{asws} was asked about Words of Allah^{azwj} Mighty and Majestic: **Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30].** He^{asws} said: ‘Your waters are your doors, i.e., the Imams^{asws}, and the Imams^{asws} are Doors of Allah^{azwj} between Him^{azwj} and His^{azwj} creatures, **so who can come to you with flowing water?’ [67:30]** – meaning, with knowledge of the Imams^{asws}.’²⁵⁹

2- غط، الغيبة للشيخ الطوسي جماعة عن الثَّلَاحِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الْأَسَدِيِّ عَنْ سَعْدِ بْنِ ابْنِ عَيْسَى عَنْ مُوسَى بْنِ الْقَاسِمِ وَ أَبِي قَتَادَةَ مَعاً عَنْ عَلِيِّ بْنِ حَفْصٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِيهِ مُوسَى ع قَالَ: قُلْتُ لَهُ مَا تَأْوِيلُ قَوْلِ اللَّهِ قُلْ أ رأيتكم إن أصبح ماؤكم غوراً فمن يأتيكم بماء معين فَقَالَ إِذَا فَقَدْتُمْ إِمَامَكُمْ فَلَمْ تَرَوْهُ فَمَاذَا تَصْنَعُونَ.

(The book) ‘Al Ghayba’ of Sheykh Al Tusi – A group, from Al Tal’abary, from Ahmad Bin Ali, from Al Asady, from Sa’ad, from Ibn Isa, from Musa Bin Al Qasim, and Abu Qatada, both together from Ali Bin Hafs,

‘From Ali son of Ja’far^{asws}, from his brother^{asws} Musa^{asws}, said, ‘I said to him^{asws}, ‘What is the interpretation of Words of Allah^{azwj}: **Say: ‘Have you considered if your water were to**

²⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 1

become sunken, so who can come to you with flowing water?’ [67:30]?’ He^{asws} said: ‘When you lose your Imam^{asws} and do not see him^{asws} (anymore), then what will you do?’²⁶⁰

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ يَسَارٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ عَنْ يَحْيَى الْحُلَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَوْلَا أَنَّا لَكُنَّا مِنَ الْغَالِبِينَ إِنَّ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَعِينٍ قَالَ إِنَّ غَابَ إِمَامُكُمْ فَمَنْ يَأْتِيكُمْ بِإِمَامٍ جَدِيدٍ.

(The books) ‘Kunz Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Yasar, from Muhammad Bin khalid, from al Nazar, from Yahya Al Halby,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: ‘Have you considered if your water were to become sunken, so who can come to you with flowing water?’ [67:30].** He^{asws} said: ‘If your Imam^{asws} is in hiding, then who can come with you with a new Imam^{asws}?’²⁶¹

4- قب، المناقب لابن شهر آشوب عَبْدُ الْعَظِيمِ الْحُسَيْنِيُّ بِإِسْنَادِهِ إِلَى جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَهُمْ مَاءً عَذَقًا يَقُولُ لَأَشْرَبْنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةَ هِيَ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ الْأَوْصِيَاءِ ع.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub – Abdul Azeze, Al Hasany by his chain to,

‘Ja’far^{asws} regarding Words of the Exalted: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]:** ‘He^{azwj} is Saying: “We^{azwj} shall Make their hearts drink the Eman”, and the ‘right way’, It is Wilayah of Ali Bin Abu Talib^{asws} and the successors^{asws}.”²⁶²

5- فس، تفسير القمي وَ بئرٍ مُعْطَلَةٍ وَ قَصْرٍ مُشِيدٍ قَالَ هُوَ مَثَلٌ لِأَلِ مُحَمَّدٍ ص قَوْلُهُ بئرٍ مُعْطَلَةٍ هُوَ الَّذِي لَا يُسْتَقَى مِنْهَا وَ هُوَ الْإِمَامُ الَّذِي قَدْ غَابَ فَلَا يُقْتَبَسُ مِنْهُ الْعِلْمُ إِلَى وَقْتِ الظُّهُورِ

Tafseer Al-Qummi - **and an abandoned well and a constructed palace (deserted) [22:45].** He said, ‘It is as example of Progeny^{asws} of Muhammad^{saww}. His^{azwj} Words: **an abandoned well**, it is which cannot be quenched from, and it is the Imam^{asws} who is in hiding, so the knowledge cannot be attained from him^{asws} up to the time of the appearance.

وَ الْقَصْرُ الْمَشِيدُ هُوَ الْمُرْتَفِعُ وَ هُوَ مَثَلٌ لِأَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ فَضَائِلُهُمُ الْمُتَشِيرَةِ فِي الْعَالَمِينَ الْمُسْتَشْفَى عَلَى الدُّنْيَا وَ هُوَ قَوْلُهُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ

And the **constructed palace (deserted)**, it is the chosen on (Al Murtaza), and it is an example of Amir Al-Momineen^{asws} and the Imams^{asws}, and their^{asws} merits spread out in the worlds, shining upon the world, and it is His^{azwj} Word, **in order to prevail it upon all the Religions [9:33].**

وَ قَالَ الشَّاعِرُ فِي ذَلِكَ

²⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 2

²⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 3

²⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 4

مَثَلُ لَيْلِ مُحَمَّدٍ مُسْتَظَرَفٌ
وَالْبَيْتُ عِلْمُهُمُ الَّذِي لَا يُنْزَفُ.

بَيْتُ مُعْطَلَّةٍ وَ قَصْرٌ مُشْرِفٌ
فَالْقَصْرُ جَدُّهُمْ الَّذِي لَا يُرْتَقَى

And the poet said regarding that, '**abandoned well and a constructed palace (deserted) [22:45]**, are examples for Progeny^{asws} of Muhammad^{saww}, exquisite. The castle is their glory which has yet to arise, and the well is their^{asws} knowledge which does not dehydrate'.²⁶³

6- مع، معاني الأخبار مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ أَحْمَدَ اللَّيْثِيِّ عَنْ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ بَيْتٍ مُعْطَلَّةٍ وَ قَصْرٍ مُشِيدٍ قَالَ الْبَيْتُ الْمُعْطَلَّةُ الْإِمَامُ الصَّامِتُ وَ الْقَصْرُ الْمَشِيدُ الْإِمَامُ النَّاطِقُ.

(The book) 'Ma'any Al Ahbar' – Muhammad Bin Ibrahim Bin Ahmad Al Laysi, from Ali Bin Fazzal, from his father, from Ibrahim Bin Ziyad who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and an abandoned well and a constructed palace (deserted) [22:45]**. He^{asws} said: 'The abandoned well is the silent Imam^{asws}, and the constructed palace is the speaking Imam^{asws}'.²⁶⁴

7- ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ نَصْرِ بْنِ قَابُوسَ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِثْلُهُ-

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qabous,

'From Abu Abdullah^{asws} – similar to it'.²⁶⁵

8- كا، الكافي مُحَمَّدُ بْنُ الْحُسَيْنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحَبِّهِ عَ مِثْلُهُ

(The book) 'Al Kafi' – Muhammad Bin Al Hassan and Ali Bin Muhammad, from Sahl, from Musa Bin Al Qasim,

'From Ali son of Ja'far^{asws}, from his brother^{asws} – similar to it'.²⁶⁶

9- مع، معاني الأخبار الْمُظَفَّرُ الْعُلَوِيُّ عَنِ ابْنِ الْعَبَّاسِ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنِ ابْنِ شُمُونَ عَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ أَنَّهُ قَالَ: أَمِيرُ الْمُؤْمِنِينَ عَ هُوَ الْقَصْرُ الْمَشِيدُ وَ الْبَيْتُ الْمُعْطَلَّةُ فَاطِمَةُ وَ وَلَدُهَا مُعْطَلِينَ مِنَ الْمَلِكِ.

(The book) 'Ma'any Al Akhbar' – Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Is'haq Bin Muhammad, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl having said,

'Amir Al-Momineen^{asws}, he^{asws} is the **constructed palace (deserted) [22:45]**, and the **abandoned well** – (Syeda) Fatima^{asws} and her^{asws} children, deactivated from the rule".

وَ قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ أَبِي خَالِدٍ الْأَشْعَرِيُّ الْمُلَقَّبُ بِشَبُّوَلَةَ

مَثَلُ لَيْلِ مُحَمَّدٍ مُسْتَظَرَفٌ

بَيْتُ مُعْطَلَّةٍ وَ قَصْرٌ مُشْرِفٌ

²⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 5

²⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 6

²⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 7

²⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 8

وَالصَّامِتُ الْبَيْتُ الَّذِي لَا تُنْزَفُ.

فَالنَّاطِقُ الْقَصْرُ الْمَشِيدُ مِنْهُمْ

And Muhammad Bin Al-Hassan Bin Abu Kkhalid Al-Ash'ary titled as 'Sanbula', '**abandoned well and a constructed palace (deserted) [22:45]**, shining, are examples for Progeny^{asws} of Muhammad^{saww}, exquisite. The speaking one^{asws} from them^{asws} is the constructed castle and the silent one is the well which does not dehydrate"²⁶⁷ (Not a Hadeeth)

10- قَالَ وَ رَوَى أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ جُبَيْرٍ فِي كِتَابِ نَحْبِ الْمَنَاقِبِ، حَدِيثاً يَرْفَعُهُ إِلَى الصَّادِقِ ع فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَ بَيْتٍ مُعْطَلَةٍ وَ قَصْرِ مَشِيدٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص الْقَصْرُ الْمَشِيدُ وَ الْبَيْتُ الْمُعْطَلَةُ عَلِيٌّ ع.

And it is reported by Abu Abdullah Al Husayn Bin Jubeyr in the book 'Nuhab Al Manaqib',

'A Hadeeth raised to Al-Sadiq^{asws} in the interpretation of the Words of the Exalted: **and an abandoned well and a constructed palace (deserted) [22:45]** having said: 'Rasool-Allah^{saww} said: 'The constructed palace and the abandoned well is Ali^{asws}'²⁶⁸.

11- ير، بصائر الدرجات علي بن إسماعيل عن محمد بن عمرو بن سعيد عن بعض أصحابنا عن نصر بن قابوس قال: سألت أبا عبد الله ع عن قول الله عز وجل وَ ظِلٌّ مُتَدَوِّدٌ وَ مَاءٌ مَسْكُوبٌ وَ فَاكِهَةٌ كَثِيرَةٌ لَا مَقْطُوعَةٍ وَ لَا مَمْنُوعَةٍ قَالَ يَا نَصْرُ إِنَّهُ لَيْسَ حَيْثُ تَذْهَبُ النَّاسُ إِنَّمَا هُوَ الْعَالَمُ وَ مَا يُخْرِجُ مِنْهُ.

(The book) 'Basaair Al Darajaat' – Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed, from one of our companions, from Nasr Bin Qabous who said,

'I asked Abu Abdullah^{asws} about Words Allah^{azwj} Mighty and Majestic: **And extended shades [56:30] And water flowing constantly [56:31] And abundant fruit [56:32] Neither interrupted nor forbidden [56:33]**. He^{asws} said: 'O Nasr! It isn't where the people are going with it. But rather, it is the knowledge and what comes out from it"²⁶⁹.

12- فس، تفسير القمي وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ وَ هَذَا الْبَلَدُ الْأَمِينُ قَالَ التَّيْنُ رَسُولُ اللَّهِ ص وَ الزَّيْتُونُ أَمِيرُ الْمُؤْمِنِينَ ع وَ طُورُ سَيْنِينَ الْحُسَيْنُ وَ الْحُسَيْنُ ع وَ هَذَا الْبَلَدُ الْأَمِينُ الْأَيْمَةُ ع

Tafseer Al-Qummi - **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2] And this secure city [95:3]**. He said, 'The fig (is a reference to) Rasool-Allah^{saww}, and the olive (is a reference to) Amir Al-Momineen^{asws}, and (mount) Toor of Sinai, Al-Hassan^{asws} and Al-Husayn^{asws}, and this secure city, are the Imams^{asws}.

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالَ نَزَلَتْ فِي الْأَوَّلِ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ ع فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ أَيْ لَا يَمُنُّ عَلَيْهِمْ بِهِ ثُمَّ قَالَ لِنَبِيِّهِ ص فَمَا يُكَذِّبُكَ بَعْدَ بِالَّذِينَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ.

We have Created the human being in an excellent form [95:4], he said, 'It was revealed regarding the first (caliph), **Then We Returned him (to be) as lowest of the low [95:5] Except those who believe and do righteous deeds**, - that is Amir Al Momineen^{asws}, **so for**

²⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 9

²⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 10

²⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 11

them would be Recompense without any restrictions [95:6], i.e. it would not be forbidden unto them. Then He^{azwj} Said to His^{azwj} Prophet^{saww}: **So what would make you belie the Religion afterwards? [95:7]** – Amir Al Momineen^{asws}, **Isn't Allah the most Decisive of the judges? [95:8]**".²⁷⁰ (Not a Hadeeth)

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ عَنْ ابْنِ شَثْوَانَ عَنْ الْأَصَمِّ عَنْ الْبُطَلِيِّ عَنْ ابْنِ دَرَّاجٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَوْلُهُ تَعَالَى وَ التَّيْنِ وَ الزَّيْتُونِ التَّيْنُ الْحَسَنُ وَ الزَّيْتُونُ الْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Abdullah Bin Al A'ala, from Ibn Hamoun, from Al Asamme, from Al Batal, from Ibn Darraj who said,

'I heard Abu Abdullah^{asws} saying: 'Words of the Exalted: **(I Swear) by the fig and the olive [95:1]**. The fig is Al-Hassan^{asws}, and the olive is Al-Husayn^{asws}'.²⁷¹

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ يَحْيَى الْخَلِّي عَنِ بَدْرِ بْنِ الْوَلِيدِ عَنْ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ التَّيْنِ وَ الزَّيْتُونِ وَ طُورِ سَيْنِينَ قَالَ التَّيْنُ وَ الزَّيْتُونُ الْحَسَنُ وَ الْحُسَيْنُ وَ طُورُ سَيْنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

(The books) 'Kunz Jamie Al-Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Yahya Al Halby, from Badr Bin Al Waleed, from Abu Al Rabie Al Shamy,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **(I Swear) by the fig and the olive [95:1] And (mount) Toor of Sinai [95:2]**. He^{asws} said: 'The fig and the olive are Al-Hassan^{asws} and Al-Husayn^{asws}, and (mount of) Toor of Sinai is Ali^{asws} Bin Abu Talib^{asws}'.

قُلْتُ قَوْلُهُ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ قَالَ الذِّينُ وَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

I said, 'His^{azwj} Words: **So what would make you belie the Religion afterwards? [95:7]**. He^{asws} said: 'The Religion, is Wilayah of Ali^{asws} Bin Abu Talib^{asws}'.²⁷²

15- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ الرِّضَا ع أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ التَّيْنِ وَ الزَّيْتُونِ إِلَى آخِرِ السُّورَةِ فَقَالَ التَّيْنُ وَ الزَّيْتُونُ الْحَسَنُ وَ الْحُسَيْنُ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Muhammad Bin Zayd, from Ibrahim Bin Muhammad Bin Sa'ad, from Muhammad Al Fuzeyl who said,

'I said to Al-Hassan Al-Reza^{asws}, 'Inform me about Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the fig and the olive [95:1]** – up to the end of the Chapter. He^{asws} said: 'The fig and the olive are Al-Hassan^{asws} and Al-Husayn^{asws}'.

²⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 12

²⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 13

²⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 14

قُلْتُ وَ طُورِ سَيْنِينَ قَالَ لَيْسَ هُوَ طُورُ سَيْنِينَ وَ لَكِنَّهُ طُورُ سَيْنَاءَ

I said, '**And (mount) Toor of Sinai [95:2]**'. He^{asws} said: 'It isn't (mount) Toor of Sineen, but it is (mount) Toor of Sinai'.

قَالَ قُلْتُ وَ طُورُ سَيْنَاءَ فَقَالَ نَعَمْ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع

He (the narrator) said, 'I said, 'And (What is) (mount) Toor of Sinai?' He^{asws} said: 'It is Amir Al-Momineen^{asws}'.

قُلْتُ وَ هَذَا الْبَلَدِ الْأَمِينِ قَالَ هُوَ رَسُولُ اللَّهِ ص أَمِنَ النَّاسُ بِهِ إِذَا أَطَاعُوهُ

I said, '**And this secure city [95:3]**'. He^{asws} said: 'It is Rasool-Allah^{saww}, securing the people in it when they obeyed him^{saww}'.

قُلْتُ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ قَالَ ذَاكَ أَبُو فَصِيلٍ حِينَ أَخَذَ اللَّهُ مِيثَاقَهُ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِالنُّبُوَّةِ وَ لِأَوْصِيَائِهِ بِالْوِلَايَةِ فَأَقَرَّ وَ قَالَ نَعَمْ أَلَا تَرَى أَنَّهُ قَالَ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ يَعْنِي الدَّرَكَ الْأَسْفَلَ حِينَ نَكَصَ وَ فَعَلَ بِآلِ مُحَمَّدٍ مَا فَعَلَ

I said, '**We have Created the human being in an excellent form [95:4]**'. He^{asws} said: 'That is Abu Fazeyl, when Allah^{azwj} Took a Covenant for Him^{azwj} with the Lordship, and for Muhammad^{saww} with the Prophet-hood, and for his^{saww} successors^{asws} with the Wilayah, so he accepted and said, 'Yes'. Do you not see that He^{azwj} Said: **Then We Returned him (to be) as lowest of the low [95:5]** – meaning the lowest level when he broke (the Covenant) and did with Progeny^{asws} of Muhammad^{saww} what he did'.

قَالَ قُلْتُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قَالَ وَ اللَّهُ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع وَ شِيعَتُهُ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ

He (the narrator) said, 'I said, '**Except those who believe and do righteous deeds, [95:6]**'. He^{asws} said: 'By Allah^{azwj}! It is Amir Al-Momineen^{asws} and his^{asws} Shias, **so for them would be Recompose without any restrictions [95:6]**'.

قَالَ قُلْتُ فَمَا يُكَذِّبُكَ بَعْدُ بِالذِّينِ قَالَ مَهْلًا مَهْلًا لَا تُقُلْ هَكَذَا هَذَا هُوَ الْكُفْرُ بِاللَّهِ لَا وَ اللَّهُ مَا كَذَّبَ رَسُولُ اللَّهِ ص بِاللَّهِ طَرَفَةً عَيْنٍ

He (the narrator) said, 'I said, '**So what would make you belie the Religion afterwards? [95:7]**'. He^{asws} said: 'Shh, no! Shh, no! Do not say it like that. This is kufr with Allah^{azwj}. No, by Allah^{azwj}! Rasool-Allah^{saww} did not belie even for the blink of an eye'.

قَالَ قُلْتُ فَكَيْفَ هِيَ قَالَ فَمَنْ يُكَذِّبُكَ بَعْدُ بِالذِّينِ وَ الدِّينِ أَمِيرُ الْمُؤْمِنِينَ ع أَلَيْسَ اللَّهُ بِأَحْكَمَ الْحَاكِمِينَ.

He (the narrator) said, 'I said, 'So, how is it?' He^{asws} said: 'So, who would belie you^{saww} after the Religion? And the Religion is Amir Al-Momineen^{asws}, **Isn't Allah the most Decisive of the judges? [95:8]**'.²⁷³

²⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 15

16- فر، تفسیر فرات بن إبراهيم جعفر بن محمد بإسناده عن محمد بن الفضل بن يسار قال: سألت أبا الحسن ع عن قول الله عز وجل وَالتِّينِ وَ الزَّيْتُونِ قَالَ التِّينُ الْحَسَنُ عَلَيْهِ السَّلَامُ وَ الزَّيْتُونُ الْحُسَيْنُ ع

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad, by his chain from Muhammad Bin Al Fuzeyl Bin Yasaar who said,

'I asked Abu Al-Hassan^{asws} about Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the fig and the olive [95:1]**. He^{asws} said: 'The fig is Al-Hassan^{asws}, and the olive is Al-Husayn^{asws}'.

فَقُلْتُ وَ قَوْلُهُ وَ طُورِ سِينِينَ فَقَالَ لَيْسَ هُوَ طُورُ سِينِينَ إِنَّمَا هُوَ طُورُ سَيْنَاءَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

I said, 'And His^{azwj} Words: **And (mount) Toor of Sinai [95:2]**'. He^{asws} said: 'It is not as *Toor Sineen*, but rather it is as *Toor Sinai*. That is Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}'.

فُلْتُ قَوْلُهُ وَ هَذَا الْبَلَدِ الْأَمِينِ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ لَمْ لَا تَسْتَوِي مَسْأَلَتَكَ إِلَى آخِرِ السُّورَةِ فُلْتُ بِأَبِي وَ أُمِّي قَوْلُهُ إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ قَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ شِيعَتُهُ كُلُّهُمْ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

I said, 'His^{azwj} Words: **And this secure city [95:3]**'. He^{asws} said: 'That is Rasool-Allah^{saww}'. Then he^{asws} was silent, then said: 'Why are you not fulfilling your questions up to the end of the Chapter?' I said, 'May my father and my mother (be sacrificed) for you^{asws}! His^{azwj} words: **Except those who believe and do righteous deeds, [95:6]**'. He^{asws} said: 'By Allah^{azwj}! It is Amir Al-Momineen^{asws} and his^{asws} Shias, **so for them would be Recompense without any restrictions [95:6]**'.²⁷⁴

17- وَ قَالَ أَبُو الْحَسَنِ مُوسَى ع فِي قَوْلِهِ وَ هَذَا الْبَلَدِ الْأَمِينِ قَالَ ذَلِكَ رَسُولُ اللَّهِ ص وَ نَحْنُ سَبِيلُهُ آمَنَ اللَّهُ بِهِ الْخَلْقَ فِي سَبِيلِهِمْ مِنَ النَّارِ إِذَا أَطَاعُوهُ.

And Abu Al-Hassan Al-Musa^{asws} said regarding His^{azwj} Words: **And this secure city [95:3]**. He^{asws} said: 'That is Rasool-Allah^{saww}, and we^{asws} are his^{saww} way. Allah^{azwj} Made the people secure in their ways from the Fire when they obeyed him^{saww}'.²⁷⁵

18- فس، تفسیر القمي إنَّ اللَّهَ فَالِقُ الْحَبِّ وَ النَّوَى قَالَ الْحَبُّ أَنَّ يَفْلِقَ الْعِلْمَ مِنَ الْأُيُمَةِ ع وَ النَّوَى مَا بَعْدَ عَنْهُ.

Tafseer Al-Qummi - **Surely, Allah is the Splitter of the seed and the stone; [6:95]**. He said, 'The seed that He^{azwj} Split is the knowledge from the Imams^{asws}, and the stone is what is remote from it'.²⁷⁶ (Not a Hadeeth)

19- فس، تفسیر القمي وَ الْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ هُوَ مَثَلٌ لِلْأَيُّمَةِ ع يَخْرُجُ عِلْمُهُمْ بِإِذْنِ رَبِّهِمْ وَ الَّذِي خَبَثَ مَثَلٌ لِأَعْدَائِهِمْ لَا يَخْرُجُ عِلْمُهُمْ إِلَّا نَكِيداً أَيُّ كَذِراً فَاسِداً.

Tafseer Al-Qummi - **And (as for) the good land, its vegetation comes out by the permission of its Lord**, - it is an example of the Imams^{asws}, their^{asws} knowledge comes out by the Permission of their^{asws} Lord^{azwj}, **and (as for) that which is bad**, - an example of their^{asws}

²⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 16

²⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 17

²⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 18

enemies, **it does not come out** – their^{asws} knowledge, **except a little; [7:58]**, i.e., bad, spoilt”.²⁷⁷

20- شي، تفسير العياشي عن الْمُفَضَّل قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ فَالِقُ الْحَبِّ وَ النَّوَى قَالَ الْحَبُّ الْمُؤْمِنُ وَ ذَلِكَ قَوْلُهُ وَ أَلْقَيْتُ عَلَيْكَ حَبَّةً مِّنِّي وَ النَّوَى هُوَ الْكَافِرُ الَّذِي نَأَى عَنِ الْحَقِّ فَلَمْ يَقْبَلْهُ.

Tafseer Al Ayyashi – From Al Mufazzal who said,

‘I asked Abu Abdullah^{asws} about His^{azwj} Words: **Splitter of the seed and the stone [6:95]**, said: ‘The seed is the Momin, and these are His^{azwj} Words: **I shall Cast upon you love from Me [20:39]**. And the stone (Al-Nawa), he is the *Kafir* who turns away from the Truth and does not accept it”.²⁷⁸

21- كاه، الكافي أحمد بن مهران عن عَبْدِ الْعَظِيمِ الْحُسَيْنِيِّ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ أَنْ لَوْ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَاءً غَدَقًا يَقُولُ لَأَشْرَبْنَا قُلُوبَهُمُ الْإِيمَانَ وَ الطَّرِيقَةُ هِيَ وَلَايَةُ عَلِيٍّ أَبِي طَالِبٍ وَ الْأَوْصِيَاءِ ع.

(The book) ‘Al-Kafi’ – Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Muhssa Bin Muhammad, from Yunus Bin Yaqoub, from the one who mentioned it,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **And if they are steadfast upon the right Way, We would Quench them (with) abundant water [72:16]**: ‘He^{azwj} is Saying: “We^{azwj} shall Make their drink the Eman”, and the right way, it is Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the successors^{asws}”.²⁷⁹

²⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 19

²⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 20

²⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 37 H 21

CHAPTER 38 – MISCELLANEOUS REGARDING ‘THE BEE’ BY THEM^{asws}

1- فس، تفسير القمي أبي عن الوشاء عن رجل عن حزين عن أبي عبد الله ع في قوله تعالى وأوحى ربك إلى النحل قال نحن النحل الذي أوحى الله إليه أن اتخذ من الجبال بيوتا أمرنا أن نتخذ من العرب شيعه ومن الشجر يقول من العجم وما يغرشون من الموالى والشرايب المختلِف ألوانه العلم الذي يخرج منا إليكم.

Tafseer Al Qummi – My father, from Al Washa, from a man, from Hareez,

‘From Abu Abdullah^{asws} regarding Words of Exalted: **And your Lord Revealed unto the bee [16:68].** He^{asws} said: ‘We^{asws} are the ‘Bee’ which Allah^{azwj} Revealed to, **“Take houses from the mountains** - Commanded that we^{asws} should take Shias from the Arabs, **and from the trees** - and from the non-Arabs, **and from what they are constructing [16:68]** - from the slaves. **There comes out from their bellies a drink of different colours [16:69].** Its colours, it is the Knowledge which comes out from us^{asws} to you all’.²⁸⁰

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الحسن بن أبي الحسن الدليلي بإسناده عن رجاله عن أبي بصير عن أبي عبد الله ع في قوله عز وجل وأوحى ربك إلى النحل أن اتخذ من الجبال بيوتا ومن الشجر وما يغرشون قال ما بلغ من النحل أن يوحى إليها بل فينا تركت فنحن النحل ونحن المقيمون لله في أرضه بأمره والجبال شيعتنا والشجر النساء المؤمنات.

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Hasan Bin Abu Al Hassan Al Daylami, by his chain from his men, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words Mighty and Majestic: **And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68].** He^{asws} said: ‘What can reach with the bee if it is Revealed to it? But, it was Revealed regarding us^{asws}, and we^{asws} are the ‘bee’, and we^{asws} are the establishers for Allah^{azwj} in His^{azwj} earth by His^{azwj} Command. And **the mountains** are our^{asws} Shias, and **the trees** are the believing women (Mominat)’.²⁸¹

3- قال و يؤيد ما وجدته في عزاري بالخصرة العروية سلام الله على مشربها في زيارته جامعة وهذا لفظه اللهم صل على النعمة المشربة والمشكاة الباهرة النبوية والدوحة المباركة الأحمدية والشجرة الميمونة الرزقية التي تنبع بالنبوة وتنفع بالرسالة وتغمر بالإمامة وتغذي بتابع الحكمة وتسقي من مصفى العسل والماء العذب العذب الذي فيه حياة القلوب وتور الأبنسار الموحى إليه بأكل الفواكه واتخاذ البيوتات من الجبال والشجر وما يغرشون السالكين بلل التي من رام غريبها صل ومن سلك سواها هلك يخرج من بطونها شراب مختلف ألوانه فيه شفاء للناس المستمع الواعي الغافل الناهي.

(This is a comment)²⁸²

²⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 1

²⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 2

²⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 3

4- وَ يُؤَيِّدُ الْوَجْهَ الْأَوَّلَ مَا رَوَاهُ الْكُلَيْنِيُّ بِإِسْنَادِهِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اتَّقُوا عَلَى دِينِكُمْ وَ احْجُبُوهُ بِالتَّقِيَّةِ فَإِنَّهُ لَا إِيمَانَ لِمَنْ لَا تَقِيَّةَ لَهُ

And the first aspect is supported by what is reported by Al Kulayni, by his chain from Ibn Abu Yafour,

‘From Abu Abdullah^{asws} having said: ‘Fear upon your Religion and veil it with the Taqiyyah (dissimulation), for there is no Eman for the one who has no Taqiyyah for him.

إِنَّمَا أَنْتُمْ فِي النَّاسِ كَالنَّحْلِ فِي الطَّيْرِ لَوْ أَنَّ الطَّيْرَ يَعْلَمُ مَا فِي أَخْوَافِ النَّحْلِ مَا بَقِيَ مِنْهَا شَيْءٌ إِلَّا أَكَلَتْهُ وَ لَوْ أَنَّ النَّاسَ عَلِمُوا مَا فِي أَجْوَافِكُمْ أَنْتُمْ تُحِبُّونَ أَهْلَ الْبَيْتِ لِأَكْلُوكُمْ بِالسِّنَتِهِمْ وَ لَنَحْلُوكُمْ فِي السِّرِّ وَ الْعَلَانِيَةِ رَحِمَ اللَّهُ عَبْدًا مِنْكُمْ كَانَ عَلَى وَلَا يَتَنَا.

But rather, you (Shias) are among the people like the bee is among the birds. If the birds were to know what is in the interior of the bees, nothing would remain from it except it would be eaten up, and if the people were to know what is in your interiors, that you love us^{asws} the People^{asws} of the Household, they would devour you all with their tongues and impersonate you all in the private and in the open. May Allah^{azwj} have Mercy on a servant from you who happens to be upon our^{asws} Wilayah”.²⁸³

5- شي، تفسير العياشي عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَ مِنَ الشَّجَرِ وَ مِمَّا يَعْرِشُونَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ

Tafseer Al Ayyashi – From Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **And your Lord Revealed unto the bee saying: “Take houses from the mountains and from the trees and from what they are constructing [16:68] Surely, in that there is a Sign for a thinking people” [16:69].**

فَالنَّحْلُ الْأَيْمَةُ وَ الْجِبَالُ الْعَرَبُ وَ الشَّجَرُ الْمَوَالِي عَنَاقَةٌ وَ مِمَّا يَعْرِشُونَ يَعْنِي الْأَوْلَادَ وَ الْعَبِيدَ مِمَّنْ لَمْ يُعْتَقَ وَ هُوَ يَتَوَلَّى اللَّهَ وَ رَسُولَهُ وَ الْأَيْمَةُ ع وَ الشَّرَابُ الْمُخْتَلِفُ أَلْوَانُهُ فَنُتَوَّى الْعِلْمُ قَدْ يُعَلِّمُهَا الْأَيْمَةُ شَيْعَتَهُمْ فِيهِ شِفَاءٌ لِلنَّاسِ يَقُولُ فِي الْعِلْمِ شِفَاءٌ لِلنَّاسِ وَ الشَّيْعَةُ هُمُ النَّاسُ وَ غَيْرُهُمْ اللَّهُ أَعْلَمُ بِهِمْ مَا هُمْ

The ‘bee’ (is a reference to) the Imams^{asws}, and mountains of the Arabs, and the tree, the ones in the Wilayah, the free, **from what they are constructing [16:68]** – meaning the children and the slaves, from the ones who are not free, and he is in the Wilayah of Allah^{azwj} and His^{azwj} Rasool^{saww} and the Imams^{asws}, and the **drink of different colours [16:69]**, skills of knowledge which the Imams^{asws} teach their^{asws} Shias, **wherein is healing for the people.** He^{asws} is Saying, in the knowledge there is a healing for the people, and the Shias, they are the people, and (as for) others, Allah^{azwj} Knows them what they are’.

قَالَ وَ لَوْ كَانَ كَمَا يَزْعُمُ أَنَّ الْعَسَلَ الَّذِي يَأْكُلُهُ النَّاسُ إِذَا مَا أَكَلَ مِنْهُ فَلَا يَشْرَبُ دُوَ عَاهَةِ إِلَّا بَرَأَ لِقَوْلِ اللَّهِ فِيهِ شِفَاءٌ لِلنَّاسِ وَ لَا خُلْفَ لِقَوْلِ اللَّهِ

He^{asws} said: ‘And if it was as they are claiming that it is the honey which the people are eating, then no one with a disability would eat from it nor drink from it except he would be cured, due to the Words of Allah^{azwj}: **wherein is healing for the people**, and the Words of Allah^{azwj} will not be opposed.

²⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 4

وَأَمَّا الشِّفَاءُ فِي عِلْمِ الْقُرْآنِ لِقَوْلِهِ وَ نُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِّلْمُؤْمِنِينَ فَهُوَ شِفَاءٌ وَ رَحْمَةٌ لِأَهْلِهِ لَا شَكَّ فِيهِ وَ لَا مَرِيَّةَ وَ أَهْلُهُ الْأَئِمَّةُ الْهُدَى الَّذِينَ قَالَ اللَّهُ تَعَالَى ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا.

And rather, the healing is in the knowledge of the Quran, due to His^{azwj} Words: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, [17:82]**. Thus, healing and Mercy is for its rightful ones, there is neither doubt in it nor any dispute, and its rightful ones are the Imams^{asws} of the guidance, those Allah^{azwj} the Exalted Said: **Then We Gave the Book as an inheritance to those We Chose from among Our servants. [35:32]**".²⁸⁴

6- وَ فِي رِوَايَةِ أَبِي الرَّبِيعِ الشَّامِيِّ عَنْهُ فِي قَوْلِ اللَّهِ وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ فَقَالَ رَسُولُ اللَّهِ ص أَنَّ النَّحْلَ يَتَوَلَّى مِنَ الْجِبَالِ بُيُوتًا قَالَ تَزُوجُ مِنْ قُرَيْشٍ وَ مِنَ الشَّجَرِ قَالَ فِي الْعَرَبِ وَ بِمَاءٍ يَغْرِشُونَ قَالَ فِي الْمَوَالِي يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ قَالَ أَنْوَاعُ الْعِلْمِ فِيهِ شِفَاءٌ لِلنَّاسِ.

And in a report of Abu Al Rabie Al Shamy, from him,

'Regarding Words of Allah^{azwj}: **And your Lord Revealed unto the bee [16:68]**. Rasool-Allah^{saww} said (regarding): **"Take houses from the mountains – marry from Quraysh, and from the trees – among the Arabs, and from what they are constructing [16:68] – among the ones in Wilayah. There comes out from their bellies a drink of different colours – variety of knowledge, wherein is healing for the people. [16:69]"**.²⁸⁵

7- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ مُعْتَمِدًا عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ أَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا قَالَ مِنْ قُرَيْشٍ

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Husayn Bin Ibrahim transmitting from Muhammad Bin Al Fuzeyl who said,

'I asked Abu Al-Hassan^{asws} about Words of Allah^{azwj} the Exalted: **And your Lord Revealed unto the bee saying: "Take houses from the mountains,** he^{asws} said: 'From Quraysh'.

قُلْتُ قَوْلُهُ وَ مِنَ الشَّجَرِ قَالَ يَعْنِي مِنَ الْعَرَبِ

I said, 'His^{azwj} Words: **and from the trees?**' He^{asws} said: 'It means, from the Arabs'.

قَالَ قُلْتُ وَ بِمَاءٍ يَغْرِشُونَ قَالَ يَعْنِي مِنَ الْمَوَالِي

He (the narrator) said, 'I said, **'and from what they are constructing [16:68]?' He^{asws} said: 'Meaning, from the ones in Wilayah'.**

قَالَ قُلْتُ قَوْلُهُ فَاسْئَلِي سُبُلَ رَبِّكِ ذُلُلًا قَالَ هُوَ السَّبِيلُ الَّذِي تَخُنُّ عَلَيْهِ مِنْ دِينِهِ

He (the narrator) said, 'I said, **'and travel the Way of your Lord submissively?' He^{asws} said: 'It is the Way which we^{asws} are upon from His^{azwj} Religion'.**

²⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 5

²⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 6

قُلْتُ فِيهِ شِفَاءٌ لِلنَّاسِ قَالَ يَعْنِي مَا يَخْرُجُ مِنْ عِلْمِ أَمِيرِ الْمُؤْمِنِينَ ع عَلِيِّ بْنِ أَبِي طَالِبٍ ع فَهُوَ الشِّفَاءُ كَمَا قَالَ شِفَاءٌ لِمَا فِي الصُّدُورِ.

I said, '**wherein is healing for the people [16:69]?**' He^{asws} said: 'Meaning what comes out from the knowledge of Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, so it is the healing just as He^{azwj} Said: **a Healing for what is in the chests [10:57]**''.²⁸⁶

²⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 38 H 7

CHAPTER 39 – THEY^{asws} ARE THE ‘SEVEN DOUBLES’

1- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن سيار عن سورة بن كليب عن أبي جعفر ع قال: نحن المثاني التي أعطاه الله نبينا ونحن وجه الله نتقلب في الأرض بين أظهركم عرفنا من عرفنا وجه الله نتقلب بين أظهركم عرفنا من عرفنا فأمامة اليقين ومن جهلنا فأمامة السعير.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Sayyar, from Sowrat Bin Kuleyb,

‘From Abu Ja’far^{asws} having said: ‘We^{asws} are the *Al-Masany* (doubles - 15:87) which Allah^{azwj} Gave to our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} move in the earth in your full view. The one who recognised us^{asws} has recognised us^{asws}, and the one who is ignorant of us^{asws} is ignorant of us^{asws}; and one who recognises us, in front of him is the certainty, and one who is ignorant of us^{asws}, in front of him is the Blazing Fire’.²⁸⁷

2- فر، تفسير فرات بن إبراهيم جعفر بن أحمد بإسناده عن سماعة قال: سألت أبا عبد الله ع عن قول الله تعالى ولقد آتيناك سبعاً من المثاني والقرآن العظيم قال فقال لي نحن والله السبع المثاني ونحن وجه الله نزل بين أظهركم من عرفنا ومن جهلنا فأمامة اليقين.

Tafseer Furat Bin Ibrahim – Ja’far Bin Ahmad, by his chain from Sama’at who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He^{asws} said: ‘We^{asws} are the seven ‘Masaany’, and we^{asws} are the Face of Allah^{azwj} having descended in your midst. One who recognises us^{asws}, and one who is ignorant of us, so if in front of him is the certainty’.²⁸⁸

3- يد، التوحيد العطار عن أبيه عن سهل عن ابن زياد عن محمد بن سنان عن أبي سلام عن بعض أصحابنا عن أبي جعفر ع قال: نحن المثاني التي أعطاه الله نبينا ص ونحن وجه الله نتقلب في الأرض بين أظهركم عرفنا من عرفنا ومن جهلنا فأمامة اليقين.

(The book) ‘Al Tawheed’ – Al Attar, from his father, form Sahl, from Ibn Yazeed, from Muhammad Bin Sinan, from Abu Sallam, from one of our companions,

‘From Abu Ja’far^{asws} having said: ‘We^{asws} are the ‘Masaany’ which Allah^{azwj} Gave our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} turn around in the earth in your midst. The one who recognises us^{asws}, recognises us^{asws}, and the one who is ignorant of us^{asws}, in front of him is the certainty’.²⁸⁹

4- ير، بصائر الدرجات محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن هارون بن خازجة قال: قال لي أبو الحسين ع نحن المثاني التي أوتيتها رسول الله صلى الله عليه وآله ونحن وجه الله نتقلب بين أظهركم فمن عرفنا ومن لم يعرفنا فأمامة اليقين.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Musa Bin Sa’adan, from Abdullah Bin Al Qasim, from Haroun Bin Kharja who said,

²⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39H 1

²⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 2

²⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 3

'Abu Al-Hassan^{asws} said to me: 'We^{asws} are the 'Masaany' which Rasool-Allah^{saww} was Given, and we^{asws} are the Face of Allah^{azwj}. We^{asws} turn around between your midst, so the one who recognises us^{asws}, and one who does not recognise us^{asws}, in front of him is the certainty".²⁹⁰

5- ير، بصائر الدرجات أحمد بن الحسن بن الحسين بن سعيد عن ابن سنان عن أبي سلام عن بعض أصحابه عن أبي جعفر ع قال: نحن المثنائي التي أعطى الله نبيها ونحن وجه الله نتقلب في الأرض بين أظهركم.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan, from Al Husayn Bin Saeed, from Ibn Sinan, from Abu Sallam, from one of his companions,

'From Abu Ja'far^{asws} having said: 'We^{asws} are the 'Masaany' which Allah^{azwj} Gave our^{asws} Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj}. We^{asws} turn around in the earth between your midst".²⁹¹

6- شي، تفسير العياشي عن يونس بن عبد الرحمن رفعه قال: سألت أبا عبد الله ع عن قول الله و لقد آتيناك سبعة من المثنائي و القرآن العظيم قال إن طاهرها الحمد و باطنها ولد الولد و السابع منها القائم ع.

Tafseer Al Ayyashi, from Yunus Bin Abdul Rahman, raising it, said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **And We have Given you seven from Al Masaany and the Magnificent Quran [15:87]**. He^{asws} said: 'It apparent is (Surah) Al-Hamd, and its esoteric is, son^{asws} of the son^{asws}, and the seventh from it is Al-Qaim^{asws}".²⁹²

7- قال حسن سأل أبا جعفر ع عن قول الله و لقد آتيناك سبعة من المثنائي و القرآن العظيم قال ليس هكذا تنزيها إنما هي و لقد آتيناك سبع مثنائي نحن هم و القرآن العظيم ولد الولد.

Hassan said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He^{asws} said: 'Its Revelation is not lie that. But rather it is: **And We have Given you seven Al-Masaany [15:87]**, we^{asws} are they, **and the Magnificent Quran [15:87]**, son^{asws} of the son^{asws}".²⁹³

8- شي، تفسير العياشي عن القاسم بن عروة عن أبي جعفر ع في قول الله و لقد آتيناك سبعة من المثنائي و القرآن العظيم قال سبعة أئمة و القائم.

Tafseer Al Ayyashi – From Al Qasim Bin Urwat,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj}: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He^{asws} said: 'Seven Imams^{asws}, and Al-Qaim^{asws}".²⁹⁴

²⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 4

²⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 5

²⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 6

²⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 7

²⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 8

9- شي، تفسير العياشي سَمَاعُهُ قَالَ قَالَ أَبُو الْحُسَيْنِ ع وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ قَالَ لَمْ يُعْطَ الْأَنْبِيَاءُ إِلَّا مُحَمَّدٌ ص وَ هُمُ السَّبْعَةُ الْأُئِمَّةُ الَّذِينَ يَدُورُ عَلَيْهِمُ الْفُلُكُ وَ الْقُرْآنَ الْعَظِيمَ مُحَمَّدٌ ص.

Tafseer Al Ayyashi – Sama'at said,

'Abu Al-Hassan^{asws} said: **'And We have Given you seven from Al Masaany and the Magnificent Quran [15:87].** He^{asws} said: 'The Prophets^{as} have not been Given except for Muhammad^{saww}, and they are the seven Imams^{asws}, those the times circle them^{asws}, and the Magnificent Quran is Muhammad^{saww}'.²⁹⁵

10- فر، تفسير فرات بن إبراهيم عَلِيُّ بْنُ يَزْدَادَ الْقُمِّيُّ بِإِسْنَادِهِ عَنْ حَسَّانَ الْأَمَرِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي قَالَ لَيْسَ هَكَذَا تَنْزِيلُهَا إِنَّمَا هِيَ وَ لَقَدْ آتَيْنَاكَ سَبْعَ مَثَانِي نَحْنُ هُمْ وَلَدُ الْوَلَدِ وَ الْقُرْآنَ الْعَظِيمَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

Tafseer Furat Bin Ibrahim – Ali Bin Yazdad Al Qummi, by his chain from Hassan Al Aamiry who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **'And We have Given you seven from Al Masaany and the Magnificent Quran [15:87].** He^{asws} said: 'It wasn't Revealed like that. Its Revelation, rather, it is: **'And We have Given you seven Al-Masaany [15:87],** we^{asws} are they, son^{asws} of the son^{asws}, **and the Magnificent Quran [15:87]** – Ali^{asws} Bin Abu Talib^{asws}'.²⁹⁶

²⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 9

²⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 39 H 10

CHAPTER 40 – THEY^{asws} ARE POSSESSORS OF THE INTELLECT

1- فس، تفسير القمي أبي عن ابن محبوب عن ابن رباب عن عمارة عن أبي عبد الله ع قال: سألتُهُ عن قول الله عزَّ وجلَّ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى قَالَ نَحْنُ وَاللَّهُ أَوْلُو النُّهَى فَقُلْتُ جَعَلْتُ فِدَاكَ وَمَا مَعَى أُولِي النُّهَى

Tafseer Al Qummi – My father, from Ibn Mahboub, from Ibn Riab, from Ammar,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely in that are Signs for the ones possessing intellect [20:128]**. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the possessors of the intellect'. I said, 'May I be sacrificed for you^{asws}! And what is the meaning of 'possessors of the intellect'?'

قَالَ مَا أَخْبَرَ اللَّهُ بِهِ رَسُولَهُ مِمَّا يَكُونُ بَعْدَهُ مِنْ ادِّعَاءِ أَبِي فَلَانَ الْخِلَافَةِ وَالْقِيَامِ بِهَا وَالْآخِرِ مِنْ بَعْدِهِ وَالثَّالِثِ مِنْ بَعْدِهِمَا وَبَنِي أُمَيَّةَ

He^{asws} said: 'What Allah^{azwj} had Informed His^{azwj} Rasools^{as} with, from what would be transpiring after him^{saww}, from the claiming of the caliphate by Abu so and so, and the staying with it, and the other one from after him, and the third from after them both, and clan of Umayya.

فَأَخْبَرَ رَسُولُ اللَّهِ ص عَلِيًّا ع وَكَانَ ذَلِكَ كَمَا أَخْبَرَ اللَّهُ نَبِيَّهُ وَكَمَا أَخْبَرَ رَسُولُ اللَّهِ ص عَلِيًّا ع وَكَمَا انْتَهَى إِلَيْنَا مِنْ عَلِيٍّ فِيمَا يَكُونُ مِنْ بَعْدِهِ مِنَ الْمُلْكِ فِي بَنِي أُمَيَّةَ وَغَيْرِهِمْ فَهَذِهِ آيَةُ الَّتِي ذَكَرَهَا اللَّهُ فِي الْكِتَابِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِّأُولِي النُّهَى

Rasool-Allah^{saww} informed Ali^{asws}, and that happened just as Allah^{azwj} had Informed His^{azwj} Prophet^{saww}, and just as Rasool-Allah^{saww} had informed Ali^{asws}, and just as it has ended up to us^{asws} from Ali^{asws}, regarding what will be transpiring from after him^{asws}, from the kingdom of clan of Umayya and others, and this is the Verse which Allah^{azwj} Mentioned in His^{azwj} Book: **Surely in that are Signs for the ones possessing intellect [20:128]**.

فَنَحْنُ أَوْلُو النُّهَى الَّذِينَ انْتَهَى إِلَيْنَا عِلْمُ هَذَا كُلِّهِ فَصَبَرْنَا لِأَمْرِ اللَّهِ فَتَحْنُ قُوَّامُ اللَّهِ عَلَى خَلْقِهِ وَحُرَائِهِ عَلَى دِينِهِ نَحْنُهُ وَنَسْرُهُ وَنَكْتُمُ بِهِ مِنْ عَدُوَّنَا كَمَا اكْتَتَمَ رَسُولُ اللَّهِ ص حَتَّى أَذِنَ اللَّهُ لَهُ فِي الْمُهْجَرَةِ وَجَاهَدَ الْمُشْرِكِينَ

Thus, we^{asws} are the possessors of intellect, those the knowledge of all this ended up to us, and we^{asws} were patient to the Command of Allah^{azwj}. We^{asws} are the custodians of Allah^{azwj} upon His^{azwj} creatures, and treasurers upon His^{azwj} Knowledge. We^{asws} treasure it, and veil it, and conceal it from our^{asws} enemies, just as Rasool-Allah^{saww} had concealed until Allah^{azwj} Permitted for him^{saww} regarding the emigration and he^{saww} fought the Polytheists.

فَنَحْنُ عَلَى مَنَاجِ رَسُولِ اللَّهِ ص حَتَّى يَأْذَنَ اللَّهُ لَنَا فِي إِظْهَارِ دِينِهِ بِالسَّيْفِ وَنَدْعُو النَّاسَ إِلَيْهِ فَنَضْرِبُهُمْ عَلَيْهِ عَوْدًا كَمَا ضَرَبْتُهُمْ رَسُولُ اللَّهِ ص بَدْوًا.

So, we^{asws} are upon the manifesto of Rasool-Allah^{saww} until Allah^{azwj} Permits for us^{asws} regarding the manifestation of His^{azwj} Religion with the sword, and we^{asws} call the people to

it. We^{asws} will strike them upon it repeating just as Rasool-Allah^{saww} had struck them in the beginning”.²⁹⁷

²⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 40 H 1

باب 41 أنهم عليهم السلام العلماء في القرآن و شيعتهم أولو الألباب

CHAPTER 41 – THEY^{asws} ARE THE ‘SCHOLARS’ IN THE QURAN, AND THEIR^{asws} SHIAS ARE THE ‘ONES OF UNDERSTANDING’

1- ير، بصائر الدرجات أحمد بن محمد بن الأهواز عن النضر عن القاسم بن سليمان عن جابر عن أبي جعفر ع في قول الله عز و جل قل هل يستوي الذين يعلمون و الذين لا يعلمون إنما يتذكر أولو الألباب فقال نحن الذين نعلم و عدونا الذين لا يعلمون و شيعتنا أولو الألباب.

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Al Ahwazy, from Al Nazar, from Al Qasim Bin Suleyman, from Jabir,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Say: ‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He^{asws} said: ‘We^{asws} are those who know and our^{asws} enemies are those not knowing, and our^{asws} Shias are the ones of understanding’’.²⁹⁸

2- ير، بصائر الدرجات محمد بن الحسين عن أبي داود المسترق عن محمد بن مروان قال: قلت لأبي عبد الله ع هل يستوي الذين يعلمون الآية و ذكر مثله.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Abu Dawood Al Mustariq, from Muhammad Bin Marwan who said,

‘I said to Abu Abdullah^{asws}, **‘Are they equal, those who do not know [39:9] – the Verse’,** and mentioned similar to it’’.²⁹⁹

3- ير، بصائر الدرجات محمد بن الحسين عن علي بن أسباط عن أبيه قال: كنت عند أبي عبد الله ع فسأله رجل من أهل هيت فقال جعلت فداك قول الله قل هل يستوي الذين يعلمون و الذين لا يعلمون إنما يتذكر أولو الألباب فقال نحن الذين نعلم و عدونا الذين لا يعلمون و أولو الألباب شيعتنا.

(The book) ‘Basaair Al Darajaat’ – Muhammad Bin Al Husayn, from Ali Bin Asbat, from his father who said,

‘I was in the presence of Abu Abdullah^{asws}, and a man from the family asked him^{asws} saying, ‘May I be sacrificed for you^{asws}! The Words of Allah^{azwj}: **‘Are they equal, those who do not know and those do know?’ But rather, the ones of the understanding will heed [39:9].** He^{asws} said: ‘We^{asws} are those who know, and our^{asws} enemies are those not knowing, and the ones of understanding, are our^{asws} Shias’’.³⁰⁰

4- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن القاسم بن محمد عن أبي بصير قال: سألت أبا عبد الله ع عن قول الله عز و جل هل يستوي الذين يعلمون الآية قال نحن الذين نعلم و عدونا الذين لا يعلمون و شيعتنا أولو الألباب.

²⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 1

²⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 2

³⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 3

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **'Are they equal, those who do not know [39:9] – the Verse.** He^{asws} said: 'We^{asws} are those who know, and our^{asws} enemies are **those who do not know**, and our^{asws} Shias are **ones of the understanding [39:9]**'.³⁰¹

5 الْحَسَنُ بْنُ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ أَسْبَاطِ بْنِ سَالِمٍ عَنِ الصَّادِقِ عَلَيْهِ السَّلَامُ مِثْلَهُ

Al Husayn Bin Ali, from Al Abbas Bin Aamir, from Asbaat Bin Salim, 'From Al Sadiq^{asws} – similar to it'.³⁰²

6- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيدٍ عَنْهُ ع مِثْلُهُ

(The book) 'Basaair Al Darajaat' – One of our companions, from Ayoub Bin Nuh, from Al Abbas Bin Aamir, from Al Rabie Bin Muhammad, from Abdullah Bin Umejd, from him^{asws} – similar to it'.³⁰³

7- ير، بصائر الدرجات ابْنُ هَاشِمٍ عَنِ ابْنِ الْمُغِيرَةِ عَنْ عَبْدِ الْمُؤْمِنِ الْأَنْصَارِيِّ عَنْ سَعْدِ بْنِ جَابِرٍ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع مِثْلُهُ.

(The book) 'Basaair Al Darajaat' – Ibn Hashim, from Ibn Al Mugheira, from Abdul Momin Al Ansary, from Sa'ad, from Jabir al Jufy, from Abu Ja'far^{asws} – similar to it'.³⁰⁴

8- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا مَنَّ الْإِنْسَانُ ضُرَّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ قَالَ نَزَلَتْ فِي أَبِي الْفَضْلِ أَنَّهُ كَانَ رَسُولُ اللَّهِ عِنْدَهُ سَاحِرًا فَكَانَ إِذَا مَنَّهُ الضَّرُّ يَغْنِي السُّقْمَ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ يَغْنِي تَائِبًا إِلَيْهِ مِنْ قَوْلِهِ فِي رَسُولِ اللَّهِ ص مَا يُقُولُ

(The book) 'Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Hisham Bin Salim, from Ammar Al Sabaty who said,

'I asked Abu Abdullah^{asws} about the Words of Allah^{azwj} the Exalted: **And when harm touches the human being, he supplicates to his Lord being penitent to Him [39:8]**, he^{asws} said: 'This was Revealed regarding Abu Al-Faseyl, who used to consider the Rasool-Allah^{saww} as a sorcerer. And when distress afflicted him, meaning illness, he supplicated to his Lord^{azwj} penitently, meaning repenting to Him^{azwj}, from what he used to say with regards to the Rasool-Allah^{saww}.

ثُمَّ إِذَا حَوَّلَهُ نِعْمَةً مِنْهُ يَغْنِي الْعَافِيَةَ نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِنْ قَبْلُ يَغْنِي نَسِيَ التَّوْبَةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِمَا كَانَ يَقُولُ فِي رَسُولِ اللَّهِ ص إِنَّهُ سَاحِرٌ

Then when He Bestows a Favour from Him - meaning the restoration of health, **he forgets whatever he had been supplicating from before** - meaning his asking for Forgiveness to Allah^{azwj} from what he used to say regarding the Rasool-Allah^{saww} that he^{saww} was a sorcerer.

وَ لَذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَنْ تَمْتَحِنَ بِكُفْرِكَ قَلِيلًا إِنَّكَ مِنْ أَصْحَابِ النَّارِ يَغْنِي إِمْرَتَكَ عَلَى النَّاسِ بِغَيْرِ حَقٍّ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ رَسُولِهِ

³⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 4

³⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 5

³⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 6

³⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 7

And for that are the Words of Allah^{azwj} Mighty and Majestic: **'Enjoy with your Kufr for a little while! You will be from the inmates of the Fire' [39:8]**, meaning your influence which you have over the people with any right from Allah^{azwj} Mighty and Majestic or from His^{azwj} Rasool^{saww}.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَمْ عَطَفَ الْقَوْلَ مِنَ اللَّهِ عَزَّ وَ حَلَّ فِي عَلِيٍّ يُخْبِرُ بِحَالِهِ وَ فَضْلِهِ عِنْدَ اللَّهِ تَبَارَكَ وَ تَعَالَى فَقَالَ أَمَّنْ هُوَ فَانْتَ أَنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَخْذُرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الَّذِينَ لَا يَعْلَمُونَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّهُ سَاحِرٌ كَذَّابٌ إِنَّمَا يَتَذَكَّرُ أُولُوا الْأَلْبَابِ

He (the narrator) said: 'Then Abu Abdullah^{asws} said: 'Then Allah^{azwj} Mighty and Majestic Spoke Sympathetically with regards to Ali^{asws} Informing him^{asws} of his^{asws} situation, and his^{asws} merits in the Presence of Allah^{azwj} Blessed and Exalted, so He^{azwj} Said: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: 'Are they equal, those who do not know** - that Muhammad is the Rasool-Allah^{saww}, and (are saying) that Muhammad^{saww} is a lying sorcerer, **But rather, the ones of the understanding will heed [39:9].**

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا تَأْوِيلُهُ يَا عَمَّارُ.

He (the narrator) said, 'Then Abu Abdullah^{asws} said: 'This is its explanation, O Ammar''.³⁰⁵

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَالِكِ بْنِ عَطِيَّةٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ تِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ وَ مَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ قَالَ نَحْنُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Malik Bin Atiya, from Muhammad Bin Marwan, from Al Fuzeyl,

'Abu Ja'far^{asws} regarding Words of the Exalted: **And these examples, We Strike these for the people, and none understand these except for the learned ones [29:43].** He^{asws} said: 'Us^{asws}',³⁰⁶

10- شي، تفسير العياشي عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا قَالَ تَفْسِيرُهَا فِي الْبَاطِنِ أَنَّهُ لَمْ يُؤْتَ الْعِلْمَ إِلَّا أَنْاسٌ يَسِيرٌ فَقَالَ وَ مَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا مِنْكُمْ.

Tafseer Al Ayyashi – From Amro Bin Shimir, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj}: **and you are not Given from the knowledge (of it) except a little' [17:85].** He^{asws} said: 'Its interpretation in the esoteric (meaning) is that no one has been Given the knowledge except a few. He^{azwj} Said: **'and you are not Given from the knowledge (of it) except a little' [17:85]** from you''.³⁰⁷

³⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 8

³⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 9

³⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 10

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ بُرَيْدٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ عَزَّ وَ جَلَّ بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا الْعِلْمَ قَالَ إِنَّا نَا عَنِّي.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ja'far Al Razzaz, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd who said,

'I said to Abu Ja'far^{asws}, 'His^{azwj} Words, Mighty and Majestic: **But these are clear Verses in the chests of those Granted the Knowledge, [29:49].** He^{asws} said: 'It means us^{asws}',³⁰⁸

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ عُمَرَ عَنْ مُقَاتِلِ بْنِ سُلَيْمَانَ عَنْ الضَّحَّاكِ بْنِ مَزَاحِمٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ قَالَ يَعْنِي بِهِ عَلِيًّا كَانَ عَالِمًا بِاللَّهِ وَ يَخْشَى اللَّهَ وَ يُرَاقِبُهُ وَ يَعْمَلُ بِفَرَائِضِهِ وَ يُجَاهِدُ فِي سَبِيلِهِ وَ يَتَّبِعُ جَمِيعَ أَمْرِهِ بِرِضَاهُ وَ مَرْضَاةِ رَسُولِهِ ص.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Ibrahim Bin Muhammad, from Ja'far Bin Umar, from Muqatil Bin Suleyman, from Al Zahha Bin Muzahim, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: **But rather, Allah is feared by those from His knowledgeable servants. [35:28].** He said, 'It means Ali^{asws}. He^{asws} was a knowledgeable one with Allah^{azwj} and feared Allah^{azwj}, and watching out (being careful), and performing His^{azwj} Obligations, and fighting in His^{azwj} Way, and following the entirety of His^{azwj} Commands with His^{azwj} Pleasure and pleasure of His^{azwj} Rasool^{saww}',³⁰⁹

³⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 11

³⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 41 H 12

باب 42 أنهم عليهم السلام المتوسمون و يعرفون جميع أحوال الناس عند رؤيتهم

CHAPTER 42 – THEY^{asws} ARE THE DISTINGUISHERS, AND THEY^{asws} RECOGNIE THE ENTIRETY OF THE STATES OF THE PEOPLE WHEN THEY^{asws} SEE THEM

الآيات الحجر إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّهَا لَبَسِيلٌ مُّقِيمٌ

The Verses – (Surah) Al-Hijr: ***Surely, in that are Signs for the distinguishers [15:75].***

Notes: -

وَ قَالَ مُجَاهِدٌ قَدْ صَحَّ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ

And Mujahid said, 'It has been correct(ly) (reported), from the Prophet^{saww} having said: 'Fear the discernment of the Momin for he looks by the Light of Allah^{azwj}'.

وَ قَالَ قَالَ إِنَّ لِلَّهِ عِبَادًا يَعْرِفُونَ النَّاسَ بِالتَّوَسُّمِ ثُمَّ قُرَأَ هَذِهِ الْآيَةُ.

And he (the narrator) said, 'He^{saww} said: 'There are servants of Allah^{azwj} who recognise the people by the branding'. Then he^{saww} recited this Verse''.

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: نَحْنُ الْمُتَوَسِّمِينَ وَ السَّبِيلُ فِينَا مُقِيمٌ وَ السَّبِيلُ طَرِيقُ الْجَنَّةِ وَ إِنَّهَا لَبَسِيلٌ مُّقِيمٌ.

And it is reported from Abu Abdullah^{asws} having said: 'We^{asws} are the distinguishers and the Way. In us^{asws} are the endurance and the way, road to the Paradise: ***And it is on an enduring way [15:76].***

1- ير، بصائر الدرجات أحمد بن الحسين عن أحمد بن إبراهيم عن الحسن بن البراء عن علي بن حسان عن عبد الرحمن بن يحيى عن ابن كثير قال: حججت مع أبي عبد الله ع فلما صرنا في بعض الطريق صعد على جبل فأنشرف فنظر إلى الناس فقال ما أكثر الضجيج و أقل الحجيج فقال له داود الرقي يا ابن رسول الله هل يستجيب الله دعاء هذا الجمع الذي أرى

(The book) 'Basaair Al Darajaat' – Ahmad Bin Al Husayn, from Ahmad Bin Ibrahim, from Al Hassan Bin Al Bara'a, from Ali Bin Hassan, from Abdul Rahman, meaning Ibn Kaseer who said,

'I performed a Hajj with Abu Abdullah^{asws}, when we were in one of the roads, he^{asws} climbed on the mountain and surveyed and looked at the people. He^{asws} said: 'There is more noise than there are pilgrims. Dawood Al-Raqy said to him^{asws}: 'O son of Rasool-Allah^{saww}, will Allah^{azwj} Answer the supplication of this gathering which I see?'

قَالَ وَجَحَكَ يَا [بَا] سُلَيْمَانَ إِنَّ اللَّهَ هَلْ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ الْجَاهِدُ لَوْلَايَةِ عَلِيِّ ع كَعَابِدِ وَنَّي

He^{asws} said: 'Woe be unto you O Abu Suleiman. Allah^{azwj} does not Forgive the ones who associated partners with Him^{azwj}. The opponent of the Wilayah of Ali^{asws} is like an idol worshipper'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ هَلْ تَعْرِفُونَ مُحِبَّكُمْ وَ مُبْغِضَكُمْ قَالَ وَبِحُكِّ يَا بَا سُلَيْمَانَ إِنَّهُ لَيْسَ مِنْ عَبْدٍ يُؤَلَّدُ إِلَّا كُتِبَ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ وَ إِنَّ الرَّجُلَ لَيَدْخُلُ إِلَيْنَا بِوَلَايَتِنَا وَ بِالْبِرَاءَةِ مِنْ أَعْدَائِنَا فَنَرَى مَكْتُوباً بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّعِينَ نَعْرِفُ عَدُوَّنَا مِنْ وَلِيِّنَا.

I said, 'May I be sacrificed for you^{asws}, are you^{asws} recognising the ones who love you^{asws} and those who hate you^{asws}? He^{asws} said: 'Woe be unto you, O Abu Suleiman. There is no servant who is born, but it is written between his eyes 'Momin', or 'Kafir'. The man, we^{asws} let him come to us^{asws} with our^{asws} Wilayah and keep away from our^{asws} enemies, for we^{asws} see the writing between his eyes 'Momin', or 'Kafir', and Allah^{azwj} Mighty and Majestic has Said regarding that: **Surely, in that are Signs for the distinguishers [15:75]**. We^{asws} recognise our^{asws} enemies from our^{asws} friends''³¹⁰.

2- ختص، الإختصاص ير، بصائر الدرجات الحسن بن علي بن عبد الله عن عبيد بن هشام عن سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ رَجُلٌ عَنِ الْإِمَامِ هَلْ فَوَّضَ اللَّهُ إِلَيْهِ كَمَا فَوَّضَ إِلَى سُلَيْمَانَ فَقَالَ نَعَمْ

(The books) 'Al Ihtisas' (and) 'Basaair Al Darajaat' – Al Hassan Bin Ali Bin Abdullah, from Ubays Bin Hisham, from Suleyman,

'From Abu Abdullah^{asws}, he (the narrator) said, 'A man asked him^{asws} about the Imam^{asws}, 'Does Allah^{azwj} Delegate to him^{asws} just as He^{azwj} had Delegated to Suleyman^{as}? He^{asws} said: 'Yes'.

وَ ذَلِكَ أَنَّهُ سَأَلَهُ رَجُلٌ عَنْ مَسْأَلَةٍ فَأَجَابَ فِيهَا وَ سَأَلَهُ رَجُلٌ آخَرُ عَنْ تِلْكَ الْمَسْأَلَةِ فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِ ثُمَّ سَأَلَهُ آخَرُ عَنْهَا فَأَجَابَهُ بِغَيْرِ جَوَابِ الْأَوَّلِينَ ثُمَّ قَالَ هَذَا عَطَاؤُنَا فَاْمُنْ أَوْ أَعْطِ بِغَيْرِ حِسَابٍ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

And that is because a man had asked him^{asws} about an issue and he^{asws} answered him regarding it; and another man asked about that very (same) issue and he^{asws} answered him^{asws} with another answer to the first; then another one asked about it and he^{asws} answered with another answer to the two former ones. Then he^{asws} said: '**This is Our Gift, so either confer or give without a Reckoning [38:39]** - and like this it is in the recitation of Ali^{asws}'.

قَالَ قُلْتُ أَصْلَحَكَ اللَّهُ فَحِينَ أَجَابَهُمْ بِهَذَا الْجَوَابِ يَغْرِفُهُمُ الْإِمَامُ قَالَ سُبْحَانَ اللَّهِ أَمَا تَسْمَعُ قَوْلَ اللَّهِ تَعَالَى فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّعِينَ وَ هُمُ الْأَيْمَةُ وَ إِنَّهَا لَبَسَبِيلٍ مُّقِيمٍ لَا يَخْرُجُ مِنْهَا أَبَدًا

He (the narrator) said, 'I said, 'May Allah^{azwj} Keep you^{asws} well! When he^{asws} answered them with this answer, the Imam^{asws} recognised them?' He^{asws} said: 'Glory be to Allah^{azwj}! Have you not heard Words of Allah^{azwj} the Exalted in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**, and they^{asws} are the Imams^{asws}. (And as for) **And it is on an enduring way [15:76]**, he^{asws} said: 'It will not exit from us^{asws}, ever!'

ثُمَّ قَالَ نَعَمْ إِنَّ الْإِمَامَ إِذَا نَظَرَ إِلَى رَجُلٍ عَرَفَهُ وَ عَرَفَ لَوْثَهُ وَ إِنَّ سَمِعَ كَلَامَهُ مِنْ خَلْفٍ حَائِطٍ عَرَفَهُ وَ عَرَفَ مَا هُوَ لِأَنَّ اللَّهَ يَقُولُ وَ مِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَ الْأَرْضِ وَ اخْتِلَافُ أَلْسِنَتِكُمْ وَ أَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

³¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 1

Then he^{asws} said: ‘Yes, surely the Imam^{asws}, when he^{asws} looks at a man, recognises his type, and if he^{asws} hears his voice from behind a wall, would recognise him and recognise what he is, because Allah^{azwj} Says: **And from His Signs is the Creation of the skies and the earth and the diversity of your tongues and your colours. Surely there are Signs in that for the learned [30:22].**

فَهُمُ الْعُلَمَاءُ وَ لَيْسَ يَسْمَعُ شَيْئاً مِنَ الْأَلْسِنِ إِلَّا عَرَفَهُ نَاجٍ أَوْ هَالِكٌ فَلِذَلِكَ يُجِيبُهُم بِالَّذِي يُجِيبُهُمْ بِهِ.

So, these are the scholars, and he^{asws} would not hear anything from the tongues except he^{asws} would recognise a rescued one or a destroyed one. So, due to that, he^{asws} answers them with that which he^{asws} answers them with”.³¹¹

3- ير، بصائر الدرجات يَعْقُوبُ بْنُ يَزِيدَ عَنْ مُوسَى بْنِ سَلَامٍ عَنْ مُحَمَّدِ بْنِ مُقَرَّرٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: لَنَا أَعْيُنٌ لَا تُشَبِّهُ أَعْيُنَ النَّاسِ وَ فِيهَا نُورٌ لَيْسَ لِلشَّيْطَانِ فِيهِ شَرَكٌ.

(Basaair Al Darajaat’ – Yaqoub Bin Yazeed, from Musa Bin sallam, from Muhammad Bin Muqareen,

‘From Abu Al-Hassan Al-Reza^{asws} having said: ‘There are eyes for us^{asws} not resembling the eyes of the people, and in these is light (Noor), there isn’t any participation for the Satan^{la} in it’”.³¹²

4- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ الْأَشْلَ رَفَعَهُ فِي قَوْلِهِ آيَاتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمْ آلُ مُحَمَّدٍ الْأَوْصِيَاءِ ع.

Tafseer Al-Ayyashi – From Abdul Rahman Bin Salim Al Ashal, raising it,

‘Regarding His^{azwj} Words: **Signs for the distinguishers [15:75]**. He^{asws} said: ‘They are Progeny^{asws} of Muhammad^{saww} and the successors^{asws}’.³¹³

5- شي، تفسير العياشي عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ فِي الْإِمَامِ آيَاتٍ لِلْمُتَوَسِّمِينَ وَ هُوَ السَّبِيلُ الْمُقِيمُ يَنْظُرُ بِنُورِ اللَّهِ وَ يَنْطِقُ عَنِ اللَّهِ لَا يَغْرُبُ عَنْهُ شَيْءٌ إِذَا أَرَادَ.

Tafseer Al Ayyashi – From Abu Baseer,

‘From Abu Abdullah^{asws}: ‘In the Imam^{asws}, there are **Signs for the distinguishers [15:75]**, and he^{asws} is the **enduring way [15:76]**. He^{asws} looks by the Light of Allah^{azwj} and speaks on behalf of Allah^{azwj}. Nothing is distant from what he^{asws} wants’”.³¹⁴

6- حنص، الاختصاص ابْنُ أَبِي الْخَطَّابِ وَ ابْنُ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ إِبْرَاهِيمَ بْنِ أَيُّوبَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ خَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع فِي مَسْجِدِ الْكُوفَةِ إِذْ جَاءَتْ امْرَأَةٌ تَسْتَعْدِي عَلَى زَوْجِهَا فَقَضَى لِرُؤُوحِهَا عَلَيْهَا فَعَضِبَتْ فَقَالَتْ لَا وَ اللَّهُ مَا الْحَقُّ فِيمَا قُضِيَتْ وَ مَا تَقْضِي بِالسَّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

³¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 2

³¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 3

³¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 4

³¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 5

(The book) 'Al Ikhtisas' – Ibn Abu Al Khattab, and Ibn Hashim, from Amro Bin Usman, from Ibrahim Bin Ayoub, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{asws} having said: 'Amir Al-Momineen^{asws} was explaining in the Mosque of Kufa when a woman came up who had antagonised her husband, saying that her husband was angry with her. He^{asws} told her that her husband was right in being angry with her. She said, 'By Allah^{azwj}, there is no truth in your^{asws} judgement, you^{asws} have not judged equitably, nor have you^{asws} done justice among your^{asws} citizens, and I will drag you^{asws} for Judgement before Allah^{azwj} until I am satisfied'.

فَنَظَرَ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ لَهَا كَذَبْتَ يَا حُرَيْثُ يَا بَذِيئَةُ يَا سَلْفُغُ يَا سَلْفُلَيْئَةُ يَا أَلِّي لَا تَحْمِلُ مِنْ حَيْثُ تَحْمِلُ النِّسَاءُ قَالَ قَوْلَتِ الْمَرْأَةُ هَارِيَّةَ مُؤَلُولَةَ وَ تَقُولُ
وَيْلِي وَيْلِي وَيْلِي لَقَدْ هَتَكْتُ يَا ابْنَ أَبِي طَالِبٍ سِتْرًا كَانَ مَسْتُورًا

He^{asws} looked at her carefully, then said to her: 'You are lying, O audacious, O evil-tongued, O "Salsala" (the one who does not get impregnated from where women get impregnated from). The woman shrieked and ran away, and was saying, 'Woe is unto me, woe is unto me, the son^{asws} of Abu Talib^{asws} has violated my secret which had remained covered'.

قَالَ فَلَجَعَهَا عَمْرُو بْنُ حُرَيْثٍ فَقَالَ يَا أُمَةَ اللَّهِ لَقَدْ اسْتَقْبَلْتَ عَلِيًّا بِكَلَامٍ سَرَرْتَنِي بِهِ ثُمَّ إِنَّهُ نَزَعَ لَكَ بِكَلَامٍ قَوْلَيْتَ عَنْهُ هَارِيَّةَ تَوَلَّيْنِ فَقَالَتْ إِنَّ عَلِيًّا وَ
اللَّهُ أَحْبَرَنِي بِالْحَقِّ وَ بِمَا أَكْثَمُهُ مِنْ زَوْجِي مُنْذُ وَلِيَ عَصْمَتِي وَ مِنْ أَبَوَيَّ

Amro Bin Haris ran after her and said to her, 'O mother, you have confronted Ali^{asws} with words that have made me happy, then he^{asws} removed you with words, due to which you invoked woe upon yourself, and ran away shrieking'. She said, 'Ali^{asws} informed me with the truth which I had kept concealed from my husband since he became the guardian of my protection, and from my father'.

فَعَادَ عَمْرُو إِلَى أَمِيرِ الْمُؤْمِنِينَ ع- فَأَخْبَرَهُ بِمَا قَالَتْ لَهُ الْمَرْأَةُ وَ قَالَ لَهُ فِيمَا يَقُولُ مَا أَعْرَفْتُكَ بِالْكَيْهَانَةِ فَقَالَ لَهُ عَلِيٌّ ع وَبِذَلِكَ لَيْسَتْ بِالْكَيْهَانَةِ مِنِّي وَ
لَكِنَّ اللَّهَ خَلَقَ الْأَرْوَاحَ قَبْلَ الْأَبْدَانِ بِالْقِيَامِ فَلَمَّا رَكِبَ الْأَرْوَاحُ فِي أَبْدَانِهَا كَتَبَ بَيْنَ أَعْيُنِهِمْ كَافِرٌ وَ مُؤْمِنٌ وَ مَا هُمْ بِهِ مُبْتَلَيْنَ وَ مَا هُمْ عَلَيْهِ مِنْ سَيِّئٍ
عَمَلِهِمْ وَ حُسْنِهِ فِي قَدَرِ أَذُنِ الْفَارَةِ

Amro returned to Amir-Al-Momineen^{asws}. He informed him^{asws} of what the woman had said to him, and he said to him^{asws}, 'By what did you speak, by fortune-telling?' He^{asws} said to him: 'Woe be unto you, O Amro, it was not a thing by fortune-telling, but, Allah^{azwj} Created the spirits before the bodies by two thousand years. When He^{azwj} Mounted the spirits into their bodies, He^{azwj} Wrote between their eyes whether he was a believer or an infidel, and what they will be plagued by it, and what they will have to them from evil of their deeds and good, even smaller than a rat's ear.

ثُمَّ أُنْزِلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ ص فَقَالَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص الْمُتَوَسِّمَ ثُمَّ أَنَا مِنْ بَعْدِهِ وَ الْأَيْمَةُ مِنْ دُرَّتِي هُمُ الْمُتَوَسِّمُونَ
فَلَمَّا تَأَمَّلْتُ عَرَفْتُ مَا فِيهَا وَ مَا هِيَ عَلَيْهِ بِسِيمَائِهَا.

Then He^{azwj} Sent down with that the Quran upon His^{azwj} Prophet^{saww}: **Surely, in that are Signs for the distinguishers [15:75]**, and Rasool-Allah^{saww} was the distinguisher, then I^{asws} am from after him^{saww}, and the Imams^{asws} from my^{asws} progeny^{asws} from after me^{asws}, they^{asws}

are the distinguishers. When I^{asws} contemplated on her, I^{asws} distinguished what it was with her by her mark”³¹⁵.

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْقُضْلُ بْنُ شَاذَانَ بِإِسْنَادِهِ عَنْ رِجَالِهِ عَنْ عَمَّارِ بْنِ أَبِي مَطْرُوفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ أَحَدٍ إِلَّا وَ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ مُؤْمِنٌ أَوْ كَافِرٌ مَخْجُوبَةٌ عَنِ الْخَلَائِقِ إِلَّا الْأَيْمَةَ وَ الْأَوْصِيَاءَ فَلَيْسَ بِمَخْجُوبٍ عَنْهُمْ ثُمَّ تَلَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ثُمَّ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ لَيْسَ وَ اللَّهُ أَحَدٌ يَدْخُلُ عَلَيْنَا إِلَّا عَرَفْنَاهُ بِتِلْكَ السَّمَةِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Al Fazl Bin Shazan, by his chain from his men, from Ammar Bin Abu Matrouf,

‘From Abu Abdullah^{asws}, he (narrator) said, ‘There is no one except between his eyes is written either ‘Momin’ or ‘Kafir’, and that is veiled from the creatures except (from) the Imams^{asws} and the successors^{asws} and it isn’t veiled from them^{asws}. Then he^{asws} recited this Verse: **Surely, in that are Signs for the distinguishers [15:75]**. Then he^{asws} said: ‘We^{asws} are the distinguishers, and by Allah^{azwj}, there isn’t anyone who enters to see us^{asws} except we^{asws} recognise him^{asws} by that marking”³¹⁶.

8- قب، المناقب لابن شهر آشوب عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي قَوْلِهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص الْمُتَوَسِّمَ وَ الْأَيْمَةَ مِنْ دُرِّيَّتِي الْمُتَوَسِّمُونَ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّهَا لَيْسَبِيلٌ مُّقِيمٌ فَذَلِكَ السَّبِيلُ الْمُقِيمُ هُوَ الْوَصِيُّ بَعْدَ النَّبِيِّ ص.

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub,

‘From Amir Al-Momineen^{asws} regarding Words of the Exalted: **Surely, in that are Signs for the distinguishers [15:75]**. Rasool-Allah^{saww} was the distinguisher, and the Imams^{asws} from my^{asws} offspring are the distinguishers up to the Day of Qiyamah, **And it is on an enduring way [15:76]**. That enduring way, it is the successor^{asws} after the Prophet^{saww}”³¹⁷.

9- ما، الأماالي للشيخ الطوسي الْقَحَّامُ عَنِ الْمَنْصُورِيِّ عَنْ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْثَالِثِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ الْبَاقِرُ ع انْتَقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ.

(The book) ‘Al Amaali’ of the sheyh Al Tusi – Al Faham, from Al Mansoury, from an uncle of his father,

‘From Abu Al-Hassan^{asws} the 3rd, from his^{asws} forefathers^{asws} having said: ‘Al-Baqir^{asws} said: ‘Fear the discernment of a Momin for he tends to look by the Light of Allah^{azwj}’. Then he^{asws} recited the Verse: **Surely, in that are Signs for the distinguishers [15:75]**”³¹⁸.

10- فس، تفسير القمي إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ وَ إِنَّهَا لَيْسَبِيلٌ مُّقِيمٌ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ وَ السَّبِيلُ طَرِيقُ الْجَنَّةِ.

Tafseer Al-Qummi - **Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]**. He^{asws} said: ‘We^{asws} are the distinguishers, and the way endures in us^{asws}, and with us^{asws} is the path to the Paradise”³¹⁹.

³¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 6

³¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 7

³¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 8

³¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 9

11- **قب، المناقب لابن شهر آشوب** رَوَى هَذَا الْمَعْنَى بَيَّاعُ الرُّطْبِيِّ وَ أَسْبَاطُ بْنُ سَالِمٍ وَ عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ عَنِ الصَّادِقِ ع وَ رَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ وَ جَابِرٌ عَنِ الْبَاقِرِ ع.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – This meaning has been reported by Baya'a Al-Zuty, and Asbat Bin Salim, and Abdullah Bin Suleyman, from Al-Sadiq^{asws}, and reported by Muhammad Bin Muslim and Jabir from Al-Baqir^{asws}, 320

12 وَ سَأَلَهُ دَاوُدُ هَلْ تَعْرِفُونَ مُحِبِّكُمْ مِنْ مُبْغِضِكُمْ قَالَ نَعَمْ يَا دَاوُدُ لَا يَأْتِينَا مَنْ يُبْغِضُنَا إِلَّا يُحِبُّ بَيْنَ عَيْنَيْهِ مَكْتُوبًا مُؤْمِنٌ وَ ذَلِكَ قَوْلُ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَتَحَنُّنَ الْمُتَوَسِّمُونَ يَا دَاوُدُ.

And Dawood asked him^{asws}, 'Do you^{asws} know one who loves you^{asws} from the one who hates you^{asws}? He^{asws} said: 'Yes, O Dawood! No one who hates us^{asws} comes to us^{asws} except we^{asws} find inscribed between his eyes, 'Kafir', nor from one who loves us^{asws} except we^{asws} find inscribed between his eyes, 'Momin', and that is the Word of Allah^{azwj} the Exalted: **Surely, in that are Signs for the distinguishers [15:75].** So, we^{asws} are the distinguishers, O Dawood!"³²¹

13- ن، عيون أخبار الرضا عليه السلام تميم القرشي عن أبيه عن أحمد بن علي الأنصاري عن الحسن بن الجهم قال: سئل عن الرضا ع ما وجه إخباركم بما في قلوب الناس قال أ ما بلغك قول الرسول ص اتقوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ قَالَ بَلَى

(The book) 'Uyoon Al Ahbar Al Reza^{asws}, – Tameem Al Qarshy, from his father, from Ahmad Bin Ali Al Ansari, from Al Hassan Bin Al Jahm who said,

'Al-Reza^{asws} was asked, 'What is the aspect of your^{asws} information with what is in the hearts of the people?' He^{asws} said: 'Has it not reached you, the words of Rasool-Allah^{saww}: 'Fear the discernment of the Momin for he tends to look by the Light of Allah^{azwj}? He said, 'Yes'.

قَالَ فَمَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ فِرَاسَةٌ يَنْظُرُ بِنُورِ اللَّهِ عَلَى قَدْرِ إِيمَانِهِ وَ مَبْلَغِ اسْتِبْصَارِهِ وَ عِلْمِهِ وَ قَدْ جَمَعَ اللَّهُ لِلْأَئِمَّةِ مَا قَرَّبَهُ فِي جَمِيعِ الْمُؤْمِنِينَ

He^{asws} said: 'So, there is none from a Momin except and for him there is discernment, looking by the Light of Allah^{azwj} upon a measurement of his Eman, and reach of his insight, and his knowledge; and Allah^{azwj} has Gathered for the Imams^{asws} what is separated in the entirety of the Momineen.

وَ قَالَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَأَوَّلُ الْمُتَوَسِّمِينَ رَسُولُ اللَّهِ ص ثُمَّ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مِنْ بَعْدِهِ ثُمَّ الْحَسَنُ وَ الْحُسَيْنُ وَ الْأَئِمَّةُ مِنْ وَلَدِ الْحُسَيْنِ ع إِلَى يَوْمِ الْقِيَامَةِ الْحَبِيرِ.

And Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75].** So, the first distinguisher is Rasool-Allah^{saww}, then Ali^{asws} Bin Abu Talib^{asws} from after him^{asws}, then Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws} from sons^{asws} of Al-Husayn^{asws} up to the Day of Qiyamah".³²²

³¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 10

³²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 11

³²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 12

³²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 13

14- ير، بصائر الدرجات عبادُ بنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ هَارُونَ بْنِ الْجَهْمِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع خَالِسٌ فِي مَسْجِدِ الْكُوفَةِ وَ قَدْ احْتَجَى بِسَيْفِهِ وَ أَلْقَى ثَرَسَهُ خَلْفَ ظَهْرِهِ إِذْ أَتَتْهُ امْرَأَةٌ تَسْتَعِدِّي عَلَى زَوْجِهَا

(The book) 'Basaair Al Darajaat' – Abbad Bin Suleyman, from Muhammad Bin Suleyman, from Haround Bin Al jahm, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'While Amir Al-Momineen^{asws} was seated in Masjid Al-Kufa, and he^{asws} had placed down his^{asws} sword and thrown its sheath behind his^{asws} back, when a woman came to him^{asws} having had antagonised her husband.

فَقَضَى لِلزَّوْجِ عَلَيْهَا فَغَضِبَتْ فَقَالَتْ وَ اللَّهُ مَا هُوَ كَمَا قَضَيْتَ وَ اللَّهُ مَا تَقْضِي بِالسَّوِيَّةِ وَ لَا تَعْدِلُ فِي الرَّعِيَّةِ وَ لَا قَضَيْتُكَ عِنْدَ اللَّهِ بِالْمَرْضِيَّةِ

He^{asws} judged for the husband and she got angry and said, 'By Allah^{azwj}! It is not as you^{asws} have judged! By Allah^{azwj}! You^{asws} have not judged with the fairness, nor are you^{asws} just among the citizens, nor is your^{asws} judgment is with the Pleasure in the Presence of Allah^{azwj}.

قَالَ فَغَضِبَ أَمِيرُ الْمُؤْمِنِينَ ع فَتَنَظَرُ إِلَيْهَا مَلِيًّا ثُمَّ قَالَ كَذَبْتَ يَا حَرِيَّةُ يَا بَذِيئَةَ يَا سَلْسَعُ يَا سَلْفُ يَا لَيْ لَا تَحِيضُ مِثْلَ النِّسَاءِ قَالَ فَوَلَّتْ هَارِيَةً وَ هِيَ تَقُولُ وَتَلِي وَتَلِي فَتَبِعَهَا

He (the narrator) said, 'Amir Al-Momineen^{asws} was angered. He^{asws} looked at her for a while, then said: 'You are lying, O audacious, O evil-tongued, O Salsala (one who does not get impregnated from where the women get impregnated from), O Salf'a, one who does not menstruate like the women'. She turned around fleeing and she was saying, 'Woe be unto me! Woe be unto me!'

عَمَرُو بْنُ حُرَيْثٍ فَقَالَ يَا أَمَةَ اللَّهِ قَدْ اسْتَقْبَلْتَ ابْنَ أَبِي طَالِبٍ بِكَلَامٍ سَرَرْتَنِي بِهِ ثُمَّ نَزَعَكَ بِكَلِمَةٍ قَوْلَيْتَ مِنْهُ هَارِيَةً تُؤَلِّوْلِينَ

Amro Bin Haris followed her and said, 'O maid of Allah^{azwj}! You have faced Ali Bin Abu Talib^{asws} with a speech cheering me with it, then he^{asws} removed you with speech and you turned around fleeing from him^{asws}, turning around'.

قَالَ فَقَالَتْ يَا هَذَا إِنَّ ابْنَ أَبِي طَالِبٍ أَخْبَرَنِي وَ اللَّهُ بِمَا هُوَ فِيَّ لَا وَ اللَّهُ مَا رَأَيْتُ حَيْضًا كَمَا تَرَاهُ الْمَرْأَةُ

He (the narrator) said, 'She said, 'O you! This son^{asws} of Abu Talib^{asws} informed me, by Allah^{azwj}, with what is in me. No, by Allah^{azwj}! I have not seen a menstruation just as the woman tends to see'.

قَالَ فَارْجِعْ عَمَرُو بْنُ حُرَيْثٍ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ لَهُ يَا ابْنَ أَبِي طَالِبٍ مَا هَذَا التَّكْهُنُ

He (the narrator) said, 'Amro Bin Haris returned happily to Amir Al-Momineen^{asws} and said to him^{asws}, 'O son^{asws} of Abu Talib^{asws}! What is this sooth-saying?'

قَالَ وَيْلَكَ يَا ابْنَ حُرَيْثٍ لَيْسَ هَذَا مِنِّي كِهَانَةٌ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ الْأَزْوَاجَ قَبْلَ الْأَبْدَانِ بِالْقَمِيِّ عَامٍ ثُمَّ كَتَبَ بَيْنَ أَعْيُنِهَا مُؤَمِّنٌ أَوْ كَاثِرٌ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى مُحَمَّدٍ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَكَانَ رَسُولُ اللَّهِ ص مِنَ الْمُتَوَسِّمِينَ وَ أَنَا بَعْدَهُ وَ الْأَيْمَةُ مِنْ دُرَّتِي.

He^{asws} said: 'Woe be unto you, O son of Haris! This isn't a sooth-saying from me^{asws}. Allah^{azwj} Blessed and Exalted Created the souls before the bodies by two thousand years, then Inscribed between its eyes, 'Momin', or 'kafir'. Then Sent down Quran with that upon Muhammad^{saww}: ***Surely, in that are Signs for the distinguishers [15:75]***. Rasool-Allah^{saww} was from the distinguishers, and I^{asws} from after him^{saww}, and the Imams^{asws} from my^{asws} offspring".³²³

(P.s. – No. 15 is missing)

16- ختص، الإختصاص ير، بصائر الدرجات السُّنْدِيُّ بْنُ الرَّبِيعِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ رِثَابٍ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ مَخْلُوقٌ إِلَّا وَبَيْنَ عَيْنَيْهِ مَكْتُوبٌ أَنَّهُ مُؤْمِنٌ أَوْ كَافِرٌ وَ ذَلِكَ مَحْجُوبٌ عَنْكُمْ وَ لَيْسَ بِمَحْجُوبٍ مِنَ الْأَيْمَةِ مِنْ آلِ مُحَمَّدٍ ص لَيْسَ يَدْخُلُ عَلَيْهِمْ أَحَدٌ إِلَّا عَرَفُوا مُؤْمِنٌ أَوْ كَافِرٌ ثُمَّ تَلَا هَذِهِ الْآيَةَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ فَهُمْ الْمُتَوَسِّمُونَ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Al Sindy Bin Al Rabie, from Ibn Fazzal, from Ibn Raib, from Abu Bakr Al Hazramy,

'From Abu Ja'far^{asws} having said: 'There isn't any creature except it is inscribed upon his eyes whether he is a Momin or a Kafir, and that is veiled from you all and it isn't veiled from the Imams^{asws} from Progeny^{asws} of Muhammad^{saww}. No one enters to see them^{asws} except they^{asws} recognise whether he is a Momin or a Kafir'. Then he^{asws} recited this Verse: ***Surely, in that are Signs for the distinguishers [15:75]***. So, they^{asws} are the distinguishers".³²⁴

17- ختص، الإختصاص ير، بصائر الدرجات ابْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَسْبَاطِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: كُنْتُ عِنْدَهُ فَسَأَلَهُ رَجُلٌ مِنْ أَهْلِ هَيْتَ عَنْ قَوْلِ اللَّهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ وَ إِنَّمَا لَيْسَبِيلٌ مُقِيمٌ قَالَ نَحْنُ الْمُتَوَسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Asbat Baya Al Zutiy,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I was in his^{asws} presence and a man from the family asked him^{asws} about Words of Allah^{azwj} the Exalted: ***Surely, in that are Signs for the distinguishers [15:75] And it is on an enduring way [15:76]***. He^{asws} said: 'We^{asws} are the distinguishers, and way is enduring in us^{asws}'.³²⁵

18- ختص، الإختصاص ير، بصائر الدرجات الْعَبَّاسُ بْنُ مَعْرُوفٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ قَالَ هُمْ الْأَيْمَةُ قَالَ رَسُولُ اللَّهِ ص اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ فِي قَوْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْمُتَوَسِّمِينَ.

(The books) 'Al Ikhtisas' (and) 'Basaair Al Darajaat' – Al Abbas Bin Marouf, from Hammad Bin Isa, from Rabie, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***Surely, in that are Signs for the distinguishers [15:75]***. He^{asws} said: 'They are the Imams^{asws}'. Rasool-Allah^{saww} said: 'Fear the discernment of the Momin for he tends to look by the Light of Allah^{azwj}', in His^{azwj} Words: ***Surely, in that are Signs for the distinguishers [15:75]***'.

³²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 14

³²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 16

³²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 17

ير، بصائر الدرجات أَبُو طَالِبٍ عَنْ حَمَّادٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ فِي آخِرِهِ لِقَوْلِ اللَّهِ إِنَّ فِي ذَلِكَ.

(The book) 'Basaair Al-Darajaat' – Abu Talib, from Hammad – similar to it, except that in it in its end is: 'Due to the Words of Allah^{azwj} regarding that'.³²⁶

19- ير، بصائر الدرجات يَعْقُوبُ بْنُ يَزِيدَ وَ مُحَمَّدٌ بْنُ عِيسَى عَنْ زِيَادِ الْقُنْدِيِّ عَنْ ابْنِ أُدَيْنَةَ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَّوِّسِّينَ قَالَ إِنَّا نَا عَنِّي.

(The book) 'Basaair Al Darajaat' – Yaqoub Bin Yazeed, and Muhammad Bin Isa, from Ziyad Al Qandy, from Ibn Uzina, from Marouf Bin Kharbouz,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**. He^{asws} said: 'It means us^{asws}'.³²⁷

20- ير، بصائر الدرجات سَلَمَةُ بْنُ الْحَطَّابِ عَنْ يَحْيَى بْنِ إِبْرَاهِيمَ عَنْ أَسْبَاطِ بْنِ سَالِمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ أَهْلِ هَيْتَ فَقَالَ أَصْلَحَكَ اللَّهُ قَوْلُ اللَّهِ فِي كِتَابِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَّوِّسِّينَ قَالَ نَحْنُ الْمُتَّوِّسِّمُونَ وَ السَّبِيلُ فِينَا مُقِيمٌ.

(The book) 'Basaair Al Daraaat' – Salama Bin Al Khatab, from Yahya Bin Ibrahim, from Asbat Bin Salim who said,

'I was in the presence of Abu Abdullah^{asws} and a man from the family entered and said, 'May Allah^{azwj} Keep you^{asws} well! The Words of Allah^{azwj} in His^{azwj} Book: **Surely, in that are Signs for the distinguishers [15:75]**'. He^{asws} said: 'We^{asws} are the distinguishers, and the way is enduring in us^{asws}'.³²⁸

21- ير، بصائر الدرجات أَبُو الْفَضْلِ الْعُلَوِيُّ عَنْ سَعِيدِ بْنِ عِيسَى الْكَزْبَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِيهِ عَنْ شَرِيكِ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ الْأَعْلَى التَّغْلِبِيِّ عَنْ أَبِي وَقَّاصٍ عَنْ سَلْمَانَ الْفَارِسِيِّ رَحِمَهُ اللَّهُ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْمُتَّوِّسِّينَ فَكَانَ رَسُولُ اللَّهِ ص يَعْرِفُ الْخَلْقَ بِسِيمَاهُمْ وَ أَنَا بَعْدَهُ الْمُتَّوِّسِّمُ وَ الْأُئِمَّةُ مِنْ ذُرِّيَّتِي الْمُتَّوِّسِّمُونَ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Basaair Al Darajaat' – Abu Al Fazl Al Alawy, from Saeed Bin Isa Al abry, from Ibrahim Bin Al Hakam Bin Zuheyr, from his father, from Shareek Bin Abdullah, from Abdul A'ala Al Taglabay, from Abu Waqqas,

'From Salman Al-Farsy^{ra} who said, 'I^{ra} heard Amir Al-Momineen^{asws} saying regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, in that are Signs for the distinguishers [15:75]**: 'Rasool-Allah^{saww} used to recognise the people by their markings, and (so do) I^{asws} from after him^{saww} am the distinguisher, and (so are) the Imams^{asws} from my^{asws} offspring are distinguishers, up to the Day of Qiyamah''.³²⁹

³²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 18

³²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 19

³²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 20

³²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 42 H 21

باب 43 أنه نزل فيهم ع قوله تعالى وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا إِلَى قَوْلِهِ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

CHAPTER 43 – IT WAS REVEALED REGARDING THEM^{asws}, THE WORDS OF THE EXALTED: And the servants of the Beneficent are those who walk on the earth humbly, [25:63] – UP TO HIS^{azwj} WORDS: , and Make us Imams for the pious [25:74]

Notes: -

و قال أبو عبد الله ع هو الرجل الذي يمشي بسجيته التي جبل عليها لا يتكلف ولا يتبخر.

And Abu Abdullah^{asws} said: 'He is the man who walks with his nature mounted upon it, neither with an attitude nor strutting'.

1- قب، المناقب لابن شهر آشوب عن سعيد بن جبیر في قوله تعالى وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا آيَةً قَالَ هَذِهِ آيَةُ وَ اللَّهِ خَاصَّةٌ فِي أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع كَانَ أَكْثَرَ دُعَائِهِ يَقُولُ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا يَغْنِي فَاطِمَةَ وَ ذُرِّيَّتِنَا الْحَسَنُ وَ الْحُسَيْنُ قُرَّةَ أَعْيُنٍ

(The book) 'Al-Manaqib', from Saeed Bin Jubeyr regarding Words of the Exalted: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, [25:74] – the Verse.** He said, 'This Verse, by Allah^{azwj}, is especially for Amir Al-Momineen Ali^{asws}. He^{asws} was frequently saying in his^{asws} supplications: **'Our Lord! Grant to us from our wives – meaning (Syeda) Fatima^{asws}, and our offspring, Al-Hassan^{asws} and Al-Husayn^{asws}, delight of our eyes, [25:74].**

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ اللَّهُ مَا سَأَلْتُ رَبِّي وَلَدًا تَضِيرُ وَجْهَهُ وَ لَا وَلَدًا حَسَنَ الْقَامَةِ وَ لَكِنْ سَأَلْتُ رَبِّي وَلَدًا مُطِيعِينَ لِلَّهِ خَائِفِينَ وَجَلِينَ مِنْهُ حَتَّى إِذَا نَظَرْتُ إِلَيْهِ وَ هُوَ مُطِيعٌ لِلَّهِ قَرَّتْ بِهِ عَيْنِي

Amir Al-Momineen^{asws} said: 'By Allah^{azwj}! I^{asws} did not ask my^{asws} Lord^{azwj} for a son of a beautiful face, nor a son of excellent stature, but I^{asws} asked my^{asws} Lord^{azwj} for a son obedient to Allah^{azwj}, fearing, apprehensive from Him^{azwj}, until when I^{asws} looked at him and he is obedient to Allah^{azwj}, my^{asws} eyes would be delighted by him'.

قَالَ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ نَقْتَدِي بِمَنْ قَبْلَنَا مِنَ الْمُتَّقِينَ فَيَقْتَدِي الْمُتَّقُونَ بِنَا مِنْ بَعْدِنَا وَ قَالَ أُولَئِكَ يُجْزَوْنَ الْعُرْفَةَ بِمَا صَبَرُوا يَغْنِي عَلَيَّ بَنُ أَبِي طَالِبٍ وَ الْحَسَنُ وَ الْحُسَيْنُ ع وَ فَاطِمَةُ وَ يُلَقَّوْنَ فِيهَا نَحِيَّةً وَ سَلَامًا خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَ مُقَامًا.

He^{azwj} Said, **'and Make us Imams for the pious [25:74],** he said, 'We follow the pious ones before us so the pious ones would follow us from after us. And Said: **Those would be Recompensed with chambers for what they had been patient upon,** - meaning Ali^{asws} Bin Abu Talib^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and (Syeda) Fatima^{asws}, **and they would**

be met therein with greetings and salutations [25:75] Abiding eternally therein. Excellent is the abode and the resting place [25:76]”.³³⁰

2- فس، تفسير القمي قوله وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا قَالَ نَزَلَتْ فِي الْأَيَّامِ ع

Tafseer Al-Qummi – His^{azwj} Words: **And the servants of the Beneficent are those who walk on the earth humbly, [25:63]**. He said, ‘It was Revealed regarding the Imams^{asws}’.

أَخْبَرَنَا أَحْمَدُ بْنُ إِدْرِيسَ عَنْ ابْنِ أَبِي عَيْسَى عَنْ ابْنِ أَبِي نُجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا قَالَ الْأَيَّامُ ع يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا خَوْفًا مِنْ عَدُوِّهِمْ.

We were informed by Ahmad Bin Idrees, from Ibn Isa, from Ibn Abu Najran, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **And the servants of the Beneficent are those who walk on the earth humbly, [25:63]**, he^{asws} said: ‘The Imams^{asws} are walking upon the earth humbly, fearing from their^{asws} enemies”’.³³¹

3- فس، تفسير القمي أحمد بن إدريس عن أحمد بن محمد بن علي بن الحكم عن سليمان بن جعفر قال: سألت أبا الحسن ع عن قول الله عز و جل وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا وَ الَّذِينَ يَبْتَغُونَ لِرَبِّهِمْ سَعْدًا وَ قِيَامًا قَالَ هُمْ الْأَيَّامَةُ يَتَّقُونَ فِي مَشْيِهِمْ عَلَى الْأَرْضِ.

Tafseer Al Qummi – Ahmad Bin Idees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Suleyman Bin Ja’far who said,

‘I asked Abu Al-Hassan^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, ‘Peace!’ [25:63] And those who spend the night in Sajdah to their Lord, and standing [25:64]**. He^{asws} said: ‘They are the Imams^{asws} fearing during their^{asws} walking upon the earth”’.³³²

4- فس، تفسير القمي أبي عن جعفر بن إبراهيم عن أبي الحسن الرضا ع قال: قُرِئَ عِنْدَ أَبِي عَبْدِ اللَّهِ ع وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِمَنْتَقِينَ إِمَامًا فَقَالَ لَقَدْ سَأَلُوا اللَّهَ عَظِيمًا أَنْ يَجْعَلَهُمْ لِمَنْتَقِينَ أَيْمَةً

Tafseer Al Qummi – From Ja’far Bin Ibrahim,

‘From Abu Al-Hassan Al-Reza^{asws}, he (the narrator) said, ‘It was recited in the presence of Abu Abdullah^{asws}: **And those who are saying, ‘Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]**, so he^{asws} said: ‘They have asked Allah^{azwj} for a mighty thing that He^{azwj} Makes them as Imams for the pious’.

فَقِيلَ لَهُ كَيْفَ هَذَا يَا ابْنَ رَسُولِ اللَّهِ قَالَ إِنَّمَا أَنْزَلَ اللَّهُ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْ لَنَا مِنَ الْمُنْتَقِينَ إِمَامًا.

³³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 1

³³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 2

³³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 3

It was said to him^{asws}, 'How is this so, O son^{asws} of Rasool-Allah^{saww}?' He^{asws} said: 'But rather Allah^{azwj} Revealed: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make *for us Imams* from the pious [25:74]'**'.³³³

5- فس، تفسير القمي مُحَمَّدُ بْنُ أَحْمَدَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ سَمَاعَةَ عَنْ حَمَّادٍ عَنْ أَبَانَ بْنِ تَعْلَبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِهِ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ نَحْنُ هُمْ أَهْلُ الْبَيْتِ.

Tafseer Al Qummi - Muhammad Bin Ahmad, from Al Hassan Bin Muhammad Bin Sama'at, from Hammad, from Aban Bin Taghlab who said,

'I asked Abu Abdullah^{asws} about His^{azwj} Words: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]**. He^{asws} said: 'We^{asws}, People^{asws} of the Household, are they'.

And others reported - **our wives** – Khadeeja^{asws}, **and our offspring**, - (Syeda) Fatima^{asws}, **delight of our eyes**, - Al-Hassan^{asws} and Al-Husayn^{asws}, **and Make us Imams for the pious [25:74]** – Ali^{asws} Bin Abu Talib^{asws},³³⁴

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنْ حُرَيْثِ بْنِ مُحَمَّدٍ الْحَارِثِيِّ عَنْ إِبْرَاهِيمَ بْنِ الْحَكَمِ بْنِ ظَهْرٍ عَنْ أَبِيهِ عَنِ السُّدِّيِّ عَنْ أَبِي مَالِكٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَوْلُهُ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا الْآيَةَ نَزَلَتْ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Hureys Bin Muhammad Al Harisy, from Ibrahim Bin Al Haam Bin Zuheyr, from his father, from Al Sudy, from Abu Malik, from Ibn Abbas who said,

'His^{azwj} Words: **And those who are saying, 'Our Lord! Grant to us from our wives [25:74]**, the Verse was Revealed regarding Ali Bin Abu Talib^{asws},³³⁵ (Not a Hadeeth)

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّديِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا إِلَى قَوْلِهِ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا أَيْ هَذِهِ يُهْتَدَى بِهَا وَ هَذِهِ لِأَبِي مُحَمَّدٍ ص خَاصَّةً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And those who are saying, 'Our Lord! Grant to us from our wives** - up to His^{azwj} Words: **and Make us Imams for the pious [25:74]** – i.e., guidance, they being guided by us^{asws}, and this is for Progeny^{asws} of Muhammad^{saww} in particular"³³⁶

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ مُحَمَّدِ بْنِ جُهْمٍ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ أَبِي بصيرٍ قَالَ: لِأَبِي عَبْدِ اللَّهِ ع وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ لَقَدْ سَأَلْتُ رَبَّكَ عَظِيمًا إِنَّمَا هِيَ وَ اجْعَلْ لَنَا مِنَ الْمُتَّقِينَ إِمَامًا وَ إِنَّا عَنَّا بِذَلِكَ.

³³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 4

³³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 5

³³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 6

³³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 7

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Jamhour, from Al Hassan Bin Mahboub, from Abu Ayoub Al Khazaz,

'From Abu Baseer who said to Abu Abdullah^{asws}, **'and Make us Imams for the pious [25:74]**. He^{asws} said: 'You have asked your Lord^{azwj} for a mighty thing. But rather it is (Revealed) as: **and Make for us Imams from the pious [25:74]**, and it means us^{asws} by that'.³³⁷

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ سَلَامٍ عَنْ عُيَيْدِ بْنِ كَثِيرٍ عَنِ الْحُسَيْنِ بْنِ مُرَاجِمٍ عَنْ عَلِيِّ بْنِ زَيْدٍ الْحُرَّاسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ الْكُوفِيِّ عَنْ أَبِي هَارُونَ الْعَبْدِيِّ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ رَسُولُ اللَّهِ ص لِجَبْرِئِيلَ مِنْ أَزْوَاجِنَا قَالَ خَدِجَةُ قَالَ وَ ذُرِّيَّتِنَا قَالَ فَاطِمَةُ قَالَ قُرَّةُ أَعْيُنٍ قَالَ الْحُسَيْنُ وَ الْحُسَيْنُ قَالَ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Sallam, from Ubeyd Bin Kaseer, from Al Husayn Bin Muzahim, from Ali Bin Zayd Al Khurasany, from Abdullah Bin Wahab Al Kufy, from Abu Haround Al Abdy, from Abu Saeed Al Khudry,

'Regarding Words of Allah^{azwj} Mighty and Majestic: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74]**. Rasool-Allah^{saww} said to Jibraeel^{as}: **'from our wives'**. he^{as} said: 'Khadeeja^{asws}'. He^{saww} said: **'and our offspring'**. He^{as} said: 'Fatima^{asws}'. He^{saww} said: **'delight of our eyes'**. He^{as} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}'. He^{saww} said: **'and Make us Imams for the pious [25:74]**'. He^{saww} said: 'Ali^{asws} Bin Abu Talib^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws} all'.³³⁸

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ زُرَّارَةَ وَ هُرْمَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَ إِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا قَالَ هَذِهِ الْآيَاتُ لِلْأَوْصِيَاءِ إِلَى أَنْ يَبْلُغُوا حَسَنَتٍ مُسْتَقَرًّا وَ مَقَامًا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from al Mufazzal Bin Salih, from Muhammad Al Halby, from Zurara, and Humran, and Muhammad Bin Muslim,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And the servants of the Beneficent are those who walk on the earth humbly, and when the ignorant one address them, they say, 'Peace!' [25:63]**. He^{asws} said: 'Theses Verses are for the successors^{asws}, up to they reach: **Surely, it is an evil abode and (an evil) place to stay [25:66]**'.³³⁹

11- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ تَحْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلَامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا قَالَ هُمْ الْأَوْصِيَاءُ مِنْ تَخَافَةِ عُدُوِّهِمْ.

Al Kafi – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Muhammad Bin Al Nu'man, from Sallam who said,

³³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 8

³³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 9

³³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 10

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***And the servants of the Beneficent are those who walk on the earth humbly, [25:63]***. He^{asws} said: 'They are the successors^{asws}, from fearing their^{asws} enemies''.³⁴⁰

³⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 43 H 11

باب 44 أنهم عليهم السلام الشجرة الطيبة في القرآن و أعداءهم الشجرة الخبيثة

CHAPTER 44 – THEY^{asws} ARE ‘THE GOOD TREE’ IN THE QURAN, AND THEIR^{asws} ENEMIES ARE ‘THE WICKED TREE’

الآيات إبراهيم أ لم تر كيف ضرب الله مثلا كلمة طيبة كشجرة طيبة أصلها ثابت وفرعها في السماء

The Verses: (Surah) Ibrahim^{as}: **Do you not see how Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]**

تؤتي أكلها كل حين بإذن ربها و يضرب الله الأمثال للناس لعلهم يتذكرون

Yielding its fruit in every season by the permission of its Lord? And Allah Strikes the examples for the people that they might be mindful [14:25]

و مثل كلمة خبيثة كشجرة خبيثة اجتثت من فوق الأرض ما لها من قرار

And an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26].

Notes: -

و روى ابن عثمة عن أبي جعفر ع أنَّ الشجرة رسول الله ص و ساق الحديث مثل ما سيأتي في رواية جابر.

And it is reported by Ibn Uqda,

‘From Abu Ja’far^{asws}: ‘The (good) tree is Rasool-Allah^{saww}’ – and continued to Hadeeth like what I (Majlisi) will be coming up with in a report of Jabir’.

المراد بالكلمة الطيبة الإيمان و بالشجرة الطيبة المؤمن تؤتي أكلها أي تخرج هذه الشجرة ما يؤكل منها كل حين أي في كل ستة أشهر- عن أبي جعفر ع.

The intended with the ‘good word’ is the Eman, and with ‘the good tree’ is the Momin, **Yielding its fruit**, i.e. this tree brings forth what they are eating from it, **every season [14:24]**, i.e., during every six months’ – from Abu Ja’far^{asws}.

و روى أبو الجارود عن أبي جعفر ع أن هذا مثل بني أمية.

And Abu Al-Jaroud reported from Abu Ja’far^{asws}: ‘This (**wicked tree [14:26]**) is an example of clan of Umayya’.

و روي عن ابن عباس أنها شجرة لم يخلقها الله بعد و إنما هو مثل ضربه.

And it is reported from Ibn Abbas, ‘It is a tree Allah^{azwj} has yet to Create, and it is an example He^{azwj} has Struck’. (Not a Hadeeth)

1- مع، معاني الأخبار الطالقاني عن الجلودي عن عبد الله بن محمد العنسي عن محمد بن هلال عن نائل بن نجیح عن عمرو بن شمر عن جابر قال: سألت أبا جعفر ع عن قول الله عز وجل جل كشجرة طيبة أصلها ثابت وفرعها في السماء تؤتي أكلها كل حين بإذن ربها قال أما الشجرة فرسول الله ص وفرعها علي ع وغصن الشجرة فاطمة بنت رسول الله ص وثمرها أولادها ع وورقها شيعتنا

(The book) 'Ma'any Al Akhbar' – Al Talaqany, form Al Jalouody, from Abdullah Bin Muhammad Al Absy, from Muhammad Bin Hilal, form Na'il Bin Najeeth, from Umaro Bin Shmr, from Jabir who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]**. He^{asws} said: 'As for the (good) tree, it is Rasool-Allah^{saww}, and its trunk is Ali^{asws}, and a branches of the tree is (Syeda) Fatima^{asws} daughter^{asws} of Rasool-Allah^{saww}, and its fruits are her^{asws} children, and its leaves are our^{asws} Shias'.

ثُمَّ قَالَ إِنَّ الْمُؤْمِنَ مِنْ شِيعَتِنَا لَيَمُوتُ فَيَسْقُطُ مِنَ الشَّجَرَةِ وَرَقَةً وَإِنَّ الْمُؤَلَّدَ مِنْ شِيعَتِنَا لَيُولَدُ فَتُورِقُ الشَّجَرَةُ وَرَقَةً.

Then he^{asws} said: 'The Momin from our^{asws} Shias dies, so a leaf from the tree falls, and when a new-born from our^{asws} Shias is born, the tree sprouts a leaf'³⁴¹.

2- فس، تفسير القمي أبي عن ابن محبوب عن أبي جعفر الأحول عن سلام بن المستنير عن أبي جعفر ع قال: سألت عن قول الله تعالى مثلاً كلمة طيبة الآية قال الشجرة رسول الله ص ونسبه ثابت في بني هاشم وفرع الشجرة علي بن أبي طالب ع وغصن الشجرة فاطمة ع وثمرتها الأئمة من أولاد علي وفاطمة ع وشيعتهم ورقها

Tafseer Al Qummi – My father, from Ibn Mahboub, from Abu Ja'far Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} the Exalted: **an example of a good word [14:24] – the Verse**. He^{asws} said: 'The (good) tree is Rasool-Allah^{saww} and it lineage is stable in the Clan of Hashim^{as}, and trunk of the tree is Ali^{asws} Bin Abu Talib^{asws}, and branches of the tree is (Syeda) Fatima^{asws}, and its fruits are the Imams^{asws} from sons^{asws} of Ali^{asws} and Fatima^{asws}, and their^{asws} Shias are its leaves.

وَإِنَّ الْمُؤْمِنَ مِنْ شِيعَتِنَا لَيَمُوتُ فَتَسْقُطُ مِنَ الشَّجَرَةِ وَرَقَةً وَإِنَّ الْمُؤْمِنَ لَيُولَدُ فَتُورِقُ الشَّجَرَةُ وَرَقَةً

And the Momin from our^{asws} Shias dies, so a leave from the tree falls, and a Momin is born, so the tree sprouts a leaf'.

ثُمَّ أَرَأَيْتَ قَوْلَهُ تُوْنِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا قَالَ يَغْنِي بِذَلِكَ مَا يُفْتَنُونَ الْأَئِمَّةُ شِيعَتُهُمْ فِي كُلِّ حَجَّةٍ وَ عُمْرَةٍ مِنَ الْحَلَالِ وَالْحَرَامِ.

I said, 'What is your^{asws} view of His^{azwj} Words: **Yielding its fruit in every season by the permission of its Lord? [14:25]**. He^{asws} said: 'It means by that what verdicts the Imams^{asws} issue to their^{asws} Shias during every Hajj and Umrah, from the Permissible(s) and the Prohibitions''³⁴².

³⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 1

³⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 2

3- ير، بصائر الدرجات الخشاب عن عمرو بن عثمان عن ابن عذافر عن الثمالي عن أبي جعفر ع قال: سألتُهُ عن قول الله تبارك و تعالى كشجرة طيبة أصلها ثابت و فرعها في السماء تُؤتي أكلها كل حين بإذن ربها

(The book) 'Basaair Al Darajaat' – Al Khashab, from Amro Bin Usman, from Ibn Uzafir, from Al Sumaly,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} the Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].**

فَقَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا أَصْلُهَا وَ عَلِيٌّ فَرْعُهَا وَ الْأَئِمَّةُ أَغْصَانُهَا وَ عَلِمْنَا ثَمَرُهَا وَ شِيعَتُنَا وَرَقُّهَا يَا أَبَا حَمَزَةَ هَلْ تَرَى فِيهَا فَضْلًا

He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am its roots, and Ali^{asws} its trunk, and the Imams^{asws} its branches, and our^{asws} knowledge is its fruit, and our^{asws} Shias are its leave. O Abu Hamza! Do you see any extra in it?'

قَالَ قُلْتُ لَا وَ اللَّهُ مَا أَرَى فِيهَا فَضْلًا قَالَ فَقَالَ يَا أَبَا حَمَزَةَ وَ اللَّهُ إِنَّ الْمُؤَلَّدَ يُؤَلَّدُ مِنْ شِيعَتِنَا فَتُورِقُ وَرَقَّةٌ مِنْهَا وَ يَمُوتُ فَتَسْقُطُ وَرَقَّةٌ مِنْهَا.

He (the narrator) said, 'By Allah^{azwj}! I do not see any extra in it'. He^{asws} said: 'O Abu Hamza! By Allah^{azwj}! The new-born from our^{asws} Shias is born, so a leaf sprouts from it, and he dies, so a leaf falls from it'.³⁴³

4- ير، بصائر الدرجات ابن يزيد عن ابن محبوب عن الأخول عن سلام بن المستنير قال سألت أبا جعفر ع عن قول الله تبارك و تعالى كشجرة طيبة أصلها ثابت و فرعها في السماء تُؤتي أكلها كل حين بإذن ربها قَالَ الشَّجَرَةُ رَسُولُ اللَّهِ ص نَسَبُهُ ثَابِتٌ فِي نَبِيِّ هَاشِمٍ وَ فَرْعُ الشَّجَرَةِ عَلِيٌّ وَ غُصْنُ الشَّجَرَةِ فَاطِمَةُ وَ أَغْصَانُهَا الْأَئِمَّةُ وَ وَرَقُّهَا الشَّيْعَةُ وَ إِنَّ الرَّجُلَ لَيَمُوتُ فَتَسْقُطُ مِنْهَا وَرَقَّةٌ وَ إِنَّ الْمُؤَلَّدَ لَيُؤَلَّدُ فَتُورِقُ وَرَقَّةٌ

(The book) 'Basaair Al Darajaat' – Ibn Yazeed, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about Word of Allah^{azwj} Blessed and Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25].** He^{asws} said: 'The tree is Rasool-Allah^{saww}, his^{saww} lineage stable in the Clan of Hashim^{as}, and the trunk of the tree is Ali^{asws}, and a root of the tree is (Syeda) Fatima^{asws}, and its branches are Imams^{asws}, and its leaves are the Shias; and the (Shia) man dies, so a leaf falls off from it, and the (Shia) new-born is born, so a leaf sprouts'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ قَوْلُهُ تَعَالَى تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا قَالَ هُوَ مَا يُخْرِجُ مِنَ الْإِمَامِ مِنَ الْحَلَالِ وَ الْحَرَامِ فِي كُلِّ سَنَةٍ إِلَى شِيعَتِهِ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! Words of the Exalted: **Yielding its fruit in every season by the permission of its Lord? [14:25].** He^{asws} said: 'It is what comes out from the Imam^{asws}, from the Permissible(s) and the Prohibition during every year to his^{asws} Shias'.³⁴⁴

³⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 3

³⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 4

5- ير، بصائر الدرجات موسى بن جعفر قال وجدت بخط أبي رويته عن محمد بن عيسى الأشعري عن محمد بن سليمان الديلمي مولى أبي عبد الله عن سليمان قال: سألت أبا عبد الله ع عن قول الله تعالى *سِدْرَةُ الْمُنْتَهَى* قال أصلها ثابت و فرعها في السماء فقال رسول الله ص جذرها و علي ع ذرورها و فاطمة فرعها و الأئمة أغصانها و شيعتهم أوراقها

(The book) 'Basaair Al Darajaat' – Musa Bin Ja'far who said, 'I found in the handwriting of my father reporting from Muhammad Bin Isa Al Ashary, from Muhammad Bin Suleyman Al Daylami, a slave of Abu Abdullah^{asws}, from Suleyman who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **At the Lote Tree (Sidrat Al Muntaha) [53:14]**. He^{asws} said: **'its roots are stable and its branches are in the sky [14:24]**. Rasool-Allah^{saww} is its root, and Ali^{asws} is its peak, and the Imams^{asws} are its branches, and their^{asws} Shias are its leaves'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا مَعْنَى الْمُنْتَهَى قَالَ إِلَيْهَا وَاللَّهِ انْتَهَى الدِّينُ مَنْ لَمْ يَكُنْ مِنَ الشَّجَرَةِ فَلَيْسَ بِمُؤْمِنٍ وَ لَيْسَ لَنَا شِيعَةٌ.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! So, what is the meaning of 'Al-Muntaha'?' He^{asws} said: 'By Allah^{azwj}! The Religion ends to it. One who does not happen to be from the tree, so he isn't a Momin, and he isn't a Shia of ours''³⁴⁵

6- ير، بصائر الدرجات إبراهيم بن هاشم عن عمرو بن عثمان الخزاز عن عبد الرحمن بن حماد عن عمر بن يزيد قال: سألت أبا عبد الله ع عن قول الله تعالى *أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ* فقال رسول الله ص جذرها و أمير المؤمنين ع ذرورها و فاطمة ع فرعها و الأئمة من ذريتها أغصانها و علم الأئمة ثمرها و شيعتهم ورقها فهل ترى فيهم فضلاً

(The book) 'Basaair Al Darajaat' – Ibrahim Bin Hashim, from Amro Bin Usman Al Khazaz, from Abdul Rahman Bin Hamad, from Umar Bin Yazeed who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Rasool-Allah^{saww} is its roots, and Amir Al-Momineen^{asws} its peak, and (Syeda) Fatima^{asws} its main branch (trunk), and the Imams^{asws} from her^{asws} offspring are its branches, and knowledge of the Imams^{asws} are its fruits, and their^{asws} Shias are its leaves. So, do you see any extra among them?'

فَقُلْتُ لَا فَقَالَ وَاللَّهِ إِنَّ الْمُؤْمِنَ لَيَمُوتُ فَتَسْقُطُ وَرَقَةٌ مِنْ تِلْكَ الشَّجَرَةِ وَ إِنَّهُ لَيُولَدُ فُتُورُ وَرَقَةٍ فِيهَا فُقُلْتُ قَوْلُهُ تُوْنِي أَكُلَهَا كُلَّ حِينٍ يَأْذِنُ رَحْمًا فَقَالَ مَا يَخْرُجُ إِلَى النَّاسِ مِنْ عِلْمِ الْإِمَامِ فِي كُلِّ حِينٍ يُسْأَلُ عَنْهُ.

I said, 'No'. He^{asws} said: 'By Allah^{azwj}! The Momin dies, so a leaf falls from that tree, and he is born, so a leaf sprouts in it'. I said, **'Yielding its fruit in every season by the permission of its Lord? [14:25]**'. He^{asws} said: 'What comes out to the people from knowledge of the Imam^{asws} during every season he^{asws} is asked about''³⁴⁶

7- ك، إكمال الدين جماعة من أصحابنا عن محمد بن همام عن جعفر النفراني عن جعفر بن إسماعيل الهاشمي عن خاله محمد بن علي عن عبد الرحمن بن حماد عن عمر بن يزيد السابري قال: سألت أبا عبد الله ع عن هذه الآية *أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ* قال أصلها رسول الله ص و فرعها أمير المؤمنين ع و الحسن و الحسين ثمرها و تسعة من ولد الحسين أغصانها و الشيعة ورقها و الله إن الرجل منهم ليموت فتسقط ورقة من تلك الشجرة

³⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 5

³⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 6

(The book) 'Ikmal Al Deen' – A group of our companions, from Muhammad Bin Hammam, from Ja'far Al Fazary, from Ja'far Bin Ismail Al Hashimy, from his maternal uncle Muhammad Bin Ali, from Abdul Rahman Bin Hammad, from Umar Bin Yazeed Al Sabiry who said,

'I asked Abu Abdullah^{asws} about this Verse: , **its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Its roots is Rasool-Allah^{saww}, and its branches are Amir Al-Momineen^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and nine from sons^{asws} of Al-Husayn^{asws} are its branches, and the Shias are its leaves. By Allah^{azwj}! The man from them (Shias) dies, so a leaf falls from that three'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ قَالَ مَا يَخْرُجُ مِنْ عِلْمِ الْإِمَامِ إِلَيْكُمْ فِي كُلِّ حَجٍّ وَ عُمْرَةٍ.

I said, 'Words of Mighty and Majestic: **Yielding its fruit in every season [14:25]**'. He^{asws} said: 'What comes out from knowledge of the Imams^{asws} to you all during every Hajj and Umrah'.³⁴⁷

8- شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ عَنْ زُرَّارَةَ وَ هُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ قَالَ يَعْني النَّبِيُّ ص وَ الْأَئِمَّةُ مِنْ بَعْدِهِ هُمُ الْأَصْلُ الثَّابِتُ وَ الْفَرْعُ الْوَلَايَةُ لِمَنْ دَخَلَ فِيهَا.

Tafseer Al Ayyashi – From Muhammad Bin Ali Al Halby, from Zurara and Humran,

'From Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **Allah Strikes an example of a good word as being like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Meaning the Prophet^{saww} and the Imams^{asws} from after him^{saww}. They^{asws} are the stable roots, and the branch is the Wilayah for the ones who enters into it'.³⁴⁸

9- شي، تفسير العياشي عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ الْأَشَلِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً الْآيَةُ قَالَ هَذَا مَثَلٌ ضَرَبَهُ اللَّهُ لِأَهْلِ بَيْتِ نَبِيِّهِ وَ لِمَنْ عَادَاهُمْ هُوَ مَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ.

Tafseer Al Ayyashi – from Abdul Rahman Bin Salim Al Ashal, from his father,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Allah Strikes an example of a good word [14:24]** – the Verse. He^{asws} said: 'This is an example Allah^{azwj} Struck for People^{asws} of the Household of His^{azwj} Prophet^{saww}, and for ones inimical to them^{asws}, it is **an example of a wicked word is like a wicked tree uprooted from above the ground, there would be not stability for it [14:26]**'.³⁴⁹

10- فر، تفسير فرات بن إبراهيم إسماعيل بن إبراهيم بإسناده عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ فَقَالَ رَسُولُ اللَّهِ ص وَ اللَّهُ جَذَرُهَا وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع فَرْعُهَا وَ شِيعَتُهُمْ وَ رَفَقَتُهَا فَهَلْ تَرَى فِيهَا فَضْلاً قُلْتُ لَا.

Tafseer Furat Bin Ibrahim – Ismail Bin Ibrahim, by his chain, from Umar Bin Yazeed who said,

³⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 7

³⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 8

³⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 9

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Rasool-Allah^{saww}, by Allah^{azwj}, is its root, and Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} its branch, and their^{asws} Shias its leave. Do you see any extra in it?' I said, 'No'.³⁵⁰

11- فر، تفسير فرات بن إبراهيم جعفر بن محمد الفزاري بإسناده عن أبي سلمة السراج قال: سألت عبد الله بن الحسن عن هذه الآية أصلها ثابت وفرعها في السماء قال نعم قلت ثقتي أكلها كل حين بإذن ربها قال يخرج منا بعد حين فيقتل.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary, by his chain from Abu Salama Al Sarraj who said,

'I asked Abdullah Bin Al-Hassan about this Verse: **its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'We^{asws} are they'. I said, 'Yielding its fruit in every season by the permission of its Lord? [14:25]'. He^{asws} said: 'He^{asws} will come out after a while, being from us^{asws}, and he^{asws} will be killed'.³⁵¹

12- كا، الكافي العدة عن أحمد بن محمد عن علي بن سيف عن أبيه عن عمرو بن حرث قال: سألت أبا عبد الله ع عن قول الله كشجرة طيبة أصلها ثابت وفرعها في السماء فقال قال رسول الله ص أنا أصلها وأمير المؤمنين ع فرعها والأئمة ع من ذريتهما أغصانها وعلم الأئمة تمرتها وشيعتهم المؤمنون ورقها هل فيها فضل

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his father, from Amro Bin Hureys who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj}: **like a good tree, its roots are stable and its branches are in the sky [14:24]**. He^{asws} said: 'Rasool-Allah^{saww} said: 'I^{saww} am its root, and Amir Al-Momineen^{asws} its trunk, and the Imams^{asws} from their^{asws} offspring are it branches, knowledge of the Imams^{asws} its fruit, and their^{asws} Shias, the Momineen as its leave. Do you see any extra in it?'

قال قلت لا والله قال والله إن المؤمن ليولد فتورق ورقة فيها وإن المؤمن ليَمُوت فيسقط ورقة منها.

He (the narrator) said, 'I said, 'No, by Allah^{azwj}'. He^{asws} said: 'By Allah^{azwj}! The Momin is born, so a leaf sprouts in it, and the Momin dies, so a leaf falls from it'.³⁵²

13- أقول روي في المستدرک من کتاب الفردوس بإسناده عن ابن عباس قال قال رسول الله أنا شجرة و فاطمة حملها وعلي لقاحها والحسن والحسين تمرها والمحبون لأهل البيت ورقها من الجنة حقاً حقاً.

I (Majlisi) say, 'It is reported in (the book) 'Al Mustadrak', from the book 'Al Firdows', by his chain from Ibn Abbas who said,

'Rasool-Allah^{saww} said: 'I^{saww} am a tree, and (Syeda) Fatima^{asws} its load (fruit), and Ali^{asws} its pollen, and Al-Hassan^{asws} and Al-Husayn^{asws} its fruit, and the ones loving People^{asws} of the Household its leaves, are (all) from the Paradise, truly, truly!³⁵³

³⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 10

³⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 11

³⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 12

باب 45 أنهم عليهم السلام الهداية و الهدى و الهادون في القرآن

CHAPTER 45 – THEY^{asws} ARE THE ‘DIRECTION’, AND THE ‘GUIDANCE’, AND THE ‘GUIDES’ IN THE QURAN

1- سن، المحاسن بعض أصحابنا رفعه في قول الله عز و جل و لتكبروا الله على ما هداكم قال التكبير العظيم لله و الهداية الولاية.

(The book) ‘Al-Mahasin’ – One of our companions, raising it, regarding Words of Allah^{azwj} Mighty and Majestic: **for you to exclaim the Greatness of Allah upon what He has Guided you, [2:185]**. He^{asws} said: ‘The exclamation of Takbeer is the reverence to Allah^{azwj}, and the rightful guidance is the Wilayah’.³⁵⁴

2- ب، قرب الإسناد ابن عيسى عن البرنطي فيما كتب الرضا ع قال الله عز و جل فإن لم يستجبوا لك فاعلم أنما يتبعون أهواءهم و من أضل ممن اتبع هواه بغير هدى من الله يعني من اتخذ دينه رأيه بغير إمام من أئمة الهدى الخيرة.

(The book) ‘Qurb Al-Asnad’ – Ibn Isa, from Al Bazanty – Among what Al-Reza^{asws} wrote: ‘Allah^{azwj} Mighty and Majestic Said: **But if they do not answer you, then know that rather, they are following their own whims. And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]** – meaning, one who takes his opinion as his religion without an Imam^{asws} from the Imams^{asws} of the guidance’.³⁵⁵

3- فس، تفسير القمي و الذين جاهلوا فينا لنهدينهم سبلنا. في رواية أبي الجارود عن أبي جعفر ع قال: هذه الآية لآل محمد ص و أتباعهم.

Tafseer Al-Qummi - **And those who are striving regarding Us, We will Guide them in Our Ways, [29:69]**, in a report of Abu Al-Jaroud, from Abu Ja’far^{asws} having said: ‘This Verse is for Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias’.³⁵⁶

4- فس، تفسير القمي و ممن خلقنا أمة يهتدون بالحق و به يهدون فهذه الآية لآل محمد ص و أتباعهم.

Tafseer Al-Qummi - **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]** – This Verse is for Progeny^{asws} of Muhammad^{saww} and their^{asws} followers’.³⁵⁷ (Not a Hadeeth)

5- شي، تفسير العياشي عن حمزان عن أبي جعفر ع في قول الله و ممن خلقنا أمة يهتدون بالحق و به يهدون قال هم الأئمة.

Tafseer Al Ayyashi, from Humran,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**. He^{asws} said: ‘They are the Imams^{asws}’.³⁵⁸

³⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 44 H 13

³⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 1

³⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 2

³⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 3

³⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 4

6- وَ قَالَ مُحَمَّدُ بْنُ عَجَلَانَ عَنْهُ نَحْنُ هُمْ.

And Muhammad Bin Ajlan said from him^{asws}: 'We^{asws} are they'.³⁵⁹

7- شي، تفسير العياشي عن يعقوب بن يزيد قال قال أمير المؤمنين ع وَ مَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ قَالَ يَعْنِي أُمَّةً مُحَمَّدٍ ص.

Tafseer Al Ayyashi – From Yaqoub Bin Yazeed who said,

'Amir Al-Momineen^{asws} said: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181].** He^{asws} said: 'It means community of Muhammad^{saww}'.³⁶⁰

8- تَوْضِيحُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي تَفْسِيرِ هَذِهِ الْآيَةِ رَوَى ابْنُ حَرْيَجٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: هِيَ لِأُمَّتِي بِالْحَقِّ يَأْخُذُونَ وَ بِالْحَقِّ يُعْطُونَ وَ قَدْ أُعْطِيَ الْقَوْمُ بَيْنَ أَيْدِيكُمْ مِثْلَهَا وَ مِنْ قَوْمِ مُوسَى أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ.

Clarification – Al Tabarsy said in interpretation of this Verse, 'It is reported by Ibn Jareeh,

'From the Prophet^{saww} having said: 'They are my^{saww} community. They are taking with the truth, and with the truth they are giving, and the people have been Given in front of you is their example: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**'.³⁶¹

9- وَ قَالَ الرَّبِيعُ بْنُ أَنَسٍ قَرَأَ النَّبِيُّ ص هَذِهِ الْآيَةَ فَقَالَ إِنَّ مِنْ أُمَّتِي قَوْمًا عَلَى الْحَقِّ حَتَّى يَنْزِلَ عِيسَى ابْنُ مَرْيَمَ.

And Al-Rabie Bin Anas said, 'The Prophet^{saww} recited this Verse and he^{saww} said: 'From my^{saww} community there is a group upon the truth, until the descent of Isa^{as} Bin Maryam^{as}'.³⁶²

10- وَ رَوَى الْعِيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع أَنَّهُ قَالَ: وَ الَّذِي نَفْسِي بِيَدِهِ لَيَفْتَرِقَنَّ هَذِهِ الْأُمَّةَ عَلَى ثَلَاثٍ وَ سَبْعِينَ فُرْقَةً كُلُّهَا فِي النَّارِ إِلَّا فُرْقَةً وَ مَنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَعدِلُونَ فَهَذِهِ الَّتِي تَنْجُو.

And it is reported by Al-Ayyashi, by his chain, from Amir Al-Momineen Ali^{asws} having said: 'By the One^{azwj} in Whose Hand is my^{asws} soul! This community will be dividing into seventy three sects, every one of these would be in the Fire except a sect: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**, so this is the one attaining salvation'.³⁶³

11- وَ رَوَى عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمَا قَالَا نَحْنُ هُمْ.

³⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 5

³⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 6

³⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 7

³⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 8

³⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 9

³⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 10

And it is reported from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both having said: 'We^{asws} are they'.³⁶⁴

12- ير، بصائر الدرجات ابنُ يزيدَ عنِ ابنِ أبي عميرٍ عنِ إبراهيمَ بنِ عبدِ الحميدِ عنِ موسى التَّمِيمِيِّ عنِ علاءِ بنِ سَيَّابَةَ عنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيِّ هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الْإِمَامِ.

(The book) 'Basaair Al Daraaat' – Ibn Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Musa Al Numeyri, from Ala'a Bin Sayaba,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Surely this Quran Guides to that which is most upright [17:9]**. He^{asws} said: 'Guiding to the Imam^{asws}',³⁶⁵

13- شي، تفسير العياشي عنِ الفضلِ عنِ أَبِي جَعْفَرٍ ع إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّيِّ هِيَ أَقْوَمُ قَالَ يَهْدِي إِلَى الْوَلَايَةِ.

Tafseer Al-Ayyashi – From Al-Mufazzal, from Abu Ja'far^{asws}: **Surely this Quran Guides to that which is most upright [17:9]**. He^{asws} said: 'Guiding to the Wilayah'.³⁶⁶

14- وَ عَنْ أَبِي إِسْحَاقَ قَالَ يَهْدِي إِلَى الْإِمَامِ.

And from Abu Is'haq, he said, 'Guiding to the Imam^{asws}',³⁶⁷

15- فس، تفسير القمي فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ أَمَّنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى فَمَا لَكُمْ كَيْفَ تَحْكُمُونَ فَأَمَّا مَنْ يَهْدِي إِلَى الْحَقِّ فَهُوَ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ مِنْ بَعْدِهِ وَ أَمَّا مَنْ لَا يَهْدِي إِلَّا أَنْ يَهْدَى فَهُوَ مَنْ خَالَفَ مَنْ قُرِشٍ وَ غَيْرِهِمْ أَهْلَ بَيْتِهِ مِنْ بَعْدِهِ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? [10:35]**: As for the one who guides to the truth, it is Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} from after him^{saww}; and as for one who does not guide unless if he is guided, it is the one from Quraysh and others who opposes People^{asws} of the Household from after him^{saww}'.³⁶⁸

16- شي، تفسير العياشي عنِ الْعَبَّاسِ بْنِ هَلَالٍ عَنِ الرِّضَا ع أَنَّ رَجُلًا أَتَى عَبْدَ اللَّهِ بْنَ الْحُسَيْنِ وَ هُوَ بِالسَّبَّالَةِ فَسَأَلَهُ عَنِ الْحَجِّ فَقَالَ هَذَاكَ جَعْفَرُ بْنُ مُحَمَّدٍ قَدْ نَصَبَ نَفْسَهُ لِهَذَا فَاسْأَلْهُ فَأَقْبَلَ الرَّجُلُ إِلَى جَعْفَرٍ ع فَسَأَلَهُ فَقَالَ لَهُ قَدْ رَأَيْتُكَ وَاقِفًا عَلَى عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ فَمَا قَالَ لَكَ

Tafseer Al Ayyashi – From Al Abbas Bin Hilal,

'From Al-Reza^{asws}: 'A man came to Abdullah Bin Al-Hassan and he was at Al-Sibalah, and asked him about the Hajj. He said, 'Here is that Ja'far^{asws} Bin Muhammad^{asws} who has

³⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 11

³⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 12

³⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 13

³⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 14

³⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 15

nominated himself^{asws} for this, so ask him^{asws}. The man came to Ja'far^{asws} and asked him^{asws}. He^{asws} said: 'I^{asws} see you had paused at Abdullah Bin Al-Hassan, so what did he say to you?'

قَالَ سَأَلْتُهُ فَأَمَرَنِي أَنْ آتِيكَ وَ قَالَ هَذَاكَ جَعْفَرُ بْنُ مُحَمَّدٍ قَدْ نَصَبَ نَفْسَهُ لِهَذَا فَقَالَ جَعْفَرٌ ع نَعَمْ أَنَا مِنَ الَّذِينَ قَالَ اللَّهُ فِي كِتَابِهِ أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَيُهْدَاهُمْ مَجْلِدًا سَلَامًا شِئْتَ فَسَأَلَهُ الرَّجُلُ فَأَنْبَأَهُ عَنْ جَمِيعِ مَا سَأَلَهُ.

He said, 'I asked him, and he instructed me that I come to you^{asws}, and he said, 'Here is that Ja'far^{asws} Bin Muhammad^{asws} who has nominated himself^{asws} for this'. Ja'far^{asws} said: 'Yes, I^{asws} am from those Allah^{azwj} Said in His^{azwj} Book: **They are those whom Allah Guided, therefore follow with their guidance. [6:90]**. Ask whatever you like'. So the man asked and he^{asws} informed him about the entirety of what he asked him^{asws}.³⁶⁹

17- كَأ، الكافي الحسين بن محمد عن المفضل عن الوشاء عن عبد الله بن سينان قال: سألت أبا عبد الله ع عن قول الله عز وجل و مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْبُدُونَ قَالَ هُمْ الْأَئِمَّةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Al-Kafi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**. He^{asws} said: 'The Imams^{asws}, may the Salawat of Allah^{azwj} be upon them^{asws}.³⁷⁰

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الجُمهُورُ عَنْ أَبِي نُعَيْمٍ وَ ابْنِ مَرْدَوَيْهِ بِإِسْنَادِهِمَا عَنْ زَادَانَ عَنْ عَلِيٍّ ع قَالَ: تَفَرَّقَ هَذِهِ الْأُمَّةُ عَلَى ثَلَاثٍ وَ سَبْعِينَ رُفْقَةً اثْنَتَانِ وَ سَبْعُونَ فِي النَّارِ وَ وَاحِدَةٌ فِي الْجَنَّةِ وَ هُمُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ مِمَّنْ خَلَقْنَا أُمَّةً يَهْدُونَ بِالْحَقِّ وَ بِهِ يَْعْبُدُونَ وَ هُمْ أَنَا وَ شِيعَتِي.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Jamhour, from Abu Nueym, and Ibn Mardawayh, by their chains from Zazan,

'From Ali^{asws} having said: 'This community will be dividing into seventy three sects, seventy two would be in the Fire and one in the Paradise, and they are those Allah^{azwj} Mighty and Majestic: **And from the ones We Created a community Guiding with the Truth and by it they are dispensing justice [7:181]**, and they are me^{asws} and my^{asws} Shias".³⁷¹

19- كَأ، الكافي الحسين بن محمد عن المفضل عن أحمد بن هلال عن أمية بن علي القيسبي عن أبي السفتيج عن أبي بصير عن أبي عبد الله ع في قول الله عز وجل و جَلَّ وَ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ بِالنَّبِيِّ ص وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِالْأَئِمَّةِ مِنْ وَلَدِهِ ع فَيُنْصَبُونَ لِلنَّاسِ فَإِذَا رَأَتْهُمْ شِيعَتُهُمْ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ يُعْنِي إِلَى وَلَا يَتِيهِمْ.

(The book) – Al Husayn Bin Muhammad, from Al Moalla, from Ahmad Bin Hilal, from Umayya Bin Ali Al Qaysi, from Abu Al afatij, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **saying, 'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]**. He^{asws} said: 'When it will be the Day of Qiyamah, they will

³⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 16

³⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 17

³⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 18

call the Prophet^{saww} and Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, and they^{asws} will be established for the people. When their^{asws} Shias see them^{asws}, they will say, **‘The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]** – meaning to their^{asws} Wilayah’³⁷².

20- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ سَالِمٍ عَنْ زَيْدِ بْنِ عَلِيٍّ وَ أَبُو الْجَارُودِ وَ أَبُو الصَّبَّاحِ الْكِنَانِيُّ عَنِ الصَّادِقِ ع وَ أَبُو حَمَزَةَ عَنِ السَّجَّادِ ع فِي قَوْلِهِ تَعَالَى ثُمَّ اهْتَدَى إِلَيْنَا أَهْلُ الْبَيْتِ.

(The book) ‘Al Manaqib’ of Ibn Sheher Ashub – Muhammad Bin Salim, from Zayd Bin Ali, and Abu Al Jaroud and Abu Al Sabbah Al Kinany,

‘From Al-Sadiq^{asws} and Abu Hamza from Al-Sajjad^{asws} regarding Words of the Exalted: **then (follows) righteous Guidance [20:82]: ‘To us^{asws}, People^{asws} of the Household’**’.³⁷³

21- وَ عَنْ زَيْنِ الْعَابِدِينَ ع فِي قَوْلِهِ تَعَالَى وَ بَمَنْ هَدَيْنَا وَ اجْتَبَيْنَا نَحْنُ غُنِينَا بِهَا.

And from Zayn Al-Abideen^{asws} regarding Words of the Exalted: **, and from the one We Guided and Chose. [19:58]**’.³⁷⁴

22- وَ عَنْ زَيْدِ بْنِ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا قَالَ نَحْنُ هُمْ.

And from Zayd, son of Ali (Bin Al-Husayn^{asws}) regarding Words of the Exalted: **And those who are striving regarding Us, We will Guide them in Our Ways, [29:69]**, he said, ‘We are they’³⁷⁵. (Not a Hadeeth)

23- وَ عَنْهُ فِي قَوْلِهِ تَعَالَى أَفَمَنْ يَهْدِي إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمْ مَنْ لَا يَهْدِي إِلَّا أَنْ يُهْدَى قَالَ نَزَلَتْ فِينَا.

And from him, regarding Words of the Exalted: **Is the one who guides to the Truth more rightful to be followed or the one who does not guide unless if he is Guided? [10:35]**, he said, ‘It was Revealed regarding us’³⁷⁶. (Not a Hadeeth)

24- وَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلَ أَبَا عَبْدِ اللَّهِ ع رَجُلٌ عَنْ قَوْلِهِ تَعَالَى فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقَى قَالَ مَنْ قَالَ بِالْأَمْرِ ع وَ اتَّبَعَ أَمْرُهُمْ وَ لَمْ يَخْرُجْ عَنْ طَاعَتِهِمْ.

And from Ali Bin Abdullah who said, ‘A man asked Abu Abdullah^{asws} about Words of the Exalted: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**. He said, ‘One who says with the Imams^{asws} and follows their^{asws} orders and does not exceed from their^{asws} obedience’³⁷⁷. (Not a Hadeeth)

³⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 19

³⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 20

³⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 21

³⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 22

³⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 23

³⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 24

25- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ بُرَيْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَسْجُدُ فِي سُورَةِ مَرْيَمَ حِينَ يَقُولُ وَ يَمْنُ هَدَيْنَا وَ اجْتَبَيْنَا إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا وَ يَقُولُ نَحْنُ عُيَيْنَا بِذَلِكَ وَ نَحْنُ أَهْلُ الْجَنَّةِ وَ الصَّفْوَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad al Razy, from Muhammad Bin Al Husayn, from Ibn Abu Umeyr, from Ibn Uzina, from Bureyd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws} having said: 'Ali^{asws} Bin Al-Husayn^{asws} used to perform Sajdah in Surah Maryam^{as} when he^{asws} said: **and from the one We Guided and Chose. When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]**, and said: 'We^{asws} are the guidance and the elites'.³⁷⁸

26- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ الْبُلْخِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ جَابِرِ بْنِ الْحُرِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَايَتِنَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Al Abbas Al Balhy, from Abbad Bin Yaquub, from Ali Bin Hashim, from Jabir Bin Al Hurr, from Jabir Al Jufy,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'To our^{asws} Wilayah'.³⁷⁹

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ الْحُسَيْنِ بْنِ عَامِرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِنِّي لَعَفَّارٌ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحًا ثُمَّ اهْتَدَى قَالَ إِلَى وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Husayn Bin Aamir, from Muhammad Bin Al Husayn, from Muhammad Bin inan, from Ammar Bin Mawan, from Al Munhal, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance [20:82]**. He^{asws} said: 'To Wilayah of Amir Al-Momineen^{asws}'.³⁸⁰

28- فس، تفسير القمي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنِ الْفَضَائِلِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى ثُمَّ اهْتَدَى قَالَ اهْتَدَى إِلَيْنَا.

Tafseer Al Qummi – My father, from Abu Umeyr, from Ibn Uzina, from Al Fuzeyl, from Zurara,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **then (follows) righteous Guidance [20:82]**. He^{asws} said: '(Follows) righteous guidance to us^{asws}'.³⁸¹

³⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 25

³⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 26

³⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 27

³⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 28

29 وَ قَالَ أَبُو جَعْفَرٍ الْبَاقِرُ ع ثُمَّ اهْتَدَى إِلَى وَلَايَتِنَا أَهْلَ الْبَيْتِ فَوَ اللَّهُ لَوْ أَنَّ رَجُلًا عَبْدَ اللَّهِ عُمَرُوهُ مَا بَيْنَ الرُّكْنِ وَ الْمَقَامِ ثُمَّ مَاتَ وَ لَمْ يَحْيِ بَوْلَايَتِنَا لِأَكْبَةِ اللَّهِ فِي النَّارِ عَلَى وَجْهِهِ.

And Abu Ja'far Al-Baqir^{asws}: **then (follows) righteous Guidance [20:82]**, to our^{asws} Wilayah, People^{asws} of the Household. By Allah^{azwj}! If a man were to worship Allah^{azwj} his (whole) life in what I between the corner (of the Kabah) and the standing place (of Ibrahim^{as}), then dies and does not come with our^{asws} Wilayah, Allah^{azwj} would Fling him upon his face into the Fire".³⁸²

30- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع أَنَّهُ سَأَلَ أَبَاهُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَ لَا يَشْقَى

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having asked his^{asws} father^{asws} about Words of Allah^{azwj} Mighty and Majestic: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**.

قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ اتَّبِعُوا هُدَى اللَّهِ تَهْتَدُوا وَ تَرْشَدُوا وَ هُوَ هُدَايَ هُدَى هَذَا عَلَيَّ بَنِي أَبِي طَالِبٍ ع فَمَنْ اتَّبَعَ هُدَاهُ فِي حَيَاتِي وَ بَعْدَ مَوْتِي فَقَدْ اتَّبَعَ هُدَايَ فَقَدْ اتَّبَعَ هُدَى اللَّهِ وَ مَنْ اتَّبَعَ هُدَى اللَّهِ فَلَا يَضِلُّ وَ لَا يَشْقَى

He^{asws} said: 'Rasool-Allah^{saww} said: 'O you people! Follow Guidance of Allah^{azwj}, you will be guided and achieve righteous guidance, and be guided with guidance of this Ali^{asws} Bin Abu Talib^{asws}. So, the one who follows his^{asws} guidance during my^{saww} lifetime and after my^{saww} expiry, so he has followed guidance, and one who follows guidance, so he has followed Guidance of Allah^{azwj}, **he will neither stray nor be wretched [20:123]**.

قَالَ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً وَ نَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى إِلَى قَوْلِهِ تَعَالَى وَ كَذَلِكَ نَجْزِي مَنْ أَسْرَفَ فِي عِدَاوَةِ آلِ مُحَمَّدٍ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى

He^{azwj} Said: **And one who turns away from My Zikr, then surely for him would be a straitened life and We will Resurrect him on the Day of Judgment as blind [20:124]** – up to the Words of the Exalted: **And Like that We Recompense one who is extravagant** – in enmity of Progeny^{asws} of Muhammad^{saww}, **and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127]**.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ أَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِينِهِمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِأُولِي النُّهَى وَ هُمْ الْأَكْمَثُ مِنَ آلِ مُحَمَّدٍ وَ مَا كَانَ فِي الْقُرْآنِ مِثْلَهَا.

Then Allah^{azwj} Mighty and Majestic Said: **Does it not provide guidance to them how many from the generations We Destroyed before them, (when) they were walking around in their dwellings? Surely in that are Signs for the ones possessing intellect [20:128]**, and they

³⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 29

are the Imams^{asws} from Progeny^{asws} of Muhammad^{saww}, and whatever there was an example of it in the Quran”.³⁸³

31- كا، الكافي الحسين بن محمد عن المعلى عن السياري عن علي بن عبد الله قال: سأل رجل عن قول الله تعالى فمن اتبع هداي فلا يضل ولا يشقى قال من قال بالأئمة و اتبع أمرهم و لم يخن طاعتهم.

Al Kafi – Al Husayn Bin Muhammad, from Al Moala, from Al Sayyari, from Ali Bin Abdullah who said,

‘A man asked about Words of the Exalted: **then the one who follows Guidance, he will neither stray nor be wretched [20:123]**. He^{asws} said: ‘One who says with the Imams^{asws} and follows their^{asws} orders and does not betray their^{asws} obedience’.³⁸⁴

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن عبد الله بن راشد عن إبراهيم بن محمد الثقفي عن إبراهيم بن محمد بن ميمون عن عبد الكريم بن يعقوب عن جابر قال: سئل الباقر ع عن قول الله عز و جل فستعلمون من أصحاب الصراط السوي و من اهتدى قال اهتدى إلى ولايتنا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Rashid, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Muhammad Bin Maymoun, from Abdul Kareem Bin Yaqoub, from abir who said,

‘Al-Baqir^{asws} was asked about Words of Allah^{azwj} Mighty and Majestic: **for soon you will come to known who is the companion of the Even Path and who is Guided’ [20:135]**. He^{asws} said: ‘Guided to our^{asws} Wilayah’.³⁸⁵

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن علي بن عبد الله بن إبراهيم بن محمد عن إسماعيل بن بشير عن علي بن جعفر الحضرمي عن جابر عن أبي جعفر ع في قوله تعالى فستعلمون من أصحاب الصراط السوي و من اهتدى قال علي صاحب الصراط السوي و من اهتدى أي إلى ولايتنا أهل البيت.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ismail Bin Bashar, from Ali Bin Ja’far Al Hazramy, from Jabir,

‘From Abu Ja’far^{asws} regarding Words of the Exalted: **for soon you will come to known who is the companion of the Even Path and who is Guided’ [20:135]**. He^{asws} said: ‘Ali^{asws} is the Even Path, and one who is guided, i.e., to our^{asws} Wilayah, People of the Household’.³⁸⁶

34- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن همام عن محمد بن إسماعيل العلوي عن عيسى بن داود عن موسى بن جعفر عن أبيه ع في قول الله عز و جل فستعلمون من أصحاب الصراط السوي و من اهتدى قال الصراط السوي هو القائم ع و اهتدى من اهتدى إلى طاعته و مثلها في كتاب الله عز و جل و إني لعقار لمن تاب و آمن و عمل صالحاً ثم اهتدى قال إلى ولايتنا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

³⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 30

³⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 31

³⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 32

³⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 33

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **for soon you will come to know who is the companion of the Even Path and who is Guided** [20:135]. He^{asws} said: 'The Even Path, it is Al-Qaim^{asws}, and the guided one is the one guided to his^{asws} obedience, and its example in the Book of Allah^{azwj} Mighty and Majestic is: **And I am Forgiving to the one who repents and believes and does righteous deeds, then (follows) righteous Guidance** [20:82]. He^{asws} said: 'To our^{asws} Wilayah".³⁸⁷

35- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْخُثْعَمِيِّ عَنْ عَبَادِ بْنِ يَعْقُوبَ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ قَالَ نَزَلَتْ فِينَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Al Khas'amy, from Abbad Bin Yaquub, from Al Hassan Bin Hammad, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers** [29:69]. He^{asws} said: 'It was Revealed regarding us^{asws}".³⁸⁸

36- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ حُصَيْنِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمِ بْنِ الْحَدَّادِ عَنْ زَيْدِ بْنِ عَلِيٍّ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ قَالَ نَحْنُ هُمْ فَلْتُمْ وَ إِنْ لَمْ تَكُونُوا وَ إِلَّا فَمَنْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Husayn Bin Muhariq, from Muslim Al Haza'a,

'From Zayd son of Ali (Bin Al-Husayn^{asws}) regarding Words of Allah^{azwj} Mighty and Majestic: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers** [29:69]. He said, 'We are they'. I said, 'And if you do not happen to be, who else could it be'.³⁸⁹ (Not a Hadeeth)

37- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ عَنِ الْأَحْمَسِيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ قَالَ نَزَلَتْ فِينَا أَهْلُ الْبَيْتِ.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Bin Saeed, from Al Ahmasy, by his chain,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **And those who are striving regarding Us, We will Guide them in Our Ways, and surely Allah is with the good doers** [29:69]. He^{asws} said: 'It was Revealed regarding us^{asws}, People^{asws} of the Household".³⁹⁰

38- فر، تفسير فرات بن إبراهيم الْفَزَارِيُّ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ خَيْثَمَةَ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ لِي يَا خَيْثَمَةُ إِنَّ شَيْعَتَنَا أَهْلَ الْبَيْتِ يُتَذَفُّ فِي قُلُوبِهِمُ الْحُبُّ لَنَا أَهْلَ الْبَيْتِ وَ يُلْهَمُونَ حُبَّنَا أَهْلَ الْبَيْتِ

Tafseer Furat Bin Ibrahim – Al Fazary, from Al Hassan Bin Ali, from Muhammad Bin Al Fuzeyl, from Khaysama who said,

³⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 34

³⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 35

³⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 36

³⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 37

'I entered to see Abu Ja'far^{asws} and he^{asws} said to me: 'O Khaysama! Our^{asws} Shias of People^{asws} of the Household, the love for us^{asws} has been cast into their hearts, and they are being inspired by our^{asws} love of People^{asws} of the Household.

وَ إِنَّ الرَّجُلَ يُجِنُّ مَا يَأْتِيهِ مِنْ فَضْلِنَا وَ لَمْ يَرَنَا وَ لَمْ يَسْمَعْ كَلَامَنَا لِمَا يُرِيدُ اللَّهُ بِهِ مِنَ الْخَيْرِ وَ هُوَ قَوْلُ اللَّهِ تَعَالَى وَ الَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَ آتَاهُمْ تَقْوَاهُمْ يَعْنِي مَنْ لَقِينَا وَ سَمِعَ كَلَامَنَا زَادَهُ اللَّهُ هُدًى عَلَى هُدَاهُ.

And the man loves us^{asws} and carried whatever is Given to him of our^{asws} merit, and he has not (even) seen us^{asws} nor heard our^{asws} speech, (it is) due to what Allah^{azwj} Wants with him of the good, and it is the Word of Allah^{azwj} the Exalted: **And those who follow the rightful Guidance, He Increases them in Guidance and Gives them their piety [47:17]**, meaning one who meets us^{asws} and hears our^{asws} speech, Allah^{azwj} would Increase him in Guidance upon his (already achieved) guidance".³⁹¹

39- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ مِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَ بِهِ يَكْدُلُونَ قَالَ قَوْمُ مُوسَى هُمْ أَهْلُ الْإِسْلَامِ.

Tafseer Al Ayyashi – From Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And from the people of Musa there is a community is guiding with the Truth and by it they are dispensing justice [7:159]**. He^{asws} said: 'People of Musa^{as}, they are the people of Al-Islam".³⁹²

40- شي، تفسير العياشي عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ بَعْضِ أَصْحَابِهِ فِي قَوْلِهِ قُولُوا آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا وَ مَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ أَمَّا قَوْلُهُ قُولُوا فَهُمْ أَلْ مُحَمَّدٍ ص وَ قَوْلُهُ فَإِنْ آمَنُوا يَمِثِلُ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا فَهُمْ سَائِرُ النَّاسِ.

Tafseer Al Ayyashi – From Al Mufazzal Bin Salih, from one of his companions,

'Regarding His^{azwj} Words: **Say: We believe in Allah and (in) what is Revealed unto us, and what was revealed to Ibrahim and Ismail and Is'haq and Yaqoub and the tribes, [2:136]**. As for His^{azwj} Words: **Say:**, so they are Progeny^{asws} of Muhammad^{saww}, and His^{azwj} Words: **So if they were to believe with the like of what you are believing in, they would have been Guided; [2:137]**, so they are the rest of the people".³⁹³ (Not a Hadeeth)

41- شي، تفسير العياشي عَنْ سَلَامٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ آمَنَّا بِاللَّهِ وَ مَا أُنْزِلَ إِلَيْنَا قَالَ عَنَى بِذَلِكَ عَلِيًّا وَ الْحَسَنَ وَ الْحُسَيْنَ وَ فَاطِمَةَ وَ جَزَتْ بَعْدَهُمْ فِي الْأَيْمَةِ

Tafseer Al Ayyashi – from Sallam,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Say: We believe in Allah and (in) what is Revealed unto us, [2:136]**. He said, 'It means by that Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and after them^{asws} it flows in the Imams^{asws}.

³⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 38

³⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 39

³⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 40

قَالَ ثُمَّ رَجَعَ الْقَوْلُ مِنَ اللَّهِ فِي النَّاسِ فَقَالَ فَإِنْ آمَنُوا يَعْنِي النَّاسَ بِمَثَلِ مَا آمَنْتُمْ بِهِ يَعْنِي عَلِيًّا وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ الْأَئِمَّةَ مِنْ بَعْدِهِمْ فَقَدْ اهْتَدَوْا وَ إِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ.

He said, 'Then the Word from Allah^{azwj} Returns in the people, so He^{azwj} Said: ***So if they were to believe*** – meaning the people, ***with the like of what you are believing in***, - meaning Ali^{asws}, and (Syeda) Fatima^{asws} and Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws} from after them^{asws}, ***they would have been Guided; and if they were to turn back, so rather they are in the discord [2:137]***'.³⁹⁴ (Not a Hadeeth)

42- كذا، الكافي الحسين بن محمد عن مَعْلَى بن مُحَمَّدٍ عَنْ أَحْمَدَ بنِ مُحَمَّدٍ عَنِ ابْنِ هِلَالٍ عَنْ أَبِيهِ عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad, from Ibn Hilal, from his father, from Abu Al Saffatij, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]***.

فَقَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ دُعِيَ بِالنَّبِيِّ ص وَ بِأَمِيرِ الْمُؤْمِنِينَ وَ بِالْأَئِمَّةِ مِنْ وَلَدِهِ ع فَيُنْصَبُونَ لِلنَّاسِ فَإِذَا رَأَتْهُمْ شِيعَتُهُمْ قَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا اللَّهُ يَعْنِي هَدَانَا اللَّهُ فِي وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ وَلَدِهِ ع.

He^{asws} said: 'When it will be the Day of Qiyamah, they will call the Prophet^{saww}, and Amir Al-Momineen^{asws}, and the Imams^{asws} from his^{asws} sons^{asws}, they^{asws} would be established for the people. When their^{asws} Shias see them^{asws}, they would say, ***The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43]*** – meaning Allah^{azwj} Guided us to be in Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from his^{asws} sons^{asws}'.³⁹⁵

43- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة علي بن إبراهيم عن أبيه عن القاسم بن سليمان عن مَعْلَى بن خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ مَنْ أَضَلَّكُمْ مِنْ اتَّبَعَ هَوَاهُ بَعْدَ هُدًى مِنَ اللَّهِ قَالَ هُوَ مَنْ يَتَّخِذْ دِينَهُ بِرَأْيِهِ بَعْدَ هُدًى إِمَامٍ مِنَ اللَّهِ مِنْ أَئِمَّةِ الْهُدَى.

(The books) 'Kunz Jjamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ali Bin Ibrahim, from his father, from Ali Qasim Bin Suleyman, from Al Moalla Bin hunays,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***And who is more straying than the one who follows his own whims without a Guidance from Allah? [28:50]***. He^{asws} said: 'He is one who takes his opinions to be his religion without guidance of an Imam^{asws} from Allah^{azwj}, from the Imams^{asws} of the guidance'.³⁹⁶

³⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 41

³⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 42

³⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 45 H 43

باب 46 أنهم عليهم السلام خير أمة و خير أئمة أخرجت للناس و أن الإمام في كتاب الله تعالى إمامان

CHAPTER 46 – THEY^{asws} ARE THE BEST COMMUNITY, AND BEST COMMUNITY RAISED FOR THE PEOPLE, AND THAT THE ‘IMAM’ IN THE BOOK OF ALLAH^{azwj} THE EXALTED ARE TWO ‘IMAMS’

1- شي، تفسير العياشي عن حماد بن عيسى عن بعض أصحابه عن أبي عبد الله ع قال: في قراءة علي ع كُتِبَتْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قَالَ هُمْ آلُ مُحَمَّدٍ ص.

Tafseer Al Ayyashi – From Hammad Bin Isa, from one of his companions,

‘From Abu Abdullah^{asws} having said: ‘In the recitation of Ali^{asws}: **You are the best of the communities raised up for the people [3:110]** – said: ‘They^{asws} are the Progeny^{asws} of Muhammad^{saww}’.³⁹⁷

2- شي، تفسير العياشي عن أبي بصير عنه ع قال: إِنَّمَا أُتِرْتُ هَذِهِ الْآيَةَ عَلَى مُحَمَّدٍ ص فِي الْأَوْصِيَاءِ خَاصَّةً فَقَالَ أَنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ هَكَذَا وَ اللَّهُ نَزَلَ بِهَا جِبْرِيلُ ع وَ مَا عَنَى بِهَا إِلَّا مُحَمَّدًا وَ أَوْصِيَاءَهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Tafseer Al Ayyashi – From Abu Baseer,

‘From him^{asws} having said: ‘But rather, this Verse was Revealed unto Muhammad^{saww} regarding himself^{saww} and regarding the successors^{asws} in particular, so He^{azwj} Said **You are the best of the communities raised up for the people; you are enjoining with the goodness and forbidding from the evil and are believing in Allah [3:110]** – Like this, by Allah^{azwj}, Jibraeel^{as} descended with it, and it does not Mean by it anyone except for Muhammad^{saww} and his^{saww} successors^{asws}’.³⁹⁸

3- شي، تفسير العياشي عن أبي عمرو التميمي عن أبي عبد الله ع في قول الله كُتِبَتْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قَالَ يَعْنِي الْأُمَّةَ الَّتِي وَجَبَتْ لَهَا دَعْوُهُ إِبْرَاهِيمَ فَهُمْ الْأُمَّةُ الَّتِي بَعَثَ اللَّهُ فِيهَا وَ مِنْهَا وَ إِلَيْهَا وَ هُمْ الْأُمَّةُ الْوَسْطَى وَ هُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

Tafseer Al Ayyashi, from Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **You are the best of the communities raised up for the people; [3:110]**. He^{asws} said: ‘Meaning the community which the supplication of Ibrahim^{as} is Obligated upon. So, they are the community which Allah^{azwj} Sent in it, and from it, and to it, and they^{asws} are the community, and they^{asws} the median community, and they^{asws} are the best of the communities raised up for the people’.³⁹⁹

4- فس، تفسير القمي في رواية أبي الجائود عن أبي جعفر ع في قوله وَ لَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ فَهَذِهِ لآلِ مُحَمَّدٍ وَ مَنْ تَابَعَهُمْ يَدْعُونَ إِلَى الْخَيْرِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ.

³⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 1

³⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 2

³⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 3

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And let there be a community from you all calling to the better [3:104]:** ‘So this Verse is for the Progeny^{asws} of Muhammad^{saww} and the ones that follow them^{asws} **calling to the better and enjoining with the goodness and forbidding from the evil**’.⁴⁰⁰

5- أَقُولُ قَالَ الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ يُرْوَى عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَتَكُنْ مِنْكُمْ أئِمَّةٌ وَ كُنْتُمْ خَيْرَ أئِمَّةٍ أُخْرِجَتْ لِلنَّاسِ.

I (Majlisi) say, ‘Al Tabary said,

‘It is reported from Abu Abdullah^{asws}: And let there be Imams^{asws} from you^{asws} all, and you^{asws} are the best of the communities raised up for the people’.⁴⁰¹

6- فس، تفسير القمي أبي عن ابن أبي عمير عن ابن سنان عن أبي عبد الله ع قَالَ قَرَأْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع كُنْتُمْ خَيْرَ أئِمَّةٍ فَقَالَ أَبُو عَبْدِ اللَّهِ ع خَيْرَ أئِمَّةٍ تَقْتُلُونَ أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ الْحُسَيْنَ بِنِ عَلِيٍّ ع

Tafseer al Qummi – My father, from Ibn Abu Umeyr, from Ibn Sinan,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘It was recited unto Abu Abdullah^{asws}: **You are the best of the communities [3:110]**. Abu Abdullah^{asws} said: ‘Would the best community have killed Amir Al-Momineen^{asws}, and Al-Hassan^{asws} and Al-Husayn Bin Ali^{asws}?’

فَقَالَ الْقَارِي جُعِلَتْ فِدَاكَ كَيْفَ نَزَلَتْ فَقَالَ نَزَلَتْ أَنْتُمْ خَيْرَ أئِمَّةٍ أُخْرِجَتْ لِلنَّاسِ أ لَا تَرَى مَدَحَ اللَّهِ لَهُمْ تَأْمُرُونَ بِالْمَعْرُوفِ وَ تَنْهَوْنَ عَنِ الْمُنْكَرِ وَ تُؤْمِنُونَ بِاللَّهِ.

Then reciter said, ‘May I be sacrificed for you^{asws}! How was it Revealed?’ He^{asws} said: ‘It was Revealed **You are the best of the Imams raised up for the people [3:110]**. Do you not see the Praise of Allah^{azwj} for them^{asws} **you are enjoining with the goodness and forbidding from the evil and are believing in Allah?**’⁴⁰²

7- شي، تفسير العياشي عن أبي عمرو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنْ أئِمَّةٍ مُحَمَّدٍ ص مَنْ هُمْ قَالَ أئِمَّةٌ مُحَمَّدٍ بَنُو هَاشِمٍ خَاصَّةً

Tafseer Al Ayyashi – From Abu Amro Al Zubeyri,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Inform me about the community of Muhammad^{saww}, who are they?’ He^{asws} said: ‘The community of Muhammad^{saww}, is the Clan of Hashim^{as} in particular’.

قُلْتُ فَمَا الْحُجَّةُ فِي أئِمَّةِ مُحَمَّدٍ ص أَنَّهُمْ أَهْلُ بَيْتِهِ الَّذِينَ ذَكَرْتَ دُونَ غَيْرِهِمْ قَالَ قَوْلُ اللَّهِ وَ إِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ إِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ رَبَّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ وَ مِنْ دُرَّتَيْنَا أئِمَّةً مُسْلِمَةً لَكَ وَ أَرِنَا مَنَاسِكَكَ وَ تَبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

⁴⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 4

⁴⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 5

⁴⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 6

I said, 'So what is the proof regarding the community of Muhammad^{saww} that they are the People^{asws} of his^{saww} Household who are Mentioned besides the others?' He^{asws} said: 'The Words of Allah^{azwj} **And when Ibrahim and Ismail raised the foundations of the House (Kabah): (They said): 'Our Lord! Accept from us; surely You are the Hearing, the Knowing [2:127] Our Lord! And Make us both submissive to You, and from our offspring a community submitting to You, and Show us our rituals and Turn to us, surely You are the Oft-turning, the Merciful [2:128].**

فَلَمَّا أَجَابَ اللَّهُ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ جَعَلَ مِنْ ذُرِّيَّتِهِمَا أُمَّةً مُسْلِمَةً وَ بَعَثَ فِيهَا رَسُولًا مِنْهَا يُعْنِي مِنْ تِلْكَ الْأُمَّةِ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ زِدْ إِبْرَاهِيمَ دَعْوَتَهُ الْأُولَى بِدَعْوَتِهِ الْآخَرَى

When Allah^{azwj} Answered Ibrahim^{as} and Ismail^{as}, and Made from their^{as} offspring a submissive community, and Sent among them a Rasool^{saww} from among them – Meaning from that very community – reciting to them His^{azwj} Verses, and purifying them, and teaching them the Book and the Wisdom, so Ibrahim^{as} succeeded in his^{as} first supplication by his^{as} other supplication.

فَسَأَلَ لَهُمْ تَطْهِيرَهُمْ مِنَ الشِّرْكِ وَ مِنْ عِبَادَةِ الْأَصْنَامِ لِيَصِحَّ أَمْرُهُ فِيهِمْ وَ لَا يَتَّبِعُوا غَيْرَهُمْ فَقَالَ وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ رَبِّ إِنَّهُمْ أَضَلُّوا كَثِيرًا مِنْ النَّاسِ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي وَ مَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ

So he^{as} asked for them to be Purified from the Polytheism and from worshipping of the idols, and the correction of their affairs, and they would not follow others. So he^{as} said **and Keep me and my sons away from worshipping the idols [14:35] Lord! These have led many of the people astray; so the one who follows me, he is from me, and the one who disobeys me, so You are Forgiving, Merciful [14:35].**

فَهَذِهِ دَلَالَةٌ أَنَّهُ لَا تُكُونُ الْأُمَّةُ وَ الْأُمَّةُ الْمُسْلِمَةُ الَّتِي بَعَثَ مُحَمَّدٌ ص إِلَّا مِنْ ذُرِّيَّةِ إِبْرَاهِيمَ لِقَوْلِهِ وَ اجْنُبْنِي وَ بَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ.

Thus, in this is the evidence upon the fact that they (general people) would not become Imams and the community of Muslims (submitters) in which Muhammad^{saww} was to be Sent, would only be from the offspring of Ibrahim^{as}, due to His^{azwj} Words **[14:35] and Keep me and my sons away from worshipping the idols'**.⁴⁰³

8- قب، المناقب لابن شهر آشوب أبو حمزة عن الباقر ع كُتِبَ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ قَالَ نَحْنُ هُمْ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Abu Hamza from Al-Baqir^{asws}: **You are the best of the communities raised up for the people; [3:110].** He^{asws} said: 'We^{asws} are they'.⁴⁰⁴

9 عَنْ أَبِي الْجَارُودِ عَنِ الْبَاقِرِ ع وَ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قَالَ آلُ مُحَمَّدٍ ص.

From Abu Al-Jaroud, from Al-Baqir^{asws}: **Surely this community of yours is one community, [21:92].** He^{asws} said: 'Progeny^{asws} of Muhammad^{saww}'.⁴⁰⁵

⁴⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 7

⁴⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 8

⁴⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 9

10- قب، المناقب لابن شهر آشوب عَنْ جَابِرٍ عَنِ الْبَاقِرِ ع قَالَ: خَيْرُ أُمَّةٍ يَعْنِي أَهْلَ بَيْتِ النَّبِيِّ ص.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, from Jabir, from Al-Baqir^{asws} having said: **'best of the communities [3:110]** – meaning People^{asws} of the Household of the Prophet^{saww}.⁴⁰⁶

11- وَ قَالَ مُحَمَّدُ بْنُ مَنْصُورٍ أَهْلُ بَيْتِ النَّبِيِّ ص خَيْرُ أَهْلِ بَيْتٍ أُخْرِجَتْ لِلنَّاسِ ع.

And Muhammad Bin Mansour said, 'People of the Household of the Prophet^{saww} are the best family raised up for the people'.⁴⁰⁷ (Not a Hadeeth)

12- قب، المناقب لابن شهر آشوب قَرَأَ الْبَاقِرُ ع أَنْتُمْ خَيْرُ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ بِالْأَلِفِ إِلَى آخِرِ الْآيَةِ نَزَلَ بِهَا جَبْرِئِيلُ وَ مَا عَنَى بِهَا إِلَّا مُحَمَّدًا ص وَ عَلِيًّا وَ الْأَوْصِيَاءَ مِنْ وَلَدِهِ عَلَيْهِمُ السَّلَامُ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Al-Baqir^{asws} recited: **'You are the best of the communities raised up for the people; [3:110]**, with the (letter) 'Alif' up to the end of the Verse: 'Jibraeel^{as} descended with it and none are meant by it except Muhammad^{asws}, and Ali^{asws} and the successors^{asws} from his^{asws} sons^{asws}'.⁴⁰⁸

13- فس، تفسير القمي حُمَيْدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: الْأَئِمَّةُ فِي كِتَابِ اللَّهِ إِمَامَانِ قَالَ اللَّهُ وَ جَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَا يَأْمُرُ النَّاسُ يَتَّقِدُّونَ أَمَرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمُ اللَّهِ قَبْلَ حُكْمِهِمْ

Tafseer Al Qummi – Humejd Bin Ziyad, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'The Imams in the Book of Allah^{azwj} are two (types of) Imams. **And We made them as Imams guiding by Our Command [21:73]** not by the orders of the people. They are placing forward the Commands of Allah^{azwj} before their^{asws} own orders, and the Decision of Allah^{azwj} before their^{asws} own decisions.

قَالَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ وَ يَأْخُذُونَ بِأَهْوَائِهِمْ خِلَافَ لِمَا فِي كِتَابِ اللَّهِ.

He^{azwj} Said: **And We Made them imams calling to the Fire [28:41]**. They are placing forwards their own orders before the Commands of Allah^{azwj}, and their own decisions before the Decision of Allah^{azwj}, and they are taking to their own desires in opposition to what is in the Book of Allah^{azwj} Mighty and Majestic".⁴⁰⁹

14- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ بِغَيْرِ هَذَا الْإِسْنَادِ يَرْفَعُهُ إِلَى طَلْحَةَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَرَأْتُ فِي كِتَابِ أَبِي الْأَئِمَّةُ فِي كِتَابِ اللَّهِ إِمَامَانِ هَدَى وَ إِمَامٌ ضَلَّالٌ

⁴⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 10

⁴⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 11

⁴⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 12

⁴⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 13

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Ismail, from Mansour, from Talha Bin Zayd and Muhammad Bin Abdul Jabbar with other than this chain, raising it to Talha Bin Zayd,

'From Abu Abdullah^{asws} having said: 'I^{asws} read in the book of my^{asws} father^{asws}: 'The Imams in the Book of Allah^{azwj} are two (type of) Imams – An Imam^{asws} of guidance and an imam of straying.

فَأَمَّا أئِمَّةُ الْهُدَى فَيَقْدُمُونَ أَمْرَ اللَّهِ قَبْلَ أَمْرِهِمْ وَ حُكْمَ اللَّهِ قَبْلَ حُكْمِهِمْ وَأَمَّا أئِمَّةُ الضَّلَالِ فَإِنَّهُمْ يُقَدِّمُونَ أَمْرَهُمْ قَبْلَ أَمْرِ اللَّهِ وَ حُكْمَهُمْ قَبْلَ حُكْمِ اللَّهِ اتَّبَاعاً لِهَوَاهِهِمْ وَ خِلَافاً لِمَا فِي الْكِتَابِ.

As for the Imams^{asws} of guidance, they^{asws} giving priority to the Commands of Allah^{azwj} before their^{asws} orders, and Judgment of Allah^{azwj} before their^{asws} decisions; and as for the imams of straying, they are giving priority to their own orders before the Commands of Allah^{azwj}, and their own decisions before the Judgments of Allah^{azwj}, by following their whims and in opposition to what is in the Book".⁴¹⁰

15- ير، بصائر الدرجات بَعْضُ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الدُّنْيَا لَا تَكُونُ إِلَّا وَ فِيهَا إِمَامَانِ بَرٌّ وَ فَاجِرٌ فَالْبَرُّ الَّذِي قَالَ اللَّهُ تَعَالَى وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا

(The book) 'Basaair Al Darajaat' – One of our companions, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Al Husayn bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'Surely, the words cannot exist unless and in it are two Imams, a righteous one and an immoral one, those Allah^{azwj} the Exalted Said: **And We made them as Imams guiding by Our Command [21:73].**

وَ أَنَا الْفَاجِرُ فَالَّذِي قَالَ اللَّهُ تَعَالَى وَ جَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

And as for the immoral, they are those Allah^{azwj} the Exalted Said: **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]'**.⁴¹¹

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيْسَى عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ عَلِيِّ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُصْلِحُ النَّاسَ إِلَّا إِمَامٌ عَادِلٌ وَ إِمَامٌ فَاجِرٌ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا وَ قَالَ وَ جَعَلْنَاهُمْ أئِمَّةً يَدْعُونَ إِلَى النَّارِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from usman Bin Isa, from Ali, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'The people cannot be corrected except and there is a just Imam^{asws} and an immoral one. Allah^{azwj} Mighty and Majestic Saying: **And We made them as Imams guiding by Our Command [21:73],** and Said: **And We Made them Imams calling to the Fire, [28:41]'**.⁴¹²

⁴¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 14

⁴¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 15

⁴¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 16

17- ير، بصائر الدرجات مُحَمَّدُ بْنُ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَمْرِو بْنِ عُثْمَانَ الْأَعْمَشِيِّ عَنْ أَبِي صَادِقٍ عَنْ رِبْعَةَ بْنِ نَاجِدٍ عَنْ عَلِيِّ ع قَالَ: الْأَئِمَّةُ مِنْ قُرَيْشٍ أَتْبَارُهَا أئِمَّةُ أَتْبَارِهَا وَفُجَارُهَا أئِمَّةُ فُجَارِهَا ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ جَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Isa, from Al Husayn Bin Saeed, from Amro bin Usman Al Amsh, from Abu Sadiq, from Rabie Bin Najid,

'The Imams from Quraysh, its righteous ones are righteous Imams^{asws}, and its immoral ones are immoral imams'. Then he^{asws} recited this Verse: **And We Made them Imams calling to the Fire, and on the Day of Judgment, they will not be helped [28:41]**'.⁴¹³

18- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ جَعْفَرٍ بْنِ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدٍ الْفَارِسِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ كَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا قَالَ نَحْنُ الْأُمَّةُ الْوَسْطَى وَ نَحْنُ شُهَدَاءُ اللَّهِ عَلَى خَلْقِهِ وَ حُجَّتُهُ فِي أَرْضِهِ.

Tafseer Furat Bin Ibrahim – Muhammad Bin Ali, from Al Husayn Bin Ja'far Bin Ismail, from Imran Bin Abdullah, from Abdullah Bin Ubeyd Al Farsy, from Muhammad Bin Ali,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And like that, We Made you (Imams) as an intermediary community [2:143]**. He^{asws} said: 'We^{asws} are the intermediary community, and we^{asws} are the witnesses of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} Divine Authorities in His^{azwj} earth''.⁴¹⁴

19- فر، تفسير فرات بن إبراهيم الْفَرَزْدِيُّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنِ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ جَعَلْنَا مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا قَالَ نَزَلَتْ فِي وَلَدِ فَاطِمَةَ ع.

Tafseer Furat Bin Ibrahim Al Fazary, from Ahmad Bin Al Husayn Al Hashimy, from Muhammad Bin Hatim, from Al Sumaly,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **And We made from them Imams guiding by Our Command [21:73]**. He^{asws} said: 'It was Revealed regarding sons^{asws} of (Syeda) Fatima^{asws}'.⁴¹⁵

20- فر، تفسير فرات بن إبراهيم أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ طَلْحَةَ الْكُرَّاسَانِيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ جَعَلْنَا مِنْهُمْ أئِمَّةً قَالَ ع نَزَلَتْ فِي وَلَدِ فَاطِمَةَ عَلَيْهَا السَّلَامُ خَاصَّةً وَ جَعَلَ اللَّهُ مِنْهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِهِ.

Tafseer Furaat Bin Ibrahim – Ahmad Bin Muhammad Bin Ahmad Bin Talha Al Khurasany, by his chain,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **And We made from them Imams guiding by Our Command [21:73]**. He^{asws} said: 'It was Revealed regarding sons^{asws} of (Syeda) Fatima^{asws} in particular, and Allah^{azwj} Made from them^{asws} Imams^{asws} guiding by His^{azwj} Command''.⁴¹⁶

⁴¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 17

⁴¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 18

⁴¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 19

⁴¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 20

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ جَعَلْنَاهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا قَالَ أَبُو جَعْفَرٍ ع يَعْنِي الْأَيْمَةَ مِنْ وَلَدِ فَاطِمَةَ يُوحَى إِلَيْهِمْ بِالرُّوحِ فِي صُدُورِهِمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Fazary, from Muhammad Bin Al Hassan, from Muhammad Bin Ali, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'Regarding Words of the Exalted: **And We made from them Imams guiding by Our Command [21:73].** Abu Ja'far^{asws} said: 'It Means the Imams^{asws} from sons^{asws} of (Syeda) Fatima^{asws}, it is Revealed to them^{asws} by the Spirit in their^{asws} chests'.⁴¹⁷

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً قَالَ آلُ مُحَمَّدٍ ص.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Husayn, from his father, from Al Husayn Bin Muhariq, from Abu Al Ward, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **And this community of yours is one community and I am your Lord, so fear Me [23:52].** He^{asws} said: 'Progeny^{asws} of Muhammad^{saww}'.⁴¹⁸

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ عَلِيِّ بْنِ هِلَالٍ الْأَحْمَسِيِّ عَنِ الْحُسَيْنِ بْنِ وَهْبٍ الْعَبْسِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي وَلَدِ فَاطِمَةَ خَاصَّةً وَ جَعَلْنَا مِنْهُمْ أَيْمَةً يَهْدُونَ بِأَمْرِنَا لَمَّا صَبَرُوا وَ كَانُوا بِآيَاتِنَا يُوَفُّونَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab Al Absy, from Jabir Al Jufy,

'From Abu Ja'far^{asws} having said: 'It was Revealed regarding sons^{asws} of (Syeda) Fatima^{asws} in particular: **And We Made Imams from them, guiding by Our Command, due to their being patient, and they were certain of Our Signs [32:24]**'.⁴¹⁹

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْعَلَاءِ عَنِ ابْنِ شُمُونَ عَنِ الْأَصَمِّ عَنِ الْبَطَلِ عَنْ صَالِحِ بْنِ سَهْلٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ وَ كُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ قَالَ فِي أَمِيرِ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Abu Al A'ala, from Ibn hamoun, from Al Asamma, from Al Batl, from Salih Bin Sahl who said,

'I heard Abu Abdullah^{asws} reciting: **and We have Enumerated all things in a clarifying Imam [36:12].** He^{asws} said: '(it is) regarding Amir Al-Momineen^{asws}'.⁴²⁰

⁴¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 21

⁴¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 22

⁴¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 23

⁴²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 46 H 24

باب 47 أن السلم والولاية وهم وشيعتهم أهل الاستسلام والتسليم

CHAPTER 47 – THE SUBMISSION IS THE WILAYAH, AND THEY^{asws} AND THEIR^{asws} SHIAS ARE THE PEOPLE OF THE SUBMISSION WHOLLY TO THEM^{asws}

1- شي، تفسير العياشي عَنْ أَبِي بصيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً وَ لَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ قَالَ أ تَذَرِي مَا السَّلَامُ قَالَ قُلْتُ أَنْتَ أَعْلَمُ

Tafseer Al Ayyashi – From Abu Baseer who said,

‘I heard Abu Abdullah^{asws} saying: **O you those who are believing! Enter into the submission all (of you) and do not follow the footsteps of Satan; he is for you all, a Clarified enemy [2:208].** He^{asws} said: ‘Do you know what the ‘submission’ is?’ I said, ‘You^{asws} are more knowing’.

قَالَ وَلَايَةُ عَلِيٍّ وَ الْأَئِمَّةِ الْأَوْصِيَاءِ مِنْ بَعْدِهِ ع قَالَ وَ خُطُواتِ الشَّيْطَانِ وَ اللَّهِ وَلَايَةُ فَلَانٍ وَ فَلَانٍ.

He^{asws} said: ‘Wilayah of Ali^{asws} and the Imams^{asws}, the successors^{asws} from after him^{asws}; and ‘footsteps of Satan’^{la}, by Allah^{azwj}, is the wilayah of so and so, and so and so”.⁴²¹

2- شي، تفسير العياشي عَنْ زُرَّارَةَ وَ هُمُرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالُوا سَأَلْنَاهُمَا عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً قَالَ أُمِرُوا بِمَعْرِفَتِنَا.

Tafseer Al Ayyashi – From Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws}, they (the narrators) said, ‘They^{asws} were both asked about the Words of Allah^{azwj}: **O you those who are believing! Enter into the submission all (of you) [2:208].** He^{asws} said: ‘They have been Commanded to recognise us^{asws}’.⁴²²

3- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً قَالَ السَّلَامُ هُمْ آلُ مُحَمَّدٍ ص أَمَرَ اللَّهُ بِالْدُّخُولِ فِيهِ.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **O you those who are believing! Enter into the submission all (of you) [2:208].** He^{asws} said: ‘The submission, they^{asws} are Progeny^{asws} of Muhammad^{saww}. Allah^{azwj} has Commanded with the entering into it’.⁴²³

4- شي، تفسير العياشي عَنْ أَبِي بَكْرٍ الْكَلْبِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِهِ ادْخُلُوا فِي السَّلَامِ كَافَّةً هُوَ وَلَايَتُنَا.

⁴²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 1

⁴²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 2

⁴²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 3

Tafseer Al Ayyashi – From Abu Bakr Al Kalby,

‘From Ja’far^{asws}, from his^{asws} father^{asws} regarding His^{azwj} Words: **Enter into the submission all (of you) [2:208]**: ‘It is our^{asws} Wilayah’’.⁴²⁴

5- شي، تفسير العياشي عن مُحَمَّدِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ إِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا فَسُيِّلَ مَا السَّلْمُ قَالَ الدُّخُولُ فِي أَمْرِكَ.

Tafseer Al Ayyashi – From Muhammad Al Halby,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **And if they incline towards peace, then incline to it and rely upon Allah; surely He is the Hearing, the Knowing [8:61]**. He^{asws} was asked, ‘What is the submission?’ He^{asws} said: ‘The entering into your matter (Wilayah)’’.⁴²⁵

6- كا، الكافي الحسين بن مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ الْوَشَاءِ عَنْ مِثْقَى الْحَنَاطِ عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلْمِ كَافَّةً قَالَ فِي وَلايَتِنَا.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Musanna Al Hannat, from Abdullah Bin Ajlan,

‘Regarding Words of Allah^{azwj} Mighty and Majestic: **O you those who are believing! Enter into the submission all (of you) [2:208]**. He^{asws} said: ‘Into our^{asws} Wilayah’’.⁴²⁶

7- الدَّيْلَمِيُّ فِي إِرْشَادِ الْقُلُوبِ، عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السَّلْمُ وَلايَةُ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ ع.

Al Dulaymi in (the book) ‘Irshad Al Quloob’ – From Jabir,

‘From Abu Ja’far^{asws} having said: ‘The submission is Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws}’’.⁴²⁷

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَلَامٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ عِيسَى بْنِ مَصْقَلَةَ الْقُمِّيِّ عَنْ بُكَيْرِ بْنِ الْفَضْلِ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلًا سَلَمًا لِرَجُلٍ قَالَ الرَّجُلُ السَّالِمُ لِرَجُلٍ عَلَيْهِ ع وَ شِيعَتُهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman Bin Sallam, from Ahmad bin Abdullah Bin Isa Bin Musqala, from Bukeyr Bin Al Fazl, from Abu Kkhalid Al Kabuly,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and a man wholly for one man [39:29]**. He^{asws} said: ‘The man wholly for one man’ is Ali^{asws} and his^{asws} Shias’’.⁴²⁸

⁴²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 4

⁴²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 5

⁴²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 6

⁴²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 7

⁴²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 8

9- كَأ، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ حَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي خَالِدٍ الْكَابَلِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ضَرَبَ اللَّهُ مَثَلًا رَجُلًا فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ وَ رَجُلًا سَلَمًا لِرَجُلٍ هَلْ يَسْتَوِيَانِ مَثَلًا

(The book) 'Al Kafi' - Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abu Kkhalid Al Kabily,

'From Abu Ja'far^{asws} having said: 'The Words of the Mighty and Majestic: **Allah Strikes an example of a man regarding whom are (several) partners differing with one another, and a man wholly for one man. Are the two alike in example? [39:29].**

قَالَ أَمَّا الَّذِي فِيهِ شُرَكَاءُ مُتَشَاكِسُونَ فَلَأَنَّ الْأَوَّلَ يُجْمَعُ الْمُتَفَرِّقُونَ وَلَا يَتَّهَ وَ هُمْ فِي ذَلِكَ يَلْعَنُ بَعْضُهُمْ بَعْضًا وَ يَبْرَأُ بَعْضُهُمْ مِنْ بَعْضٍ

He^{asws} said: 'As for the man in whom there are partners differing with each other, is so and so, the first one. The separated ones gathered upon his wilayah, and they, during that, were cursing each other, and disavowing from each other.

فَأَمَّا رَجُلًا سَلَمًا لِرَجُلٍ فَإِنَّهُ الْأَوَّلُ حَقًّا وَ شَيْعَتُهُ.

And as for the man wholly for one man, so it is first true ones (Amir Al-Momineen^{asws}) and his^{asws} Shias".⁴²⁹

10- وَ رَوَى الْحَاكِمُ أَبُو الْقَاسِمِ الْحُسَيْنِيُّ بِإِسْنَادٍ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: أَنَا ذَلِكَ الرَّجُلُ السَّلَامُ لِرَسُولِ اللَّهِ ص.

And it is reported by Abu Al-Qasim Al-Haskany, by the chain from Ali^{asws} having said: 'I^{asws} am that man wholly for Rasool-Allah^{saww}'.⁴³⁰

11- وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَبِي خَالِدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الرَّجُلُ السَّلَامُ لِلرَّجُلِ عَلِيٍّ حَقًّا وَ شَيْعَتُهُ.

And it is reported by Al-Ayyashi by his chain from Abu Kkhalid, from Abu Ja'far^{asws} having said: 'The man wholly for the man – Ali^{asws} truly and his^{asws} Shias".⁴³¹

12- كَأ، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنْ مُحَمَّدِ بْنِ جُمُهورٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ إِنَّ جَنَحُوا لِلْسَّلَامِ فَاجْتَنَحْ لَهَا قُلْتُ مَا السَّلَامُ قَالَ الدُّخُولُ فِي أَمْرِنَا.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Safwan, from Ibn Muskan, from Al Halby,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And if they incline towards peace, then incline to it [8:61].** I said, 'What is the 'peace'? He^{asws} said: 'The entering into our^{asws} matter (Wilayah)".⁴³²

⁴²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 9

⁴³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 10

⁴³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 11

⁴³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 12

13- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ عَزَّ وَ جَلَّ ضَرَبَ اللَّهُ مَثَلًا الْآيَةِ فَإِنَّهُ مَثَلٌ ضَرَبَهُ اللَّهُ عَزَّ وَ جَلَّ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ شُرَكَائِهِ الَّذِينَ ظَلَمُوهُ وَ غَضَبُوا حَقَّهُ وَ قَوْلُهُ تَعَالَى مُتَشَاكِسُونَ أَيُّ مُتَبَاغِضُونَ وَ قَوْلُهُ عَزَّ وَ جَلَّ وَ رَجُلًا سَلَمًا لِرَجُلٍ أَمِيرُ الْمُؤْمِنِينَ ع سَلَّمَ لِرَسُولِ اللَّهِ ص.

Tafseer Al Qummi – Ali Bin Ibrahim said, regarding Words of Mighty and Majestic: **Allah Strikes an example [39:29]** – the Verse. It is an example Allah^{azwj} Mighty and Majestic has Struck for Amir Al Momineen^{asws}, and the partners, those who oppressed him^{asws} and usurped his^{asws} rights. And the Words of the Exalted: **differing**, i.e. they were hating each other. And Words of the Mighty and Majestic: **and a man wholly for one man [39:29]**, is Amir Al Momineen^{asws} wholly for Rasool-Allah^{saww}.⁴³³ (Not a Hadeeth)

14- مع، معاني الأخبار بِإِسْنَادِهِ عَنْ جَابِرٍ عَنِ الْبَاقِرِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: أَلَا وَ إِنِّي خُصُّوصٌ فِي الْقُرْآنِ بِأَسْمَاءٍ اخَذُوا أَنَّ تَغْلِبُوا عَلَيْهَا فَتَضِلُّوا فِي دِينِكُمْ أَنَا السَّلَامُ لِرَسُولِ اللَّهِ ص يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ رَجُلًا سَلَمًا لِرَجُلٍ الْحَبِيرِ.

(The book) 'Ma'any Al Akhbaar', by his chain from Jabir,

'From Al-Baqir^{asws}, from Amir Al-Momineen^{asws} having said: 'Indeed, and I^{asws} am specialised with names in the Quran, therefore be careful (from) overcoming upon it, (be heedless of it) for you will stray in your Religion. I^{asws} am the one wholly for Rasool-Allah^{saww}. Allah^{azwj} Mighty and Majestic is Saying: **a man wholly for one man [39:29]**'⁴³⁴.

⁴³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 13

⁴³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 47 H 14

باب 48 أنهم خلفاء الله و الذين إذا مكنوا في الأرض أقاموا شرائع الله و سائر ما ورد في قيام القائم عليه السلام زائداً على ما سيأتي

CHAPTER 48 – THEY^{asws} ARE CALIPHS OF ALLAH^{azwj}, AND THOSE WHEN THEY^{asws} ARE ENABLED IN THE EARTH, THEY^{asws} WOULD ESTABLISH LAWS OF ALLAH^{azwj}, AND THE RET OF WHAT HAS COME REGARDING RISING OF AL QAIM^{asws}, IN ADDITION OF WHAT I (MAJLISI) SHALL COME WITH

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ هِشَامِ بْنِ عَلِيٍّ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ الْمُعَلِّمِ عَنْ بَدَلِ بْنِ الْبَحْرِ عَنْ شُعْبَةَ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ مُجَاهِدٍ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ أَقَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةَ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Hisham Bin Ali, from ismail Bin Ali Al Moallim, from Badl Bin Al Buheyr, from hu'ba, from Aban Bin Taghlab, from Mujahid who said,

'Words of Mighty and Majestic: *Is the one We Promised with a goodly Promise, so he would come across it, [28:61]*: 'It was Revealed regarding Ali^{asws} and Hamza^{asws}'.⁴³⁵ (Not a Hadeeth)

2- وَ يُؤَيِّدُهُ مَا رَوَاهُ الْحُسَيْنُ بْنُ أَبِي الْحَسَنِ الدِّيلَمِيُّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَقَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ لَاقِيهِ قَالَ الْمُؤَعُّودُ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَعَدَهُ اللَّهُ أَنْ يَنْتَقِمَ لَهُ مِنْ أَعْدَائِهِ فِي الدُّنْيَا وَ وَعَدَهُ الْجَنَّةَ لَهُ وَ لِأَوْلِيَائِهِ فِي الْآخِرَةِ.

And it is supported by what is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: *Is the one We Promised with a goodly Promise, so he would come across it, [28:61]*. He^{asws} said: 'The promised one is Ali^{asws} Bin Abu Talib^{asws}. Allah^{azwj} Promised him^{asws} that He^{azwj} would Avenge for him^{asws} from his^{asws} enemies in the world, and Promised the Paradise for him^{asws} and for ones in his^{asws} Wilayah in the Hereafter".⁴³⁶

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْفَزَارِيِّ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ الْأَنْبَارِيِّ عَنِ ابْنِ الْبَطَّائِيِّ عَنْ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ سُرِّيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ قَالَ فِي الْأَفَاقِ انْتِفَاصُ الْأَطْرَافِ عَلَيْهِمْ وَ فِي أَنْفُسِهِمْ بِالْمَسْخِ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْقَائِمُ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Fazary, from Al Qasim Bin Ismail Al Anbary, from Ibn Al Batainy, from Ibrahim,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: *We will be Showing them Our Signs in the horizons and within their own selves, until it becomes clear to them that it*

⁴³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 1

⁴³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 2

is the Truth. [41:53]. He^{asws} said: 'Regarding the breakdowns upon them in the horizon, and within themselves with the morpshosis until it becomes clear to them, it is Al-Qaim^{asws},⁴³⁷

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أُسْدٍ عَنْ إِسْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ بَشَّارٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ الْخَضْرَمِيِّ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ يَنْتَظِرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً قَالَتْ هِيَ سَاعَةُ الْقَائِمِ ع تَأْتِيَهُمْ بَغْتَةً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from ismail Bin Bashar, from Ali Bin Ja'far, from Zurara who said,

'I asked Abu Ja'far^{asws} from Words of Allah^{azwj} Mighty and Majestic: **Are they awaiting only for the Hour lest it comes to them suddenly [43:66].** He^{asws} said: 'It is hour of Al-Qaim^{asws}, it would come to them suddenly'.⁴³⁸

5- قب، المناقب لابن شهر آشوب زَيْدُ بْنُ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ قَالَ نَحْنُ هُمْ.

(The book) 'Al-Manaqib' of Ibn Shehr Ashub, Zayd son of Ali (Bin Al-Husayn^{asws}) regarding Words of the Exalted: **Then We Made you replacements (Caliphs) [10:14]**, he said, 'We are they'.⁴³⁹ (Not a Hadeeth)

6- وَ رَوَى حُمْرَانُ عَنْ أَبِي جَعْفَرٍ ع وَ أَبُو الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ قَالَا نَحْنُ هُمْ.

And it is reported by Humran, from Abu Ja'far^{asws}, and Abu Al-Sabbah from Abu Abdullah^{asws} regarding Words of the Exalted: **Those, if We were to Enable them in the land, [22:41].** He^{asws} said: 'We^{asws} are they'.⁴⁴⁰

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ ابْنِ عُقْدَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنِ الْحُصَيْنِ بْنِ مُحَمَّدٍ عَنْ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ ع- عَنْ آبَائِهِ فِي قَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ وَ أَمَرُوا بِالْمَعْرُوفِ وَ نَهَوْا عَنِ الْمُنْكَرِ قَالَ نَحْنُ هُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Ahmad Bin Al Hassan, from his father, from Al Husayn Bin Muhariq,

'From the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} forefathers^{asws} regarding Words of Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat and give the Zakat, and they would enjoin with the good and forbid from the evil; [22:41].** He^{asws} said: 'We^{asws} are they'.⁴⁴¹

⁴³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 3

⁴³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 4

⁴³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 5

⁴⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 6

⁴⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 7

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَ أَبِي يَوْمًا فِي الْمَسْجِدِ إِذْ أَتَاهُ رَجُلٌ فَوَقَفَ أَمَامَهُ وَ قَالَ يَا ابْنَ رَسُولِ اللَّهِ أُعِيتَ عَلَيَّ آيَةٌ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ سَأَلْتُ عَنْهَا جَابِرَ بْنَ يَزِيدَ فَأَرْشَدَنِي إِلَيْكَ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

'From Musa^{asws} Bin Ja'far^{asws} having said: "I^{asws} was in the presence of my^{asws} father^{asws} in the Masjid one day when a man came up and paused in front of him^{asws} and said, 'O son^{asws} of Rasool-Allah^{saww}! I am frustrated (at understanding) a Verse in the Book of Allah^{azwj}, so I asked Jabir Bin Yazeed about it, and he guided me to you^{asws}.'

فَقَالَ وَ مَا هِيَ قَالَ قَوْلُهُ عَزَّ وَ جَلَّ الَّذِينَ إِنْ مَكَّنَّاكُمْ فِي الْأَرْضِ الْآيَةَ فَقَالَ نَعَمْ فِينَا نَزَلَتْ وَ ذَلِكَ أَنَّ فُلَانًا وَ فُلَانًا وَ طَائِفَةً مَعَهُمْ وَ سَمَاهُمْ اجْتَمَعُوا إِلَى النَّبِيِّ ص فَقَالُوا يَا رَسُولَ اللَّهِ إِلَى مَنْ يَصِيرُ هَذَا الْأَمْرُ بَعْدَكَ فَوَ اللَّهُ لَنْ يَصَارَ إِلَى رَجُلٍ مِنْ أَهْلِ بَيْتِكَ إِنَّا لَنَخَافُهُمْ عَلَى أَنْفُسِنَا وَ لَوْ صَارَ إِلَى غَيْرِهِمْ لَعَلَّ غَيْرَهُمْ أَقْرَبُ وَ أَرْحَمُ بِنَا مِنْهُمْ

He^{asws} said: 'And what is it?' He said, 'The Words of the Mighty and Majestic: **Those, if We were to Enable them in the land, [22:41]** – the Verse. He^{asws} said: "Yes, it was Revealed regarding us^{asws}. And that was when so and so (Abu Bakr) and so and so (Umar), and there was a group with the two of them – and they heard them – gathered to the Prophet^{saww}, and they said, 'O Rasool-Allah^{saww}! To whom will this matter (Caliphate) go to, after you^{saww}? So, by Allah^{azwj}, if it goes to a man from your^{saww} Family^{asws}, we are afraid for ourselves. And if it goes to someone else, then that someone else would be closer and more merciful to us than him^{asws} (Amir Al-Momineen^{asws})'.

فَعَضِبَ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ غَضَبًا شَدِيدًا ثُمَّ قَالَ أَمَا وَ اللَّهُ لَوْ آمَنْتُمْ بِاللَّهِ وَ رَسُولِهِ مَا أَبْغَضْتُمُوهُمْ لِأَنَّ بَعْضَهُمْ بُغِضِي وَ بُغِضِي هُوَ الْكُفْرُ بِاللَّهِ

Rasool-Allah^{saww} was angered from that with an intense anger, then said: 'But, by Allah^{azwj}, had you all believed in Allah^{azwj} and in His^{azwj} Rasool^{saww} you would not have hated him^{asws}, because hating him^{asws} is to hate me^{saww}, and hating me^{saww} is commission of Kufr with Allah^{azwj}.

ثُمَّ نَعَيْتُمْ إِلَيَّ نَفْسِي فَوَ اللَّهُ لَنْ مَكَّنَّاكُمْ اللَّهُ فِي الْأَرْضِ لِيَقِيمُوا [لِيَقِيمُوا] الصَّلَاةَ لَوْفَتَهَا وَ لِيُؤْتُوا [لِيُؤْتُوا] الزَّكَاةَ لِمَحَلِّهَا وَ لِيَأْمُرُوا بِالْمَعْرُوفِ وَ لِيَنْهَوْا عَنِ الْمُنْكَرِ إِنَّمَا يُرْغِمُ اللَّهُ أُنُوفَ رِجَالٍ يُبْغِضُونِي وَ يُبْغِضُونَ أَهْلَ بَيْتِي وَ ذُرِّيَّتِي

Then he^{asws} indicated to me^{asws} myself^{asws}: 'By Allah^{azwj}! If Allah^{azwj} were to Enable them^{asws} in the earth, they^{asws} would establish the Salat to its timings, and give the Zakat to their (rightful) places, and enjoin the good, and forbid the evil. But rather, Allah^{azwj} Rubbed the noses of the men hating me^{asws} and hating my^{asws} family^{asws} and my^{asws} offspring.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ إِنْ مَكَّنَّاكُمْ فِي الْأَرْضِ إِلَى قَوْلِهِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ فَلَمْ يَقْبَلِ الْقَوْمَ ذَلِكَ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ إِنَّ يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَ عَادُ وَ ثَمُودُ وَ قَوْمُ إِبْرَاهِيمَ وَ قَوْمُ لُوطٍ وَ أَصْحَابُ مَدْيَنَ وَ كَذَّبَ مُوسَى فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ فَكَيْفَ كَانَ نَكِيرِ.

Allah^{azwj} Mighty and Majestic Revealed: **Those, if We were to Enable them in the land** - up to His^{azwj} Words, **and to Allah is the end-result of the matters [22:41]**. But the people did

not accept that, so Allah^{azwj} the Glorious Revealed: **And if they are belying you, so had belied before them, the people of Noah, and Aad, and Samoud [22:42] And the people of Ibrahim, and the people of Lut [22:43] And the companions of Madyan, and Musa (too) was belied, but I Respited the Kafirs, then I Seized them, so how (severe) was My Punishment [22:44]**.⁴⁴²

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُعَاذٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ الْآيَةَ قَالَ هَذِهِ لِأَلِ مُحَمَّدٍ الْمَهْدِيِّ وَ أَصْحَابِهِ

(The books) 'Kunz Jamie Al-Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Bin Humeyd, from Ja'far Bin Abdullah, from Kaseer Bin Ayyash, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **Those, if We were to Enable them in the land, they would Establish the Salat [22:41]** – the Verse. He^{asws} said: 'This is for Progeny^{asws} of Muhammad^{saww}, Al-Mahdi^{asws} and his^{asws} companions.

يُمْلِكُهُمُ اللَّهُ مَشَارِقَ الْأَرْضِ وَ مَغَارِبَهَا وَ يُظْهِرُ الدِّينَ وَ يُبَيِّتُ اللَّهُ عَزَّ وَ جَلَّ بِهِ وَ بِأَصْحَابِهِ الْبَدْعَ وَ الْبَاطِلَ كَمَا أَمَاتَ السَّفَهَةُ الْحَقَّ حَتَّى لَا يُرَى أَثَرُ مِنَ الظُّلْمِ وَ يَأْمُرُونَ بِالْمَعْرُوفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

Allah^{azwj} will Cause them to rule the easts of the earth and its west, and the Religion will prevail, and Allah^{azwj} Mighty and Majestic will Cause the innovations and falsehood to die by him^{asws} and his^{asws} companions, just as foolishness killed the truth, until no trace of injustice would be seen, and they would be enjoining with the good and forbidding from the evil, **and to Allah is the end-result of the matters [22:41]**.⁴⁴³

10- فر، تفسير فرات بن إبراهيم بإسناده عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ الْآيَةَ قَالَ فِينَا وَ اللَّهُ نَزَّلَتْ.

Tafseer Furat Bin Ibrahim, by his chain,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **Those, if We were to Enable them in the land, they would Establish the Salat [22:41]** – the Verse. He^{asws} said: 'By Allah^{azwj}, it was Revealed regarding us^{asws}'.⁴⁴⁴

11- قب، المناقب لابن شهر آشوب عَنْ مُوسَى بْنِ جَعْفَرٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ ع مِثْلَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Musa^{asws} Bin Ja'far^{asws} and Al-Husayn^{asws} Bin Ali^{asws} – similar to it'.⁴⁴⁵

12- فر، تفسير فرات بن إبراهيم جَعْفَرُ بْنُ بِشْرٍ الْقَطَّانُ بِإِسْنَادِهِ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ الْآيَةَ قَالَ نَزَّلَتْ فِي آلِ مُحَمَّدٍ ص.

⁴⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 8

⁴⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 9

⁴⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 10

⁴⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 11

Tafseer Furat Bin Ibrahim – Ja'far Bin Bishrawiya Al Qattan, by his chain from Ibn Abbas,

'Regarding Words of Allah^{azwj} the Exalted: **Allah Promises those of you who believe and do righteous deeds that He will Make them Caliphs in the earth [24:55]** – the Verse. He^{asws} said: 'It was Revealed regarding Progeny^{asws} of Muhammad^{saww}'.⁴⁴⁶

13- فر، تفسير فرات بن إبراهيم أحمد بن موسى بإسناده عن القاسم بن عوف قال سمعت عبد الله بن محمد يقول وعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَ عَمِلُوا الصَّالِحَاتِ آيَةً قَالَ هِيَ لَنَا أَهْلُ الْبَيْتِ.

Tafseer Furat Bin Ibrahim – Ahmad Bin Musa, by his chain from Al Qasim Bin Awn who said,

'I heard Abdullah Bin Muhammad saying: '**Allah Promises those of you who believe and do righteous deeds [24:55]** – the Verse. He said, 'It is for us, People^{asws} of the Household'.⁴⁴⁷

14- الإقبال، نقلاً من كتاب محمد بن أبي قرّة بإسناده عن محمد بن عثمان العمري عن القاسم ع من أَدْعَيْتَ لِيَايَ شَهْرَ رَمَضَانَ- اللَّهُمَّ إِنِّي أَفْتَحُ النَّاءَ بِحَمْدِكَ إِلَى قَوْلِهِ اللَّهُمَّ وَ صَلِّ عَلَى وَلِيِّ أَمْرِكَ الْقَائِمِ الْمُؤَمَّلِ إِلَى قَوْلِهِ اسْتَخْلِفْهُ فِي الْأَرْضِ كَمَا اسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ مَكَانَهُ لَهُ دِينَهُ الَّذِي ارْتَضَيْتَهُ لَهُ أَتَدِلُّهُ مِنْ بَعْدِ خَوْفِهِ أَمَّا يَعْْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئاً.

(The book) 'Al Iqbal' – Copied from the book of Muhammad Bin Abu Furra, by his chain from Muhammad Bin Usman Al Amry,

'From Al-Qaim^{asws}: 'One who supplicates during the nights of (a Month of) Ramazan, 'O Allah^{azwj}! I begin the praise with Your^{azwj} Praise' – up to his words, 'O Allah^{azwj}! And Send Salawat upon the Master^{asws} of Your^{azwj} Command, the anticipated one to His^{azwj} Words, He^{asws} would Make him^{asws} a Caliph in the earth just as He^{azwj} Made Caliphs, those from before him^{asws}, Enable his^{asws} Religion for him^{asws}, the one He^{azwj} is Pleased with for him^{asws}, Replacing him^{asws} with security after his^{asws} fear, not associate anything with You^{azwj}'.⁴⁴⁸

⁴⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 12

⁴⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 13

⁴⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 14

باب 49 أنهم عليهم السلام المستضعفون الموعودون بالنصر من الله تعالى

CHAPTER 49 – THEY^{asws} ARE THE WEAKENED ONE, THE ONES PROMISED THE HELP FROM ALLAH^{azwj} THE EXALTED

الآيات القصص وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ

The Verses – (Surah) Al-Qasas: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**

وَ نَجْعَلُهُمْ أُيُمَةً وَ نَجْعَلُهُمُ الْوَارِثِينَ وَ مُكِّنَّا هُمُ فِي الْأَرْضِ وَ نُرِي فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

And to Enable for them in the land, and to Show Pharaoh and Haman and their armies what they used to beware from them [28:6]

Notes: -

صَحَّحَ الرَّوَايَةُ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ ع أَنَّهُ قَالَ: وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَتُعْطِفَنَّ الدُّنْيَا عَلَيْنَا بَعْدَ شِمَاسِهَا عَطَفَ الضُّرُوسِ عَلَى وَلَدِهَا وَ تَلَا عَقِيبَ ذَلِكَ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ الْآيَةَ.

The correct reported from Amir Al-Momineen Ali^{asws} having said: ‘By the One^{azwj} Who Split the seed and Formed the person! The world will be favourably disposed to us^{asws} after it being more inflexible, more than the udders are to its children’. And he^{asws} recited at the end of that: **And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse**”.⁴⁴⁹

وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ نَظَرَ أَبُو جَعْفَرٍ ع إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ: هَذَا وَ اللَّهُ مِنَ الَّذِينَ قَالَ اللَّهُ وَ نُريدُ أَنْ نَمُنَّ عَلَى الَّذِينَ اسْتُضِعُّوا فِي الْأَرْضِ الْآيَةَ.

And it is reported by Al Ayyashi, by his chain from Al Abbas Al Kinany who said,

‘Abu Ja’far^{asws} looked at Abu Abdullah^{asws} and said: ‘By Allah^{azwj}! This one is from those Allah^{azwj} Said: **And We Intend to Confer upon those who were weakened in the land, [28:5] – the Verse**”.

وَ قَالَ سَيِّدُ الْعَالَمِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ الَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ بَشِيرًا وَ نَذِيرًا إِنَّ الْأَثَرَارَ مِنَّا أَهْلَ الْبَيْتِ وَ شِيعَتَهُمْ بِمَنْزِلَةِ مُوسَى وَ شِيعَتِهِ وَ إِنَّ عَدُوَّنَا وَ أَشْيَاعَهُمْ بِمَنْزِلَةِ فِرْعَوْنَ وَ أَشْيَاعِهِ.

And Sayyad Al-Abideen Ali^{asws} Bin Al-Husayn^{asws} said: ‘By the One^{azwj} Who Sent Muhammad^{sawww} with the truth as a giver of glad tiding and a warner! The righteous ones from us^{asws}, People^{asws} of the Household, and their^{asws} Shias are at the status of Musa^{as} and his^{as} Shias; and that our^{asws} enemies and their adherents are at the status of Pharaoh^{la} and his^{la} adherents”.

⁴⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 48 H 15

1- مع، معاني الأخبار العجلي عن ابن زكريا القطان عن ابن حبيب عن ابن بيهل عن أبيه عن محمد بن سنان عن المفضل قال سمعت أبا عبد الله ع يقول إن رسول الله ص نظر إلى علي و الحسن و الحسين ع فبكى و قال أنتم المستضعفون بعدي

(The book) 'Ma'any Al Akhbar – From Ibn Zakariya Al Qattan, from Ibn Habeeb, from Ibn Bahloul, from his father, from Muhammad Bin inan, from Al Mufazzal who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} looked at Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws}, and he^{saww} wept and said: 'You^{asws} will be the weakened ones after me^{saww}'.

قَالَ الْمُفَضَّلُ قُلْتُ لَهُ مَا مَعْنَى ذَلِكَ يَا ابْنَ رَسُولِ اللَّهِ

Al-Mufazzal said, 'I said to him^{asws}, 'What is the meaning of that, O son^{asws} of Rasool-Allah^{saww}?'

قَالَ مَعْنَاهُ أَنْكُمْ الْأَئِمَّةُ بَعْدِي إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ نُريدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ تَجْعَلَهُمْ أَئِمَّةً وَ تَجْعَلَهُمُ الْوَارِثِينَ فَهَذِهِ الْآيَةُ جَارِيَةٌ فِينَا إِلَى يَوْمِ الْقِيَامَةِ.

He^{asws} said: 'Its meaning is, you^{asws} are the Imams^{asws} after me^{saww}. Allah^{azwj} Mighty and Majestic is Saying: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**. So this Verse flows in us^{asws} up to the Day of Qiyamah".⁴⁵⁰

2- لي، الأما لي للصدوق محمد بن عمر عن محمد بن الحسين عن أحمد بن عثم بن حكيم عن شريح بن مسلمة عن إبراهيم بن يوسف عن عبد الجبار عن الأعشى الثقفي عن أبي صادق قال قال علي ع هي لنا أو فينا هذه الآية و نريد أن تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ تَجْعَلَهُمْ أَئِمَّةً وَ تَجْعَلَهُمُ الْوَارِثِينَ.

(The book) 'Al Amaali' of the sheykh Al Sadouq – Muhammad Bin Umar, from Muhammad Bin Husayn, from Ahmad Bin Ghanam Bin Hakam, from hureyh Bin Maslama, from Ibrahim Bin Yusuf, from Abdul Jabbar, from Al Asha Al Saqafy, from Abu Sadiq who said,

'Ali^{asws} said: 'It is for us^{asws}' or (said) 'regarding us^{asws}, this Verse: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**'.⁴⁵¹

3- فس، تفسير القمي ثلثوا عليك من نبي موسى و فرعون إلى قوله تعالى إِنَّهُ كَانَ مِنَ الْمُفْسِدِينَ أَخْبَرَ اللَّهُ نَبِيَّهُ بِمَا نَالَ مُوسَى وَ أَصْحَابَهُ مِنْ فِرْعَوْنَ مِنَ الْقَتْلِ وَ الظُّلْمِ لِيَكُونَ تَعْرِيفًا لَهُ فِيمَا يُصِيبُهُ فِي أَهْلِ بَيْتِهِ مِنْ أَهْلِهِ ثُمَّ بَشَّرَهُ بَعْدَ تَعْرِيفِهِ أَنَّهُ يَنْصَلِّ عَلَيْهِمْ بَعْدَ ذَلِكَ وَ تَجْعَلُهُمْ خُلَفَاءَ فِي الْأَرْضِ وَ أئِمَّةً عَلَى أَتَمِّهِمْ وَ يَرُدُّهُمْ إِلَى الدُّنْيَا مَعَ أَهْدَائِهِمْ حَتَّى يَنْصَرِفُوا مِنْهُمْ فَقَالَ وَ نُريدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ تَجْعَلَهُمْ أَئِمَّةً وَ تَجْعَلَهُمُ الْوَارِثِينَ وَ تُمْكِّنَ لَهُمْ فِي الْأَرْضِ وَ تُرِي فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ أَيْ مِنَ الْقَتْلِ وَ الْعَذَابِ وَ لَوْ كَانَتْ هَذِهِ الْآيَةُ نَزَلَتْ فِي مُوسَى وَ فِرْعَوْنَ لَعَالَ وَ تُرِي فِرْعَوْنَ وَ هَامَانَ وَ جُنُودَهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ أَيْ مِنْ مُوسَى وَ لَمْ يَكُنْ مِنْهُمْ فَلَمَّا نَعَّدَهُمْ قَوْلُهُ وَ نُريدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ وَ تَجْعَلَهُمْ أَئِمَّةً عَلِمْنَا أَنَّ الْمُخَاطَبَةَ لِلْبَيْتِ ص وَ مَا وَعَدَ اللَّهُ بِهِ رَسُولُهُ فَإِنَّمَا يَكُونُ بَعْدَهُ وَ الْأئِمَّةُ يَكُونُونَ مِنْ وَلَدِهِ وَ إِنَّمَا ضَرَبَ اللَّهُ هَذَا الْقَوْلَ لَهُمْ فِي مُوسَى بَنِي إِسْرَائِيلَ وَ فِي أَهْدَائِهِمْ بِفِرْعَوْنَ وَ هَامَانَ وَ جُنُودِهِمَا فَقَالَ إِنَّ فِرْعَوْنَ قَتَلَ فِي بَنِي إِسْرَائِيلَ وَ ظَلَمَ فَأُظْفِرَ اللَّهُ مُوسَى بِفِرْعَوْنَ وَ أَصْحَابِهِ حَتَّى أَهْلَكَهُمُ اللَّهُ وَ كَذَلِكَ أَهْلُ بَيْتِ رَسُولِ اللَّهِ ص أَصَابَهُمْ مِنَ أَهْدَائِهِمْ الْقَتْلُ وَ الْعَذَابُ ثُمَّ يَرُدُّهُمْ اللَّهُ وَ يَرُدُّ أَهْدَائِهِمْ إِلَى الدُّنْيَا حَتَّى يَثْلُثُوهُمْ وَ قَدْ

⁴⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 1

⁴⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 2

ضَرَبَ أَمِيرُ الْمُؤْمِنِينَ ع فِي أَعْدَائِهِ مَثَلًا مِثْلَ مَا ضَرَبَهُ اللَّهُ لَكُمْ فِي أَعْدَائِهِمْ يَزْعُمُونَ وَهَامَانَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ أَوَّلَ مَنْ بَعَى عَلَى اللَّهِ عَزَّ وَجَلَّ عَلَى وَجْهِ الْأَرْضِ هَاشِمُ ابْنُ آدَمَ خَلَقَ اللَّهُ لَنَا عَشِيرِينَ إِنْصَبَ فِي كُلِّ إِصْبَحٍ مِنْهَا ظُلُمَانٌ طَوِيلَانِ كَالْجَمْعَيْنِ الْعَظِيمَيْنِ وَكَانَ جَلِيسُهَا فِي الْأَرْضِ مُوَضِعَ حَرِبٍ فَلَمَّا بَعَثَ بَعَثَ اللَّهُ لَنَا أَسَدًا كَالْفِيلِ وَذُبَابًا كَالْبَعِيرِ وَنَسْرًا كَالْخَمَارِ وَكَانَ ذَلِكَ فِي السَّنَةِ الْأَوَّلِ فَسَاطَطَهُمُ اللَّهُ عَلَيْهَا فَتَقَلَّبُوا أَلَا وَقد قَتَلَ اللَّهُ فِرْعَوْنَ وَهَامَانَ وَخَسَفَ بِعَامُونَ وَإِنَّمَا هَذَا مَثَلُ أَعْدَائِهِ الَّذِينَ عَصَوْا حَقَّهُ فَأَهْلَكَهُمْ اللَّهُ ثُمَّ قَالَ عَلِيُّ ع عَلَى أَثَرِ هَذَا الْمَثَلِ الَّذِي ضَرَبَهُ وَقد كَانَ لِي حَقٌّ خَازِنُهُ دُونِي مَنْ لَمْ يَكُنْ لَهُ وَ لَمْ أَكُنْ أَشْرُكُهُ فِيهِ وَ لَا تَوْبَةَ لَهُ إِلَّا بِكِتَابٍ مُنْزَلٍ أَوْ بِرَسُولٍ مُرْسَلٍ وَأَنْتَ لَهُ بِالرَّحْمَةِ بِدَدَ مُحَمَّدٍ ص وَ لَا نَبِيَّ بَدَدَ مُحَمَّدٍ فَأَنْتَ يَتْرُوبُ وَ هُوَ فِي بَرَزَخِ الْقِيَامَةِ عَزَّةُ الْأَمَانِيِّ وَ عَزَّةُ بِاللَّهِ الْعَزَّوَزُ وَ قد أَشْفَى عَلَى مُرُفِّ هَارٍ فَأَنَارَ بِهِ نَارَ جَهَنَّمَ وَ اللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ وَ كَذَلِكَ مَثَلُ النَّبِيِّ ع فِي قَبِيلِهِ وَ هَرَبَ وَ اسْتَبَارَهُ مَثَلُ مُوسَى خَافَتْ مُشِيرَتُهُ إِلَى أَنْ يَأْذَنَ اللَّهُ فِي خُرُوجِهِ وَ طَلَبَ حَقَّهُ وَ قَتَلَ أَعْدَائِهِ فِي قَوْلِهِ أُوذِنَ لِلَّذِينَ يُضَاهَوْنَ بِأَنَّهُمْ ظُلُمُوا وَ إِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ وَ قد ضَرَبَ بِالْحُسَيْنِ بْنِ عَلِيٍّ ع مَثَلًا فِي بَنِي إِسْرَائِيلَ بِإِذْنِهِمْ مِنْ أَعْدَائِهِمْ.

(P.s. – This is just an opinion)⁴⁵²

4- حَدَّثَنِي أَبِي عَنِ النَّضْرِ عَنِ ابْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَقِيَ الْمُنْهَالُ بْنُ عَمْرِو عَلِيٍّ بْنِ الْحُسَيْنِ ع فَقَالَ لَهُ كَيْفَ أَصْبَحْتَ يَا ابْنَ رَسُولِ اللَّهِ قَالَ وَجُحْتُ أَمَا أَنْ لَكَ أَنْ تَعْلَمَ كَيْفَ أَصْبَحْتُ أَصْبَحْتُ فِي قَوْمِنَا مِثْلَ بَنِي إِسْرَائِيلَ فِي آلِ فِرْعَوْنَ يُذَبِّحُونَ أَبْنَاءَنَا وَ يَسْتَحْيُونَ نِسَاءَنَا الْخَبِيرَ.

It was narrated to me, from Al Nazar, from Ibn Humeyd,

‘From Abu Abdullah^{asws} having said: ‘Minhal Bin Amro met Ali^{asws} Bin Al-Husayn^{asws} and said to him^{asws}, ‘How is your^{asws} morning, O son^{asws} of Rasool-Allah^{saww}?’ He^{asws} said: ‘Woe be unto you! But, is it now for you to know how I^{asws} have become? We^{asws} have become among our^{asws} people like the children of Israeel among people of Pharaoh^{la}. They are slaughtering our^{asws} sons and letting our^{asws} women to live’.⁴⁵³

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ يُونُسَ بْنِ كَلْبٍ الْمَسْعُودِيِّ عَنْ عُمَرَ بْنِ عَبْدِ الْعَفَّارِ بِإِسْنَادِهِ عَنْ رَبِيعَةَ بْنِ نَاجِدٍ قَالَ سَمِعْتُ عَلِيًّا ع يَقُولُ فِي هَذِهِ الْآيَةِ وَ قَرَأَهَا قَوْلُهُ عَزَّ وَ جَلَّ وَ نُريدُ أَنْ تَمُنَّ عَلَى الَّذِينَ اسْتَضَعُّوا فِي الْأَرْضِ فَقَالَ لَتَعْطِفَنَّ هَذِهِ الدُّنْيَا عَلَى أَهْلِ الْبَيْتِ كَمَا تَعْطِفُ الصَّرُوسُ عَلَى وَلَدِهَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad, from Yusuf Bin Kalb Al Masoudy, from Umar Bin Abdul Gaffar by his chain from Rabie Bin Najid who said,

‘I heard Ali^{asws} saying regarding this Verses, and he^{asws} recited the Words of Mighty and Majestic: **And We Intend to Confer upon those who were weakened in the land, and to Make them Imams, and Make them the inheritors [28:5]**, he^{asws} said: ‘This world will be flexible to People^{asws} of the Household just the udders tend to be upon its children’.⁴⁵⁴

6- وَ هَذَا الْإِسْنَادُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ يَحْيَى بْنِ صَالِحٍ بِإِسْنَادِهِ عَنْ أَبِي صَالِحٍ عَنْ عَلِيٍّ ع قَالَ: فِي هَذِهِ الْآيَةِ وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ لَتَعْطِفَنَّ عَلَيْنَا هَذِهِ الدُّنْيَا كَمَا تَعْطِفُ الصَّرُوسُ عَلَى وَلَدِهَا.

And by this chain, from Ibrahim Bin Muhammad, from Yahya Bin Salih, by his chain from Abu Salih,

⁴⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 3

⁴⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 4

⁴⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 5

'From Ali^{asws} having said regarding this Verse: 'By the One^{azwj} Who Split the seed and Formed the person! This world will be more favourably disposed towards us^{asws}, just as the udders are kind to it children".⁴⁵⁵

7- فر، تفسیر فرات بن إبراهيم بإسناده عن ابن المغيرة قال قال علي ع فينا نزلت هذه الآية و نريد أن نمن على الذين استضعفوا في الأرض الآية.

Tafseer Furat Bin Ibrahim – By his chain from Ibn Al Mugheira who said,

'Ali^{asws} said: 'This Verse was Revealed regarding us: **And We Intend to Confer upon those who were weakened in the land, [28:5]** – the Verse".⁴⁵⁶

8- فر، تفسیر فرات بن إبراهيم علي بن محمد بن علي بن عمر الزهري مضعفاً عن ثور بن أبي فاحشة قال: قال لي علي بن الحسين أ تقرأ القرآن قال قلت نعم قال فقرأت طسم سورة موسى و فرعون قال فقرأت أربع آيات من أول السورة إلى قوله و جعلهم أئمة و جعلهم الورثين

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, transmitting from Sowbir Bin Abu Fakhta who said,

'Ali^{asws} Bin Al-Husayn^{asws} said to me: 'Have you read the Quran?' He said, 'I said, 'Yes'. He^{asws} said: 'Recite **Ta Sin Meem [28:1]**, Chapter of Musa^{as} and Pharaoh^{la}'. He said, 'So I read four Verses from the beginning of the Chapter up to His^{azwj} Words: **and to Make them Imams, and Make them the inheritors [28:5]**.

فقال لي مكانك حسبك و الذي بعث محمداً بالحق بشيراً و نذيراً إن الأبرار منا أهل البيت و شيعتنا كمنزلة موسى و شيعته.

He^{asws} said: 'In your place! It suffices you. By the One^{azwj} Who Sent Muhammad^{asws} with the truth as a giver of glad tidings and a warner! The righteous from us^{asws}, People^{asws} of the Household, and our^{asws} Shias are at the status of Musa^{as} and his^{as} Shias".⁴⁵⁷

9- فر، تفسیر فرات بن إبراهيم الحسين بن سعيد بإسناده إلى علي بن أبي طالب ع قال: من أراد أن يسأل عن أمرنا و أمر القوم فإننا و أشياعنا يوم خلق الله السماوات و الأرض على سنة فرعون و أشياعه

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed, by his chain to,

'Ali^{asws} Bin Abu Talib^{asws} having said: 'One who wants to ask about our^{asws} matter and the matter of the people, so we^{asws} and our^{asws} Shias, (since) the day Allah^{azwj} Created the skies and the earth are upon Sunnah (of Musa^{as} and our^{asws} enemies are upon) sunnah of Pharaoh^{la} and his^{la} adherents.

فزلت فينا هذه الآيات من أول السورة إلى قوله يخذرون و إني أقسم بالذي فلق الحبة و برأ النسيمة و أنزل الكتاب على محمد ص صدقاً و عدلاً يعطفن عليكم هؤلاء عطفت الضروس على ولدها.

These Verses were Revealed regarding us^{asws}, from the beginning of the Chapter up to His^{azwj} Words: **beware from them [28:6]**. And I^{asws} swear by the One^{azwj} Who Split the seed and

⁴⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 6

⁴⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 7

⁴⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 8

Formed the person, and Revealed the Book unto Muhammad^{saww}, truthfully and justly, they will be more favourable upon you all kinder than the udders are to its children”.⁴⁵⁸

10- فر، تفسير فرات بن إبراهيم علي بن محمد الزهري بإسناده عن زيد بن سلام الجعفي قال: دخلت على أبي جعفر ع فقلت أصالحك الله إن خيئمة الجعفي حدثني أنك سألت عن قول الله و جعلهم أئمة و جعلهم الورثين و أنك حدثتكم الأئمة و أنكم الورثون.

Tafseer Furaat Bin Ibrahim – Ali Bin Muhammad Al Zuhry, by his chain from Zayd Bin Sallam Al Jufy who said,

‘I entered to see Abu Ja’far^{asws} and said, ‘May Allah^{azwj} Keep you^{asws} well! Khaysama Al-Jufy narrated to me from you^{asws} that he asked about Words of Allah^{azwj}: **and to Make them Imams, and Make them the inheritors [28:5]**, and you^{asws} narrated to him that you^{asws} are the Imams^{asws} and you^{asws} are the inheritors’.

قال صدق و الله خيئمة هكذا حدثته.

He^{asws} said: ‘By Allah^{azwj}, Khaysama spoke the truth. That is how I^{asws} narrated to him”.⁴⁵⁹

11- شي، تفسير العياشي عن حمزان عن أبي جعفر ع قال: المستضعفين من الرجال و النساء و الولدان الذين يقولون ربنا أخرجنا من هذه القرية الظالم أهلها إلى قوله نصيراً قال نحن أولئك.

Tafseer Al Ayyashi – From Humran,

‘From Abu Ja’far^{asws}, he (the narrator) said, **‘the weak ones from the men and the women, and the children are saying, ‘Our Lord! Exit us from this town whose inhabitants are oppressors, - up to His^{azwj} Words: persistent helper [4:75]’.** He^{asws} said: ‘We^{asws} are they’”.⁴⁶⁰

12- شي، تفسير العياشي عن سماعة قال: سألت أبا عبد الله ع عن المستضعفين قال هم أهل الولاية قلت أي ولاية تعني قال ليست ولاية الدين و لكنها في المناكحة و الموارثة و المخالطة و هم ليسوا بالمؤمنين و لا بالكفار و منهم المرحون لأمر الله فأما قوله و المستضعفين من الرجال و النساء و الولدان الذين يقولون ربنا أخرجنا من هذه القرية إلى قوله نصيراً فأولئك نحن.

Tafseer Al Ayyashi – From Sama’at who said,

‘I asked Abu Abdullah^{asws} about: **those who were weakened [28:5]**. He^{asws} said: ‘They are the people of Wilayah’. I said, ‘Which Wilayah do you^{asws} mean?’ He^{asws} said: ‘It isn’t Wilayah of the Religion, but it is regarding the marriages, and the inheritances, and the mingling, and they aren’t Momineen nor Kafirs, and from them are the ones hoping for the Command of Allah^{azwj} (Rising of Al-Qaim^{asws}). So, as for His^{azwj} Words: **Our Lord! Exit us from this town whose inhabitants are oppressors – up to - a persistent helper [4:75]**, so we^{asws} are they (the oppressed)’”.⁴⁶¹

13- قب، المناقب لابن شهرآشوب أبو الصباح قال: نظر الباقير ع إلى الصادق ع فقال هذا و الله من الذين قال الله و نريد أن نمث على الذين استضعفوا في الأرض الآية.

⁴⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 9

⁴⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 10

⁴⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 11

⁴⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 12

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Abu Al Sabbah said,

'Al-Baqir^{asws} looked at Al-Sadiq^{asws} and said: 'By Allah^{azwj}! This one is from those Allah^{azwj} Said: ***And We Intend to Confer upon those who were weakened in the land, [28:5]*** – the Verse".⁴⁶²

⁴⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 49 H 13

باب 50 أنهم عليهم السلام كلمات الله و ولايتهم الكلم الطيب

CHAPTER 50 – THEY^{asws} ARE WORD OF ALLAH^{azwj} AND THEIR^{asws} WILAYAH IS THE ‘GOOD WORD’

الآيات الكهف فُلْ لَوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ أَنْ تَنفَدَ كَلِمَاتُ رَبِّي وَ لَوْ جُنُا بِمِثْلِهِ مَدَدًا

The Verses – (Surah) Al Kahf: **Say: ‘If the sea was ink for the Words of my Lord, the sea would be depleted before the Words of my Lord are depleted, and even if We were to bring the like of it as ink’ [18:109]**

لَقَمَان وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَامٌ وَ الْبَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَنْجَارٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

(Surah) Luqman: **And even if every tree in the earth was a pen and the oceans to ink it, from after it seven (more) oceans, the Words of Allah would not be depleted. Surely, Allah is Mighty, Wise [31:27]**

الفتح وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى

(Surah) Al Fat’h: **and Necessitated the Word of piety for them [48:26].**

Note: -

وَ فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى فُلْ لَوْ كَانَ الْبَحْرُ مِدَاداً لِكَلِمَاتِ رَبِّي الْآيَةُ قَالَ قَدْ أَخْبَرْتُكَ أَنَّ كَلَامَ اللَّهِ لَيْسَ لَهُ آخِرٌ وَ لَا غَايَةٌ وَ لَا يَنْقُطُ أَبَدًا.

And in Tafseer – Ali Bin Ibrahim, from Abu Ja’far^{asws} regarding Words of Exalted: **Say: ‘If the sea was ink for the Words of my Lord, [18:109] – the Verse. He^{asws} said: ‘I^{asws} have already informed you that the Words of Allah^{azwj}, there isn’t any end for it, nor a peak, nor will it be terminated, ever!’**

1- قب، المناقب لابن شهر آشوب ف، تحف العقول ج، الإحتجاج سأل يَحْيَى بْنُ أَكْثَمَ أَبَا الْحَسَنِ الْعَالِمَ ع عَنْ قَوْلِهِ سَبْعَةُ أَنْجَارٍ مَا نَفِدَتْ كَلِمَاتُ اللَّهِ مَا هِيَ

(The books) ‘Al-Manaqib’ of Ibn Shehr Ashub (and) ‘Tuhaf Al Uqool’ (and) ‘Al-Ihtijaj’ – Yahya Bin Aksam asked Abu Al-Hassan^{asws} the scholar about His^{azwj} Words: **seven (more) oceans, the Words of Allah would not be depleted. [31:27]. What are these?’**

فَقَالَ هِيَ عَيْنُ الْكِبْرِيتِ وَ عَيْنُ الْيَمَنِ وَ عَيْنُ الْبَرْهَوْتِ وَ عَيْنُ الطَّبْرِتِ وَ حَمَّةُ مَاسِيدَانَ وَ حَمَّةُ إِفْرِيقِيَّةَ وَ عَيْنُ بَاخُورَانَ وَ نَحْنُ الْكَلِمَاتُ الَّتِي لَا تُدْرِكُ فَضَائِلُنَا وَ لَا تُسْتَفْصَى.

He^{asws} said: ‘These are a spring of sulphur, and a spring in Al-Yemen, and a spring of Al-Barhout, and a spring of Al-Tabariyya, and a hot spring of Al-Tabariyya, and a hot spring of

Maseydan, and a hot spring of Africa, and a spring of Bahuran; and we^{asws} are the Words which, our^{asws} merits cannot be realised nor investigated”.⁴⁶³

2- فس، تفسير القمي و لو لا كلمة الفصل لفضي بينهم قال الكلمة الإمام و الدليل على ذلك قوله و جعلها كلمة باقية في عقبه لعلهم يرجعون
يعني الإمامة

Tafseer Al-Qummi - **And had not a Decisive Word preceded, it would have been Decided between them. [42:21].** The (Decisive) Word is the Imam^{asws}, and the evidence upon that are the Words of the Exalted: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** - Meaning the Imamate.

ثم قال و إن الظالمين يعني الذين ظلموا هذه الكلمة هم عذاب أليم ثم قال ترى الظالمين يعني الذين ظلموا آل محمد حقهم مشفقين بما كسبوا أي خائفون بما ارتكبوا و عملوا و هو واقع بهم ما يخافونه

Then He^{azwj} Said: **And surely the ones unjust** - Meaning the ones who have been unjust to this (Decisive) Word, **for them would be a painful Punishment [42:21]. You will see the ones unjust** - to the Progeny^{asws} of their^{asws} rights, **fearing from what they have earned**, said, ‘They are scared of what they had done, **and it would befall with them**, i.e., what they are afraid of’

ثم ذكر الله الذين آمنوا بالكلمة و اتبعوها فقال و الذين آمنوا و عملوا الصالحات في روضات الجنات إلى قوله ذلك الذي يبشر الله عباده الذين آمنوا بهذه الكلمة و عملوا الصالحات بما أمروا به.

Then Allah^{azwj} Mentioned those who believed in the Word and followed it, so He^{azwj} Said: **And those who believe and do righteous deeds would be in the Gardens of Paradise. [42:22]** – up to His^{azwj} Words: **That is the Glad Tidings which Allah Gives to His servants, those who believe** – in these Words, **and are doing righteous deeds. [42:23]**, from what have been Commanded to”.⁴⁶⁴ (Not a Hadeeth)

3- فس، تفسير القمي لا تبدل لكلمات الله أي لا تغير للإمامة.

Tafseer Al-Qummi - **There is no replacement for the Words of Allah. [10:64].** i.e. there is no alternate for the Imamate”.⁴⁶⁵ (Not a Hadeeth)

4- كا، الكافي بإسناده عن جابر عن أبي جعفر ع قال: و قال لأعداء الله أولياء الشيطان أهل التكذيب و الإنكار قل ما أسألكم عليه من أجر و ما أنا من المتكلمين يقول متكلفاً أن أسألكم ما لسئتم بأهله

(The book) – By his chain from Jabir,

‘From Abu Ja’far^{asws} having said: **‘Say: ‘I do not ask you for any recompense over it, nor am I from the pretenders [38:86].** He^{saww} is saying; ‘I^{saww} would be a pretender if I^{saww} were to ask you what you are not deserving of’.

⁴⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 1

⁴⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 2

⁴⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 3

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ فَهَرْنَا عِشْرِينَ حَتَّى يُرِيدَ أَنْ يُحْمَلَ أَهْلُ بَيْتِهِ عَلَى رِقَابِنَا وَ لَيْنَ قَتَلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever.

وَأَرَادَ اللَّهُ عَزَّ وَ دَكُرَهُ أَنْ يُعْلِمَ نَبِيَّهُ ص الَّذِي أَخْفَوْا فِي صُدُورِهِمْ وَ أَسْرَوْا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ حَلَّ أَمْ يَمْوَلُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تُخَيَّرْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah^{azwj}, Mighty is His^{azwj} Mention Wanted to Teach His^{azwj} Prophet^{saww} that which they were concealing in their chests and were being secretive with it, so He^{azwj} Said in His^{azwj} Book Mighty and Majestic: **Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24].** He^{azwj} is Saying, if He^{azwj} so Desires, the Revelation would be Withheld from you (people) so you will not be informed of the merit of People^{asws} of the Household, nor of their^{asws} cordiality.

وَ قَدْ قَالَ اللَّهُ عَزَّ وَ حَلَّ وَ يَخْتِمْ اللَّهُ الْبَاطِلَ وَ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ وَ الْوَلَايَةُ إِنَّهُ عَلَيْهِم بِذَاتِ الصُّدُورِ يَقُولُ بِمَا أَلْفَوْهُ فِي صُدُورِهِمْ مِنَ الْعِدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بَعْدَكَ.

And Allah^{azwj} Mighty and Majestic Said: **and Allah Deletes the falsehood and Confirms the Truth with His Word.** – He^{azwj} is Saying the truth is People^{asws} of your^{saww} Household and the Wilayah, **He is All-Knowing with the contents of the chests [42:24],** He^{azwj} is Saying, with what is the strength in their chests from the enmity for People^{asws} of your^{saww} Household, and the injustices after you^{saww}.⁴⁶⁶

5- فس، تفسير القمي أبي عن ابن أبي نجران عن ابن حميد عن محمد بن مسلم عن أبي جعفر ع فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ قَالَ لَوْ افْتَرَيْتَ وَ يَخْتِمْ اللَّهُ الْبَاطِلَ يَعْنِي يُبْطِلُهُ وَ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ يَعْنِي بِالْأَيْمَةِ وَ الْقَائِمِ مِنْ آلِ مُحَمَّدٍ الْحَبَرِ.

Tafseer Al Qummi – My father, from Ibn Abu Najran, from Ibn Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far^{asws}: **But if Allah so Desires, He would Seal upon your heart, [42:24],** if you^{saww} were to fabricate, **and Allah Deletes the falsehood** - i.e., invalidate it, **and Confirms the Truth with His Word** – meaning with the Imams^{asws} and Al-Qaim^{asws} from Progeny^{asws} of Muhammad^{asws}.⁴⁶⁷

6- ما، الأماي للشيخ الطوسي المُنْفِيْدُ عَنِ الْمُظَفَّرِ بْنِ مُحَمَّدٍ الْبَلْجِيِّ عَنِ مُحَمَّدِ بْنِ الْبَلْجِيِّ عَنِ مُحَمَّدِ بْنِ جُبَيْرٍ عَنِ عِيْسَى عَنِ مُحَمَّدِ بْنِ إِسْرَاهِيْمَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ عَنِ عُمَرَ بْنِ عَلِيٍّ عَنِ أَبِي جَعْفَرٍ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَهْدَ إِلَيَّ عَهْدًا فَقُلْتُ رَبِّ بَيْنَهُ لِي قَالَ اسْمَعْ قُلْتُ سَمِعْتُ

⁴⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 4

⁴⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 5

(The book) 'Al-Amaali' of the sheykh Al Tusi Al Mufeed from Al Muzaffar Bin Muhammad Al Balhy, from Muhammad Al Balkhy, from Muhammad Bin Jubeyr, from Isa, from Mukhawwal Bin Ibrahim, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Ubeydullah, from Umar Bin Ali,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} Pacted a pact to me^{saww}, so I^{saww} said: 'Lord^{azwj}, Explain it to me^{saww}'. He^{azwj} Said: "Listen!" I^{saww} said: 'I^{saww} am listening'.

قَالَ يَا مُحَمَّدُ إِنَّ عَلِيًّا رَأَيْتُهُ الْهُدَى بَعْدَكَ وَ إِمَامٌ أَوْلِيَانِي وَ نُورٌ مَنْ أَطَاعَنِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ فَمَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ بِذَلِكَ.

He^{azwj} Said: "O Muhammad^{saww}! Ali^{asws} is the flag of guidance after you^{saww}, and Imam^{asws} of My^{azwj} friend, and Noor (Light) of the ones who obey Me^{azwj}, and He^{azwj} is the Word which I^{azwj} Necessitated for the pious. The one who loves him^{asws}, so he has loved Me^{azwj}, and one who hates him^{asws} so he has hated Me^{azwj}. Give him^{asws} glad tidings of that!"⁴⁶⁸

7- ير، بصائر الدرجات الحسين بن محمد عن مَعْلَى بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عِيسَى الْقُمِّيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ كَلِمَاتِ فِي مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ مِنْ ذُرِّيَّتِهِمْ فَتَسَيَّ هَكَذَا وَ اللَّهُ أَنْزَلَتْ عَلَى مُحَمَّدٍ ص.

(The book) 'Basaair Al Daraaat' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ja'far Bin Muhammad, from Muhammad Bin Isa Al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And We had Covenanted to Adam before, [20:115] – Words regarding Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws} and the Imams^{asws} from their^{asws} offspring, but he forgot, [20:115]**, that is how Allah^{azwj} Revealed unto Muhammad^{saww}.⁴⁶⁹

8- ك، إكمال الدين الدقاق عن حمزة العلوي عن الفزاري عن محمد بن الحسين بن زيد عن محمد بن زياد الأزدی عن المفضل بن عمر عن الصادق جعفر بن محمد ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذِ ابْتَلَى إِبْرَاهِيمَ رَبَّهُ بِكَلِمَاتٍ فَاتَمَّهَنَ مَا هَذِهِ الْكَلِمَاتُ

(The book) 'Ikmal Al Deen' – Al Daqqaq, from Hamza Al Alawy, from Al Fazary, from Muhammad Bin Al Husayn Bin Zayd, from Muhammad Bin Ziyad Al Azdy, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And when his Lord Tested Ibrahim with certain words, so He Completed these. [2:124]**, what are these Words?'

قَالَ هِيَ الْكَلِمَاتُ الَّتِي تَلَقَّاها آدَمُ مِنْ رَبِّهِ فَتَابَ عَلَيْهِ وَ هُوَ أَنَّهُ قَالَ أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ إِلَّا ثَبُتَ عَلَيَّ فَتَابَ اللَّهُ عَلَيْهِ إِنَّهُ هُوَ التَّوَابُ الرَّحِيمُ

He^{asws} said: 'These are the (same) words which Adam^{as} received from his^{as} Lord^{azwj}, so He^{azwj} Turned (Mercifully) to him^{as}, and it is that he^{as} said: 'O Lord^{azwj}! I^{as} ask You^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws},

⁴⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 6

⁴⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 7

until You^{azwj} Turn towards me^{as}. Therefore Allah^{azwj} Turned to him^{as} (Mercifully) for He^{azwj} is the Oft-Turning, the Merciful’.

قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا يَغْنِي عَزَّ وَ جَلَّ بِقَوْلِهِ فَأَتَمَّهُنَّ قَالَ يَغْنِي فَأَتَمَّهُنَّ إِلَى الْقَائِمِ عَ ائْتْنَا عَشْرَ إِمَامًا تِسْعَةً مِنْ وَلَدِ الْحُسَيْنِ

I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So what does the Mighty and Majestic Mean by His^{azwj} Words **so He Completed these?**’ He^{asws} said: ‘It Means – So He^{azwj} Completed these up to Al-Qaim^{ajfj}, twelve Imams^{asws}, nine from the sons^{asws} of Al-Husayn^{asws}’.

قَالَ الْمُفَضَّلُ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ قَالَ يَغْنِي بِذَلِكَ الْإِمَامَةَ جَعَلَهَا اللَّهُ فِي عَقْبِ الْحُسَيْنِ عَ إِلَى يَوْمِ الْقِيَامَةِ

Al-Mufazzal said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! Inform me about the Words of Allah^{azwj} Mighty and Majestic **And He Made it a Word to continue in his posterity [43:28]?**’ He^{asws} said: ‘It Means by that, the Imamate. Allah^{azwj} Made it to be in the posterity of Al-Husayn^{asws} up to the Day of Judgement’.

قَالَ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَكَيْفَ صَارَتْ الْإِمَامَةُ فِي وَلَدِ الْحُسَيْنِ دُونَ وَلَدِ الْحَسَنِ وَ هُمَا جَمِيعًا وَلَدَ لِرَسُولِ اللَّهِ ص وَ سِبْطَاهُ وَ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ

He (Al-Mufazzal) said, ‘So I said to him^{asws}, ‘O son^{asws} of Rasool-Allah^{saww}! So how did the Imamate come to be in the sons^{asws} of Al-Husayn^{asws} besides the sons^{asws} of Al-Hassan^{asws}, and they^{asws} both are the sons^{asws} of Rasool-Allah^{saww} and his^{saww} grandsons^{asws}, and the Chiefs of the youths of the people of the Paradise?’

فَقَالَ عَ إِنَّ مُوسَى وَ هَارُونَ كَانَا نَبِيَّيْنِ مُرْسَلَيْنِ أَخَوَيْنِ فَجَعَلَ اللَّهُ النَّبُوَّةَ فِي صُلْبِ هَارُونَ دُونَ صُلْبِ مُوسَى وَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَقُولَ لَمْ جَعَلَهَا اللَّهُ ذَلِكَ وَ كَذَلِكَ الْإِمَامَةُ خِلَافَةُ اللَّهِ فِي أَرْضِهِ وَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَقُولَ لَمْ جَعَلَهَا اللَّهُ فِي صُلْبِ الْحُسَيْنِ دُونَ صُلْبِ الْحَسَنِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ هُوَ الْحَكِيمُ فِي أَعْمَالِهِ لَا يُسْتَعْلَى عَمَّا يَفْعَلُ وَ هُمْ يُسْتَعْلَوْنَ.

So he^{asws} said: ‘Musa^{as} and Haroun^{as} were both Prophets^{as}, Rasools^{as}, brothers. So Allah^{azwj} Made the Prophet-hood to be in the posterity of Haroun^{as} beside the posterity of Musa^{as}, and it was not for anyone to ask, ‘Why did Allah^{azwj} do that?’ And the Imamate is the Caliphate of Allah^{azwj} Mighty and Majestic, and it is not for anyone that he should be saying, ‘Why did He^{azwj} Make it to be in the posterity of Al-Husayn^{asws} besides the posterity of Al-Hassan^{asws}?’ This is because He^{azwj} is Allah^{azwj}. He^{azwj} is the Wise in His^{azwj} Deeds: **He cannot be questioned concerning what He Does and they shall be questioned**’ [21:23]’.⁴⁷⁰

9- ير، بصائر الدرجات أحمد بن محمد بن علي بن حديد عن جميل بن دراج عن يونس بن ظبيان عن جعفر بن محمد ع قال سمعته يقول إن الله إذا أراد أن يخلق الإمام من الإمام بعث ملكاً فأخذ شربة من تحت العرش ثم أوصلها أو دفعها إلى الإمام فيمكث في الرحم أربعين يوماً لا يسمع الكلام ثم يسمع بعد ذلك

(The book) ‘Basaair Al Darajaat’ – Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel Bin Darraj, from Yunus Bin Zabyan,

⁴⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 8

'From Ja'far^{asws} Bin Muhammad^{asws}, he (the narrator) said, 'I heard him^{asws} saying: 'When Allah^{azwj} Wants to Create the Imam^{asws} from the Imam^{asws}, Sends an Angel who takes a drink from beneath the Throne, then arrives with it or hands it over to the Imam^{asws}. He^{asws} remains in the womb not hearing the speech, then he^{asws} hears after that.

فَإِذَا وَضَعَتْهُ أُمُّهُ بَعَثَ ذَلِكَ الْمَلَكُ الَّذِي كَانَ أَخَذَ الشَّرْبَةَ وَ يَكْتُمُ عَلَى عَضْدِهِ الْأَمْنِ وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ.

When his^{asws} mother^{as} places him^{asws}, Allah^{azwj} Sends that Angel who had taken the drink, and he writes upon his^{asws} write shoulder: **And the Word of your Lord has been Completed, truly and justly; there is no changer of His Words, and He is the Hearing, the Knowing [6:115]**'.⁴⁷¹

10- شي، تفسير العياشي عَنْ جَابِرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فِي قَوْلِ اللَّهِ يُرِيدُ اللَّهُ أَنْ يُحَقِّقَ الْحَقَّ بِكَلِمَاتِهِ وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ قَالَ أَبُو جَعْفَرٍ ع تَفْسِيرُهُمَا فِي الْبَاطِنِ يُرِيدُ اللَّهُ فَإِنَّهُ شَيْءٌ يُرِيدُهُ وَ لَمْ يَفْعَلْهُ بَعْدُ

Tafseer Al Ayyashi – From Jabir who said,

'I asked Abu Ja'far^{asws} about Tafseer of this Verse regarding the Words of Allah^{azwj}: **and Allah Intended that the Truth be proven true by His Words and to cut off the roots of the Kafirs [8:7]**. Abu Ja'far^{asws} said: 'Its interpretation in the esoteric (meaning) is that Allah^{azwj} **'Allah Intended'**, so it is a thing which He^{azwj} Intends and did not Do it yet.

وَ أَمَّا قَوْلُهُ يُحَقِّقُ الْحَقَّ بِكَلِمَاتِهِ فَإِنَّهُ يَعْنِي يُحَقِّقُ حَقَّ آلِ مُحَمَّدٍ

And as for His^{azwj} Words: **the Truth be proven true by His Words**, so it means the right of Progeny^{asws} of Muhammad^{saww} be proven true'.

وَ أَمَّا قَوْلُهُ بِكَلِمَاتِهِ قَالَ كَلِمَاتُهُ فِي الْبَاطِنِ - عَلَيَّ هُوَ كَلِمَةُ اللَّهِ فِي الْبَاطِنِ

And as for His^{azwj} Words: **by His Words**, he^{asws} said: 'His^{azwj} 'Words' in the esoteric, is Ali^{asws}. He^{asws} is the Word of Allah^{azwj} in the esoteric (meaning).

وَ أَمَّا قَوْلُهُ وَ يَقْطَعَ دَابِرَ الْكَافِرِينَ فَيَعْنِي بَنِي أُمَيَّةَ هُمُ الْكَافِرُونَ يَقْطَعُ اللَّهُ دَابِرَهُمْ

And as for His^{azwj} Words: **and to cut off the roots of the Kafirs [8:7]**. It means clan of Umayya. They are the kafirs. Allah^{azwj} will Cut-off their roots.

وَ أَمَّا قَوْلُهُ لِيُحَقِّقَ الْحَقَّ فَإِنَّهُ يَعْنِي لِيُحَقِّقَ حَقَّ آلِ مُحَمَّدٍ حِينَ يَقُومُ الْقَائِمُ

And as for His^{azwj} Words: **For the Truth to be proven true [8:8]**, it means proving true the rights of Progeny^{asws} of Muhammad^{saww} when Al-Qaim^{asws} rises.

وَ أَمَّا قَوْلُهُ وَ يُبْطِلُ الْبَاطِلَ يَعْنِي الْقَائِمُ فَإِذَا قَامَ يُبْطِلُ بَاطِلَ بَنِي أُمَيَّةَ وَ ذَلِكَ لِيُحَقِّقَ الْحَقَّ وَ يُبْطِلُ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُونَ.

⁴⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 9

And as for His^{azwj} Words: **and the falsehood to be falsified, [8:8]**, it means Al-Qaim^{asws} when he^{asws} rises, he^{asws} will invalidate the falsehood of clan of Umayya, and that is: **For the Truth to be proven true and the falsehood to be falsified, and even if the criminals dislike it [8:8]**".⁴⁷²

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْجُعْفِيِّ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ الْأَكْفَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ مَرْوَانَ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسٍ قَالَ: خَرَجَ عَلَيْنَا عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ نَحْنُ فِي الْمَسْجِدِ فَاحْتَوَشْنَاهُ- فَقَالَ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي سَلُونِي عَنِ الْقُرْآنِ فَإِنَّ فِي الْقُرْآنِ عِلْمَ الْأَوَّلِينَ وَ الْآخِرِينَ لَمْ يَدْعُ لِقَائِي مَقَالًا وَ لَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَ الرَّاسِخُونَ فِي الْعِلْمِ وَ لَيْسُوا بِوَاحِدٍ

(The book) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Muhammad Al Jufy, from Ahmad Bin Al Qasim Al Kaffany, from Ali Bin Muhammad Bin Marwan, from his father, from Aban Bin Abu Ayyash, from Suelym Bin Qays who said,

'Ali^{asws} Bin Abu Talib^{asws} came out to us and we were in the Masjid, so they (people) made him^{asws} to be in the middle. He^{asws} said: 'Ask me^{asws} before you lose me^{asws}! Ask me^{asws} about the Quran, for in it is the knowledge of the Former ones and the Later ones, and that the Quran did not leave for any speaker to say anything, **"none knows its interpretation except Allah, and those who are firmly rooted in knowledge [3:7]"**, not even one.

وَ رَسُولُ اللَّهِ ص كَانَ وَاحِدًا مِنْهُمْ عَلَّمَهُ اللَّهُ سُبْحَانَهُ إِثَاءَهُ وَ عَلَّمَنِيهِ رَسُولُ اللَّهِ ص ثُمَّ لَا يَزَالُ فِي عَقِبِهِ إِلَى يَوْمِ تَقُومُ السَّاعَةُ ثُمَّ قَرَأَ وَ بَيِّنَةً بِمَا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

And Rasool-Allah^{saww} is one of them (those firmly rooted in knowledge). Allah^{azwj} taught him^{saww}, and Rasool-Allah made it known to me^{asws}, then it will not cease but to be in our^{asws} lineage up to the establishment of the Hour'. Then he^{asws} recited: **and remnants of what the progeny of Musa and the progeny of Haroun have left, the Angels would be carrying it; [2:248]**.

فَأَنَا مِنْ رَسُولِ اللَّهِ ص بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا النُّبُوَّةَ وَ الْعِلْمَ فِي عَقِبِنَا إِلَى أَنْ تَقُومَ السَّاعَةُ ثُمَّ قَرَأَ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ ثُمَّ قَالَ كَانَ رَسُولُ اللَّهِ عَقِبَ إِبْرَاهِيمَ- وَ نَحْنُ أَهْلُ الْبَيْتِ عَقِبَ إِبْرَاهِيمَ وَ عَقِبَ مُحَمَّدٍ ص.

I^{asws} am from Rasool-Allah^{saww} at the status of Haroun^{as} from Musa^{as}, except for the Prophet-hood, and the knowledge is in our^{asws} posterity up to the establishment of the Hour'. Then he^{asws} recited: **And He Made it a Word to remain in his posterity, [43:28]**, then said: 'Rasool-Allah^{saww} was in the posterity of Ibrahim^{as}, and we^{asws} People^{asws} of the Household are the posterity of Ibrahim^{as} and posterity of Muhammad^{saww}'.⁴⁷³

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ مَهْرَانَ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي سَلَامٍ عَنْ سُورَةَ بْنِ كُلَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ قَالَ إِنَّهَا فِي الْحُسَيْنِ فَلَمْ يَزَلْ هَذَا الْأَمْرُ مِنْذُ أَقْضَى إِلَى الْحُسَيْنِ ع يَنْتَقِلُ مِنَ وَالِدٍ إِلَى وَلَدٍ وَ لَا يَرْجِعُ إِلَى أَخٍ وَ لَا إِلَى عَمٍّ وَ لَا يَعْلَمُ أَحَدٌ مِنْهُمْ خَرَجَ مِنَ الدُّنْيَا إِلَّا وَ لَهُ وَلَدٌ وَ إِنَّ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ خَرَجَ مِنَ الدُّنْيَا وَ لَا وَلَدَ لَهُ وَ لَمْ يَمُتْ بَيْنَ ظَهْرَانِي أَصْحَابِهِ إِلَّا شَهْرًا.

⁴⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 10

⁴⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 11

(The books) 'Kunz Jjamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Husayn Bin Ali Bin Mihran, from his father, from his grandfathers, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Abu Sallam, from Sowrat Bin Kuleyb, from Abu Baseer,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And He Made it a Word to remain in his posterity, [43:28]**. He^{asws} said: 'It is regarding Al-Husayn^{asws}. This matter has not ceased since it had gone to Al-Husayn^{asws}, transferring from a father^{asws} to a son^{asws}, and it will not return to a brother or a uncle, and not one of them knew when he exited from the world except and for him is a son, and Abdullah Bin Ja'far exited from the world and there was no son for him, and his companions and he did not remain in the midst of his companions except for a month''.

الكلمة الباقية في عقبه هي الإمامة إلى يوم القيامة - عن أبي عبد الله ع.

a Word to remain in his posterity, [43:28], it is the Imamate up to the Day of Qiyamah – from Abu Abdullah^{asws},⁴⁷⁴

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ رَجَالِهِ عَنْ مَالِكِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِمَوْلَايَ الرُّضَا ع قَوْلُهُ تَعَالَى وَ أَلَزَمَهُمْ كَلِمَةَ التَّقْوَى قَالَ هِيَ وَلَا يَتَمُوتُ أَمِيرُ الْمُؤْمِنِينَ ع.

(The books) 'Kunz Jjamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain, from his men, from Malik Bin Abdullah who said,

'I said to my Master^{asws}, 'Words of the Exalted: **and Necessitated the Word of piety for them [48:26]**, he^{asws} said: 'It is Wilayah of Amir Al-Momineen^{asws},⁴⁷⁵

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ مَالِكِ بْنِ نَعْمَةَ بْنِ فَضِيلٍ عَنْ غَالِبِ الْجُهَنِيِّ عَنْ أَبِي جَعْفَرٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: قَالَ لِي النَّبِيُّ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ ثُمَّ إِلَى سِدْرَةِ الْمُنتَهَى أُوقِفْتُ بَيْنَ يَدَيْ رَبِّي عَزَّ وَ جَلَّ

(The books) 'Kunz Jjamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Muhammad Bin Al Abbas, from Ibn Uqda, from Muhammad Bin Haroun, from Muhammad Bin Malik, from ne'mat Bin Fuzeyl, from Ghalib Al Juhnny,

'From Abu Ja'far^{asws}, from his^{asws} forefathers^{asws}, from Ali^{asws} having said: 'The Prophet^{saww} said to me^{asws}: 'When there was an ascension with me^{saww} to the sky, then to Sidrat Al-Muntaha, I^{saww} paused in front of my^{saww} Lord^{azwj} Mighty and Majestic.

فَقَالَ لِي يَا مُحَمَّدُ قُلْتُ لَبَّيْكَ رَبِّي وَ سَعْدَيْكَ قَالَ قَدْ بَلَوْتُ خَلْقِي فَأَتَتْهُمْ وَجَدْتُ أَطْوَعَ لَكَ قُلْتُ رَبِّي عَلَيَّ ع

He^{azwj} Said to me^{saww}: "O Muhammad^{saww}!" I^{saww} said: 'At Your^{azwj} service, my^{saww} Lord^{azwj}, and Your^{azwj} assistance'. He^{saww} said: 'You^{saww} have gone to My^{azwj} creatures, so which of them did you^{saww} find to be most obedient to you^{saww}? I^{saww} said: 'My^{saww} Lord^{azwj}, Ali^{asws}.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَهَلِ اخْتَذْتُ لِنَفْسِكَ خَلِيفَةً يُؤَدِّي عَنْكَ وَ يُعَلِّمُ عِبَادِي مِنْ كِتَابِي مَا لَا يَعْلَمُونَ

⁴⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 12

⁴⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 13

He^{azwj} Said: "You^{saww} speak the truth, O Muhammad^{saww}! Have you^{saww} taken a Caliph for yourself^{saww}, for fulfil on your^{saww} behalf and teach My^{azwj} servants from My^{azwj} Book what they don't now?"

قَالَ قُلْتُ لَا فَاخْتَرْ لِي فَإِنَّ خَيْرَكَ خَيْرٌ لِي قَالَ قَدْ اخْتَرْتُ لَكَ عَلِيًّا فَاتَّخِذْهُ لِنَفْسِكَ خَلِيفَةً وَ وَصِيًّا وَ قَدْ تَحَلَّيْتُهِ عِلْمِي وَ حِلْمِي وَ هُوَ أَمِيرُ الْمُؤْمِنِينَ حَقًّا
لَمْ يَنْتَلِهَا أَحَدٌ قَبْلَهُ وَ لَيْسَتْ لِأَحَدٍ بَعْدَهُ

He^{saww} said: 'I^{saww} said: 'No, You^{azwj} Choose for me^{saww}, for You^{azwj} Choice is better for me^{saww}. He^{azwj} Said: "I^{azwj} have Chosen Ali^{asws} for you^{saww}, so take him^{asws} as a Caliph for yourself^{saww}, and as a successor^{asws}, and I^{azwj} have Released to him^{asws} My^{azwj} Knowledge and My^{azwj} Forbearance, and he^{asws} is Emir of the Momineen truly. I^{azwj} have not Released it to anyone before him^{asws}, and it isn't for anyone (else) after him^{asws}.

يَا مُحَمَّدُ عَلِيُّ رَأَيْتُهُ الْهُدَى وَ إِمَامٌ مَنْ أَطَاعَنِي وَ نُورٌ أَوْلِيَائِي وَ هُوَ الْكَلِمَةُ الَّتِي أَلَزَمْتُهَا الْمُتَّقِينَ مَنْ أَحَبَّهُ فَقَدْ أَحَبَّنِي وَ مَنْ أَبْغَضَهُ فَقَدْ أَبْغَضَنِي فَبَشِّرْهُ
بَذَلِكَ يَا مُحَمَّدُ

O Muhammad^{saww}! Ali^{asws} is flag of guidance, and Imam^{asws} of the ones who obey Me^{azwj}, and Noor (light) of My^{azwj} friends, and he^{asws} is the Word which I^{azwj} Necessitated for the pious. One who loves him^{asws}, so he has loved Me^{azwj}, and one who hates him^{asws} so he has hated Me^{azwj}, so give him^{asws} glad tidings of that, O Muhammad^{saww}!"

قَالَ فَبَشِّرْهُ بِذَلِكَ فَقَالَ عَلِيُّ ع أَنَا عَبْدُ اللَّهِ وَ فِي قَبْضَتِهِ إِنْ يُعَاقِبَنِي فَيَذْنِي لَمْ يَظْلِمْنِي وَ إِنْ يُنِّمَ لِي مَا وَعَدَنِي فَاللَّهُ أَوْلَى بِي

He (Abu Ja'far^{asws}) said: 'Ali^{asws} said: 'I^{asws} am a servant of Allah^{azwj} and in His^{azwj} Grip. If He^{azwj} were to Punish me^{asws}, it would be due to my^{asws} sins, He^{azwj} would not be unjust to me^{asws}, and if were to complete for me^{asws} what He^{azwj} Promised me^{asws}, so Allah^{azwj} is the foremost with me^{asws}.

فَقَالَ النَّبِيُّ ص اللَّهُمَّ أَجَلِ قَلْبِهِ وَ اجْعَلْ رِيعَهُ الْإِيمَانَ بِكَ قَالَ اللَّهُ سُبْحَانَهُ قَدْ فَعَلْتُ ذَلِكَ بِهِ يَا مُحَمَّدُ غَيْرَ أَنِّي مُخْتَصُّهُ مِنَ الْبَلَاءِ بِمَا لَمْ أَخْتَصَّ بِهِ أَحَدًا
مِنْ أَوْلِيَائِي

The Prophet^{saww} said: 'O Allah^{azwj}! Make his^{asws} heart to be loftier and nourish the Eman with You^{azwj}. Allah^{azwj} the Glorious Said: "I^{azwj} have Done that with him^{asws}, O Muhammad^{saww}, apart from that I^{azwj} have Specialised him^{asws} from the afflictions what I^{azwj} have not Specialised anyone else from My^{azwj} friends with it".

قَالَ قُلْتُ رَبِّي أَجِي وَ صَاحِبِي قَالَ إِنَّهُ سَبَقَ فِي عِلْمِي أَنَّهُ مُبْتَلَى بِهِ وَ لَوْ لَا عَلِيٌّ لَمْ تُعْرِفْ أَوْلِيَائِي وَ لَا أَوْلِيَاءُ رَسُولِي.

He^{saww} said: 'I^{asws} said: 'My^{asws} Lord^{azwj}! (He^{asws} is) my^{saww} brother^{asws} and my^{saww} companion!' He^{azwj} Said: "It has preceded in My^{azwj} Knowledge that he^{asws} will be afflicted with it, and had it not been for Ali^{asws}, My^{saww} friends would not be recognised, nor friends of My^{azwj} Rasool^{saww}! 476

⁴⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 14

15- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ مُنْذِرٍ عَنْ مَسْكِينِ الرَّحَالِ الْعَابِدِ وَ قَالَ ابْنُ الْمُنْذِرِ عَنْهُ وَ بَلَغَنِي أَنَّهُ لَمْ يَرْفَعْ رَأْسَهُ إِلَى السَّمَاءِ مُنْذُ أَرْبَعِينَ سَنَةً وَ قَالَ أَيْضًا حَدَّثَنَا فَضِيلُ الرَّسَّانِ عَنْ أَبِي دَاوُدَ عَنْ أَبِي بَرَزَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ اللَّهَ عَهْدَ إِلَيَّ فِي عَلِيِّ عَهْدًا فَقُلْتُ اللَّهُمَّ بَيِّنْ لِي فَقَالَ لِي اسْمَعْ اللَّهُمَّ قَدْ سَمِعْتُ فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَخْبِرْ عَلِيًّا بِأَنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ سَيِّدُ الْمُسْلِمِينَ وَ أَوَّلَى النَّاسِ بِالنَّاسِ وَ الْكَلِمَةُ الَّتِي أَلْزَمْتُهَا الْمُتَّقِينَ.

(The books) 'Kunz Jjamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn, from Ali Bin Munzir, from Miskeen Al Rahaal Al Aabid, and said, Al Munzir, from him, and it reached me that he did not raise his head towards the sky for forty years, and he said as well, 'It was narrated to us by Fuzeyl Al Rassan, from Abu Dawood, from Abu Barza who said,

'I heard Rasool-Allah^{saww} saying: 'Allah^{azwj} Pacted to me^{saww} regarding Ali^{asws} a pact, so I^{saww} said: 'O Allah^{azwj}! Explain to me^{saww}. He^{azwj} Said to me^{saww}: "Listen!" (I^{saww} said: 'O Allah^{azwj}, I^{saww} am listening'. Allah^{azwj} Mighty and Majestic Said: 'Inform Ali^{asws} that he^{asws} is Emir of the Momineen, and chief of the Muslims, and foremost of the people with the people, and the Word which I^{azwj} Necessitated for the pious"' .⁴⁷⁷

16- فس، تفسير القمي إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ وَ لَوْ جَاءَتْهُمْ كُلُّ آيَةٍ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ قَالَ الَّذِينَ جَحَلُوا أَمِيرَ الْمُؤْمِنِينَ ع

Tafseer Al-Qummi - ***Surely, those against whom the Word of your Lord has proved True will not be believing [10:96] Even if every Sign were to come to them, until they (actually) see the painful Punishment [10:97].*** He said, 'Those who rejected Amir Al-Momineen^{asws}.

قَوْلُهُ إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ قَالَ غُرِضَتْ عَلَيْهِمُ الْوَلَايَةُ وَ فُرِضَ عَلَيْهِمُ الْإِيمَانُ بِمَا فَلَمْ يُؤْمِنُوا بِهَا.

His^{azwj} Words: ***Surely, those against whom the Word of your Lord has proved True will not be believing [10:96].*** He said, 'The Wilayah was presented to them and the Eman with it was Obligated upon them, but they did not believe in it"⁴⁷⁸ (Not a Hadeeth)

17- قب، المناقب لابن شهر آشوب عَمَّا بُو يُقْظَنَ الْأَسَدِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهُ قَالَ وَلَا يَتَنَا أَهْلُ الْبَيْتِ وَ أَهْوَى يَدِهِ إِلَى صَدْرِهِ فَمَنْ لَمْ يَتَوَلَّنَا لَمْ يَرْفَعْ اللَّهُ لَهُ عَمَلًا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Ammar Bin Yaqzan Al Asady,

'From Abu Abdullah^{asws} regarding Words of the Exalted: ***To Him ascend the good words, and the righteous deeds raise it [35:10].*** He^{asws} said: 'Our^{asws} Wilayah, People of the Household', and he^{asws} gestured by his^{asws} hand to his^{asws} chest, 'So the one who is not in our^{asws} Wilayah, Allah^{azwj} will not Raise his deeds for him"⁴⁷⁹.

18 السُّدِّيُّ فِي قَوْلِهِ تَعَالَى وَ جَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِ أَيَّ فِي آلِ مُحَمَّدٍ أَيُّ نُؤَلِّي بِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ نَتَبَّرُ مِنْ أَعْدَائِهِمْ إِلَيْهَا.

Al-Sudy – Regarding Words of the Exalted: ***And He Made it a Word to remain in his posterity, [43:28],*** i.e. regarding Progeny^{asws} of Muhammad^{saww}, i.e. we would be in their^{asws}

⁴⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 15

⁴⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 16

⁴⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 17

Wilayah on the Day of Qiyamah and disavow from their^{asws} enemies to it".⁴⁸⁰ (Not a Hadeeth)

19- قب، المناقب لابن شهر آشوب يحيى بن عبد الله بن الحسن بن الصادق ع في قوله تعالى و لقد سبقت كلمتنا لعبادنا المرسلين إنهم لهم المنصورون قال نحن هم.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, Yahya Bin Abdullah Bin Al Hassan,

'From Al-Sadiq^{asws} regarding Words of the Exalted: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]**. He^{asws} said: 'We^{asws} are they'.⁴⁸¹

20- فس، تفسير القمي ثم ذكر الأئمة صلوات الله عليهم فقال و جعلها كلمة باقية في عقبه لعلهم يرجعون يعني فإنهم يرجعون إلى الأئمة إلى الدنيا.

Tafseer Al-Qummi – Then He^{azwj} Mentioned the Imams^{asws}, so He^{azwj} Said: **And He Made it a Word to remain in his posterity, perhaps they would be returning [43:28]** – meaning they^{asws}, the Imams^{asws} would be returning to the world".⁴⁸² (Not a Hadeeth)

21- مد، العمدة بإسناده إلى ابن المغازلي من مناقبه عن أحمد بن محمد بن عبد الوهاب عن محمد بن عثمان عن محمد بن سليمان عن محمد بن علي بن خلف عن حسين الأشقر عن عثمان بن أبي المقدام عن أبيه عن ابن جبر عن ابن عباس قال: سئل النبي ص عن الكلمات التي تلقاها آدم من ربه فتاب عليه قال سأله بحق محمد وعلي وفاطمة والحسن والحسين إلا ما ثبت علي فتاب عليه.

(The book) 'Al Amda', by his chain to Ibn Magazily, from Manaqibi, from Ahmad Bin Muhammad Bin Abdul Wahab, from Muhammad Bin Usman, from Muhammad Bin Suleyman, from Muhammad Bin Ali Bin halaf, from Husayn Al Ashqar, from Usman Bin Abu Al Miqdam, from his father, from Ibn Jubeyr, from Ibn Abbas who said,

'The Prophet^{saww} was asked about the Words which Adam^{as} had received from his^{as} Lord^{azwj}, **so He Turned to him (Mercifully); [2:37]**. He^{saww} said: 'He^{as} had asked Him^{azwj} by the right of Muhammad^{saww}, and Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, 'Will You^{azwj} Turn to me^{as}?'. **so He Turned to him (Mercifully); [2:37]**'.⁴⁸³

22- كا، الكافي بإسناده عن أبي جعفر ع إنه لينزل إلى ولي الأمر تفسير الأمور سنة سنة يؤمر فيها في أمر نفسه بكذا وكذا وفي أمر الناس بكذا وكذا وإنه ليحدث لولي الأمر سوى ذلك كل يوم علم الله عز وجل الخاص والمكنون العجيب المخزون مثل ما ينزل في تلك الليلة من الأمر ثم قرأ و لو أن ما في الأرض الآية.

(The book) 'Al-Kafi' – By his chain,

'From Abu Ja'far^{asws}: 'It descends to the Master^{asws} of the Command, interpretation of the matters, year by year. He^{asws} is Commanded during it the matters of his^{asws} own self with such and such, and regarding the matters of the people with such and such, and it occurs newly for the matters besides that every day, Knowledge of Allah^{azwj} Mighty and Majestic,

⁴⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 18

⁴⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 19

⁴⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 20

⁴⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 21

the special and the hidden, and strange, and treasured, like what descends during that night from the matters'. Then He^{azwj} Recited: **And even if every tree in the earth [31:27]** – the Verse”.⁴⁸⁴

23- فس، تفسير القمي وَ لَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجَرَةٍ إِلَّا الْقَلِيلُ قَالُوا نَحْنُ خَاصَّةٌ قَالَ بَلِ النَّاسُ عَامَّةٌ أُوْتِيْتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا فَقَالَ الرَّوحُ مِنْ أَمْرِ رَبِّي وَ مَا

Tafseer Al-Qummi - **And even if every tree in the earth [31:27]** – the Verse. He said, ‘And that is that the Jews asked Rasool-Allah^{saww} about the Spirit. He^{saww} said: ‘**The Spirit is from a Command of my Lord, and you are not Given from the knowledge (of it) except a little [17:85]**. They said, ‘Us in particular?’ He^{saww} said: ‘But, the people in general’.

قَالُوا فَكَيْفَ يَجْتَمِعُ هَذَا يَا مُحَمَّدُ تَزْعُمُ أَنَّكَ لَمْ تُؤْتَ مِنَ الْعِلْمِ إِلَّا قَلِيلًا وَ قَدْ أُوتِيَتِ الْقُرْآنَ وَ أُوتِينَا التَّوْرَةَ وَ قَدْ قَرَأْتَ وَ مَنْ يُؤْتَ الْحِكْمَةَ وَ هِيَ التَّوْرَةُ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

They said, ‘Then how can you^{saww} gather this, O Muhammad^{saww}! You^{saww} claim that you^{saww} are not Given from the knowledge except a little, and you^{saww} have been Given the Quran, and we are Given the Torah, and you^{saww} have read: **and the one who is Given the Wisdom–** and it is the Torah, **so he has been Given abundant good [2:269]?’**

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَوْ أَنَّ مَا فِي الْأَرْضِ الْآيَةَ يَقُولُ عِلْمُ اللَّهِ أَكْبَرُ مِنْ ذَلِكَ وَ مَا أُوْتِيْتُمْ كَثِيرٌ عِنْدَكُمْ قَلِيلٌ عِنْدَ اللَّهِ.

So, Allah^{azwj} Blessed and Exalted Revealed: **And even if every tree in the earth [31:27]** – the Verse. He^{azwj} is Saying that the Knowledge of Allah^{azwj} is greater than that, and what you have been Given is a lot with you, little with Allah^{azwj}”.⁴⁸⁵

24- ل، الخصال عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي خُطْبَتِهِ نَحْنُ كَلِمَةُ التَّقْوَى وَ سَبِيلُ الْهُدَى.

(The book) ‘Al Khisal’ – From Ibn Abbas,

‘From the Prophet^{saww} having said in his^{saww} sermon: ‘We^{asws} are the Word of piety and the way of guidance’”.⁴⁸⁶

25- يد، التوحيد بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَنَا عُزْوَةُ اللَّهِ الْوُثْقَى وَ كَلِمَةُ التَّقْوَى.

(The book) ‘Al Tawheed’ – By his chain from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Amir Al-Momineen^{asws} said in his^{asws} sermon: ‘I^{asws} am the handhold of Allah^{azwj}, the firmest, and the Word of piety’”.⁴⁸⁷

26- ك، إكمال الدين عَنِ الرَّضَا نَحْنُ كَلِمَةُ التَّقْوَى وَ الْعُزْوَةُ الْوُثْقَى.

⁴⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 22

⁴⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 23

⁴⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 24

⁴⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 25

(The book) 'Ikmal Al-Deen' – From Al-Reza^{asws}: 'We^{asws} are the Word of piety and the firmest handhold".⁴⁸⁸

⁴⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 50 H 26

باب 51 أنهم ع حرمت الله

CHAPTER 51 – THEY^{asws} ARE SANCTITIES OF ALLAH^{azwj}

الآيات الحج و مَنْ يُعْظِمُ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ

The Verse: (Surah) Al-Hajj: **and one who magnifies the Sanctities of Allah, so it would be better for him in the Presence of his Lord. [22:30].**

1- مع، معاني الأخبار ل، الخصال لي، الأمايلي للصدوق أبي عن الحُمَيْرِيِّ عَنِ ابْنِ أَبِي شَيْبَةَ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلَّهِ عَزَّ وَ جَلَّ حُرْمَاتٌ ثَلَاثٌ لَيْسَ مِثْلُهُنَّ شَيْءٌ كِتَابُهُ وَ هُوَ حِكْمَتُهُ وَ نُورُهُ وَ بَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّعًا إِلَى غَيْرِهِ وَ عِثْرَةً بَيْنَكُمْ وَ .ص

(The books) 'Ma'any Al Ahbar' (and) Al Khisal' (and) Al Amaali' of Al Sadouq – My father, from Al Himeyri, from Al Yaqteeny, from Yunus, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'From Allah^{azwj} there are three Sanctities, there isn't anything like these – His^{azwj} Book and it is His^{azwj} Wisdom and His^{azwj} Noor (Light); and His^{azwj} House (Kabah) which He^{azwj} has Made it to be a Qiblah (direction) for the people, not Accepting from anyone who heads towards other than it; and family of your Prophet^{saww} 489 .

2- ل، الخصال سليمان بن أحمد اللخمي عن يحيى بن عثمان بن صالح و مُطَلِّبِ بْنِ شُعَيْبِ الْأَزْدِيِّ وَ أَحْمَدَ بْنِ رُشَيْدِ الْمَصْرِيِّينَ قَالُوا حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمَّادٍ عَنْ أَبِي حَازِمِ الْمَدِينِيِّ عَنْ عُمَرَ بْنِ عَمْرٍاءَ بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ حُرْمَاتٍ ثَلَاثَ [ثَلَاثًا] مَنْ حَفِظَهُنَّ حَفِظَ اللَّهُ لَهُ أَمْرَ دِينِهِ وَ دُنْيَاهُ وَ مَنْ لَمْ يَحْفَظْهُنَّ لَمْ يَحْفَظْ اللَّهُ شَيْئًا حُرْمَةُ الْإِسْلَامِ وَ حُرْمَتِي وَ حُرْمَةُ عِزَّتِي.

(The book) 'Al Khisal' – Suleyman Bin Ahmad Al Lahmy, from Yahya Bin Usman Bin Salih, and Muttalib Bin Shueyb Al Azdy, and Ahmad Bin Rusheyd Al Misreen, they said, 'It was narrated to us by Ibrahim Bin Hammad, from Abu Hazim Al Madany, from Imran Bin Umar Bin Saeed Bin Al Musayyab, from his father, from his grandfather, from Abu Saeed Al hudry who said,

'Rasool-Allah^{saww} said: 'For Allah^{azwj} there are three Sanctities. One who preserves these, Allah^{azwj} would Preserve the matters of his Religion and his world, and one who does not preserve these, Allah^{azwj} would not Preserve anything – Sanctity of Al-Islam, and my^{saww} Sanctity, and Sanctity of my^{saww} family". 490

3- ل، الخصال مُحَمَّدُ بْنُ عُمَرَ الْبَغْدَادِيُّ عَنْ عَبْدِ اللَّهِ بْنِ بَشِيرٍ عَنِ الْحُسَيْنِ بْنِ الزُّرَّاقَانِ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ عَنِ الْأَخْلَعِ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ يَجِيءُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ يَشْكُونَ الْمُصْحَفَ وَ الْمَسْجِدَ وَ الْعِثْرَةَ يَقُولُ الْمُصْحَفُ يَا رَبِّ خَرَّفُونِي وَ مَزَّقُونِي وَ يَقُولُ الْمَسْجِدُ يَا رَبِّ عَطَّلُونِي وَ ضَيَّعُونِي وَ يَقُولُ الْعِثْرَةُ يَا رَبِّ قَتَلُونَا وَ طَرَدُونَا وَ شَرَّدُونَا فَأَجْتَوُ لِلرَّكْبَتَيْنِ لِلْخُصُومَةِ يَقُولُ اللَّهُ جَلَّ جَلَالُهُ لِي أَنَا أَوَّلِي بِذَلِكَ.

(The book) 'Al Khisal' – Muhammad Bin Umar al Baghdady, from Abdullah Bin Bishr, from Al Hassan Bin Al Zibirqan, from Abu Bar Bin Ayyash, from Al Alah, from Abu Al Zubeyr, from Jabir who said,

489 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 1

490 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 2

'I heard Rasool-Allah^{saww} saying: 'Three will come on the Day of Qiyamah complaining – The Parchment (Quran), and the Masjid and the Family (of Rasool-Allah^{saww}): 'The Parchment would say: 'O Lord^{azwj}! They altered me and tore me!' And the Masjid would say: 'O Lord^{azwj}! They suspended me and wasted me!' And the Family^{asws} would say: 'O Lord^{azwj}! They killed us^{asws} and expelled us^{asws} and made us^{asws} homeless, so Make the two knees on their knees for the disputing'. Allah^{azwj}, Majestic is His^{azwj} Majesty will Say: "I^{azwj} am foremost with that! (To Do Justice)"⁴⁹¹

4- كذا، الكافي علي بن إبراهيم عن محمد بن عيسى عن يونس عن علي بن شجرة عن أبي عبد الله ع قال: لله عز وجل في بلاده خمس حُرمة رسول الله ص و حُرمة آل الرسول ص و حُرمة كتاب الله عز وجل و حُرمة كعبة الله و حُرمة المؤمن.

(The book) 'Al Kafi' – Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ali Bin Shajara,

From Abu Abdullah^{asws} having said: 'For Allah^{azwj} Mighty and Majestic in His^{azwj} Country are five Sanctities – Sanctity of Rasool-Allah^{saww}, and Sanctity of Progeny^{asws} of the Rasool^{saww}, and Sanctity of Book of Allah^{azwj} Mighty and Majestic, and Sanctity of Kabah of Allah^{azwj}, and Sanctity of the Momin"⁴⁹²

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن همام عن محمد بن إسماعيل العلوي عن عيسى بن داود عن الإمام موسى بن جعفر عن أبيه ع في قول الله عز وجل و من يعظم حُرُمات الله فهو خير له عند ربه

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

'From the Imam Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **and one who magnifies the Sanctities of Allah, so it would be better for him in the Presence of his Lord. [22:30]**'.

قال هي ثلاث حُرُمات واجبة فمن قطع منها حُرُمته فقد أشرك بالله الأولى انتهك حُرمة الله في بيته الحرام و الثانية تعطيل الكتاب و العمل بغيره و الثالثة قطيعه ما أوجب من فرض مودتنا و طاعتنا.

He^{asws} said: 'These are three Obligatory Sanctities, so the one who cuts off a Sanctity from these, so he has associated with Allah^{azwj}. The first is violation of Sanctity of Allah^{azwj} regarding His^{azwj} Sacred House (Kabah); and the second is suspension of the Book and acting with other than it; and the third is cutting off what Allah^{azwj} Obligated from Obligation of our^{asws} cordiality and obeying us^{asws}'⁴⁹³

6- أقول روى ابن بطريق في المستدرک من كتاب الفِرْدَوْسِ بِإِسْنَادِهِ عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص يَجِيءُ يَوْمَ الْقِيَامَةِ ثَلَاثَةُ الْمُصْحَفِ وَ الْمَسْجِدِ وَ الْعِثْرَةِ يَقُولُ الْمُصْحَفُ خَرَّفُونِي وَ مَرَّفُونِي وَ يَقُولُ الْمَسْجِدُ خَرَّبُونِي وَ عَطَّلُونِي وَ يَقُولُ الْعِثْرَةُ يَا رَبِّ قَتَلُونَا وَ طَرَدُونَا وَ شَرَّدُونَا وَ جَعَلُوا بَارِكِينَ لِلْخُصُومَةِ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى ذَلِكَ إِلَيَّ وَ أَنَا أَوْلَى بِذَلِكَ.

I (Majlisi) am saying, 'It is reported by Ibn Batreeq in (the book) 'Al Mustadra', from the book 'Al Firdows', by his chain from Jabir who said,

⁴⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 3

⁴⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 4

⁴⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 5

'Rasool-Allah^{saww} said: 'Three will come on the Day of Qiyamah – the Parchment (Quran), and the Masjid, and the Family (of Rasool-Allah^{saww}). The Parchment will say: 'They altered me and tore me', and the Masjid will say: 'They ruined me and suspended me and wasted me', and the Family^{asws} will say: 'O Lord^{azwj}! They killed us, and expelled us, and made us homeless, and Make the two to kneel for the disputing'. Allah^{azwj} Blessed and Exalted will Say: "That is to Me^{azwj}, and I^{azwj} am the Foremost with that (To Do Justice)!"⁴⁹⁴

⁴⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 51 H 6

باب 52 أنهم عليهم السلام و ولايتهم العدل و المعروف و الإحسان و القسط و الميزان و ترك ولايتهم و أعداءهم الكفر و الفسوق و العصيان و الفحشاء و المنكر و البغي

CHAPTER 52 – THEY^{asws} AND THEIR^{asws} WILAYAH IS THE JUSTICE, AND THE GOOD, AND THE KINDNESS, AND THE FAIRNESS, AND THE SCALE, AND NEGLECTING THEIR^{asws} WILAYAH AND THEIR^{asws} ENEMIES ARE THE KUFR, AND THE MISCHIEF, AND THE DISOBEDIENCE, AND THE IMMORALITY, AND THE EVIL AND THE TYRANNY

1- شف، كشف اليقين من كتاب مُحَمَّد بنِ الْعَبَّاس بنِ مَرْوَانَ عَنْ مُحَمَّد بنِ هِشَام بنِ سُهَيْل الْعَسْكَرِيِّ عَنْ عَيْسَى بنِ دَاوُدَ النَّجَّارِ عَنْ أَبِي الْحَسَنِ مُوسَى بنِ جَعْفَرٍ عَنْ أَبِيهِ فِي قَوْلِ اللَّهِ جَلَّ وَ عَزَّ وَ أَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا وَ أَوْفُوا الْكَيْلَ إِذَا كَيْلْتُمْ وَ زِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ

(The book) 'Kashf Al Yaqeen – From the book of Muhammad Bin Al Abbas Bin Marwan, from Muhammad Bin Hisham Bin Suheyl Al Asary, from Isa Bin Dawood Al Najjar,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding Words of Allah^{azwj} Majestic and Mighty: **and fulfil the oath, surely the oath would always be questioned about [17:34] And fulfil the measure when you measure out and weigh with the straight scale; [17:35].**

قَالَ الْعَهْدُ مَا أَخَذَ النَّبِيُّ ص عَلَى النَّاسِ فِي مَوَدَّتِنَا وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ أَنْ لَا يُجَالِفُوهُ وَ لَا يَتَقَدَّمُوهُ وَ لَا يَفْطَعُوا رَحِمَهُ وَ أَعْلَمَهُمْ أَنَّهُمْ مَسْئُولُونَ عَنْهُ وَ عَنْ كِتَابِ اللَّهِ جَلَّ وَ عَزَّ

He^{asws} said: 'The pact is what the Prophet^{saww} took upon the people regarding our^{asws} cordiality and obedience to Amir Al-Momineen^{asws} that they should neither oppose him^{asws}, nor be ahead of him^{asws}, nor cut off his^{asws} relationship, and He^{azwj} Let them know that they will be questioned about it, and about the Book of Allah^{azwj} Majestic and Mighty.

وَ أَمَّا الْقِسْطَاسُ فَهُوَ الْإِمَامُ وَ هُوَ الْعَدْلُ مِنَ الْخَلْقِ أَجْمَعِينَ وَ هُوَ حُكْمُ الْأَيْمَةِ قَالَ اللَّهُ جَلَّ وَ عَزَّ ذَلِكَ خَيْرٌ وَ أَحْسَنُ تَأْوِيلًا قَالَ اللَّهُ هُوَ أَغْرَفُ بِتَأْوِيلِ الْقُرْآنِ وَ مَا يَحْكُمُ وَ يَقْضِي.

And as for the scale, it is the Imam^{asws}, and he^{asws} is the most just from the entirety of the people, and it is the judgment of the Imams^{asws}. Allah^{azwj} Majestic and Mighty Said: **that is good and of excellent interpretation [17:35].** Allah^{azwj}, He^{azwj} is most Knowing with the interpretation of the Quran and what to Judge and Decree".⁴⁹⁵

2- فس، تفسير القمي وَ ضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَ هُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجِّهُهُ لَا يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَ مَنْ يَأْمُرُ بِالْعَدْلِ وَ هُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ قَالَ كَيْفَ يَسْتَوِي هَذَا وَ هَذَا الَّذِي يَأْمُرُ بِالْعَدْلِ يَعْني أَمِيرَ الْمُؤْمِنِينَ وَ الْأَيْمَةَ ع.

Tafseer Al-Qummi - **And Allah Strikes an example of two men – one of them being dumb, not being able upon anything, and he is a burden upon his master. Wherever he sends**

⁴⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 1

him, he does not come with any good. Are they equal, him and the one who orders with the justice, and he is upon the Straight Path? [16:76]. He said, 'How can they be equal, this one and this one who orders with the justice, meaning Amir Al-Momineen^{asws} and the Imams^{asws}.'⁴⁹⁶

3- شي، تفسير العياشي عن عَبْدِ الْأَعْلَى عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ قَالَ يَعْنِي بِالْوَلَايَةِ.

Tafseer Al Ayyashi – From Abdul A'ala,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **Take to the Forgiveness and enjoin good and turn away from the ignorant ones [7:199]:** 'Meaning by the Wilayah''.⁴⁹⁷

4- كا، الكافي العدة عن أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْهَمْدَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ تَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ قَالَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany, raising it to,

'Abu Abdullah^{asws} regarding Words of the Exalted: **And We will Place scales of fairness on the Day of Judgment, [21:47].** He^{asws} said: 'The Prophets^{as} and the successors^{asr}.'⁴⁹⁸

5- شي، تفسير العياشي عن مُحَمَّدِ بْنِ أَبِي حَزْزَةَ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جَبْرِئِيلُ عَلَى مُحَمَّدٍ ص بِحَذْوِ آيَةِ الظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ إِلَّا خَسَارًا.

Tafseer Al Ayyashi – From Muhammad Bin Abu Hamza raising it to,

'Abu Ja'far^{asws} said: 'Jibraeel^{as} descended unto Muhammad^{saww} with this Verse: **and it does not increase the ones unjust to the Progeny of Muhammad of their rights, except for the loss [17:82]**'.⁴⁹⁹

6- فس، تفسير القمي قَوْلُهُ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ قَالَ الْعَدْلُ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ الْإِحْسَانُ أَمْرُ الْمُؤْمِنِينَ ع وَ الْفَحْشَاءُ وَ الْمُنْكَرُ وَ الْبَغْيُ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ.

Tafseer Al-Qummi – Words of the Exalted: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90].** He said, 'The justice is the testimony that there is no god except Allah^{azwj} and that Muhammad^{saww} is Rasool-Allah^{saww}, and the kindness is Amir Al Momineen^{asws}, and the immoralities and the evil and the tyranny is so and so, and so and so, and so and so'.⁵⁰⁰ (Not a Hadeeth)

⁴⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 2

⁴⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 3

⁴⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 4

⁴⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 5

⁵⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 6

7- إِرْشَادُ الْقُلُوبِ، بِإِسْنَادِهِ إِلَى عَطِيَّةَ بْنِ الْحَارِثِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ الْآيَةَ قَالَ الْعَدْلُ شَهَادَةُ الْإِخْلَاصِ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَالْإِحْسَانُ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْإِثْنَانِ بِطَاعَتِهِمَا وَ إِيْتَاءُ ذِي الْقُرْبَى الْحَسَنَ وَالْحُسَيْنَ وَالْأَيْمَةَ مِنْ وَلَدِهِ ع وَ يَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ الْبَغْيِ هُوَ مَنْ ظَلَمَهُمْ وَ قَتَلَهُمْ وَ مَنَعَ حُقُوقَهُمْ.

(The book) 'Irshad Al Quloob' – By his chain to Atiyya Bin Al Haris,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **Surely Allah Commands with the justice, and the kindness, [16:90]** – the Verse. He^{asws} said: 'The justice is the sincere testimony and that Muhammad^{saww} is Rasool-Allah^{saww}, and the kindness is Wilayah of Amir Al-Momineen, and coming with obeying them^{asws} both, and the ones with near relationships, Al-Hassan^{asws} and Al-Husayn^{asws} and the Imams^{asws} from his^{asws} sons^{asws}, **and Forbids from the immoralities, and the evil, and the tyranny. [16:90]**, it is the one who oppressed them^{asws} and killed them^{asws} and prevented their^{asws} rights".⁵⁰¹

8- شي، تفسير العياشي عَنْ إِسْمَاعِيلَ الْحَرِيرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ قَوْلُ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَ إِيْتَاءُ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ الْبَغْيِ قَالَ أَقْرَأْ كَمَا أَقُولُ لَكَ يَا إِسْمَاعِيلُ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَ إِيْتَاءُ ذِي الْقُرْبَى حَقَّهُ وَ يَنْهَى

Tafseer Al Ayyashi – From Ismail Al Jareery who said,

'I said to Abu Abdullah^{asws}, 'Words of Allah^{azwj}: **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. [16:90]**. He^{asws} said: 'Read it as I^{asws} am saying it to you, O Ismail! **Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, his rights, and Forbids [16:90]**'.

قُلْتُ جُعِلْتُ فِدَاكَ إِنَّا لَا نَقْرَأُ هَكَذَا فِي قِرَاءَةِ زَيْدٍ قَالَ وَ لَكِنَّا نَقْرَأُهَا وَ هَكَذَا فِي قِرَاءَةِ عَلِيِّ ع

I said, 'May I be sacrificed for you^{asws}! We do not recite it like that, in the recitation of Zayd'. He^{asws} said: 'But we^{asws} are reciting like that in the recitation of Ali^{asws}'.

قُلْتُ فَمَا يَعْني بِالْعَدْلِ قَالَ شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ قُلْتُ وَ إِحْسَانٌ قَالَ شَهَادَةُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص قُلْتُ فَمَا يَعْني بِإِيْتَاءِ ذِي الْقُرْبَى حَقَّهُ قَالَ أَدَاءُ إِمَامٍ إِلَى إِمَامٍ بَعْدَ إِمَامٍ وَ يَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ قَالَ وَلَايَةُ فُلَانٍ.

'I said, 'So what is the meaning of **with the justice**?' He^{asws} said: 'Testimony that there is no god except Allah^{azwj}'. I said, 'And **kindness**?' He^{asws} said: 'Testimony that Muhammad^{saww} is Rasool-Allah^{saww}'. I said, 'So what is the meaning of **and giving to the near of kin, his rights**?' He^{asws} said: 'Giving by an Imam^{asws} to an Imam^{asws} after an Imam^{asws}: **and Forbids from the immoralities, and the evil, [16:90]**'. He^{asws} said: 'wilayah of so and so'.⁵⁰²

9- بي، الغيبة للنعماني الْكَلْبِيُّ عَنِ الْعِدَّةِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَهْوَاذِيِّ عَنْ أَبِي وَهَبٍ عَنْ مُحَمَّدِ بْنِ مَنْصُورٍ قَالَ: سَأَلْتُهُ يَعْني أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا فَعَلُوا فَاحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَ اللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَ تَعْلَمُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

⁵⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 7

⁵⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 8

(The book) 'Al Ghayba' of Al Numani – Al ulayni, from the number, from Ahmad Bin Muhammad, from Al Ahwazy, from Abu Wahab, from Muhammad bin Mansour who said,

'I asked him^{asws}, meaning Abu Abdullah^{asws}, about Words of Allah^{azwj} Mighty and Majestic: ***And when they are committing an immorality, they are saying, 'We found our fathers being upon it, and Allah Commanded us with it'. Say: 'Surely Allah does not Command with the immoralities. Are you saying upon Allah what you do not know? [7:28]'***

قَالَ فَهَلْ رَأَيْتَ أَحَدًا زَعَمَ أَنَّ اللَّهَ أَمَرَهُ بِالزُّنَا وَ شُرْبِ الْخَمْرِ أَوْ شَيْءٍ مِنْ هَذِهِ الْمَحَارِمِ فَلْتُ لَا قَالَ فَمَا هَذِهِ الْفَاحِشَةُ الَّتِي يَدَّعُونَ أَنَّ اللَّهَ أَمَرَهُمْ بِهَا
فُلْتُ اللَّهُ أَعْلَمُ وَ وَلِيُّهُ

He^{asws} said: 'Have you ever seen anyone claiming that Allah^{azwj} Commanded with the adultery, and drinking of the wine, or anything from these Prohibitions?' So I said, 'No'. So he^{asws} said: 'What are these immoralities that they are claiming that Allah^{azwj} Commanded with these?' I said, 'Allah^{azwj} and His^{azwj} Guardian^{asws} are more Knowing'.

قَالَ فَإِنَّ هَذَا فِي أَوْلِيَاءِ أَيْمَةِ الْجُورِ ادَّعَوْا أَنَّ اللَّهَ أَمَرَهُمْ بِالْإِتِمَامِ بِهِمْ فَردَّ اللَّهُ ذَلِكَ عَلَيْهِمْ وَ أَخْبَرَهُمْ أَنَّهُمْ قَالُوا عَلَيْهِ الْكَذِبُ وَ سَمَّى ذَلِكَ مِنْهُمْ فَاحِشَةً.

He^{asws} said: 'So this is regarding the tyrannical imams (leaders) who are claiming that Allah^{azwj} Commanded them to be the imams (leaders) of the people. Allah^{azwj} did not Command them with being their imams (leaders). Thus, Allah^{azwj} Rebutted it upon them and Informed that they have said a lie upon Him^{azwj}, and He^{azwj} Termed that as being an immorality from them"⁵⁰³.

10- وَ هَذَا الْإِسْنَادُ عَنْ مُحَمَّدِ بْنِ مُنْصُورٍ قَالَ: سَأَلْتُ عَبْدًا صَالِحًا عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ قَالُ

And by this chain, from Muhammad Bin Mansour who said,

'I asked Abu Al-Salih (7th Imam^{asws}) about Words of Allah^{azwj} Mighty and Majestic: ***'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33].***

فَقَالَ إِنَّ الْقُرْآنَ لَهُ ظَاهِرٌ وَ بَاطِنٌ فَجَمِيعُ مَا حَرَّمَ اللَّهُ فِي الْقُرْآنِ فَهُوَ حَرَامٌ عَلَى ظَاهِرِهِ كَمَا هُوَ فِي الظَّاهِرِ وَ الْبَاطِنِ مِنْ ذَلِكَ أَيْمَةُ الْجُورِ وَ جَمِيعُ مَا أَحَلَّ اللَّهُ فِي الْكِتَابِ فَهُوَ حَلَالٌ وَ هُوَ الظَّاهِرُ وَ الْبَاطِنُ مِنْ ذَلِكَ أَيْمَةُ الْهُدَى.

He^{asws} said: 'The Quran, there is an apparent for it and a hidden (esoteric). So, the entirety of what Allah^{azwj} has Prohibited in the Quran, it is Prohibited upon its apparent (meaning), just as it is in the apparent, and the hidden (esoteric) from that are the imams of tyranny; and the entirety of what Allah^{azwj} has Permitted in the Book, so it is Permissible, and it is the apparent, and the hidden (esoteric) from that are the Imams^{asws} of guidance"⁵⁰⁴.

⁵⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 9

⁵⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 10

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[16:90]. One who is tyrannical upon us^{asws} People^{asws} of the Household and calls to other than us^{asws},⁵⁰⁸

⁵⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 52 H 14

باب 53 أنهم عليهم السلام جنب الله و وجه الله و يد الله و أمثالها

CHAPTER 53 – THEY^{asws} ARE SIDE (JUNB) OF ALLAH^{azwj} AND FACE OF ALLAH^{azwj} AND HAND OF ALLAH^{azwj}, AND ITS LIKE

1- قب، المناقب لابن شهر آشوب عن أبي الجارود عن الباقر ع في قوله تعالى ما فَرَطْتُ في جنبِ الله قال نحن جنبُ الله.

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Abu Al Jaroud,

'From Al-Baqir^{asws} regarding Words of Exalted: **what I wasted regarding the Side of Allah, [39:56].** He^{asws} said: 'We^{asws} are the Side of Allah^{azwj}'.⁵⁰⁹

2 أبو ذرّ في خبر عن النبي ص يا أبا ذرّ يؤتى بجديد عليّ يوم القيامة أعمى أنكم تنكبّون في ظلمات يوم القيامة يُنادي يا حسرتي على ما فَرَطْتُ في جنبِ الله.

Abu Zarr^{ra} in a Hadeeth from the Prophet^{saww}: 'O Abu Zarr^{ra}! They will bring a rejecter of Ali^{asws} on the Day of Qiyamah as blind, mute, groping in the darkness of the Day of Qiyamah calling out, '**O regret, upon what I wasted regarding the Side of Allah, [39:56]**'.⁵¹⁰

3 الصّادق و الباقر و السّجّاد ع في هذه الآية قالوا جنب الله عليّ و هو حُجّة الله على الخلق يوم القيامة.

Al-Sadiq^{asws}, and Al-Baqir^{asws} and Al-Sajjad^{asws} regarding this Verse, they^{asws} said: 'Side of Allah^{azwj} is Ali^{asws}, and he^{asws} is a Divine Authority of Allah^{azwj} upon the creatures on the Day of Qiyamah'.⁵¹¹

4 الرضا ع في جنبِ الله قال في ولاية عليّ ع.

Al-Reza^{asws}: **regarding the Side of Allah, [39:56]**, said: 'Regarding Wilayah of Ali^{asws}'.⁵¹²

5- و قال أمير المؤمنين ع أنا صراطُ الله أنا جنبُ الله.

And Amir Al-Momineen^{asws} said: 'I^{asws} am the Path of Allah^{azwj}, I^{asws} am the Side of Allah^{azwj}'.⁵¹³

6- و قوله و يبقى وجهه ربك ذو الجلال و الإكرام قال الصادق ع نحن وجهه الله.

And His^{azwj} Words: **And there will remain the Face of your Lord, with the Majesty and the Honour [55:27].** Al-Sadiq^{asws} said: 'We^{asws} are the Face of Allah^{azwj}'.⁵¹⁴

⁵⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 1

⁵¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 2

⁵¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 3

⁵¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 4

⁵¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 5

⁵¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 6

7- وَ رَوَى أَبُو حَزْمَةَ عَنِ الْبَاقِرِ ع وَ ضُرَيْسُ الْكُنَاسِيِّ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ الْوَجْهَ الَّذِي يُؤْتَى اللَّهُ مِنْهُ.

And it is reported by Abu Hamza, from Al-Baqir^{asws}, and Zureys Al-Kunasy from Al-Sadiq^{asws} regarding Words of the Exalted: **All things will perish except for His Face [28:88]**. He^{asws} said: 'We^{asws} are the Face which Allah^{azwj} can accessed to from it'.⁵¹⁵

8- كُنْز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ حُمْرَانَ عَنْ ابْنِ تَغْلِبٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع فِي قَوْلِ اللَّهِ تَعَالَى يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ خَلَقْنَا اللَّهَ جُزْءًا مِنْ جَنْبِ اللَّهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ يَعْني فِي وَلَايَةِ عَلِيٍّ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Humran, from Ibn Taglib,

'From Al-Sadiq^{asws} from his^{asws} forefathers^{asws} regarding Words of Allah^{azwj} the Exalted: **'O regret, upon what I wasted regarding the Side of Allah, [39:56]'**. He^{asws} said: 'Allah^{azwj} Created us^{asws} as a part from Side of Allah^{azwj}, and that is the Word of Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah, [39:56]'** – meaning regarding Wilayah of Ali^{asws}'.⁵¹⁶

9- وَ هَذَا الْإِسْنَادُ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ سَدِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ سَأَلَهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ فَقَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَ اللَّهُ خَلَقْنَا مِنْ نُورٍ جَنْبِ اللَّهِ وَ ذَلِكَ قَوْلُ الْكَافِرِ إِذِ اسْتَقَرَّتْ بِهِ الدَّارُ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ يَعْني وَلَايَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

And by this chain, from Abdullah Bin Hammad, from Sadeyr who said,

'I heard Abu Abdullah^{asws} saying, and a man had asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**, so Abu Abdullah^{asws} said: 'By Allah^{azwj}! We^{asws} are Created from the Light of Side of Allah^{azwj} the Exalted, and that is the speech of the Kafir when he is settled in the House (of the Hereafter), **'O regret, upon what I wasted regarding the Side of Allah [39:56]** - Meaning, Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} all''.⁵¹⁷

10- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيسَى عَنِ الْأَهْوَازِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ حَزْمَةَ بْنِ بَرِيعٍ عَنْ عَلِيِّ بْنِ سُؤَيْدٍ السَّائِي عَنِ أَبِي الْحُسَيْنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ جَنْبِ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ كَذَلِكَ مَنْ كَانَ بَعْدَهُ مِنَ الْأَوْصِيَاءِ بِالْمَكَانِ الرَّفِيعِ إِلَى أَنْ يَنْتَهِيَ إِلَى الْأَخِيرِ مِنْهُمْ وَ اللَّهُ أَعْلَمُ بِمَا هُوَ كَائِنْ بَعْدَهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Ahwazy, from Muhammad Bin Ismail, from Hamza Bin Bazie, from Ali Bin Suweyd Al Saie,

'From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **'O regret, upon what I wasted regarding the Side of Allah [39:56]**. He^{asws} said: 'Side of Allah^{azwj} is Amir Al-

⁵¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 7

⁵¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 8

⁵¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 9

Momineen Ali^{asws} Bin Abu Talib^{asws}, and like that are the ones^{asws} from after him^{asws}, from the successors^{asws}, with the lofty position, until it ends up to the last one^{asws} of them^{asws}, and Allah^{azwj} is more Knowing with what is to happen after it".⁵¹⁸

11- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ اللَّهِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ وَ اللَّهُ وَجْهَهُ الَّذِي قَالَ وَ لَنْ نَهْلِكَ إِلَى يَوْمِ الْقِيَامَةِ بِمَا أَمَرَ اللَّهُ بِهِ مِنْ طَاعَتِنَا وَ مُوَالَاتِنَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdullah Bin Hammam, from Abdullah Bin Ja'far, from Ibrahim Bin Hashim, from Muhammad Bin Kkhalid, from Al Hassan Bin Mahboub Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the ones who have been Spoken about, and we^{asws} will never perish up to the Day of Judgement with what Allah^{azwj} has Commanded with from obedience to us^{asws}, and being in our^{asws} Wilayah.

فَذَلِكَ وَ اللَّهُ الْوَجْهَ الَّذِي هُوَ قَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ وَ لَيْسَ مِنَّا مَيِّتٌ يَمُوتُ إِلَّا وَ خَلْفُهُ عَاقِبَةٌ مِنْهُ إِلَى يَوْمِ الْقِيَامَةِ.

So that, by Allah^{azwj}, is the Face which He^{azwj} Said: **All things will perish except for His Face [28:88]**. And there is none from us^{asws} who passes away except that he^{asws} leaves behind an offspring from him^{asws}, up to the Day of Judgement".⁵¹⁹

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَبْدُ اللَّهِ بْنُ الْعَلَاءِ عَنِ الْمَذَارِيِّ عَنِ ابْنِ شُمُونٍ عَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ وَجْهَ اللَّهِ عَزَّ وَ جَلَّ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abdullah Bin Al A'ala, from Al Mazary, from Ibn Shamoun, from Al Asamma, from Abdullah Bin Al Qasim, from Salih Bin Sahl,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **All things will perish except for His Face [28:88]**. He^{asws} said: 'We^{asws} are the Face of Allah^{azwj} Mighty and Majestic".⁵²⁰

13- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ فَيَقْبَى كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهَ اللَّهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ لَا وَ لَكِنَّ مَعْنَاهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ وَ نَحْنُ الْوَجْهَ الَّذِي يُؤْتَى اللَّهُ مِنْهُ لَمْ نَزَلْ فِي عِبَادِهِ مَا دَامَ اللَّهُ لَهُ فِيهِمْ رَوِيَّةٌ فَإِذَا لَمْ يَكُنْ لَهُ فِيهِمْ رَوِيَّةٌ رَفَعْنَا إِلَيْهِ فَفَعَلَ بِنَا مَا أَحَبَّ

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **All things will perish except for His Face [28:88]**. He^{asws} said: 'All things will perish and the Face of Allah^{azwj} will remain, more Magnificent than can be described. No, but is meaning is, all things will perish except His^{azwj} Religion, and we^{asws} are the face which Allah^{azwj} can be accessed to from it, not ceasing to be

⁵¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 10

⁵¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 11

⁵²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 12

among His^{azwj} servants for as long as Allah^{azwj}, for Him^{azwj} there is a 'Rawiya' among them. So, when there does not happen to be a 'Rawiya' for Him^{asws} among them, He^{azwj} will Raise us^{asws} to Him^{azwj}, and will Deal with us^{asws} what He^{azwj} Loves'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا الرَّوِيَّةُ قَالَ الْحَاجَّةُ.

I said, 'May I be sacrificed for you^{asws}, and what is the 'Rawiya'?' He^{asws} said: 'The need'⁵²¹.

14- فس، تفسير القمي و اتَّبِعُوا أَحْسَنَ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ مِنَ الْقُرْآنِ وَ وَلاَيَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ الْأَيْمَةَ وَ الدَّلِيلَ عَلَى ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ فِي الْإِمَامِ لِقَوْلِ الصَّادِقِ ع نَحْنُ جَنْبُ اللَّهِ.

Tafseer Al-Qummi - **And follow the best of what is Revealed to you before the Punishment from your Lord [39:55]** – from the Quran and Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws}, and the evidence upon that are Words of Allah^{azwj} Mighty and Majestic: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56].** He said, 'Regarding the Imams^{asws}, due to the words of Al-Sadiq^{asws}: 'We^{asws} are the Side of Allah^{azwj}''⁵²².

15- فس، تفسير القمي الآية هَكَذَا مِنْ رَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَكُمْ الْعَذَابُ بَغْتَةً وَ أَنْتُمْ لَا تَشْعُرُونَ أَنْ تَقُولَ نَفْسٌ الْآيَةُ فَلَمَّا فَسَّرَ الصَّادِقُ ع جَنْبُ اللَّهِ بِالْأَيْمَةِ دَلَّ ذَلِكَ عَلَى أَنَّ مَا أَمَرَ اللَّهُ بِمُتَابَعَتِهِ فِي الْآيَةِ السَّابِقَةِ شَامِلٌ لِلْوَلَايَةِ فَتَدَبَّرْ.

Tafseer Al Qummi – The Verse is like this: **(And follow the best of what is Revealed to you from your Lord before the Punishment from your Lord (would fall) suddenly, and (when) you are not aware [39:55] Lest a soul should be saying, [39:56]** – the Verse. When Al-Sadiq^{asws} interpreted 'Side of Allah^{azwj}' as being the Imams^{asws}, it pointed upon that what Allah^{azwj} had Commanded with following him^{asws} in the previous Verse inclusive of the Wilayah, therefore ponder''⁵²³ **(Not a Hadeeth)**

16- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ يَشْرِ عَنْ حَسَّانَ الْجُمَالِ عَنْ هَاشِمِ بْنِ أَبِي عَمَّارٍ قَالَ سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ ع يَقُولُ أَنَا عَيْنُ اللَّهِ وَ أَنَا جَنْبُ اللَّهِ وَ أَنَا يَدُ اللَّهِ وَ أَنَا بَابُ اللَّهِ.

(The book) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Ahmad Bin Bishr, from Hassan Al Jammal, from hashim Bin Abu Ammar who said,

'I heard Amir Al-Momineen^{asws} saying: 'I^{asws} am an eye of Allah^{azwj}, and I^{asws} am a Side of Allah^{azwj}, and I^{asws} am a Hand of Allah^{azwj}, and I^{asws} am a door of Allah^{azwj}''⁵²⁴.

17- ير، بصائر الدرجات أَحْمَدُ عَنِ الْحُسَيْنِ عَنْ فَضَالَةَ عَنِ الْقَاسِمِ بْنِ بُرَيْدٍ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنَا شَحْرَةٌ مِنْ جَنْبِ اللَّهِ فَمَنْ وَصَلَنَا وَصَلَهُ اللَّهُ ثُمَّ تَلَا هَذِهِ الْآيَةَ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ وَ إِنْ كُنْتُ لَمِنَ السَّاجِرِينَ.

(The book) 'Basaair Al Darajaat' – Ahmad, from Al Husayn, from Fazalat, from Al Qasim, from Al Qasim Bin Bureyd, from Malik Al Juhnay who said,

⁵²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 13

⁵²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 14

⁵²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 15

⁵²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 16

'I heard Abu Abdullah^{asws} saying: 'I^{asws} am a tree from a Side of Allah^{azwj}, so the one who connects with us^{asws} Allah^{azwj} would Connect with him'. Then he^{asws} recited this Verse: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, and I was from the mocking ones!'** [39:56]"⁵²⁵.

18- ير، بصائر الدرجات أحمد بن محمد عن علي بن الحَكَم عن المُسَلِّي عن عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ عَزَّ وَ جَلَّ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ قَالَ عَلِيُّ ع جَنْبُ اللَّهِ.

(The book) 'Bassaair Al Darajaat' – Ahmad Bin Muhammad, from Ali Bin Al Haam, from Al Musly, from Abdullah Bin Suleyman who said,

'I said to Abu Abdullah^{asws}, 'Words of Allah^{azwj} Mighty and Majestic: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56].** He^{asws} said: 'Ali^{asws} is Side of Allah^{azwj}."⁵²⁶

19- ج، الإحتجاج في حديث طويل يذكُر فيه إتيان رجلٍ مِنَ الزَّنادِقَةِ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ سؤَالَهُ عَمَّا اشْتَبَهَ عَلَيْهِ مِنْ آيَاتِ الْقُرْآنِ وَ ظَنَّ التَّنَاقُضَ فِيهَا فَأَجَابَهُ عَلَيْهِ السَّلَامُ وَ أَسْلَمَ

(The book) 'Al-Ihtijaj' – in a lengthy Hadeeth mentioning in it, a man from the atheist came to Amir Al-Momineen^{asws} and asked him^{asws} about what was confusing to him from the Verses of the Quran, and he thought of the contradiction to be in it. So, he^{asws} answered him and he became a Muslim.

فَكَانَ مِمَّا سَأَلَهُ قَوْلُهُ وَ أَجَدُهُ يَقُولُ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ فَأَيُّنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ وَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ وَ أَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ وَ أَصْحَابُ الشَّمَالِ مَا أَصْحَابُ الشَّمَالِ مَا مَعَى الْجَنْبِ وَ الْوُجْهِ وَ الْيَمِينِ وَ الشَّمَالِ فَإِنَّ الْأَمْرَ فِي ذَلِكَ مُتَنَبِّسٌ جَدًّا

From what he had asked him^{asws} were his words, 'And I found Him^{azwj} Saying: **'O regret, upon what I wasted regarding the Side of Allah, [39:56]. therefore wherever you turn to, so there would be the Face of Allah; [2:115], and All things will perish except for His Face [28:88], and So the companions of the right hand - what are the companions of the right hand? [56:8] And the companions of the left hand - what are the companions of the left hand? [56:9],** what is the meaning of the 'Side', and the 'Face', and the 'Right hand', and the 'Left hand', for the matter regarding that is very ambiguous'.

فَأَجَابَهُ عَلَيْهِ السَّلَامُ بِأَنَّ الْمُتَنَبِّسِينَ قَدْ غَيَّرُوا وَ حَرَّفُوا كَثِيرًا مِنَ الْقُرْآنِ وَ أَسْقَطُوا أَسْمَاءَ جَمَاعَةٍ ذَكَرَهُمُ اللَّهُ بِأَسْمَائِهِمْ مِنَ الْأَوْصِيَاءِ وَ مِنَ الْمُتَنَبِّسِينَ لَكِنْ أَعَمَّى اللَّهُ أَبْصَارَهُمْ فَتَرَكُوا كَثِيرًا مِنَ الْآيَاتِ الدَّالَّةِ عَلَى فَضْلِ مَنْزِلَةِ أَوْلِيَائِهِ وَ فَرَضِ طَاعَتِهِمْ

He^{asws} said: 'Answered him: 'The hypocrites have changed and altered a lot from the Quran, and they dropped the names of a group Allah^{azwj} had Mentioned with their names, from the successors^{asws} and the hypocrites. But, Allah^{azwj} Blinded their sights and they left a lot of the Verses evidencing upon the merits of His^{azwj} Guardians^{asws} and Obligation of obeying them^{asws}.

⁵²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 17

⁵²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 18

ثُمَّ ذَكَرَ عَلَيْهِ السَّلَامُ كَثِيرًا مِنْ ذَلِكَ إِلَى أَنْ قَالَ وَ قَدْ زَادَ جَلَّ دِكْرُهُ فِي التَّيْبَانِ وَ إِنْبَاتِ الْحَجَّةِ بِقَوْلِهِ فِي أَصْنَفِيَّاهُ وَ أَوْلِيَّائِهِ عَ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَطْتُ فِي حَنْبِ اللَّهِ تَعْرِيفًا لِلْخَلِيفَةِ فُرَيْهَمُ أَلَا تَرَى أَنَّكَ تَقُولُ فَلَانٍ إِلَى حَنْبِ فَلَانٍ إِذَا أَرَدْتَ أَنْ تَصِفَ فُرَيْهَمَ مِنْهُ

Then he^{asws} mentioned a lot from that until he^{asws} said: 'And He^{azwj}, Majestic is His^{azwj} Mention, has Increased in the explanation and proving the Divine Authority by His^{azwj} Words regarding His^{azwj} Elites and His^{azwj} Guardians^{asws}: ***Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56]*** as an introduction of the Caliph, of their proximity. Do you not see that you are saying, 'So and so is to the side of so and so' when He^{azwj} Wanted to Describe nearness from Him^{azwj}?

إِنَّمَا جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى فِي كِتَابِهِ هَذِهِ الرُّمُوزَ الَّتِي لَا يَعْلَمُهَا غَيْرُهُ وَ غَيْرُ أَنْبِيَائِهِ وَ حُجَّجِهِ فِي أَرْضِهِ لِعَلِّمِهِ بِمَا يُحْدِثُهُ فِي كِتَابِهِ الْمُبْدَلُونَ مِنْ إِسْقَاطِ أَسْمَاءِ حُجَّجِهِ مِنْهُ وَ تَلْبِيسِهِمْ ذَلِكَ عَلَى الْأُمَّةِ لِيَعِينُوهُمْ عَلَى بَاطِلِهِمْ

But rather, Allah^{azwj} the Exalted Made these symbols to be in His^{azwj} Book which He^{azwj} none know apart from Him^{azwj}, and His^{azwj} Prophets^{as} and His^{azwj} Divine Authorities in His^{azwj} earth, due to His^{azwj} Knowledge with what the changers would be innovating in His^{azwj} Book, from the dropping of the names of His^{azwj} Divine Authorities from it and their covering that upon the community in order to assist them upon their falsehood.

فَأَنْبَتَ فِيهِ الرُّمُوزَ وَ أَعْمَى قُلُوبَهُمْ وَ أَبْصَارَهُمْ لِمَا عَلَيْهِمْ فِي تَرْكِهَا وَ تَرْكِ غَيْرِهَا مِنَ الْخُطَابِ الدَّلَّ عَلَى مَا أَخَذْتُوهُ فِيهِ وَ جَعَلَ أَهْلَ الْكِتَابِ الْقَائِمِينَ بِهِ وَ الْعَالَمِينَ بِظَاهِرِهِ وَ بَاطِنِهِ مِنْ شَجَرَةٍ أَصْلُهَا ثَابِتٌ وَ فَرْعُهَا فِي السَّمَاءِ تُؤْتِي أَكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا

Therefore, He^{azwj} Affirmed the symbols in it and Blinded their hearts and their visions (insights) to what is upon them in leaving these (unaltered), and leaving others from the address, the pointers upon what they were innovating in it, and Made the People^{asws} of the Book as the custodians of it and the knowers with its apparent and its hidden (esoteric) of a tree, ***its roots are stable and its branches are in the sky [14:24] Yielding its fruit in every season by the permission of its Lord? [14:25]***.

أَيُّ يُظَاهَرُ مِثْلَ هَذَا الْعِلْمِ لِمُخْتَبِرِيهِ فِي الْوَقْتِ بَعْدَ الْوَقْتِ وَ جَعَلَ أَعْدَاءَهَا أَهْلَ الشَّجَرَةِ الْمَلْعُونَةِ الَّذِينَ حَاوَلُوا إِطْفَاءَ نُورِ اللَّهِ بِأَفْوَاهِهِمْ وَ يَأْتِي اللَّهُ إِلَّا أَنْ يُسَمِّ نُورُهُ

(It means), the like of this knowledge will appear to its bearers during the time after the time, and Made their^{asws} enemies as the people of the Accursed tree, those who had attempted to extinguish the Noor (Light) of Allah^{azwj} with their mouths, ***and Allah Refused except that He would Complete His Light [9:32]***'.

ثُمَّ بَيَّنَّ عَ ذَلِكَ بِأَوْضَحِ الْبَيَانِ إِلَى أَنْ قَالَ وَ أَمَّا قَوْلُهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَأَلْمَزَادُ كُلِّ شَيْءٍ هَالِكٌ إِلَّا دِينَهُ لِأَنَّ مِنَ الْمُحَالِ أَنْ يَهْلِكَ مِنْهُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ هُوَ أَجَلٌ وَ أَعْظَمُ وَ أَحْكَمُ مِنْ ذَلِكَ وَ إِنَّمَا يَهْلِكُ مَنْ لَيْسَ مِنْهُ أَلَا تَرَى أَنَّهُ قَالَ كُلُّ مَنْ عَلَيْهَا فَانٍ وَ يَبْقَى وَجْهُ رَبِّكَ فَفَصَّلَ بَيْنَ خَلْقِهِ وَ وَجْهِهِ.

Then he^{asws} explained that with the clearest of the explanation until he^{asws} said: 'And as for His^{azwj} Words: ***All things will perish except for His Face [28:88]***. So, the intended is, all things will perish except His^{azwj} Religion, because it is from the impossibilities that all things from Him^{azwj} should perish and the Face would remain. He^{azwj} is more Majestic and more

Magnificent and more Honourable than that. And rather, it is the one who isn't from Him^{azwj} would perish. Do you not see that He^{azwj} Said: **Everyone upon it will perish [55:26] And there will remain the Face of your Lord, [55:27]**. Thus, He^{azwj} Separated between His^{azwj} creatures and His^{azwj} Face".⁵²⁷

20- فس، تفسير القمي علي بن الحسين عن البرقي عن البرنطي عن هشام بن سالم عن ابن طريف عن أبي جعفر ع في قول الله تعالى تبارك اسم ربك ذي الجلال والإكرام فقال نحن جلال الله وكرامته التي أكرم الله تبارك وتعالى العباد بطاعتنا.

Tafseer Al Qummi – Ali Bin Al Husayn, from Al Barqy, from Al Bazanty, from Hisham Bin Salim, from Ibn Tareyf,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: **Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]**. He^{asws} said: 'We^{asws} are the Majesty of Allah^{azwj}, and His^{azwj} Honour which He^{azwj} has Honoured His^{azwj} servants with being obedient to us^{asws}'.⁵²⁸

21- ك، إكمال الدين ابن الوليد عن الصفار عن ابن أبي الحطاب عن جعفر بن بشير عن عمر بن أبان عن ضريس الكناسي عن أبي عبد الله ع في قول الله عز وجل كل شيء هالك إلا وجهه قال نحن الوجه الذي يؤتى الله منه.

(The book) 'Ikmal Al Deen' – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ja'far Bin Bashir, from Umar Bin Aban, from Zureys Al Kunasy,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{asws} said: 'We^{asws} are the Face which Allah^{azwj} can be accessed to from it'.⁵²⁹

22- يد، التوحيد العطار عن أبيه عن سهل عن ابن زياد عن محمد بن سنان عن أبي سلام عن بعض أصحابنا عن أبي جعفر ع قال: نحن المثنائي التي أعطاه الله نبينا ص ونحن وجهه الله نتقلب في الأرض بين أظهركم عرفنا من عرفنا ومن جهلنا فأمامه اليقين.

(The book) 'Al Tawheed' – Al Attar, from his father, from Sahl, from Ibn Yazeed, from Muhammad Bin Sinan, from Abu Sallam, from one of our companions,

'From Abu Ja'far^{asws} having said: 'We^{asws} are the double (Masaany) which Allah^{azwj} Gave to our Prophet^{saww}, and we^{asws} are the Face of Allah^{azwj} transferring in the earth between your midst. The one who recognises us^{asws} recognises us^{asws}, and one who is ignorant of us^{asws}, so in front of him is the certainty (of Fire)'.⁵³⁰

23- يد، التوحيد أبي عن سعد عن ابن عيسى عن علي بن سيف عن أخيه الحسين عن أبيه سيف بن عمير [عميرة] عن خيثمة قال: سألت أبا عبد الله ع عن قول الله عز وجل كل شيء هالك إلا وجهه قال دينه وكان رسول الله ص وأمير المؤمنين عليه السلام دين الله وجهه وعينه في عباده ولسانه الذي ينطق به ويدع على خلقه

(The book) 'Al Tawheed' – My father, from Sa'ad, from Ibn Isa, from Ali Bin Sayf, from his brother Al Husayn, from his father Sayf Bin Umeyr, from Khaysama who said,

⁵²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 19

⁵²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 20

⁵²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 21

⁵³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 22

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{asws} said: 'His^{azwj} Religion; and Rasool-Allah^{azwj} and Amir Al-Momineen^{asws} are Religion of Allah^{azwj}, and His^{azwj} Face, and His^{azwj} Eyes among His^{azwj} servants, and His^{azwj} Tongue which He^{azwj} Speaks with, and His^{azwj} Hand upon His^{azwj} creatures.

وَنَحْنُ وَجْهَ اللَّهِ الَّذِي يُؤْتَى مِنْهُ لَنْ نَزَالَ فِي عِبَادِهِ مَا دَامَتْ لَهُ فِيهِمْ رَوْيَةٌ قُلْتُ وَ مَا الرُّيَّةُ قَالَ الْحَاجَةُ فَإِذَا لَمْ يَكُنْ لِلَّهِ فِيهِمْ حَاجَةٌ رَفَعْنَا إِلَيْهِ فَصَنَعَ مَا أَحَبَّ.

And we^{asws} are the Face of Allah^{azwj} He^{azwj} came be come to from it. We^{asws} will never cease to be among His^{azwj} servants for as long as there is a 'Rawiya' for Allah^{azwj} among them'. I said, 'What is the 'Rawiya'? He^{asws} said: 'The need. So when there does not happen to be any need for Allah^{azwj} regarding them, He^{azwj} will Raise us^{asws} to Him^{azwj}, and Do what He^{azwj} Loves".⁵³¹

24- يد، التوحيد الدَّقَاقُ عَنْ الْأَسَدِيِّ عَنِ الْبَرْمَكِيِّ عَنِ ابْنِ أَبِي بَكْرٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مَرْوَانَ بْنِ صَبَّاحٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَنَا فَأَخْسَنَ خَلْقَنَا وَ صَوَّرَنَا فَأَخْسَنَ صُورَنَا وَ جَعَلَنَا عَيْنَهُ فِي عِبَادِهِ وَ لِسَانَهُ التَّاطِقَ فِي خَلْقِهِ وَ يَدَهُ الْمُبْسُوطَةَ عَلَى عِبَادِهِ بِالرَّأْفَةِ وَ الرَّحْمَةِ وَ وَجْهَهُ الَّذِي يُؤْتَى مِنْهُ وَ بَابَهُ الَّذِي يَدْخُلُ عَلَيْهِ وَ خُزَائِنُهُ فِي سَمَائِهِ وَ أَرْضِهِ

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Al Barmakky, from Ibn Aban, from Bakr, from Al Husayn Bin Saeed, from Al Haysam Bin Abdullah, from Marwan Bin Sabbah who said,

'Abu Abdullah^{asws} said: 'Allah^{azwj} Mighty and Majestic Created us^{asws}, and excellent was our^{asws} creation, and Imaged us^{asws}, and excellent are our^{asws} images, and Made us^{asws} to be His^{azwj} eyes among His^{azwj} servants, and His^{azwj} speaking tongue among His^{azwj} creatures, and His^{asws} extended hand upon His^{azwj} servants upon His^{azwj} servant with the kindness and the mercy, and His^{azwj} Face which He^{azwj} can be accessed to from it, and His^{azwj} door which points to Him^{azwj}, and His^{azwj} treasurers in His^{azwj} skies and His^{azwj} earth.

بِنَا أَثْمَرَتِ الْأَشْجَارُ وَ أُتِنَعَتِ الشَّجَارُ وَ جَرَتِ الْأَنْهَارُ وَ بِنَا أُنْزِلَ غَيْثُ السَّمَاءِ وَ نَبَتَ عُشْبُ الْأَرْضِ وَ بَعَادَتِنَا عَبْدُ اللَّهِ وَ لَوْ لَا نَحْنُ مَا عَبْدَ اللَّهُ.

Due to us the trees fruited, and by us^{asws} the fruits ripen and the rivers flow, and by us^{asws} the rains of the sky descends and the vegetation of the earth grows, and by our^{asws} worships Allah^{azwj} is worshipped, and had it not been for us^{asws}, Allah^{azwj} would not be worshipped".⁵³²

25- يد، التوحيد الدَّقَاقُ عَنِ الْأَسَدِيِّ عَنِ النَّخَعِيِّ عَنِ النَّوْفَلِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَمَّنْ حَدَّثَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ: أَنَا قَلْبُ اللَّهِ الْوَاعِي وَ أَنَا لِسَانُ اللَّهِ التَّاطِقُ وَ عَيْنُ اللَّهِ التَّاطِرَةُ وَ أَنَا جَنْبُ اللَّهِ وَ أَنَا يَدُ اللَّهِ.

(The book) 'Al Tawheed' – Al Daqqaq, from Al Asady, from Al Nahaie, from Al Nowfaly, from Ali Bin Al Husayn, from the one who narrated it, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: 'I^{asws} am Knowledge of Allah^{azwj}, and I^{asws} am the retaining heart of Allah^{azwj}, and the speaking tongue of Allah^{azwj},

⁵³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 23

⁵³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 24

and the looking eye of Allah^{azwj}, and I^{asws} am the side of Allah^{azwj}, and I^{asws} am the hand of Allah^{azwj},⁵³³

26- ير، بصائر الدرجات مُحَمَّدُ بْنُ إِسْمَاعِيلَ النَّيْشَابُورِيُّ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ إِسْمَاعِيلَ بْنِ نَصْرِ وَعَلِيِّ بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ عَبْدِ الرَّحْمَنِ مِثْلَهُ

(The book) 'Basaair Al Darajaat' – Muhammad Bin Ismail Al Neshapoury, from Ahmad Bin Al Hassan Al Kufy, from Ismail Bin Nasr, and Ali Bin Abdullah Al Hashimy, from Abdul Rahman – similar to it".⁵³⁴

27- مع، معاني الأخبار يد، التوحيد ابْنُ الْوَلِيدِ عَنْ ابْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي خُطْبَتِهِ أَنَا الْهَادِي وَأَنَا الْمُهْتَدِي وَأَنَا أَبُو الْيَتَامَى وَالْمَسَاكِينِ وَرُؤُوسُ الْأَرَامِلِ وَأَنَا مُلْحَأُ كُلِّ ضَعِيفٍ وَمَأْمَنُ كُلِّ خَائِفٍ وَأَنَا قَائِدُ الْمُؤْمِنِينَ إِلَى الْجَنَّةِ وَأَنَا حَنْبُ اللَّهِ الْمَيِّتِ

(The books) 'Ma'any Al Ahbar' (and) 'Al Tawheed' – Ibn Al Waleed, from Ibn Aban, from Al Husayn Bin Saeed, from Al Nazr, from Ibn Sinan, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said in his^{asws} sermon: 'I^{asws} am the guide, and I^{asws} am the Guided one, and I^{asws} am the father of orphans and the poor and husband of the widows, and I^{asws} am the shelter of every weak one, and a security of every fearful one, and I^{asws} am guide of the Momineen to the Paradise, and I^{asws} am the strong rope of Allah^{azwj};

وَأَنَا عُرْوَةُ اللَّهِ الْوُثْقَى وَكَلِمَةُ التَّقْوَى وَأَنَا عَيْنُ اللَّهِ وَلسَانُهُ الصَّادِقُ وَيَدُهُ وَأَنَا حَنْبُ اللَّهِ الَّذِي يَقُولُ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي حَنْبِ اللَّهِ وَأَنَا يَدُ اللَّهِ الْمَبْسُوطَةُ عَلَى عِبَادِهِ بِالرَّحْمَةِ وَالْمَغْفَرَةِ وَأَنَا بَابُ حِطَّةٍ

And I^{asws} am the firmest Handhold of Allah^{azwj}, and the Word of piety, and I^{asws} am an eye of Allah^{azwj} and His^{azwj} truthful tongue, and His^{azwj} hand, and I^{asws} am the Side of Allah^{azwj} which He^{azwj} is Saying: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56],** and I^{asws} am the hand of Allah^{azwj} extended upon His^{azwj} servants with the Mercy and the Forgiveness, and I^{asws} am the door of 'Hitta'.

مَنْ عَرَفَنِي وَ عَرَفَ حَقِّي فَقَدْ عَرَفَ رَبَّهُ لِأَنِّي وَصِيُّ نَبِيِّهِ فِي أَرْضِهِ وَ حُجَّتُهُ عَلَى خَلْقِهِ لَا يُنْكِرُ هَذَا إِلَّا رَادٌّ عَلَى اللَّهِ وَ رَسُولِهِ.

One who recognises me^{asws} and recognises my^{asws} right, so he has recognises his Lord^{azwj}, because I^{asws} am a successor^{asws} of His^{azwj} Prophet^{saww} in His^{azwj} earth, and His^{azwj} Divine Authority upon His^{azwj} creatures. None will deny this except a refuter upon Allah^{azwj} and His^{azwj} Rasool^{saww}.⁵³⁵

28- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ يَحْيَى الْحَلَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُسْكَانَ عَنْ مَالِكِ الْجُهَنِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّا شَجَرَةٌ مِنْ حَنْبِ اللَّهِ أَوْ جَذْوَةٌ فَمَنْ وَصَلَنَا وَصَلَهُ اللَّهُ.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from al Barqy, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Abdullah Bin Muskan, from Mali Al Juhnny who said,

⁵³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 25

⁵³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 26

⁵³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 27

'I heard Abu Abdullah^{asws} saying: 'I^{asws} am a tree from the Side of Allah^{azwj}, or (said): 'His^{azwj} part, so the one who connects with us^{asws} connects with Allah^{azwj}.'⁵³⁶

29- ير، بصائر الدرجات أحمد بن محمد بن الحسين عن فضالة عن البطائني عن ابن عميرة عن أبي بصير عن الحارث بن المغيرة قال: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَمَسَّاهُ رَجُلٌ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَقَالَ مَا يَقُولُونَ قُلْتُ يَقُولُونَ هَلَكَ كُلُّ شَيْءٍ إِلَّا وَجْهَهُ

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn, from Fazalat, from Al Batainy, from Ibn Ameyra, from Abu Baseer, from Al Haris Bin Al Mugheira who said,

'We were in the presence of Abu Abdullah^{asws}, a man asked him^{asws} about Words of Allah^{azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**. He^{asws} said: 'What are they (people) saying?' I said, 'They are saying, all things will perish except His^{azwj} Face'.

فَقَالَ سُبْحَانَ اللَّهِ لَقَدْ قَالُوا عَظِيمًا إِنَّمَا عَنَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ وَنَحْنُ وَجْهَهُ الَّذِي يُؤْتِي مِنْهُ.

He^{asws} said: 'Glory be to Allah^{azwj}! They have said a grievous (thing). But rather it means all things will perish except His^{azwj} Face which He^{azwj} can be access to from it, and we^{asws} are the Face of Allah^{azwj} which He^{azwj} can be access to from it''⁵³⁷

30- ير، بصائر الدرجات الحجاج بن صالح بن السندي عن ابن محبوب عن الأخول عن سلام بن المستنير قال: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ نَحْنُ وَاللَّهُ وَجْهَهُ الَّذِي قَالَ وَ لَنْ يَهْلِكَ يَوْمَ الْقِيَامَةِ مَنْ أَتَى اللَّهَ بِمَا أَمَرَ بِهِ مِنْ طَاعَتِنَا وَ مُوَالَاتِنَا ذَلِكَ الْوَجْهَ الَّذِي قَالَ اللَّهُ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَيْسَ مِنَّا مَيِّتٌ يَمُوتُ إِلَّا خَلَفَ مِنْهُ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Basaair Al Darajaat' – Al Hajal, from Salih Bin Al Sindy, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **All things will perish except for His Face [28:88]**. He^{asws} said: 'We^{asws}, by Allah^{azwj}, are the Face which He^{azwj} Said, and he will never perish on the Day of Qiyamah, one who comes to Allah^{azwj} with what He^{azwj} had Commanded him with, from being obedient to us^{asws} and our^{asws} Wilayah. That is the Face which Allah^{azwj} Said: **All things will perish except for His Face [28:88]**. There isn't any one^{asws} from us^{asws} passing away except and there is a replacement from Him^{azwj}, up to the Day of Qiyamah''⁵³⁸

31- ير، بصائر الدرجات ابن زييد عن ابن أبي عمير عن منصور عن خليس لأبي حمزة عن أبي حمزة قال: قُلْتُ لِأَبِي جَعْفَرٍ ع جَعَلَنِي اللَّهُ فِدَاكَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

(The book) 'Basaair Al Darajaat' – Al Hajal, from Salih Bin Al Sindy, from Ibn Umeyr, from Mansour, from a companions of Abu Hamza, from Abu Hamza who said,

'I said to Abu Ja'far^{asws}, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} Blessed and Exalted: **All things will perish except for His Face [28:88]**.

⁵³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 28

⁵³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 29

⁵³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 30

قَالَ يَا فُلَانُ فَيَهْلِكُ كُلُّ شَيْءٍ وَ يَبْقَى الْوَجْهُ اللَّهُ أَعْظَمُ مِنْ أَنْ يُوصَفَ وَ لَكِنَّ مَعْنَاهَا كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ نَحْنُ الْوَجْهُ الَّذِي يُؤْتِي مِنْهُ لَمْ نَزَلْ فِي عِبَادِ اللَّهِ مَا دَامَ لِلَّهِ فِيهِمْ رُوِيَّةٌ

He^{asws} said: 'O so and so! All things will perish and the Face would remain, Allah^{azwj} is more Magnificent from being described, but its meaning is all things will perish except His^{azwj} Religion. We^{asws} are the Face which He^{azwj} can be access to from it. We^{asws} will not cease to be among servants of Allah^{azwj} for as long as for Allah^{azwj} there is a 'Rawiya' for them'.

فُلْتُ وَ مَا الرُّوِيَّةُ جَعَلَنِي اللَّهُ فِدَاكَ قَالَ حَاجَةٌ فَإِذَا لَمْ يَكُنْ لَهُ فِيهِمْ حَاجَةٌ رَفَعَنَا إِلَيْهِ فَيَصْنَعُ بِنَا مَا أَحَبَّ.

I said, 'What is the 'Rawiya', may I be sacrificed for you^{asws}? He^{asws} said: 'Need. So when there does not happen to be any need for Him^{azwj} regarding them, He^{azwj} will Raise us to Him^{azwj} and Do with us^{asws} what He^{azwj} Loves".⁵³⁹

32- يد، التوحيد بِإِسْنَادِهِ عَنْ صَفْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ قَالَ مَنْ أَتَى اللَّهَ بِمَا أَمَرَ بِهِ مِنْ طَاعَةِ مُحَمَّدٍ وَ الْأُئِمَّةِ مِنْ بَعْدِهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَهُوَ الْوَجْهُ الَّذِي لَا يَهْلِكُ ثُمَّ قَرَأَ مِنْ بَطْعِ الرَّسُولِ فَقَدْ أَطَاعَ اللَّهَ.

(The book) 'Al Tawheed' – By his chain, from Safwan,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **All things will perish except for His Face [28:88]**. He^{asws} said: 'One who comes to Allah^{azwj} with what He^{azwj} has Commanded with, from obeying Muhammad^{saww} and the Imams^{asws} from after him^{saww}. Thus, it is the face which will not perish'. Then he^{asws} recited: **There is one who obeys the Rasool, so he has obeyed Allah, [4:80]**'.⁵⁴⁰

33- وَ بِإِسْنَادِهِ أَيْضاً عَنْ صَفْوَانَ عَنْهُ عَلَيْهِ السَّلَامُ قَالَ: نَحْنُ وَجْهَ اللَّهِ الَّذِي لَا يَهْلِكُ.

And by his chain as well, from Safwan,

'From him^{asws} having said: 'We^{asws} are the Face of Allah^{azwj} which will not perish".⁵⁴¹

34- سن، المحاسن بِإِسْنَادِهِ عَنِ الْحَارِثِ النَّضْرِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ قَالَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا مَنْ أَخَذَ الطَّرِيقَ الَّذِي أَنْتُمْ عَلَيْهِ.

(The book) 'Al Mahasin' – By his chain from Al Haris Al Nazry who said,

'I asked Abu Abdullah^{asws} about this Verse. He^{asws} said: 'All things will perish except one who takes the road which you (Shias) are upon".⁵⁴²

35- ن، عيون أخبار الرضا عليه السلام فِي حَدِيثٍ طَوِيلٍ عَنْ أَبِي الصَّلْتِ عَنِ الرِّضَا ع قَالَ: فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى الْحَبْرِ الَّذِي رَوَاهُ أَنَّ ثَوَابَ لَا إِلَهَ إِلَّا اللَّهُ النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى

⁵³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 31

⁵⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 32

⁵⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 33

⁵⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 34

(The book) 'Uyoon Ahbar Al-Reza^{asws}' – In a lengthy Hadeeth from Abu Al-Salt, from Al-Reza^{asws}, he (the narrator) said, 'I said, 'O son^{asws} of Rasool-Allah^{saww}! So, what is the meaning of the Hadeeth which is being reported that the Reward of (saying), 'There is no god except Allah^{azwj}' is the looking at the Face of Allah^{azwj} the Exalted'?'

فَقَالَ يَا أَبَا الصَّلْتِ مَنْ وَصَفَ اللَّهَ بِوَجْهِ كَالْوُجُوهِ فَقَدْ كَفَرَ وَ لَكِنَّ وَجْهَ اللَّهِ أَنْبِئَاؤُهُ وَ رُسُلُهُ وَ حُجَجُهُ عَ الَّذِينَ يَهْمُ يُتَوَجَّهُ إِلَى اللَّهِ عَزَّ وَ حَلَّ وَ إِلَى دِينِهِ وَ مَعْرِفَتِهِ

He^{asws} said: 'O Abu Al-Salt! One who describes Allah^{azwj} with having a face like the faces (of people), so he has committed Kufr. But, the Face of Allah^{azwj} are His^{azwj} Prophet^{as} and His^{azwj} Messengers^{as} and His^{azwj} Divine Authorities, those by whom one can divert towards Allah^{azwj} Mighty and Majestic and to His^{azwj} Religion and His^{azwj} recognition.

وَ قَالَ اللَّهُ عَزَّ وَ حَلَّ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ فَالْتَّظَرُّ إِلَى أَنْبِئَاءِ اللَّهِ تَعَالَى وَ رُسُلِهِ وَ حُجَجِهِ عَ فِي دَرَجَاتِهِمْ ثَوَابٌ عَظِيمٌ لِلْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ وَ قَدْ قَالَ النَّبِيُّ صَ مَنْ أَنْبَعَضَ أَهْلَ بَيْتِي وَ عَثَرَنِي لَمْ يَرِنِي وَ لَمْ أَرَهُ يَوْمَ الْقِيَامَةِ.

And Allah^{azwj} Mighty and Majestic: **All things will perish except for His Face [28:88]**. So, the looking at the Prophets^{as} of Allah^{azwj} the Exalted and His^{azwj} Messengers^{as} and His^{azwj} Divine Authorities in their^{as} levels would be a magnificent Reward for the Momineen on the Day of Qiyamah, and the Prophet^{saww} had said: 'One who hates People^{asws} of my^{saww} Household and my^{saww} family, will not see me^{saww} and I^{saww} will not see him on the Day of Qiyamah".⁵⁴³

36- وَ رَوَى الْكَفَعَمُوعِيُّ عَنِ الْبَاقِرِ عَ فِي تَفْسِيرِ هَذَا الْكَلَامِ أَنَّهُ قَالَ: مَعْنَاهُ أَنَّهُ لَيْسَ شَيْءٌ أَقْرَبَ إِلَى اللَّهِ تَعَالَى مِنْ رُسُولِهِ وَ لَا أَقْرَبَ إِلَى رُسُولِهِ مِنْ وَصِيهِ فَهُوَ فِي الْقُرْبِ كَالْجَنْبِ وَ قَدْ بَيَّنَّ اللَّهُ تَعَالَى ذَلِكَ فِي قَوْلِهِ أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتِي عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ يُعْجِبُ فِي وَلَايَةِ أَوْلِيَائِهِ

And it is reported Al-Kaf'amy, from Al-Baqir^{asws} regarding the interpretation of this speech, he^{asws} said: 'Its meaning is that there isn't anything closer to Allah^{azwj} the Exalted than His^{azwj} Rasool^{saww}, nor closer to His^{azwj} Rasool^{saww} than his^{saww} successor^{asws}. So, he^{asws} is regarding the nearness lie the side, and Allah^{azwj} has Explained that in His^{azwj} Words: **Lest a soul should be saying, 'O regret, upon what I wasted regarding the Side of Allah, [39:56]**, meaning regarding Wilayah of His^{azwj} Guardians^{asws}.

وَ قَالَ عَ فِي قَوْلِهِمْ بَابُ اللَّهِ مَعْنَاهُ أَنَّ اللَّهَ احْتَجَبَ عَنْ خَلْقِهِ بَنِيهِ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ وَ قَوَّضَ إِلَيْهِمْ مِنَ الْعِلْمِ مَا عَلِمَ احْتِجَاجَ الْخَلْقِ إِلَيْهِ وَ لَمَّا اسْتَوْفَى النَّبِيُّ صَ عَلَى عَلِيِّ عَ الْعُلُومَ وَ الْحِكْمَةَ قَالَ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا

And he^{asws} said regarding their^{asws}, 'Door of Allah^{azwj}': 'It's meaning is that Allah^{azwj} Veils from His^{azwj} creatures through His^{azwj} Prophet^{saww} and the successors^{asws} from after him^{saww}, and Delegates to them from the Knowledge what knowledge the people are needy to it. And when the Prophet^{saww} handed over to Ali^{asws} the knowledge and the wisdom, he^{saww} said: 'I^{saww} am the city of knowledge and Ali^{asws} is its door'.

وَ قَدْ أَوْجَبَ اللَّهُ عَلَى خَلْقِهِ الْإِسْتِكَانَةَ لِعَلِّيِّ عَ بِقَوْلِهِ ادْخُلُوا الْبَابَ سُجَّدًا وَ قُولُوا حِطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَ سَنَزَيْدُ الْمُحْسِنِينَ أَيَّ الَّذِينَ لَا يَرْتَابُونَ فِي فَضْلِ الْبَابِ وَ عُلُوِّ قَدْرِهِ

⁵⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 35

And Allah^{azwj} has Obligated upon His^{azwj} creatures, the compliance to Ali^{asws} by His^{azwj} Words: ***and enter the gate in Sajdah, and be saying, 'Hitta'. We will Forgive you (for) your wrongs and would Increase (for) the good doers"*** [2:58] – i.e., those who do not doubt in the merits of the door, and the loftiness of its worth.

وَقَالَ فِي مَوْضِعٍ آخَرَ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا يَعْنِي الْأَئِمَّةَ عَلَيْهِمُ السَّلَامُ الَّذِينَ هُمْ بُيُوتُ الْعِلْمِ وَمَعَادِنُهُ وَهُمْ أَبْوَابُ اللَّهِ وَوَسِيلَتُهُ وَالدُّعَاةُ إِلَى الْجَنَّةِ وَالْأَدِلَّةُ عَلَيْهَا إِلَى يَوْمِ الْقِيَامَةِ.

And He^{azwj} Said in another place: ***and come to the houses from its doors; [2:189]***, meaning the Imams^{asws}, those who are the houses of the knowledge and its mine, and they^{asws} are the doors of Allah^{azwj} and His^{azwj} Means, and callers to the Paradise, and pointers to it up to the Day of Qiyamah".⁵⁴⁴

⁵⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 53 H 36

CHAPTER 54 – THE ‘MERCIED ONES’ IN THE QURAN ARE THEY^{asws} AND THEIR^{asws} SHIAS

1- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله و لا يرألون مختلفين في الدين إلا من رحم ربك يعني آل محمد و أتباعهم يقول الله و لذلك خلقهم يعني أهل رحمة لا يختلفون في الدين.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **and they will not stop differing [11:118]** – regarding the Religion, **Except the one whom your Lord shows Mercy, [11:119]** – meaning Progeny^{asws} of Muhammad^{saww} and their^{asws} followers. Allah^{azwj} Says: **and it is for that He Created them. [11:119]** – meaning People of Mercy will not be differing in the Religion”.⁵⁴⁵

2- شي، تفسير العياشي عن عبد الله بن غالب عن أبيه عن رجل قال: سألت علي بن الحسين ع عن قول الله و لا يرألون مختلفين قال عني بذلك من خالفنا من هذه الأمة و كلهم يخالف بعضهم بعضاً في دينهم

Tafseer Al Ayyashi – From Abdullah Bin Ghalib, from his father, from a man who said,

‘I asked Ali^{asws} Bin Al-Husayn^{asws} about Words of Allah^{azwj}: **and they will not stop differing [11:118]**. He^{asws} said: ‘It means by that ones from this community who oppose us^{asws}, and all of them are opposing each other in their religion.

إلا من رحم ربك و لذلك خلقهم فأولئك أوليائنا من المؤمنين و لذلك خلقهم من الطينة طيناً ما تسمع لِقَوْلِ إِبْرَاهِيمَ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا و ارزق أهلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ قَالَ إِنَّا عَنَّا وَ أَوْلِيَاءَهُ وَ شِيعَتَهُ وَ شِيعَةَ وَصِيِّهِ

Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119], so they are our^{asws} friends from the Momineen, and it is for that reason He^{azwj} Created them from the good clay. Have you not heard the Words of Ibrahim^{as}: **‘Lord! Make this city safe and Sustain its people from the fruits, the ones from them who believing in Allah. [2:126]?** It Means us^{asws} and his^{as} friends, and his^{as} Shias and the Shias of his^{as} successor^{as}.

قال و من كفر فأمّنته قليلاً ثم أضطره إلى عذاب النار قال عني بذلك من جحد وصيه و لم يتبعه من أمته و كذلك و الله حال هذه الأمة.

He said: “And the one who disbelieves, I will Grant him enjoyment for a while, then I will Drive him to the Punishment of the Fire [2:126]. By Allah^{azwj}! It Means by that the ones who fought against him^{as} and his^{as} successor^{as} and did not follow him^{as} from his^{as} community. And similar to that is the state of this community”.⁵⁴⁶

3- كا، الكافي أحمد بن مهران عن عبد العظيم الحسين عني ابن أسباط عني إبراهيم بن عبد الحميد عن زيد الشحام قال: قال لي أبو عبد الله ع و نحن في الطريق ليلة الجمعة أقرأ فإنها ليلة الجمعة قرأنا

⁵⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 1

⁵⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 2

(The book) Al Kafi – Ahmad Bin Mihran, from Abdul Azeem Al Hasany, from Ibn Asbaat, from Ibrahim Bin Abdul Hameed, from Zayd Al Shaham who said,

‘Abu Abdullah said to me and we were in the road on the night of Friday: ‘Recite Quran for it is the night of Friday’.

فَقَرَأْتُ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتُهُمْ أَجْمَعِينَ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع نَحْنُ وَ اللَّهُ الَّذِينَ رَحِمَ اللَّهُ وَ نَحْنُ وَ اللَّهُ الَّذِينَ اسْتَنْتَى اللَّهُ وَ لَكِنَّا نُغْنِي عَنْهُمْ.

I recited: **Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** Abu Abdullah^{asws} said: ‘By Allah^{azwj}! We^{asws} are those whom Allah^{azwj} Mercied, and by Allah^{azwj} we^{asws} are those Allah^{azwj} Made an exception for, and we^{asws} will be availing them’.⁵⁴⁷

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ قَالَ نَحْنُ وَ اللَّهُ الَّذِينَ رَحِمَ اللَّهُ وَ الَّذِينَ اسْتَنْتَى وَ الَّذِينَ تُغْنِي وَلَا يُغْنِي.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Is’haq Bin Ammar, from Shueyb,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** He^{asws} said: ‘By Allah^{azwj}! We^{asws} are those Allah^{azwj} has Mercied (upon), and those an exception is made for, and those our^{asws} Wilayah will avail (Shias)’.⁵⁴⁸

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ ابْنِ مُسْكَانَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ قَالَ نَحْنُ أَهْلُ الرَّحْمَةِ.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Nowfaly, from Muhammad Bin Isa, from Al Nazar Bin Suweyd, from Yahya Al Halby, from Ibn Muskan, from Yaqoub Bin Shueyb,

‘From Abu Abdullah^{asws} regarding Words of the Exalted: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. [44:42].** He^{asws} said: ‘We^{asws} are the people of the Mercy’.⁵⁴⁹

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ إِسْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الشَّحَامِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع لَيْلَةَ جُمُعَةٍ فَقَالَ لِي اقْرَأْ فَقَرَأْتُ ثُمَّ قَالَ يَا شَحَامُ اقْرَأْ فَإِنَّهَا لَيْلَةُ قُرْآنِ

⁵⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 3

⁵⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 4

⁵⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 5

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Humeyd Bin Ziyad, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Al Shaham who said,

‘I was in the presence of Abu Abdullah^{asws} on the night of Friday and he^{asws} said to me: ‘Recite (from the Holy Quran)!’ So I recited. Then he^{asws} said: ‘Recite (more)!’ So I recited (more). Then he^{asws} said: ‘O Shaham! Recite (more) for it is the night of the Quran’.

فَقَرَأْتُ حَتَّى إِذَا بَلَغْتُ يَوْمَ لَا يُغْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنْصَرُونَ قَالَ هُمْ

I recited until I reached: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]**, So he^{asws} said: ‘It is them (adversaries)’.

قَالَ قُلْتُ إِلَّا مَنْ رَحِمَ اللَّهُ قَالَ نَحْنُ الْقَوْمُ الَّذِينَ اسْتَشْنَى اللَّهُ وَإِنَّا وَاللَّهِ نُغْنِي عَنْهُمْ.

He said, ‘I said, ‘(What about): **Except one Allah Mercies. [44:42]**. He^{asws} said: ‘We^{asws} are the people upon whom Allah^{azwj} has Showered Mercy, and we^{asws} are the people whom Allah^{azwj} has Made an Exception for, and by Allah^{azwj}, we^{asws} will avail them (Shias)’⁵⁵⁰.

7- ج، الإحتجاج عن مُحَمَّدٍ وَ يَحْيَى ابْنَيْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِمَا عَنْ جَدِّهِمَا عَنْ عَلِيِّ ع قَالَ: لَمَّا خَطَبَ أَبُو بَكْرٍ قَامَ أَبِي بْنُ كَعْبٍ فَقَالَ يَا مَعْشَرَ الْمُهَاجِرِينَ ثُمَّ ذَكَرَ خُطْبَتَهُ الطَّوِيلَةَ فِي الإِحتجَاجِ عَلَى أَبِي بَكْرٍ فِي خِلَافَةِ عَلِيٍّ ع إِلَى أَنْ قَالَ وَ ائِمُّ اللَّهِ مَا أَهْلَيْتُمْ لَقَدْ نُصِبَ لَكُمْ عَلَمٌ يُجِلُّ لَكُمْ الْحَلَالَ وَ يُحَرِّمُ عَلَيْكُمْ الْحَرَامَ وَ لَوْ أَطَعْتُمُوهُ مَا اخْتَلَفْتُمْ وَ لَا تَدَابَرْتُمْ وَ لَا تَفَاقَلْتُمْ وَ لَا تَرَى بَعْضُكُمْ مِنْ بَعْضٍ

(The book) ‘Al Ihtijaj’ – From Muhammad and Yahya two sons of Abdullah Bin Al Hassan, from their father, from their grandfather,

‘From Ali^{asws} having said: ‘When Abu Bakr addressed, Ubay Bin Ka’ab stood up and said, ‘O community of Emigrants!’ Then he mentioned the long sermon in (the book) ‘Al-Ihtijaj’ against Abu Bakr regarding Caliphate of Ali^{asws} until he said, ‘I swear by Allah! You could not tolerate for he^{saww} had nominated a flag for you all to permit for you all the Permissible(s), and prohibit upon you the Prohibitions, and if you were to obey him^{asws} you would neither have differed, nor been hostile, nor fought, nor disavowed from each other.

فَوَاللَّهِ إِنْ كُنْتُمْ بَعْدَهُ لَمُخْتَلِفُونَ فِي أَحْكَامِكُمْ وَ إِنْ كُنْتُمْ بَعْدَهُ لَنَاقِضُونَ عَهْدَ رَسُولِ اللَّهِ ص وَ إِنْ كُنْتُمْ عَلَى عَثَرَةٍ لَمُخْتَلِفُونَ إِنْ سُئِلَ هَذَا عَنْ غَيْرٍ مِنْ يَعْلَمُ أَفْتَى بِرَأْيِهِ فَقَدْ أَبْعَدْتُمْ وَ تَجَارَيْتُمْ وَ زَعَمْتُمْ الإِخْتِلَافَ رَحِمَهُ

By Allah^{azwj}! After him^{saww}, you will be differing in your rulings, and after him^{saww} you will be breaking the covenant of Rasool-Allah^{saww}, and you will be differing regarding his^{saww} family. If you were to ask this other than the one who knows, he will issue a verdict by his opinion, for you have become distant and audacious and think that the differing is a Mercy.

هَهِئَاتِ أَبَى الْكِتَابِ ذَلِكَ يَشُورُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَ اخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَ أُولَئِكَ هُمْ عَذَابٌ عَظِيمٌ ثُمَّ أَخْبَرَنَا بِاخْتِلَافِكُمْ فَقَالَ وَ لَا يَزَالُونَ مُخْتَلِفِينَ إِلَّا مَنْ رَحِمَ رَبُّكَ وَ لِذَلِكَ خَلَقَهُمْ أَيْ لِلرَّحْمَةِ وَ هُمْ أَلْ مُحَمَّدٍ إِلَى آخِرِ الْحَبَرِ.

⁵⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 6

Far be it! The Book refuses that. Allah^{azwj} Blessed and Exalted is Saying: **And do not become like those who disunited and differed from after the clear proofs having come to them, and they, for them is a painful Punishment [3:105].** Then He^{azwj} Informed us of their differing, so He^{azwj} Said: **and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them. [11:119],** i.e., for the Mercy, and they^{asws} are Progeny^{asws} of Muhammad^{saww} – up to the end of the Hadeeth”.⁵⁵¹

8- فس، تفسير القمي قوله عزّ وجلّ لا يُغني مؤلّى عن مؤلّى شيئاً قال من والى غير أولياء [الله] لا يُغني بعضهم عن بعض ثم استثنى من والى آل محمد فقال إلا من رحمه الله.

Tafseer Al-Qummi – Words of Mighty and Majestic: **A Day, neither will a friend avail anything from a friend [44:41].** He said, ‘One who befriends other than the friends of Allah^{azwj}, will not be able to avail each other. Then He^{azwj} Made an exception for the ones in the Wilayah of Progeny^{asws} of Muhammad^{saww} so He^{azwj} Said: **Except one Allah Mercies. [44:42]**’.⁵⁵²

9- كا، الكافي العدة عن سهل عن محمد بن سليمان عن أبي عبد الله ع أنّه قال لأبي بصير يا با محمد والله ما استثنى الله عزّ ذكره بأحد من أوصياء الأنبياء ولا أتباعهم ما خلا أمير المؤمنين و شيعته فقال في كتابه و قوله الحق يوم لا يُغني مؤلّى عن مؤلّى شيئاً ولا هم يُنصرون إلا من رحمه الله يُغني بذلك عليّاً و شيعته.

(The book) ‘Al Kafi’ – The number, from Sahl, from Muhammad Bin Suleyman,

‘From Abu Abdullah^{asws} having said to Abu Baseer: ‘O Abu Muhammad! By Allah^{azwj}! Allah^{azwj}, Mighty is His^{azwj} Mention, did not Make an exception for anyone from the successors^{as} of the Prophets^{as} nor their^{as} followers, apart from Amir Al-Momineen^{asws} and his^{asws} Shias, so He^{azwj} Said in His^{azwj} Book, and His^{azwj} Words are true: **A Day, neither will a friend avail anything from a friend [44:41] Except one Allah Mercies. [44:42]** – meaning by that, Ali^{asws} and his^{asws} Shias’’.⁵⁵³

⁵⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 7

⁵⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 8

⁵⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 54 H 9

باب 55 ما نزل في أن الملائكة يحبونهم و يستغفرون لشيعتهم

CHAPTER 55 – WHAT IS REVEALED REGARDING THAT THE ANGELS LOVE THEM^{asws} AND ARE SEEKING FORGIVENESS FOR THEIR^{asws} SHIAS

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ جَابِرِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ قَالَ يَعْنِي الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ ... وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا يَعْنِي شِيعَةَ مُحَمَّدٍ وَ آلَ مُحَمَّدٍ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا مِنْ ذُنُوبِهِمُ الطَّوَاغِيبِ الثَّلَاثَةَ وَ مِنْ بَنِي أُمَيَّةَ وَ اتَّبِعُوا سَبِيلَكَ يَعْنِي وَلَايَةَ عَلِيٍّ ع وَ هُوَ السَّبِيلُ

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Jabir Bin Yazeed who said,

‘I asked Abu Ja’far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Those who are holding the Throne and ones around it**, he^{asws} said: ‘It means the Angels’, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe**, - meaning Shias of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, **‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent**, from the wilayah of the three tyrants and from clan of Umayya, **and follow Your Way[40:7]**, meaning Wilayah of Ali^{asws}, and he^{asws} is the Way.

وَ قَوْلُهُ تَعَالَى وَ فِيهِمُ السَّيِّئَاتِ يَعْنِي الثَّلَاثَةَ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتُهُ

And Words of the Exalted: **And Save them from evil deeds**, - meaning the three, **and the one You Save from the evil deeds on this Day, so You have been Merciful to him, [40:9]**.

وَ قَوْلُهُ تَعَالَى إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمَيَّةَ يُبَادُونَ لَمَقَّتْ اللَّهُ أَكْبَرُ مِنْ مَقْتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يَعْنِي إِلَى وَلَايَةِ عَلِيٍّ ع وَ هِيَ الْإِيمَانُ فَتَكْفُرُونَ.

And Words of the Exalted: **Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves**, - meaning to Wilayah of Ali^{asws}, and it is the Eman, **therefore you committed Kufr [40:10]**’⁵⁵⁴.

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ رَفَعَهُ إِلَى ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص أَنْزَلَ عَلَيْهِ فَضْلِي مِنَ السَّمَاءِ وَ هِيَ هَذِهِ الْآيَةُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ مَا فِي الْأَرْضِ يَوْمَئِذٍ مُؤْمِنٌ غَيْرُ رَسُولِ اللَّهِ ص وَ أَنَا.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ibn Uqda, raising it to Ibn Nubata,

‘From Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww}, my^{asws} merits were Sent down to him^{saww} from the sky, and it is this Verse: **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**

⁵⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 1

Forgiveness for those who believe, [40:7], and there was no Momin in the earth on that day other than Rasool-Allah^{saww} and me^{asws},⁵⁵⁵

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ بِإِسْنَادِهِ إِلَى أَبِي الْجَاوُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ عَلِيٌّ ع لَقَدْ مَكَثَتِ الْمَلَائِكَةُ سَبْعَ سِنِينَ وَ أَشْهُرًا لَا يَسْتَعْفِرُونَ إِلَّا لِرَسُولِ اللَّهِ ص وَ لِي وَ فِينَا نَزَلَتْ هَذِهِ الْآيَاتُ الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ إِلَى قَوْلِهِ تَعَالَى رَبَّنَا وَ أَذْخِلْهُمْ جَنَّاتٍ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, by his chain to Abu Al Jjaroud,

‘From Abu Ja’far^{asws} having said: ‘Ali^{asws} said: ‘The Angels had remained for seven years and some months not seeking Forgiveness except for Rasool-Allah^{saww} and for me^{asws}, and regarding us^{asws} was Revealed: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord [40:7]** – up to Words of the Exalted: **Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8].**

فَقَالَ قَوْمٌ مِنَ الْمُنَافِقِينَ مَنْ أَبُو عَلِيٍّ وَ ذُرِّيَّتُهُ الَّذِينَ أَنْزَلَتْ فِيهِمْ هَذِهِ الْآيَةُ فَقَالَ سُبْحَانَ اللَّهِ أَمَا مِنْ آبَائِهِمْ إِبْرَاهِيمُ وَ إِسْمَاعِيلُ هَؤُلَاءِ آبَاؤُنَا.

A group of hypocrites said, ‘Who is the father^{as} of Ali^{asws} and his^{asws} offspring, those regarding whom this Verse is Revealed?’ He^{asws} said: ‘Glory be to Allah^{azwj}! But, from their forefathers is Ibrahim^{as} and Ismail, they^{as} are our^{asws} fathers^{as},⁵⁵⁶

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ إِسْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عَلِيٍّ عَنْ حُسَيْنِ الْأَشْقَرِ عَنْ عَلِيِّ بْنِ هَاشِمٍ عَنْ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ لَقَدْ صَلَّتِ الْمَلَائِكَةُ عَلَى عَلِيٍّ ع سِتِّينَ لَأَنَّا كُنَّا نُصَلِّي وَ لَيْسَ مَعَنَا أَحَدٌ غَيْرُنَا.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Muhammad Bin Ali, from Husayn Al Ashqar, from Ali Bin Hashim, from Muhammad Bin Ubeydullah Bin Abu Rafie, from Abu Ayoub, from Abdullah Bin Abdul Rahman, from his father who said,

‘Rasool-Allah^{saww} said: ‘Then Angels have sent Salawat upon Ali^{asws} for two years because we^{asws} used to pray Salat, and there wasn’t anyone with us^{asws}, apart from us^{asws},⁵⁵⁷

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ أَبِي بصيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا بَا مُحَمَّدٍ إِنَّ لِلَّهِ مَلَائِكَةً تُسْقِطُ الذُّنُوبَ عَنْ ظَهْرِ شَيْعَتِنَا كَمَا تُسْقِطُ الرِّيحُ الْوَرَقَ مِنَ الشَّجَرِ أَوَانَ سُقُوطِهِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ حَلَّ وَ يَسْتَعْفِرُونَ لِلَّذِينَ آمَنُوا وَ اسْتَغْفَرُوا لَهُمْ وَ اللَّهُ لَكُمْ دُونَ هَذَا الْخَلْقِ يَا بَا مُحَمَّدٍ فَهَلْ سَرَرْتُكَ قَالَ فُئِلْتُ نَعَمْ.

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ali Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Abu Baseer who said,

⁵⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 2

⁵⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 3

⁵⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 4

'Abu Abdullah^{asws} said to me: 'O Abu Muhammad! For Allah^{azwj} there are Angels, dropping off the sins from the backs of our^{asws} Shias just as the winds tends to drop off the leaves from the tree in the season of its fall, and that is the Words of Mighty and Majestic: **and are seeking Forgiveness for those who believe, [40:7]**, and by Allah^{azwj}, their seeking Forgiveness for you (Shias) is besides these people. O Abu Muhammad! Have I^{asws} cheered you?' I said, 'Yes'.⁵⁵⁸

6- وَ فِي حَدِيثٍ آخَرَ بِإِسْنَادِ الْمَذْكُورِ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا إِلَى قَوْلِهِ عَزَّ وَ جَلَّ عَذَابَ الْجَحِيمِ فَسَبِيلُ اللَّهِ عَلَيَّ وَ الَّذِينَ آمَنُوا أَنْتُمْ مَا أَرَادَ غَيْرُكُمْ.

And in another Hadeeth, by the mentioned chain: 'And that is the Word of Mighty and Majestic: **and are seeking Forgiveness for those who believe, [40:7]** – up to the Words of Mighty and Majestic: **Punishment of the Blazing Fire!** [40:7]. The Way of Allah^{azwj} is Ali^{asws}, and those who believe are you (Shias). He^{azwj} has not Intended other than you all".⁵⁵⁹

7- فس، تفسير القمي أبي عن القاسم بن محمد عن سليمان بن داود المنقري عن حماد عن أبي عبد الله ع أنه سئل هل الملائكة أكثر أم بنو آدم

Tafseer Al Qummi – My father, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood Al Minqary, from Hammad,

'From Abu Abdullah^{asws} having been asked, 'Are the Angels more (in number) or the sons of Adam^{as}?'

فَقَالَ وَ الَّذِي نَفْسِي بِيَدِهِ لِمَلَائِكَةِ اللَّهِ فِي السَّمَاوَاتِ أَكْثَرُ مِنْ عَدَدِ التُّرَابِ فِي الْأَرْضِ وَ مَا فِي السَّمَاءِ مَوْضِعٌ قَدَمٍ إِلَّا وَ فِيهَا مَلَكٌ يُسَبِّحُهُ وَ يُقَدِّسُهُ وَ لَا فِي الْأَرْضِ شَجَرَةٌ وَ لَا مَدَرٌ إِلَّا وَ فِيهَا مَلَكٌ مُوَكَّلٌ بِهَا يَأْتِي اللَّهَ كُلَّ يَوْمٍ بِعِلْمِهَا وَ اللَّهُ أَعْلَمُ بِهَا

He^{asws} said: 'By the One^{azwj} in Whose Hand is my^{asws} soul! The Angels of Allah^{azwj} in the sky are more than the number of the (grains of) sand in the earth, and there is no place of footing in the sky except and in it is an Angels Glorifying Him^{azwj} and extolling His^{azwj} Holiness, and there is neither a tree in the earth nor clod of mud except and in it is an Angel allocated with it, going to Allah^{azwj} every day with its knowledge, and Allah^{azwj} is more Knowing with it.

وَ مَا مِنْهُمْ أَحَدٌ إِلَّا وَ يَتَقَرَّبُ كُلُّ يَوْمٍ إِلَى اللَّهِ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ وَ يَسْتَغْفِرُ لِمُجِبِّينَا وَ يَلْعَنُ أَغْدَاءَنَا وَ يَسْأَلُ اللَّهَ أَنْ يُرْسِلَ عَلَيْهِمُ الْعَذَابَ إِزْسَالًا.

And there is none from them except and he (Angel) draws closer to Allah^{azwj} every day by our^{asws} Wilayah of the People^{asws} of the Household, and seeking Forgiveness for the ones who love us^{asws} and cursing our^{asws} enemies, and asks Allah^{azwj} to Send the Punishment upon them with a non-stop manner".⁵⁶⁰

8- فس، تفسير القمي عن محمد بن عبد الله الحميري عن أبيه عن محمد بن الحسين و محمد بن عبد الجبار جميعاً عن محمد بن سنان عن المنخل بن جابر عن أبي جعفر ع في قوله وَ كَذَلِكَ حَقَّتْ كَلِمَةُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا أَنَّهُمْ أَصْحَابُ النَّارِ يَغْنِي بَنِي أُمِّيَّةَ

⁵⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 5

⁵⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 6

⁵⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 7

Tafseer Al Qummi – From Muhammad Bin Abdullah Al Himeyri, from his father, from Muhammad Bin Al Husayn and Muhammad Bin Abdul Jabbar altogether from Muhammad Bin Sinan, from Al Munakhal Bin Jabir,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **And like that, the Sentence of your Lord was justified upon those who committed Kufr. They are the inmates of the Fire [40:6] – meaning clan of Umayya.**

الَّذِينَ يَخْلُقُونَ الْعَرْشَ يَعْنِي رَسُولَ اللَّهِ ص وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ يَخْلُقُونَ عِلْمَ اللَّهِ وَ مَنْ حَوْلَهُ يَعْنِي الْمَلَائِكَةَ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا أَيُّ شَيْعَةِ آلِ مُحَمَّدٍ رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْمًا فَاعْفُزْ لِلَّذِينَ تَابُوا مِنْ وَلَايَةِ فَلَانٍ وَ فَلَانٍ وَ بَنِي أُمَيَّةٍ وَ اتَّبَعُوا سَبِيلَكَ أَيُّ وَلَايَةٍ وَلِيٍّ وَ فِيهِمْ عَذَابُ الْحَرِيمِ

Those who are holding the Throne – meaning Rasool-Allah^{saww} and the successors^{asws} from after him^{saww} are carrying the Knowledge of Allah^{azwj}, **and ones around it** – meaning the Angels, **are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe**, - i.e., Shias of Progeny^{asws} of Muhammad^{saww}, **‘Our Lord! Your Mercy and Knowledge Extends to all things, therefore Forgive those who repent** – from the wilayah of so and so, and so and so, and clan of Umayya, **and follow Your Way**, - i.e., Wilayah of Ali^{asws} **and Save them from the Punishment of the Blazing Fire!’ [40:7].**

رَبَّنَا وَ أَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَ مَنْ صَلَحَ مِنْ آبَائِهِمْ وَ أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ يَعْنِي مَنْ تَوَلَّى عَلَيْكَ صَلَاحُهُمْ

Our Lord! And enter them into the Gardens of Eden which You Promised them, and one who were righteous from their fathers and their wives and their offspring, surely You are the Mighty, the Wise [40:8] – meaning one who is in the Wilayah of Ali^{asws}, so that is their righteousness.

وَ فِيهِمُ السَّيِّئَاتِ وَ مَنْ تَقِيَ السَّيِّئَاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ يَعْنِي يَوْمَ الْقِيَامَةِ وَ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ لِمَنْ بَجَّاهُ اللَّهُ مِنْ هَؤُلَاءِ يَعْنِي مِنْ وَلَايَةِ فَلَانٍ وَ فَلَانٍ

And Save them from evil deeds, and the one You Save from the evil deeds on this Day, so You have been Merciful to him, - meaning on the Day of Qiyamah, **and that, it is the mighty success [40:9]**, for the one whom Allah^{azwj} Rescues from the those, meaning from the wilayah of so and so, and so and so.

ثُمَّ قَالَ إِنَّ الَّذِينَ كَفَرُوا يَعْنِي بَنِي أُمَيَّةٍ يُبَادُونَ لَمَقْعَتِ اللَّهِ أَكْبَرُ مِنْ مَقْعَتِكُمْ أَنْفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ يَعْنِي إِلَى وَلَايَةِ عَلِيِّ ع فَتَكْفُرُونَ.

The He^{azwj} Said: **‘Surely, those who commit Kufr** – meaning clan of Umayya, **would be Called out to: ‘Your despising Allah when you were called to the Eman is greater than your despising yourselves**, - meaning to Wilayah of Ali^{asws}, **therefore you committed Kufr [40:10]’**.⁵⁶¹

⁵⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 55 H 8

باب 56 أنهم عليهم السلام حزب الله و بقيته و كعبته و قبلته و أن الأثارة من العلم علم الأوصياء

CHAPTER 56 – THEY^{asws} ARE ‘PARTY OF ALLAH^{azwj}’, AND HIS^{azwj} ‘REMAINING ONES’, AND HIS^{azwj} ‘KABAH’, AND HIS^{azwj} ‘QIBLAH’, AND THE TRACES OF THE KNOWLEDGE IS KNOWLEDGE OF THE SUCCESSORS^{asws}

1- قب، المناقب لابن شهر آشوب أبو عبد الله ع في خبرٍ وَ نَحْنُ كَعْبَةُ اللَّهِ وَ نَحْنُ قِبْلَةُ اللَّهِ قَوْلُهُ تَعَالَى بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ نَزَلَتْ فِيهِمْ ع.

(The book) ‘Al-Manaqib’ of Ibn Shehr Ashub – Abu Abdullah^{asws} in a Hadeeth: ‘And we^{asws} are the Kabah of Allah^{azwj}, and we^{asws} are the Qiblah of Allah^{azwj}. Words of the Exalted: **The remaining one of Allah is better for you [11:86]**, was Revealed regarding them^{asws}’.

عَنِ الْكَافِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَ رَجُلٌ عَنِ الْقَائِمِ ع يُسَلِّمُ عَلَيْهِ بِإِمْرَةِ الْمُؤْمِنِينَ قَالَ لَا ذَاكَ اسْمُ سَيِّدِ اللَّهِ بِهَ أَمِيرِ الْمُؤْمِنِينَ لَمْ يُسَمَّ بِهِ أَحَدٌ قَبْلَهُ وَ لَا يَتَسَمَّى بِهِ بَعْدَهُ إِلَّا كَافِرٌ

From Al Kalby,

‘From Abu Abdullah^{asws}, a man asked him^{asws} about Al-Qaim^{asws}, ‘Can one greet him^{asws} as ‘Emir of the Momineen?’ He^{asws} said: ‘No. That is a name Allah^{azwj} Named Amir Al-Momineen^{asws} with it, not Naming anyone before him^{asws} nor will anyone name himself with it except a Kafir’.

فُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ يُسَلِّمُ عَلَيْهِ قَالَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ ثُمَّ قَرَأَ الْآيَةَ.

I said, ‘May I be sacrificed for you^{asws}! How should one greet him^{asws}?’ He^{asws} said: ‘By saying, ‘The greeting be upon you^{asws}, O Remaining one^{asws} of Allah^{azwj}’. Then he^{asws} recited the Verse (11:86)’.

وَ مِنْهَا مَا سَيَأْتِي أَيْضاً فِي كِتَابِ الْعَبِّيَةِ أَنَّ الْقَائِمَ ع قَالَ: أَنَا بَقِيَّةُ اللَّهِ فِي أَرْضِهِ.

And from it is what I (Majlisi) will be coming with as well in the book of Occultation that Al-Qaim^{asws} said: ‘I^{asws} am the Remaining one of Allah^{azwj} in His^{azwj} earth’.

وَ فِي خَيْرٍ آخَرَ إِذَا خَرَجَ يَقْرَأُ هَذِهِ الْآيَةَ ثُمَّ يَقُولُ أَنَا بَقِيَّةُ اللَّهِ وَ حُجَّتُهُ إِلَى أَنْ قَالَ لَا يُسَلِّمُ عَلَيْهِ مُسَلِّمٌ إِلَّا قَالَ السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ.

And in another Hadeeth: ‘When he^{asws} comes out (of Occultation), he^{asws} will recited this Verse (11:86), then he^{asws} will say: ‘I^{asws} am the Remaining one of Allah^{azwj}, and His^{azwj} Divine authority’, until he (Abu Abdullah^{asws}) said: ‘No Muslim will greet upon him^{asws} except he will say, ‘The greetings be upon you^{asws}, O Remaining one of Allah^{azwj} in His^{azwj} earth’.

وَ فِي حَدِيثٍ وَلَادَةِ الرِّضَا ع أَنَّ الْكَاطِمَ ع أَعْطَاهُ أُمَّهُ بَحْمَةً وَ قَالَ خُذِيهِ فَإِنَّهُ بَقِيَّةُ اللَّهِ عَزَّ وَ جَلَّ فِي أَرْضِهِ.

And in a Hadeeth, related to the (time of) Al-Reza^{asws} being Blessed: 'His^{asws} mother^{as} gave him^{asws} to Al-Kazim^{asws} and said: 'Take him^{asws}, for he^{asws} is the Remaining one of Allah^{azwj} Mighty and Majestic in His^{azwj} earth'.

وَسَيَاتِي أَيْضًا إِنْ شَاءَ اللَّهُ فِي بَابِ دَهَابِ الْبَاقِرِ ع إِلَى الشَّامِ بِأَسَانِيدَ جَمَّةٍ أَنَّ أَهْلَ مَدْيَنَ لَمَّا أَعْلَقُوا عَلَيْهِ الْبَابَ صَعِدَ جَبَلًا يُشْرِفُ عَلَيْهِمْ فَقَالَ بِأَعْلَى صَوْتِهِ يَا أَهْلَ الْمَدِينَةِ الظَّالِمُ أَهْلُهَا أَنَا بَقِيَّةُ اللَّهِ يَقُولُ اللَّهُ بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ.

And I (Majlisi) as well, if Allah^{azwj} so Desires in the chapter of going of Al-Baqir^{asws} to Syria, by the abundant chains: 'The people Madeyn, when they locked their doors to him^{asws}, he^{asws} climbed upon a hill overlooking upon them and said at the top of his^{asws} voice: 'O people of the city whose inhabitants are unjust! I^{asws} am the Remaining one of Allah^{azwj}! Allah^{azwj} Says: **The remaining one of Allah is better for you if you were Momineen, [11:86]**'.⁵⁶²

2- فس، تفسير القمي أولئك جزب الله يغني الأئمة أعوان الله ألا إن جزب الله هم المفلحون.

Tafseer Al-Qummi - **They are the party of Allah.** – meaning the Imams^{asws} are the assistants of Allah^{azwj}, **Indeed! Surely the party of Allah, they are the successful ones [58:22]**'.⁵⁶³

3- ير، بصائر الدرجات صالح عن الحسن عمن زواه عن أبي عبيدة قال: سألت أبا جعفر ع عن قول الله اثنتوني بكتاب من قبل هذا أو آثاره من علم إنما عني بذلك علم الأوصياء والأنبياء إن كنتم صادقين.

(The book) 'Basaair Al Darajaat' – Salih, from Al Hassan, from the one who reported it, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: '**Come to me with a Book from before this or traces of knowledge**, - (He^{asws} said): 'But rather it means by that the knowledge of the successors^{asws} and the Prophets^{as}, **if you were truthful**' [46:4]'.⁵⁶⁴

4- كا، الكافي محمد بن يحيى عن أحمد بن محمد بن الحسين بن محبوب عن جميل بن صالح عن أبي عبيدة قال: سألت أبا جعفر ع عن قول الله عز وجل و جعل اثنتوني بكتاب من قبل هذا أو آثاره من العلم فإنا عني بذلك علم أوصياء الأنبياء.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub, from Jameel Bin Salih, from Abu Ubeyda who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Come to me with a Book from before this or traces of knowledge, if you were truthful**' [46:4]. He^{asws} said: 'It means by the **Book**, the Torah and the Evangel, and as for the **traces of knowledge**, it rather means by that, knowledge of the successors^{asws} of the Prophets^{as}'.⁵⁶⁵

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى أبو نعيم الحافظ عن محمد بن حميد بإسناده عن عيسى بن عبد الله بن عبيد الله بن عمر بن أبي طالب عن أبيه عن جدّه عن علي ع أنه قال: قال سلمان الفارسي يا أبا الحسن ما طلعت على رسول الله ص إلا و ضربت بين كفي و قال يا سلمان هذا و جزئه هم المفلحون.

⁵⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 1

⁵⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 2

⁵⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 3

⁵⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 4

(The books) – ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Abu Nueym the memoriser, from Muhammad Bin Humejd, by his chain from Isa Bin Abdullah Bin Ubeydullah Bin Umar Bin Abu Talib, from his father, from his grandfather,

‘From Ali^{asws}, he (the narrator) said, ‘Salman Al-Farsi^{ra} said, ‘O Abu Al Hassan^{asws}! I^{ra} did not emerge to Rasool-Allah^{saww} except and he^{saww} struck between my^{ra} shoulders and said: ‘O Salman^{ra}! This one (Ali^{asws}) and his^{asws} party, they are the successful ones’’.⁵⁶⁶

6- ج، الإحتجاج عن أمير المؤمنين ع في حديث المدعي للتناقض قال ع الهداية هي الولاية كما قال الله عز وجل من يتول الله ورسوله والذين آمنوا فإن حزب الله هم الغالبون والذين آمنوا في هذا الموضع هم المؤمنون على الخلائق والأوصياء في عصر بعد عصر.

(The book) ‘Al-Ihtijaj’ – From Amir Al-Momineen^{asws} in a Hadeeth of the claimant for the demand, he^{asws} said: ‘The guidance, it is the Wilayah, just as Allah^{azwj} Mighty and Majestic Said: **And whoever takes Allah and His Rasool and those who believe for a Guardian, then they are the party of Allah, they would be triumphant [5:56]**. And ‘those who believe’, in this place, they are the trustworthy upon the people, and the successors^{asws}, in era after era’’.⁵⁶⁷

7- يد، التوحيد بإسناده عن أبي عبد الله ع قال: فَتَحْنُ وَشِيعَتُنَا حِزْبُ اللَّهِ وَحِزْبُ اللَّهِ هُمُ الْغَالِبُونَ الْحَيَر.

(The book) ‘Al-Tawheed’ – By his chain from Abu Abdullah^{asws} having said: ‘We^{asws} and our^{asws} Shias are party of Allah^{azwj}, and the party of Allah^{azwj}, **they would be triumphant [5:56]**’’.⁵⁶⁸

⁵⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 5

⁵⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 6

⁵⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 56 H 7

باب 57 ما نزل فيهم عليهم السلام من الحق والصبر والرباط والعسر واليسر

CHAPTER 57 – WHAT IS REVEALED REGARDING THEM^{asws} OF THE TRUTH, AND THE PATIENCE, AND THE STEADFASTNESS, AND THE DIFFICULTY AND THE EASE

1- لك، إكمال الدين أحمد بن هارون و ابن مسرور و ابن شاذويه جميعاً عن محمد الحميري عن أبيه عن أبي الخطاب عن محمد بن سنان عن المفضل قال: سألت الصادق ع عن قول الله عز و جل و العصر إن الإنسان لفي خسر قال ع العصر عصر خروج القائم ع

(The book) 'Ikmal Al Deen' – Ahmad Bin Haroun, and Ibn Masrour, and Ibn Shazwiya altogether, from Muhammad Al Himeyri, from his father, from Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I asked Al-Sadiq^{asws} about Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the time [103:1] Surely, the human being is in loss [103:2]**. So, he^{asws} said: 'The time – time of the coming out of Al-Qaim^{asws} (from Occultation).

إن الإنسان لفي خسر يعني أعدائنا

(For): **Surely the human being is in loss [103:2]**, he^{asws} said: 'It means our enemies.

إلا الذين آمنوا يعني بإياتنا و عملوا الصالحات يعني بمواساة الإخوان و تَوَاصَوْا بِالْحَقِّ يعني بالإمامة و تَوَاصَوْا بِالصَّبْرِ يعني بالفترة.

Except those who believe - meaning in Our^{asws} Signs, **and are doing the righteous deed** – meaning with consoling the brethren, **and enjoin each other with the Truth** – meaning, with the Imamate, **and enjoin each other with the patience [103:3]** – meaning during the (Occultation) period".⁵⁶⁹

2- فس، تفسير القمي بإسناده عن أبي جعفر ع قال: قَالَ رَسُولُ اللَّهِ ع فِي خُطْبَةِ الْعَدِيرِ فِي عَلِيِّ وَ اللَّهِ نَزَلَتْ سُورَةُ الْعَصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْعَصْرِ إِلَى آخِرِهِ.

Tafseer Al Qummi – By his chain,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} in the sermon of Al-Ghadeer: 'It was Revealed regarding Ali^{asws}, by Allah^{azwj}, the Chapter (103) 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. **(I Swear) by the time [103:1]**, up to its end".⁵⁷⁰

3- فس، تفسير القمي محمد بن جعفر عن يحيى بن زكريا عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله إِلَّا الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

Tafseer Al Qummi – Muhammad Bin Ja'far, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

⁵⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 1

⁵⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 2

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **Except those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3].**

فَقَالَ اسْتَشَى أَهْلَ صَفْوَتِهِ مِنْ خَلْقِهِ حَيْثُ قَالَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا يَقُولُ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ تَوَاصَوْا بِالْحَقِّ دُرِّيَاتِهِمْ وَ مَنْ خَلَّفُوا بِالْوَلَايَةِ وَ تَوَاصَوْا بِهَا وَ صَبَرُوا عَلَيْهَا.

He^{asws} said: 'Allah^{azwj} Excluded the elite people from His^{azwj} creatures where He^{azwj} Said: **Surely the human being is in loss [103:2] Except those who believe [103:3] – He^{azwj} is Saying, belying in the Wilayah of Amir Al-Momineen Ali^{asws}, and enjoin each other with the Truth, their offspring and the ones who oppose the Wilayah, and enjoin each other [103:3] with it, and being patient upon it".⁵⁷¹**

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ سَلَمَةَ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدي عَنْ أَبِي صَالِحٍ الْحَسَنِ بْنِ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ عَبْدِ اللَّهِ الْمَشْرِقَاني عَنْ عَبْدِ اللَّهِ بْنِ عُثَيْدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَشَى اللَّهُ سُبْحَانَهُ أَهْلَ صَفْوَتِهِ مِنْ خَلْقِهِ حَيْثُ قَالَ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ إِلَّا الَّذِينَ آمَنُوا بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ عَمِلُوا الصَّالِحَاتِ أَيْ أَذُوا الْفَرَايِضِ وَ تَوَاصَوْا بِالْحَقِّ أَيْ بِالْوَلَايَةِ وَ تَوَاصَوْا بِالصَّبْرِ أَيْ وَصَوْا ذُرِّيَّتَهُمْ وَ مَنْ خَلَّفُوا مِنْ بَعْدِهِمْ بِهَا وَ بِالصَّبْرِ عَلَيْهَا.

(The books) – 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Salama, from Ja'far Bin Abdullah Al Muhammady, from Abu Salih Al Hassan Bin Ismail, from Imran Bin Abdullah al Mashriqany, from Abdullah Bin Ubeyd, from Muhammad Bin Ali,

'From Abu Abdullah^{asws} having said: "Allah^{azwj} Excluded the people of these characteristics from His^{azwj} creatures where He^{azwj} Said: **Surely the human being is in loss [103:2] Except those who believe [103:3] – in the Wilayah of Amir Al-Momineen Ali^{asws}, and are doing the righteous de, i.e., by calling to the Obligations, and enjoin each other with the Truth, i.e., to the Wilayah, and enjoin each other with the patience [103:3], i.e., they advise their offspring and the ones who will succeed them from after them, with it (Wilayah) and to be patient upon it".⁵⁷²**

5- مع، معاني الأخبار ابْنُ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْحَطَّابِ عَنِ الْبُطَّائِيِّ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فَقَالَ اصْبِرُوا عَلَى الْمَصَائِبِ وَ صَابِرُوهُمْ عَلَى التَّقِيَّةِ وَ رَابِطُوا عَلَى مَنْ تَقْتَدُونَ بِهِ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ.

(The book) 'Ma'any Al Ahbar – Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Al Batainy, from Abu Baseer, who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **O you who believe! Be patient, and excel in patience, and remain steadfast, and fear Allah in order to be successful [3:200].** He^{asws} said: **'Be patient – upon the difficulties, and excel in patience – they are the ones upon the Taqiyya (dissimulation), and remain steadfast – upon what you (Shias) are following, and fear Allah, in order to be successful'.⁵⁷³**

⁵⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 3

⁵⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 4

⁵⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 5

6- وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَعْنَاهُ اصْبِرُوا عَلَى الْمَصَائِبِ وَ صَابِرُوا عَلَى عَدُوِّكُمْ وَ رَابِطُوا عَدُوِّكُمْ.

And it is reported from Abu Ja'far^{asws} having said: 'Its meaning is, **Be patient** - upon the difficulties, **and excel in patience** upon your^{asws} enemies, **and remain steadfast** against your^{asws} enemies'.⁵⁷⁴

7- فس، تفسیر القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ هُمْ الْأَئِمَّةُ.

Tafseer Al Qummi – Ali Bin Ibrahim said regarding His^{azwj} Words: '**These would be Given their Reward twice due to what they were patient upon [28:54]**'. He said, 'They are the Imams^{asws}'. (Up to here is Not a Hadeeth)

و قَالَ الصَّادِقُ ع نَحْنُ صَبَرٌ وَ شِيعَتُنَا أَصْبَرُ مِنَّا وَ ذَلِكَ أَنَّا صَبَرْنَا عَلَى مَا نَعْلَمُ وَ صَبَرُوا هُمْ عَلَى مَا لَا يَعْلَمُونَ وَ قَوْلُهُ وَ يَدْرُونَ بِالْحَسَنَةِ السَّيِّئَةِ أَيُّ يَدْفَعُونَ سَيِّئَةً مِنْ أَسَاءِ إِلَيْهِمْ بِحَسَنَاتِهِمْ.

And Al-Sadiq^{asws} said: 'We^{asws} are patient, and our^{asws} Shias are more patient than us^{asws}, and that is (because) we^{asws} are patient upon what we^{asws} know and they are being patient upon what they don't know. And His^{azwj} Words: **and they were spending from what We had Graced them [28:54]**, i.e., they are repelling evil of the one who is evil to them, by their good deeds'.⁵⁷⁵

8- شي، تفسیر العياشي عَنْ مَسْعُودَةَ بِنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى اصْبِرُوا يَقُولُ عَنِ الْمَعَاصِي وَ صَابِرُوا عَلَى الْفَرَائِضِ وَ اتَّقُوا اللَّهَ يَقُولُ مُرُوا بِالْمَعْرُوفِ وَ انْهَوْا عَنِ الْمُنْكَرِ ثُمَّ قَالَ وَ أَيُّ مُنْكَرٍ أَكْثَرُ مِنْ ظُلْمِ الْأُمَّةِ لَنَا وَ قَتْلِهِمْ إِنَّا نَا

Tafseer Al Ayyashi – 'From Mas'ada Bin Sadaqa,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Blessed and Exalted **Be patient**, He^{azwj} is saying, from the disobedience, **and excel in patience**, upon the Obligations, **and fear Allah in order to be successful [3:200]**. He^{azwj} is Saying, enjoin with the good and forbid from the evil'. Then he^{asws} said: 'And which evil is eviler than injustices of the community to us^{asws} and their killing us^{asws}?

وَ رَابِطُوا يَقُولُ فِي سَبِيلِ اللَّهِ وَ نَحْنُ السَّبِيلُ فِيمَا بَيْنَ اللَّهِ وَ خَلْقِهِ وَ نَحْنُ الرِّبَاطُ الْأَدْنَى فَمَنْ جَاهَدَ عَنَّا جَاهَدَ عَنِ النَّبِيِّ ص وَ مَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ يَقُولُ لَعَلَّ الْحَنَّةَ تُوجِبُ لَكُمْ إِنْ فَعَلْتُمْ ذَلِكَ

and remain steadfast – He^{azwj} is Saying, in the Way of Allah^{azwj}, and we^{asws} are the Way in what is between Allah^{azwj} and His^{azwj} creatures, and we^{asws} the lowest steadfastness. The one who rejects about us^{asws}, has rejected about the Prophet^{saww} and what he^{saww} came with from the Presence of Allah^{azwj}; **in order to be successful [3:200]**, He^{azwj} Saying, perhaps the Paradise would be Obligated for you if you were to do that.

وَ نَظِيرُهَا مِنْ قَوْلِ اللَّهِ وَ مَنْ أَحْسَنُ قَوْلًا يَمُنْ دَعَا إِلَى اللَّهِ وَ عَمِلَ صَالِحًا وَ قَالَ إِنِّي مِنَ الْمُسْلِمِينَ وَ لَوْ كَانَتْ هَذِهِ الْآيَةُ فِي الْمُؤَدِّينَ كَمَا فَسَّرَهَا الْمُفَسِّرُونَ لَفَارَ الْقَادِرِيَّةُ وَ أَهْلُ الْبِدْعِ مَعَهُمْ.

⁵⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 6

⁵⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 7

And its example is from the Words of Allah^{azwj}: **'And who is better in words than the one who supplicates to Allah and does righteous deeds, and says, 'I am from the submitters'?** [41:33]; and if this Verse was regarding the Muezzins just as the interpreters are interpreting it, the Qadirites would succeed along with the people of innovations with them".⁵⁷⁶

9- شي، تفسير العياشي عن ابن أبي يعقوب عن أبي عبد الله ع في قول الله يا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا قَالِ اصْبِرُوا عَلَى الْفَرَائِضِ وَ صَابِرُوا عَلَى الْمَصَائِبِ وَ رَابِطُوا عَلَى الْأَيْمَةِ ع.

Tafseer Al Ayyashi – From Ibn Abu Yafour,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **'O you who believe! Be patient, and excel in patience, [3:200].** He^{asws} said: 'Be patient upon the Obligations, and excel in patience upon the difficulties and be steadfast upon the Imams^{asws}'.⁵⁷⁷

10- شي، تفسير العياشي عن يعقوب السراج قال: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع تَبَقَّى الْأَرْضُ يَوْمًا بَعِيرٌ عَالِمٌ مِنْكُمْ يَفْزَعُ النَّاسَ إِلَيْهِ قَالَ فَقَالَ لِي إِذَا لَا يُغَبِّدُ اللَّهُ يَا بَا يُوسُفَ لَا تَخْلُو الْأَرْضُ مِنْ عَالِمٍ ظَاهِرٍ مِمَّا يَفْزَعُ النَّاسَ إِلَيْهِ فِي حَالِهِمْ وَ حَرَامِهِمْ وَ إِنَّ ذَلِكَ لَمُبَيَّنٌ فِي كِتَابِ اللَّهِ قَالَ اللَّهُ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا اصْبِرُوا عَلَى دِينِكُمْ وَ صَابِرُوا عَدُوَّكُمْ مِمَّنْ يُخَالِفُكُمْ وَ رَابِطُوا إِمَامَكُمْ وَ اتَّقُوا اللَّهَ فِيمَا أَمَرَكُمْ بِهِ وَ افْتَرَضَ عَلَيْكُمْ.

Tafseer Al Ayyashi, from Yaqoub Al Sarraj who said,

'I said to Abu Abdullah^{asws}, 'Will the earth ever be empty from a Knowledgeable one^{asws} from among you^{asws} that the people can resort to regarding their Permissibles and their Prohibitions?' He^{asws} said: 'O Abu Yusuf, No. That has been Explained in the Book of Allah^{azwj}. He^{azwj} Said: **'O you who believe! Be patient and excel in patience [3:200],** from your enemies that are against you, **"and remain steadfast"** with your Imam^{asws} **"and fear Allah"**^{azwj}, in what He^{azwj} has Commanded you and Obligated upon you".⁵⁷⁸

11- وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ اصْبِرُوا عَلَى الْأَذَى فِينَا قُلْتُ وَ صَابِرُوا قَالِ عَدُوَّكُمْ مَعَ وَلِيِّكُمْ قُلْتُ وَ رَابِطُوا قَالِ الْمُقَامَ مَعَ إِمَامِكُمْ وَ اتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ قُلْتُ تَنْزِيلٌ قَالَ نَعَمْ.

And in another report from him^{asws}: **'Be patient** upon the harm regarding us^{asws}. I said, **'and excel in patience [3:200]?' He^{asws} said: '(Upon) your enemies with your friends'. I said, **'and remain steadfast'**. He^{asws} said: 'The staying with your Imam^{asws}, **and fear Allah in order to be successful [3:200]**'. I said, 'Revelation?' He^{asws} said: 'Yes'.⁵⁷⁹**

12- شي، تفسير العياشي عن أبي الطُّفَيْلِ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ قَالَ نَزَلَتْ فِينَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ بَعْدُ وَ سَيَكُونُ ذَلِكَ مِنْ نَسَلِنَا الْمُرَابِطُ وَ مِنْ نَسَلِ ابْنِ نَاتِلِ الْمُرَابِطُ.

Tafseer Al Ayyashi – From Abu Al Tufeyl,

⁵⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 8

⁵⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 9

⁵⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 10

⁵⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 11

'From Abu Ja'far^{asws} regarding this Verse, said: 'It was Revealed regarding us^{asws}, and the steadfastness which we^{asws} are Commanded with has not happened yet, and that will be happening from our^{asws} lineage a spreader (of Islam), and a spreader from the clan of Natil".⁵⁸⁰

13- شي، تفسير العياشي عن بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ اصْبِرُوا يَغْنِي بِذَلِكَ عَنِ الْمَعَاصِي وَ صَابِرُوا يَغْنِي التَّقِيَّةَ وَ رَابِطُوا يَغْنِي عَلَى الْأَيْمَةِ

Tafseer Al Ayyashi – From Bureyd,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **Be patient** – meaning by that, from the disobedience, **and excel in patience [3:200]**, meaning the Taqiyyah (dissimulation), **and remain steadfast**, meaning upon the Imams^{asws}.

ثُمَّ قَالَ أَ تَدْرِي مَا مَعْنَى الْبُدَا مَا لَبَدْنَا فَإِذَا تَحَرَّكْنَا فَتَحَرَّكُوا وَ اتَّقُوا اللَّهَ مَا لَبَدْنَا رَيْكُم لَعَلَّكُمْ تُفْلِحُونَ

Then he^{asws} said: "Do you know what is the meaning of the remaining (steadfast) what we^{asws} are steadfast upon. So when we^{asws} make a move, so you move (as well). **and fear Allah, your Lord for what we adhere to so that you may be successful**'.

قَالَ قُلْتُ جَعِلْتُ فِدَاكَ إِنَّمَا نَقَرُوهَا وَ اتَّقُوا اللَّهَ قَالَ أَنْتُمْ تَقَرُّوهَا كَذَا وَ نَحْنُ نَقَرُوهَا كَذَا.

He (the narrator) said, 'I said, May I be sacrificed for you^{asws}! But rather, we are reciting it as **and fear Allah**'. He^{asws} said: 'You all are reciting it like that, and we^{asws} are reciting it like this'.⁵⁸¹

14- بي، الغيبة للنعماني عَنِ ابْنِ أَحْمَدَ عَنْ عُبيدِ اللَّهِ بْنِ مُوسَى عَنْ هَاشِمٍ عَنْ مُسْلِمٍ عَنِ الْقَاسِمِ بْنِ عُزْرَةَ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فَقَالَ اصْبِرُوا عَلَى آذَاءِ الْفَرَايِضِ وَ صَابِرُوا عَدُوَّكُمْ وَ رَابِطُوا إِمَامَكُمْ.

(The book) 'Ghayba' of Al Numani – Ali Bin Ahmad, from Ubeydullah Bin Musa, from Haroun Bin Muslim, from Al Qasim Bin Urwat, from Bureyd,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **Be patient, and excel in patience, and remain steadfast, [3:200]**. He^{asws} said: 'Be patient upon the Obligations, and excel in patient against your enemies, and remain steadfast upon your Imams^{asws}'.⁵⁸²

15- بي، الغيبة للنعماني عَنِ عُبيدِ اللَّهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ حَمَّادٍ بْنِ عِيسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنْ أَبِي الطُّغَيْلِ عَنْ أَبِي جَعْفَرٍ ع عَنْ أَبِيهِ ع أَنَّ ابْنَ عَبَّاسٍ بَعَثَ إِلَيْهِ مَنْ يَسْأَلُهُ عَنْ هَذِهِ الْآيَةِ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا فَعَضِبَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَ قَالَ لِلسَّائِلِ وَدِدْتُ أَنَّ الَّذِي أَمَرَكَ بِهَذَا وَاجْهَنِي بِهِ قَالَ نَزَلَتْ فِي أَبِي وَ فِيْنَا وَ لَمْ يَكُنِ الرِّبَاطُ الَّذِي أُمِرْنَا بِهِ بَعْدَ وَ سَيَكُونُ ذَلِكَ ذُرِّيَّةً مِنْ نَسْلِنَا الْمُرَاطِطِ

(The book) Al Ghayba' of Al Numani – Ali. From Ubeydullah, from Ali Bin Ibrahim, from Ali Bin Ismail, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufeyl,

⁵⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 12

⁵⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 13

⁵⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 14

'From Abu Ja'far^{asws}, from his^{asws} father^{asws}: 'Ibn Abbas sent someone to him^{asws} to ask about this Verse **O you who believe! Be patient and excel in patience and remain steadfast [3:200]**. Ali^{asws} Bin Al-Husayn^{asws} got upset and said to the questioner: 'I^{asws} would have like it that the one who ordered you with this would face me!' Then he^{asws} said: It was Revealed regarding my^{asws} father^{asws} and regarding us^{asws}, and the steadfastness has not been Commanded for after it, and that would be happening by our^{asws} descendants, the steadfast ones'.

ثُمَّ قَالَ أَمَا إِنَّ فِي صَلْبِهِ يُعْنِي ابْنُ عَبَّاسٍ وَدِيعَةً ذُرِّيَّتٍ لِنَارٍ جَهَنَّمَ سَيُخْرِجُونَ أَقْوَامًا مِنْ دِينِ اللَّهِ أَفْوَاجًا وَ سَتُصْبَغُ الْأَرْضُ بِدِمَائِهِ فِرَاحٍ مِنْ فِرَاحِ آلِ مُحَمَّدٍ عَ تَنْهَضُ تِلْكَ الْفِرَاحُ فِي غَيْرِ وَقْتٍ وَ تَطْلُبُ غَيْرَ مُدْرِكَ وَ يُرَابِطُ الَّذِينَ آمَنُوا وَ يَصِيرُونَ وَ يُصَابِرُونَ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ.

Then he^{asws} said: 'But, in his loins' – meaning Ibn Abbas – 'are offspring assigned to the Fire of Hell. People would be exiting from the Religion of Allah^{azwj} in armies, and the earth would be stained by the blood of the young ones upon young ones from the Progeny^{asws} of Muhammad^{saww}. Those young ones would be arisen before their time, and would be sought without being aware of it, and those who believe would be steadfast, and observe patience, and excel in patience **until Allah Decides, and He is the best of the deciders [10:109]**'.⁵⁸³

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: جَمَعَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ عَلِيَّ بْنَ أَبِي طَالِبٍ وَ فَاطِمَةَ وَ الْحُسَيْنَ وَ الْحَسَنَ وَ عَلَّقَ عَلَيْهِمْ الْبَابَ وَ قَالَ يَا أَهْلِي وَ أَهْلَ اللَّهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقْرَأُ عَلَيْكُمْ السَّلَامَ وَ هَذَا جَبْرِئِيلُ مَعَكُمْ فِي الْبَيْتِ يَقُولُ إِنِّي قَدْ جَعَلْتُ عَدُوَّكُمْ لَكُمْ فِتْنَةً فَمَا تَقُولُونَ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} having said: "Rasool-Allah^{saww} gathered Amir Al- Momineen Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, then locked the door, so he^{saww} said: 'O my^{saww} people and the people of Allah^{azwj}! Allah^{azwj} Mighty and Majestic Conveys the Greetings to you^{asws}. And this here is Jibraeel^{as} in the house with you^{asws} and he^{as} is saying that: 'Allah^{azwj} Mighty and Majestic is Saying: "I^{azwj} have Made your^{asws} enemies to be a trial for you^{asws}, so what are you^{asws} saying?

قَالُوا نَصِيرُ يَا رَسُولَ اللَّهِ لِأَمْرِ اللَّهِ وَ مَا نَزَلَ مِنْ قَضَائِهِ حَتَّى نَقْدَمَ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ نَسْتَكْمِلَ جَزِيلَ ثَوَابِهِ فَقَدْ سَمِعْنَاهُ يُعِدُّ الصَّابِرِينَ الْخَيْرَ كُلَّهُ

'They^{asws} said: 'We^{asws} shall be patient – O Rasool-Allah^{saww} – for the Command of Allah^{azwj}, and whatever Descends from His^{azwj} Judgement, until we^{asws} proceed to Allah^{azwj} Mighty and Majestic, and we^{asws} shall sincerely complete His^{azwj} Reward, and we^{asws} have heard it that in patience is all goodness'.

فَبَكَى رَسُولُ اللَّهِ ص حَتَّى سَمِعَ نَحْبَهُ مِنْ خَارِجِ الْبَيْتِ فَتَزَلَّتْ هَذِهِ الْآيَةُ وَ جَعَلْنَا بَعْضُكُمْ لِبَعْضٍ فِتْنَةً أ تَصْبِرُونَ وَ كَانَ رُكَّ بَصِيرًا أَنَّهُمْ صَابِرُونَ [سَيَصْبِرُونَ] أَيْ سَيَصْبِرُونَ كَمَا قَالُوا صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

Rasool-Allah^{saww} cried to the extent that his^{saww} wailing was heard from outside the house. Then this Verse was Revealed: **and We Made some of you a Fitna for some. Will you be patient? And your Lord was Ever-Seeing [25:20]**. They^{asws} would be observing patience, and they did observe patience just as they^{asws} had said⁵⁸⁴.

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ ثَابِتٍ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَمَاعَةَ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ قَالَ صَبَّارٌ عَلَى مَا نَزَلَ بِهِ مِنْ شِدَّةٍ أَوْ رَخَاءٍ صَبُورٌ عَلَى الْأَذَى فِينَا شَكُورٌ لِلَّهِ عَلَى وَلَا تَنِينَا أَهْلَ الْبَيْتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad Bin Sabit, from Al Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **Surely, there are Signs in that for every patient, grateful one [34:19]**. He^{asws} said: 'patient upon whatever befalls from a difficulty or prosperity, patient upon the harm regarding us, thankful to Allah^{azwj} upon our^{asws} Wilayah of People^{asws} of the Household⁵⁸⁵'.

18- سن، المحاسن بَعْضُ الصَّخَابَةِ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيدُ بِكُمُ الْعُسْرَ الْيُسْرَ الْوَلَايَةُ وَ الْعُسْرُ الْخِلَافُ وَ مُوَالَاةُ أَعْدَاءِ اللَّهِ.

(The book) 'Al-Mahasin' – One of the companions regarding Words of Allah^{azwj} Mighty and Majestic: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]** – The ease is the Wilayah, and the difficulty is the opposition and the adherence with the enemies of Allah^{azwj}.⁵⁸⁶ (Not a Hadeeth)

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ بَرْقِيِّ عَنْ ابْنِ أَصْبَاطٍ عَنِ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى اصْبِرْ عَلَى مَا يَقُولُونَ يَا مُحَمَّدُ مِنْ تَكْذِيبِهِمْ إِنَّكَ فَإِنِّي مُنتَقِمٌ مِنْهُمْ بِرَحْلِ مِنْكَ وَ هُوَ قَائِمِي الَّذِي سَلَطْتُهُ عَلَى دِمَاءِ الظَّالِمَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Al Barqy, from Ibn Asbat, from Al Batainy, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Be patient upon what they are saying, [38:17]**: 'O Muhammad! From their denial of you (Shias), so a man would be exacting revenge from them, and he^{asws} is my^{asws} Qaim^{asws}, who has authority over (avenging) the unjustly spilt blood⁵⁸⁷'.

20- فس، تفسير القمي أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اصْبِرُوا عَلَى الْمَصَائِبِ وَ صَابِرُوا عَلَى الْفَرَائِضِ وَ رَابِطُوا عَلَى الْأَيْمَةِ.

Tafseer Al Qummi – My father, from Ibn Abu Umeyr, from Ibn Muskan,

⁵⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 16

⁵⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 17

⁵⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 18

⁵⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 19

'From Abu Abdullah^{asws} having said: '**Be patient**, - upon the difficulties, **and excel in patience**, - upon the Obligations, **and remain steadfast, [3:200]** – upon the Imams^{asws},⁵⁸⁸

21- كَأ، الكافي بَعْضُ أَصْحَابِنَا رَفَعَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ نَبِيَّهُ وَ وَصِيَّهُ وَ ابْنَتَهُ وَ ابْنَتَهُ وَ جَمِيعَ الْأَئِمَّةِ ع وَ خَلَقَ شِيعَتَهُمْ أَخَذَ عَلَيْهِمُ الْمِيثَاقَ أَنْ يَصْبِرُوا وَ يُصَابِرُوا وَ يُرَابِطُوا وَ أَنْ يَتَّقُوا اللَّهَ الْحَقِيرَ.

(The book) 'Al Kafi' – One of our companions, raising it from Muhammad Bin Sinan, from Dawood Bin Kaseer Al Raqy,

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} Blessed and Exalted, When He^{azwj} Created His^{azwj} Prophet^{saww} and his^{saww} successor^{asws} and his^{saww} daughter^{asws} and all the Imams^{asws}, and Created their^{asws} Shias, Took the Covenant upon them that they would be patient and excel in patience and be steadfast, and that they should fear Allah^{azwj},⁵⁸⁹

22- كَأ، الكافي الْعِدَّةُ عَنْ سَهْلٍ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِي السَّفَاتِجِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ اصْبِرُوا وَ صَابِرُوا وَ رَابِطُوا قَالَ اصْبِرُوا عَلَى الْفَرَائِضِ وَ صَابِرُوا عَلَى الْمَصَائِبِ وَ رَابِطُوا عَلَى الْأَئِمَّةِ.

(The book) 'Al Kafi' – The number, from Sahl, from Ibn Abu Najran, from Hammad Bin Isa, from Abu Al Saffatij,

From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Be patient, and excel in patience, and remain steadfast, [3:200]**. He^{asws} said: 'Patient upon the Obligations, and excel in patience upon the difficulties, and be steadfast upon the Imams^{asws},⁵⁹⁰

⁵⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 20

⁵⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 21

⁵⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 57 H 22

باب 58 أنهم عليهم السلام المظلومون و ما نزل في ظلمهم

CHAPTER 58 – THEY^{asws} ARE THE OPPRESSED, AND WHAT IS REVEALED REGARDING THE INJUSTICES TO THEM^{asws}

1- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ قَالَ نَزَلَتْ فِيْنَا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Muslim,

'From Abu Ja'far^{asws}: **those who went out from their homes [59:8]**. He^{asws} said: 'It was Revealed regarding us^{asws}'.⁵⁹¹

2 ائِئْ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ لَتَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَذًى كَثِيرًا أُنْزِلَتْ فِي رَسُولِ اللَّهِ ص وَ أَهْلِ بَيْتِهِ خَاصَّةً.

Ibn Abbas, regarding Words of the Exalted: **and you will hear from those who have been Given the Book before you and from those who are Polytheists, much annoying talk [3:186]**. It was Revealed regarding Rasool-Allah^{saww} and People^{asws} of his^{saww} Household in particular".⁵⁹² (Not a Hadeeth)

3- شي، تفسير العياشي عَنْ أَبِي حَزْرَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: نَزَلَ جَبْرَائِيلُ بِهَذِهِ الْآيَةِ هَكَذَا عَلَى مُحَمَّدٍ ص فَقَالَ وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ حَقَّهُمْ نَارًا.

Tafseer Al Ayyashi – From Abu Hamza,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse like this unto Muhammad^{saww}. He^{as} said: '**And say: 'The Truth is from your Lord. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust, - to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, a Fire [18:29]**'.⁵⁹³

4- قب، المناقب لابن شهر آشوب أَبُو الْحَسَنِ الْمَاضِي ع فِي قَوْلِهِ تَعَالَى وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ إِنَّ اللَّهَ أَعَزُّ وَ أَمْنَعُ مِنْ أَنْ يُظْلَمَ وَ أَنْ يُنْسَبَ نَفْسُهُ إِلَى ظُلْمٍ وَ لَكِنَّ اللَّهَ خَلَطَنَا بِنَفْسِهِ فَجَعَلَ ظَلَمَنَا ظُلْمَهُ وَ وَلَا يَتَنَا وَلَا يَتَهُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub –

Abu Al-Hassan Al-Maazy (7th Imam^{asws}) regarding Words of the Exalted: **and they were not unjust to Us but they were being unjust to themselves. [2:57]**: 'Allah^{azwj} is Mightier and insurmountable than to be oppressed, and that He^{azwj} should Attribute Himself^{azwj} to an injustice, but Allah^{azwj} Mingled Himself and Made injustice to us^{asws} and injustice to Him^{azwj}, and our^{asws} Wilayah as His^{azwj} Wilayah'.⁵⁹⁴

⁵⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 1

⁵⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 2

⁵⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 3

⁵⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 4

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِهِ تَعَالَى وَ قَدْ خَابَ مَنْ حَلَّ ظُلْمًا لِآلِ مُحَمَّدٍ هَكَذَا نَزَلَتْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} regarding Words of the Exalted, **and he will be disappointed, one who bore injustice to the Progeny of Muhammad [20:111].** This is how it was Revealed".⁵⁹⁵

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ الْحَسَنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سُلَيْمِ بْنِ قَيْسِ الْهَلَالِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَ مَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَ اتَّقُوا اللَّهَ وَ ظَلَمَ آلِ مُحَمَّدٍ فَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ لِمَنْ ظَلَمَهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Hassan Bin Ahmad al Maliy, from Muhammad Bin Isa, from Ibn Abu Umeir, from Ibn Uzina, from Aban Bin Abu Ayyash, from Suely Bin Qays Al Hilaly,

'From Amir Al-Momineen^{asws} having said: 'Words of Mighty and Majestic: **And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah** from being unjust to the Progeny of Muhammad, **surely Allah is Severe of the Punishment - to the one who is unjust to them**^{asws} [59:7]".⁵⁹⁶

7- فس، تفسير القمي قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ الْآيَةُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ يَغْنِي وَلَايَةً عَلَيَّ فَمَنْ شَاءَ فَلْيُؤْمَرْ وَمَنْ شَاءَ فَلْيُكْفَرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ آلَ مُحَمَّدٍ نَارًا أَحَاطَ بِهِمْ سُرَادِقُهَا.

Tafseer Al-Qummi – Ali Bin Ibrahim said: 'Regarding Words of the Exalted: **And say: 'The Truth is from your Lord [18:29]** – the Verse. Abu Abdullah^{asws} said: 'This Verse was Revealed like this: **And say: 'The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve'. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire [18:29]**'.⁵⁹⁷

8- شي، تفسير العياشي عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: نَزَلَ جِبْرِئِيلُ بِهَذِهِ الْآيَةِ فَبَدَّلَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ.

Tafseer Al Ayyashi – From Zayd Al Shaham,

'From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended with this Verse as: **But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny**

⁵⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 5

⁵⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 6

⁵⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 7

of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]”.⁵⁹⁸

9- فس، تفسير القمي اخبروا الذين ظلموا و انزاجهم قال الذين ظلموا آل محمد و انزاجهم قال و اشباهم.

Tafseer Al Qummi — ~~They will be Gathered together, those who were unjust and their wives, [37:22].~~ He said, ‘Those who were unjust to Progeny^{asws} of Muhammad^{sawww} and their wives, [37:22], he said, ‘And their like’.⁵⁹⁹ (Not a Hadeeth)

10- فس، تفسير القمي محمد بن جعفر الرزاز عن يحيى بن زكريا عن علي بن حسان عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله ما أصاب من مصيبة في الأرض و لا في أنفسكم إلا في كتاب من قبل أن نبرأها صدق الله و بلغت رسله و كتابه في السماء علمه بها و كتابه في الأرض إعلامنا في ليلة القدر و في غيرها إن ذلك على الله يسير.

Tafseer Al Qummi – Muhammad Bin Ja’far Al Razzaz, from Yahya Bin Zakariya, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **Neither does a difficulty afflicts in the earth nor regarding yourselves, except it is in a Book from before We Bring it into existence. [57:22]:** ‘Allah^{azwj} Spoke the Truth and His^{azwj} Rasool^{sawww} delivered it. His^{azwj} Book in the sky, He^{azwj} Teaches it, and His^{azwj} book in the earth, we^{asws} know it during the Night of Pre-determination and during other than it, **surely that is easy upon Allah [57:22]’.**⁶⁰⁰

11- وَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ سَهْلِ بْنِ الْحُسَيْنِ بْنِ الْعَبَّاسِ بْنِ الْحَرِيشِ عَنْ أَبِي جَعْفَرٍ الثَّانِي فِي قَوْلِهِ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع سَأَلَ رَجُلٌ أَبِي ع عَنْ ذَلِكَ فَقَالَ نَزَلَتْ فِي أَبِي بَكْرٍ وَ أَصْحَابِهِ وَاحِدَةٌ مُقَدَّمَةٌ وَ وَاحِدَةٌ مُؤَخَّرَةٌ لِكَيْلَا تَأْسُوا عَلَى مَا فَاتَكُمْ بِمَا خُصَّ بِهِ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ لَا تَفْرَحُوا بِمَا آتَاكُمْ مِنَ الْفَتْحَةِ الَّتِي عَرَضَتْ لَكُمْ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And it is narrated to us by Muhammad Bin Abu Abdullah, from Sahl, from Al Hassan Bin Al Abbas Bin Al Jareysh,

‘From Abu Ja’far^{asws} the 2nd regarding His^{azwj} Words: **So that you may not despair over what has escaped you [57:23],** he^{asws} said: ‘Abu Abdullah^{asws} said: ‘A man asked my^{asws} father^{asws} about that, so he^{asws} said: ‘It was Revealed regarding Abu Bakr, and his companions, one preceded and one delayed, **So that you may not despair over what has escaped you [57:23]** from what Ali^{asws} Bin Abu Talib^{asws} had been specialised with. **nor be happy with what has been Given to you [57:23],** from the Fitna which has presented to you all after Rasool-Allah^{sawww}.

فَقَالَ الرَّجُلُ أَشْهَدُ أَنَّكُمْ أَصْحَابُ الْحُكْمِ الَّذِي لَا اخْتِلَافَ فِيهِ ثُمَّ قَامَ الرَّجُلُ فَذَهَبَ فَلَمْ أَرَهُ.

⁵⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 8

⁵⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 9

⁶⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 10

The man said, 'I hereby testify that you^{asws} are the companions of the wisdom in whom there is no differing'. Then the man stood up and went away, and he was not seen (again)".⁶⁰¹

12- فس، تفسیر القمي أَذِنَ لِلَّذِينَ يُقَاتِلُونَ إِلَى قَوْلِهِ لَقَدْ يُرِى قَالَ نَزَلَتْ فِي عَلِيٍّ وَ جَعْفَرٍ وَ حَمْزَةَ ثُمَّ جَرَتْ فِي الْحُسَيْنِ ع وَ قَوْلُهُ الَّذِينَ أُخْرِجُوا الْآيَةَ قَالَ الْحُسَيْنُ ع حِينَ طَلَبَهُ يُرِيدُ لَعْنَهُ اللَّهُ لِيَحْمِلَهُ إِلَى الشَّامِ فَهَرَبَ إِلَى الْكُوفَةِ وَ قُتِلَ بِالطَّفِّ.

Tafseer Al-Qummi - **There is Permission (to fight)** - up to His^{azwj} Words: **is Able [22:39]**. He said, 'It was Revealed regarding Ali^{asws} and Ja'far^{asws} and Hamza^{asws}. Then it flows in Al-Husayn^{asws}. And His^{azwj} Words: **Those who are expelled [22:40]** – the Verse. He said, 'Al-Husayn^{asws}, when Yazeed^{la}, may Allah^{azwj} Curse him^{la} to be carried to Syria, so he^{asws} fled to Al-Kufa, and was killed at Al-Taff (Karbala)".⁶⁰²

13- حَدَّثَنِي أَبِي عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ أَذِنَ لِلَّذِينَ يُقَاتِلُونَ الْآيَةَ قَالَ إِنَّ الْعَامَّةَ يَقُولُونَ نَزَلَتْ فِي رَسُولِ اللَّهِ لَمَّا أُخْرِجَتْهُ قُرَيْشٌ مِنْ مَكَّةَ وَ إِنَّمَا هُوَ الْقَائِمُ ع إِذَا خَرَجَ يَطْلُبُ يَدَمَ الْحُسَيْنِ وَ هُوَ قَوْلُهُ نَحْنُ أَوْلِيَاءُ الدِّمِ وَ طُلَّابُ الدِّيَةِ.

It was narrated to me by my father, from Ibn Abu Umeir, from Ibn Musan,

'From Abu Abdullah^{asws} regarding His Words: **There is Permission (to fight) for those who are fought [22:39]** – the Verse. He^{asws} said: 'The general Muslims are saying it was Revealed regarding Rasool-Allah^{saww} when Quraysh expelled him^{saww} from Makkah, and rather it is Al-Qaim^{asws} when he^{asws} comes out seeking the blood of Al-Husayn^{asws}, and it is his^{asws} word: 'We^{asws} are the guardians of the blood and seekers of the wergild".⁶⁰³

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ فِي كِتَابِ مَصْنَحِ الْأَنْوَارِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي الْحَسَنِ الْمِمْصَنِيِّ عَنْ عَلِيِّ بْنِ مَهْرُويه عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنْ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص حَرَّمَ اللَّهُ الْجَنَّةَ عَلَى ظُلَمِ أَهْلِ بَيْتِي وَ قَاتِلِهِمْ وَ سَابِيهِمْ وَ الْمُعِينِ عَلَيْهِمْ ثُمَّ تَلَا هَذِهِ الْآيَةَ أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَ لَا يُكَلِّمُهُمُ اللَّهُ وَ لَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَ لَا يُزَكِّيهِمْ وَ لَهُمْ عَذَابٌ أَلِيمٌ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by the Sheykh Al Taifa in the book 'Misbah Al Anwaar', by his chain from Muhammad Bin Ismail, from Abu Al Hassan Al Maysami, from Ali Bin Mahrawiya, from Dawood Bin Suleyman,

'From Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Allah^{azwj} has Prohibited the Paradise upon the one who is unjust to People^{asws} of my^{saww} Household and their^{asws} killers, and their^{asws} captors, and the aiders against them^{asws}'. Then he^{asws} recited this Verse: **there shall be no portion for them in the Hereafter, nor will Allah Speak to them, nor will He Look at them on the Day of Judgement, nor will He Purify them, and for them would be a painful Punishment [3:77]**".⁶⁰⁴

⁶⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 11

⁶⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 12

⁶⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 13

⁶⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 14

15- كا، الكافي أحمد بن مهران عن عبد العظيم الحسيني ع عن محمد بن الفضيل عن أبي حمزة عن أبي جعفر ع قال: نزل جبرئيل ع بهذه الآية على محمد ص هكذا فبدل الذين ظلموا آل محمد حقهم قولاً غير الذي قيل لهم فأنزلنا على الذين ظلموا آل محمد حقهم رجزاً من السماء بما كانوا يفسقون

(The book) 'Al Kafi' – Ahmad Bin Ihram, from Abdul Azeem Al Hasany, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'Jibraeel^{as} descended with this Verse upon Muhammad^{saww}, like this **But those who were unjust to the Progeny of Muhammad of their rights replaced it for a word other than that which had been Said to them, so We Sent upon those who were unjust to the Progeny of Muhammad of their rights, a plague from the sky, due to what they were corrupting [2:59]**'.

و قال ع نزل جبرئيل بهذه الآية هكذا إن الذين ظلموا آل محمد حقهم لم يكن الله ليغفر لهم و لا لينهديهم طريقاً إلا طريق جهنم خالدين فيها أبداً و كان ذلك على الله يسيراً

And he^{asws} said: 'Jibraeel^{as} descended with this Verse, like this **Those who are being unjust to the Progeny of Muhammad of their rights, it would not happen that Allah will Forgive for them nor would He Guide them to a path [4:168] Except the Path of Hell, to abide therein for ever, and that would be easy upon Allah [4:169]**.

ثم قال يا أيها الناس قد جاءكم الرسول بالحق من ربكم في ولاية علي ع فآمنوا خيراً لكم و إن تكفروا بولاية علي فإن لله ما في السموات و الأرض.

Then he^{asws} said: '**O you people! The Rasool has come to you with the Truth from your Lord regarding the Wilayah of Ali, therefore believe, it would be better for you; and if you are disbelieving in the Wilayah of Ali, then for Allah is whatever is in the skies and the earth [4:170]**'⁶⁰⁵.

15- كا، الكافي الحسين بن محمد عن المعلّى عمن أخبره عن علي بن جعفر قال سمعت أبا الحسن ع يقول لما رأى رسول الله ص تيمماً و عدياً و بني أمية يزكّون منبره أقطعهم فأنزل الله تبارك و تعالى قرآناً يتأسى به و إذ قلنا للملائكة اسجدوا لآدم فسجدوا إلا إبليس أبى

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from the one who informed him, from Ali Bin Jaffer who said,

'I heard Abu Al-Hassan^{asws} saying: 'When Rasool-Allah^{saww} saw (in a dream) the clans of Taym (Abu Bakr's clan), and Uday (Umar's clan), and the clan of Umayya riding upon his^{saww} Pulpit worsening it, Allah^{azwj} the Exalted Revealed a (Verse of) Quran unto him^{saww} as an example to be followed: **And when We said to the Angels: "Do Sajdah to Adam!" So they did Sajdah, except Iblees. He refused [20:116]**.

ثم أوحى إليه يا محمد إني أمرت فلم أطع فلا تجزع أنت إذا أمرت فلم تطع في وصيّك.

⁶⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 15 a

Then He^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! ^{azwj} Commanded but he^{la} did not obey, so you^{saww} should not be frustrated when you^{saww} order them (the people) with regards to your^{saww} successor^{asws} and they do not obey”.⁶⁰⁶

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ خَالِدِ الرَّقِّيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ ابْنِ فَضْلٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ إِلَّا خَسَارًا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin khalid Al Barqy, from Muhammad Bin Al Sayrafi, from Ibn Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{asws} having said: **‘And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad except for the loss [17:82]’.**⁶⁰⁷

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَنْ أَبِيهِ ع قَالَ: نَزَّلَتْ هَذِهِ الْآيَةُ وَ نُزِّلَ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَ رَحْمَةٌ لِلْمُؤْمِنِينَ وَ لَا يَزِيدُ الظَّالِمِينَ لِآلِ مُحَمَّدٍ إِلَّا خَسَارًا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

‘From Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws} having said: ‘This Verse was Revealed as: **And We Reveal from the Quran what is a healing and a Mercy for the Momineen, and it does not increase the ones unjust to the Progeny of Muhammad except for the loss [17:82]’.**⁶⁰⁸

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدِ الرَّقِّيِّ عَنْ الْحُسَيْنِ بْنِ سَنِيٍّ عَنْ أَبِيهِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَوْلُهُ تَعَالَى وَ قُلِ الْحَقُّ مِنْ رَبِّكُمْ فِي وَلايَةِ عَلِيٍّ ع فَمَنْ شَاءَ فَيُؤْمِنْ وَ مَنْ شَاءَ فَيَكْفُرْ إِنَّا أَعْتَدْنَا لِظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ نَارًا أَحَاطَ بِهِنَّ سُرَادِقُهَا.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Sayyari, from Muhammad Bin Kkhalid Al Barqy, from Al Husayn Bin Sayf, from his father, from Abu Hamza,

‘Words of the Exalted: **And say: ‘The Truth is from your Lord regarding the Wilayah of Ali. So the one who so desires to, let him believe, and the one who so desires to, let him disbelieve’. We have Prepared for the ones unjust to the Progeny of Muhammad of their rights, a Fire [18:29]’.**⁶⁰⁹

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ الرَّقِّيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ حَمَّادٍ الْأَزْدِيِّ عَنْ عَمْرِو بْنِ شُعْبَةَ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَسْرُوا النَّجْوَى الَّذِينَ ظَلَمُوا قَالَ الَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ.

⁶⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 15 b

⁶⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 16

⁶⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 17

⁶⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 18

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin Al Barqy, from Muhammad Bin Ali, from Al Bin Hammad Al Azdy, from Amro Bin Shimr, from Jabir,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **and they consulted in secret, those who are unjust, [21:3].** He^{asws} said: 'Those who were unjust to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights".⁶¹⁰

20- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ خَدِّعٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي آلِ مُحَمَّدٍ خَاصَّةً أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ إِلَى قَوْلِهِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'This Verse was Revealed regarding Muhammad^{saww} in particular: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39] Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah'. [22:40]** – up to His^{azwj} Words: **and to Allah is the end-result of the matters [22:41]**'.⁶¹¹

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ خَدِّعٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي آلِ مُحَمَّدٍ خَاصَّةً أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ إِلَى قَوْلِهِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By this chain,

'From him^{asws} regarding Words of the Exalted: **Those who are expelled from their homes without right [22:40].** He^{asws} said: 'It was Revealed regarding us^{asws} in particular, regarding Amir Al-Momineen^{asws} and his^{asws} offspring, and was transpired from the matter of (Syeda) Fatima^{asws}'.⁶¹²

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عَيْسَى بْنِ دَاوُدَ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ خَدِّعٍ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِي آلِ مُحَمَّدٍ خَاصَّةً أُذِنَ لِلَّذِينَ يُقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَإِنَّ اللَّهَ عَلَى نَصْرِهِمْ لَقَدِيرٌ الَّذِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ إِلَى قَوْلِهِ وَ لِلَّهِ عَاقِبَةُ الْأُمُورِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Aamir, from Al Yaqteeny, from Hakeem Al Hannat, from Zureys,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I heard him^{asws} saying: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].** He^{asws} said: 'Al-Hassan^{asws} and Al-Husayn^{asws}'.⁶¹³

⁶¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 19

⁶¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 20

⁶¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 21

⁶¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 22

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْمُثَنَّى عَنْ عَبْدِ اللَّهِ بْنِ عَجَلَانَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَرَأَيْتَ لِلَّذِينَ يَقَاتِلُونَ بِأَنَّهُمْ ظَلَمُوا وَ إِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ قَالَ هِيَ فِي الْقَائِمِ عَلَيْهِ السَّلَامُ وَ أَصْحَابِهِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Al Musanna, from Abdullah Bin Ajan,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **There is Permission (to fight) for those who are fought against because they are oppressed, and surely Allah is Able upon Helping them [22:39].** He^{asws} said: 'It is regarding Al-Qaim^{asws} and his^{asws} companions".⁶¹⁴

24- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ الْمُفَضَّلِ عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ زَيْدٍ مَوْلَى أَبِي جَعْفَرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ مَوْلَايَ أَبَا جَعْفَرٍ ع ثَلَاثَ قَوْلُهُ عَزَّ وَ جَلَّ أَرَأَيْتَ لِلَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ قَالَ نَزَلَتْ فِي عَلِيٍّ وَ حَمْزَةٍ وَ جَعْفَرٍ ع ثُمَّ حَزَتْ فِي الْحُسَيْنِ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad Bin Abdul Rahman, from Al Mufazzal, from Ja'far Bin Al Husayn Al Kufi, from Muhammad Bin Zayd,

'A slave of Abu Ja'far^{asws}, from his father who said, 'I asked my Master^{asws} Abu Ja'far^{asws}, I said, 'Words of Mighty and Majestic: **Those who are expelled from their homes without right only because they are saying, 'Our Lord is Allah' [22:40].** He^{asws} said: 'It was Revealed regarding Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, then it flowed regarding Al-Husayn^{asws}'.⁶¹⁵

25 كا، الكافي بِإِسْنَادِهِ عَنْ سَلَامٍ بْنِ الْمُسْتَنِيرِ عَنْهُ ع مِثْلُهُ.

(The book) 'Al Kafi' – By his chain from Sallam Bin Al Mustaneer, from him^{asws} – similar to it".⁶¹⁶

26- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعِيدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ حُصَيْنِ بْنِ مُخَارِقٍ عَنْ عُبَيْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ: لَمَّا نَزَلَتْ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مَا هَذِهِ الْفِتْنَةُ قَالَ يَا عَلِيُّ إِنَّكَ مُبْتَلَىٰ بِكَ وَ إِنَّكَ مُخَاصَمٌ فَأَعِدْ لِلْخُصُومَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Husayn, from his father, from Haseyn Bin Muhariq, from Ubeydullah Bin Al Husayn, from his father, from his grandfather,

'From Al-Husayn^{asws} Bin Ali^{asws}, from his^{asws} father^{asws} having said: 'When it was Revealed: **Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2].** He^{asws} said: 'I^{asws} said: 'O Rasool-Allah^{saww}! What is this Trial?' He^{saww} said: 'O

⁶¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 23

⁶¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 24

⁶¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 25

Ali^{asws}! You^{asws} would be afflicted by it, and you^{asws} would be antagonised, so be prepared for the antagonism”.⁶¹⁷

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أحمد بن هؤدة عن إبراهيم بن إسحاق عن عبد الله بن حماد عن سماعة عن أبي عبد الله ع قال: كان رسول الله ص ذات ليلة في المسجد فلما كان قرب الصبح دخل أمير المؤمنين ع فناداه رسول الله ص فقال يا علي قال ليبيك قال هلم إلي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Sama'at,

'From Abu Abdullah^{asws} having said: 'One night Rasool-Allah^{saww} was in the Masjid. When it was near to the morning, Amir Al-Momineen^{asws} entered, so Rasool-Allah^{saww} called him^{asws} over and said: 'O Ali^{asws}! He^{asws} said: 'At your^{saww} service'. He^{saww} said: 'Come near me^{saww}'.

فَلَمَّا دَنَا مِنْهُ قَالَ يَا عَلِيُّ بَشِ اللَّيْلَةَ حَيْثُ تَرَانِي فَقَدْ سَأَلْتُ رَبِّي أَلْفَ حَاجَةٍ فَقَضَاهَا لِي وَ سَأَلْتُ لَكَ مِنْهَا فَقَضَاهَا وَ سَأَلْتُ لَكَ رَبِّي أَنْ يَجْمَعَ لَكَ أُمَّتِي مِنْ بَعْدِي فَأَنَّى عَلَيَّ رَبِّي فَقَالَ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ.

So when he^{asws} approached him^{saww}, he^{asws} said: 'O Ali^{asws}! I^{saww} spent the night where you^{asws} see me^{saww} and I^{saww} asked my^{saww} Lord^{azwj} for a thousand needs, so He^{azwj} Fulfilled these for me^{saww}. And I^{saww} asked Him^{azwj} for you^{asws}, the likes of these and He^{azwj} Fulfilled these for me^{saww}, and I^{saww} asked my^{saww} Lord^{azwj} that my^{saww} community should be gathered for you^{asws} after me^{saww}, so my^{saww} Lord^{azwj} Refused it to me^{saww} and Said: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2]**".⁶¹⁸

28- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن الحسين اليقطيني عن عيسى بن مهران عن الحسن بن الحسين العنبري عن علي بن أحمد بن خاتم عن حسن بن الحسين عن يحيى بن علي بن أسباط عن الشدي في قوله عز و جل ألم أأعدوا للناس أن يتركوا أن يقولوا آمنا و هم لا يفتنون و لقد فتنا الذين من قبلهم فليعلمن الله الذين صدقوا قال علي و أصحابه و ليعلمن الكاذبين أعداؤه.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn al Yaqteeny, from Isa Bin Mihran, from Al Hassan Bin Al Husayn Al Urany, from Ali Bin Ahmad Bin Hatim, from Hassan Bin Abdul Wahid, from Hassan Bin Husayn, from Yahya Bin Ali Bin Asbat, from Al Sudy,

'Regarding Words of Mighty and Majestic: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, 'We believe', and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful**, he said, 'Ali^{asws} and his^{asws} companions, **and He will Make known the liars [29:3]**, his^{asws} enemies”.⁶¹⁹

⁶¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 26

⁶¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 27

⁶¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 28

29- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ هِلَالٍ الْأَحْمَسِيِّ عَنِ الْحُسَيْنِ بْنِ وَهْبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَمَنْ انْتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَئِكَ مَا عَلَيْهِمْ مِنْ سَبِيلٍ قَالَ ذَلِكَ الْقَائِمُ ع إِذَا قَامَ انْتَصَرَ مِنْ بَنِي أُمَيَّةَ وَ مِنْ الْمُكَذِّبِينَ وَ النَّصَابِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Ali Bin Hilal Al Ahmasy, from Al Hassan Bin Wahab, from abir Al Kufy,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And the one who triumphs after having been oppressed, so those ones, there is no way (to blame) upon them [42:41].** He^{asws} said: 'That is Al-Qaim^{asws}, when he^{asws} rises, he^{asws} would overcome the clan of Umayya, and the beliers, and the Hostile Ones (Nasibis)''.⁶²⁰

30- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنِ السَّيَّارِيِّ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَرَأَ وَ تَرَى ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ لَمَّا رَأَوْا الْعَذَابَ وَ عَلِيٍّ هُوَ الْعَذَابُ يَقُولُونَ هَلْ إِلَى مَرَدٍّ مِنْ سَبِيلٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Al Sayyari, from Muhammad Bin khalid, from Muhammad Bin Ali Al Sayrafi, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws}: ' **and you will see the ones unjust [42:44], to the Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, when they do see the Punishment, and All^{asws} is the Punishment, saying, 'Is there any way to return?' [42:44]'**.⁶²¹

31- وَ بِهَذَا الْإِسْنَادِ عَنْهُ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ إِنَّ لِلَّذِينَ ظَلَمُوا آلَ مُحَمَّدٍ حَقَّهُمْ عَذَابًا دُونَ ذَلِكَ.

And by this chain from him^{asws} regarding Words of Mighty and Majestic: **And surely for those who are unjust – to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, there would be Punishment besides that, [52:47]'**.⁶²²

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بِهَذَا الْإِسْنَادِ عَنِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ أَيُّوبَ بْنِ بَزَّازٍ عَنِ ابْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ خَاشِعِينَ مِنَ الدُّلِّ يَنْظُرُونَ مِنْ طَرَفٍ خَفِيِّ يَعْنِي إِلَى الْقَائِمِ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By this chain, from Al Barqy, from Muhammad Bin Aslam, from Ayoub Al Bazaz, from Ibn Shimr, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And you will see them being presented to it, fearing from the abasement, looking with a fearful glance [42:45],** Meaning at Al-Qaim^{asws}'.⁶²³

33- وَ بِهَذَا الْإِسْنَادِ عَنْهُ قَالَ: وَ لَنْ يَنْفَعَكُمْ الْيَوْمَ إِذْ ظَلَمْتُمْ آلَ مُحَمَّدٍ حَقَّهُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ.

⁶²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 29

⁶²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 30

⁶²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 31

⁶²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 32

And by this chain from him, said, '**And it will never profit you today, since you were unjust.** – to Progeny^{asws} of Muhammad^{saww} of their^{asws} rights, **You are (now) sharers in the Punishment [43:39]**

34- وَ هَذَا الْإِسْنَادُ عَنِ الرَّجُلِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا هُمُ الظَّالِمِينَ قَالَ وَ مَا ظَلَمْنَاهُمْ بِزَكَاةٍ أَهْلَ بَيْتِكَ وَ لَكِنْ كَانُوا هُمُ الظَّالِمِينَ.

And by this chain, from Al Barqy, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **And We were not unjust unto them, but they were unjust [43:76]**. He^{asws} said: 'And We were not unjust to them for their neglecting the Wilayah of People^{asws} of your^{saww} Household, but they were unjust'.⁶²⁴

35- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ بْنِ بَرِيعٍ عَنْ مُجْتَمِعِ بْنِ الْمُبَارَكِ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ قَالَ قَالَ النَّبِيُّ ص لِقَاطِمَةَ ع إِنَّ زَوْجَكَ يُلَاقِي بَعْدِي كَذَا وَ يُلَاقِي بَعْدِي كَذَا فَخَبَرَهَا بِمَا يُلَاقِي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Abdul Rahman, from Muhammad Bin Suleyman Bin Bazie, from Jamie Bin Al Mubari, from Is'haq Bin Muhammad, from his father,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'The Prophet^{saww} said to (Syeda) Fatima^{asws}: 'After me^{saww}, your^{asws} husband^{asws} will be facing such and such, and facing such and such', and informed her^{asws} of what he^{asws} would be facing'.

فَقَالَتْ يَا رَسُولَ اللَّهِ أَلَا تَدْعُو اللَّهَ أَنْ يَصْرِفَ ذَلِكَ عَنْهُ فَقَالَ قَدْ سَأَلْتُ اللَّهَ ذَلِكَ لَهُ فَقَالَ إِنَّهُ مُبْتَلَى وَ مُبْتَلَى بِهِ

I^{asws} said: 'O Rasool-Allah^{saww}! Can you^{saww} not supplicate to Allah^{azwj} to turn away that from him^{asws}? He^{saww} said: 'I^{saww} have asked Allah^{azwj} for that. He^{azwj} Said: "He^{asws} will be afflicted and afflicted with it"'.⁶²⁵

فَهَبَطَ جِبْرِيلُ فَقَالَ قَدْ سَمِعَ اللَّهُ قَوْلَ النَّبِيِّ جُحَادُكَ فِي زَوْجِهَا وَ تَشْتَكِي إِلَى اللَّهِ وَ اللَّهُ يَسْمَعُ حَاوِرُكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ وَ شَكَّوَاهَا لَهُ لَا مِنْهُ وَ لَا عَلَيْهِ.

Jibraeel^{as} descended and said: **Allah has Heard the words of she who pleaded you regarding her husband and complained to Allah, and Allah Heard both your dialogues; surely Allah is Hearing, Seeing [58:1]**, and her^{asws} complaint was for him^{asws} and not from him^{asws} nor against him^{asws}.⁶²⁵

36- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قَدْ جَاءَتْ الرِّوَايَةُ أَنَّ لَمَّا تَمَّ لِأَبِي بَكْرٍ مَا تَمَّ وَ بَايَعَهُ مَنْ بَايَعَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع وَ هُوَ يُسَوِّي قَبْرَ رَسُولِ اللَّهِ ص بِمَسْحَاةٍ فِي يَدِهِ وَ قَالَ لَهُ إِنَّ الْقَوْمَ قَدْ بَايَعُوا أَبَا بَكْرٍ وَ وَقَعَتِ الْحَذَلَةُ فِي الْأَنْصَارِ لِاخْتِلَافِهِمْ وَ بَدَرَ الطُّلُقَاءُ لِلْعُقْدِ لِلرَّجُلِ خَوْفًا مِنْ إِدْرَاكِكُمْ الْأَمْرِ

⁶²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 33

⁶²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 34

(The books) ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ – The report has come that when it was completed for Abu Bakr what was completed, and the one who pledged allegiance had pledged his allegiance, a man came to Amir Al-Momineen^{asws} while he^{asws} was evening-out the grave of Rasool-Allah^{saww} by a spade in his^{asws} hand, and said to him^{asws}, ‘The people have pledged allegiance to Abu Bar and abandonment has occurred among the Helpers and the Emigrants due to their differing and the freed ones (after conquest of Makah) have rushed to the pact to the man (Abu Bakr), fearing from the commands hitting them’.

فَوَضَعَ طَرَفَ الْمِسْحَاةِ فِي الْأَرْضِ وَ يَدُهُ عَلَيْهَا ثُمَّ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ وَ لَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَ لَيَعْلَمَنَّ الْكَاذِبِينَ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ.

He^{asws} placed a side of the spade in the ground and his^{asws} hand upon it, then said: ‘In the Name of Allah^{azwj} the Beneficent, the Merciful. **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2] And We have Tested those from before them. So Allah will Make known those who are truthful and He will Make known the liars [29:3] Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4]’.**⁶²⁶

37- شي، تفسير العياشي عَنْ جَابِرٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلُهُ لِنَبِيِّهِ ص لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ فَسَرَّهُ لِي

Tafseer Al Ayyashi – From Jaber who said,

‘I said to Abu Ja’far^{asws}, ‘His^{azwj} Words: **There isn’t anything for you from the matter, [3:128]**, can you^{asws} interpret this for me?’

قَالَ فَقَالَ أَبُو جَعْفَرٍ ع يَا جَابِرُ إِنَّ رَسُولَ اللَّهِ ص كَانَ حَرِيصًا عَلَى أَنْ يَكُونَ عَلَيَّ ع مِنْ بَغْدِهِ عَلَى النَّاسِ وَ كَانَ عِنْدَ اللَّهِ خِلَافٌ مَا أَرَادَ رَسُولُ اللَّهِ ص

He (the narrator) said, ‘Abu Ja’far^{asws} said: ‘O Jaber! Rasool-Allah^{saww} was eager upon that Ali^{asws} would happen to be upon the people from after him^{saww}, and in the Presence of Allah^{azwj} it was different to what Rasool-Allah^{saww} wanted’.

قَالَ قُلْتُ فَمَا مَعْنَى ذَلِكَ قَالَ نَعَمْ عَنِّي بِذَلِكَ قَوْلُ اللَّهِ لِرَسُولِهِ ص لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ يَا مُحَمَّدُ فِي عَلَيٍّ الْأَمْرُ إِلَيَّ فِي عَلَيٍّ وَ فِي غَيْرِهِ أَمْ أَنْزِلَ إِلَيْكَ يَا مُحَمَّدُ فِيمَا أَنْزَلْتُ مِنْ كِتَابِي إِلَيْكَ أَلَمْ أَحْسِبِ النَّاسَ أَنْ يُتْرَكُوا أَنْ يَقُولُوا آمَنَّا وَ هُمْ لَا يُفْتَنُونَ إِلَى قَوْلِهِ وَ لَيَعْلَمَنَّ الْكَاذِبِينَ

He (the narrator) said, ‘I said, ‘So what is the meaning of that?’ He^{asws} said: ‘Yes, the meaning of that are the Words of Allah^{azwj} to His^{azwj} Rasool^{saww}: **“There isn’t anything for you from the matter [3:128]**, O Muhammad^{saww}, regarding Ali^{asws}. The matter is up to Me^{azwj} regarding Ali^{asws} and regarding others. Did I^{azwj} not Revealed to you^{saww}, O Muhammad^{saww}, among what I^{azwj} Revealed from My^{azwj} Book to you^{saww}: **Alif Lam Meem [29:1] Do the people reckon that they will be left alone on saying, ‘We believe’, and they will not be Tried? [29:2]** – up to His^{azwj} Words: **and He will Make known the liars [29:3]**”.

⁶²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 35

قَالَ فَوَضَّ رَسُولُ اللَّهِ ص الْأَمْرَ إِلَيْهِ.

He^{asws} said: 'So, Rasool-Allah^{saww} delegated the command to him^{asws}'.⁶²⁷

⁶²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 58 H 36

باب 59 نادر في تأويل قوله تعالى سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ

CHAPTER 59 – MISCELLANEOUS REGARDING THE EXPLANATION OF WORDS OF THE EXALTED: “*Travel in these during nights and days in security*” [34:18]

1- ج، الإحتجاج عَنْ أَبِي حمزة الثمالي قَالَ: أَتَى الْحَسَنَ الْبَصْرِيُّ أَبَا جَعْفَرٍ ع فَقَالَ جِئْتُكَ لِأَسْأَلَكَ عَنْ أَشْيَاءَ مِنْ كِتَابِ اللَّهِ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع أ لَسْتُ فَقِيهَ أَهْلَ الْبَصْرَةِ قَالَ قَدْ يُقَالُ ذَلِكَ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع هَلْ بِالْبَصْرَةِ أَحَدٌ تَأْخُذُ عَنْهُ قَالَ لَا

(The book) ‘Al Ihtijaj’ – From Abu Hamza Al Sumaly who said,

‘Al-Hassan Al-Basry came to Abu Ja’far^{asws}, so he said, ‘I have come to you^{asws} to ask you^{asws} about things from the Book of Allah^{azwj}’. So Abu Ja’far^{asws} said : ‘Are you not a jurist of the people of Al-Basra?’ He said, ‘It has been said, that’. Abu Ja’far^{asws} said to him: ‘Is there anyone at Al-Basra whom you take (your knowledge) from?’ He said, ‘No’.

قَالَ فَجَمِيعُ أَهْلِ الْبَصْرَةِ يَأْخُذُونَ عَنْكَ قَالَ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع سُبْحَانَ اللَّهِ لَقَدْ تَقَلَّدْتَ عَظِيمًا مِنَ الْأَمْرِ بَلَّغَنِي عَنْكَ أَمْرٌ فَمَا أَذْرِي أَكَذَاكَ أَنْتَ أَمْ يُكَذِّبُ عَلَيْكَ قَالَ مَا هُوَ قَالَ زَعَمُوا أَنَّكَ تَقُولُ إِنَّ اللَّهَ خَلَقَ الْعِبَادَ فَفَوَّضَ إِلَيْهِمْ أُمُورَهُمْ قَالَ فَسَكَتَ الْحَسَنُ

The Imam^{asws} said: ‘So the whole of the people of Al-Basra are taking (knowledge) from you?’ He said, ‘Yes’. So Abu Ja’far^{asws} said: ‘Glory be to Allah^{azwj}! You have collared yourself (offered *Tagleed: taken a Great responsibility*) with a great matter. A matter has reached me^{asws} from you, so I^{asws} do not know whether it is like that with you, or it has been belied against you?’ He said, ‘What is it?’ The Imam^{asws} said: ‘They are claiming that you are saying, ‘Allah^{azwj} Created the servants, so He^{azwj} Delegated their matters to them’. He (the narrator) said, ‘Al-Hassan (Al-Basry) was silent’.

فَقَالَ أَرَأَيْتَ مَنْ قَالَ اللَّهُ لَهُ فِي كِتَابِهِ إِنَّكَ آمِنٌ هَلْ عَلَيْهِ خَوْفٌ بَعْدَ هَذَا الْقَوْلِ فَقَالَ الْحَسَنُ لَا فَقَالَ أَبُو جَعْفَرٍ ع إِنِّي أَعْرَضُ عَلَيْكَ آيَةً وَ أَهْيَ إِلَيْكَ خَطْبًا وَ لَا أَحْسَبُكَ إِلَّا وَ قَدْ فَسَّرْتَهُ عَلَى غَيْرِ وَجْهِهِ فَإِنْ كُنْتَ فَعَلْتَ ذَلِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ فَقَالَ لَهُ مَا هُوَ

He^{asws} said: ‘What is your view of the one to whom Allah^{azwj} Says in His^{azwj} Book: “You are safe”, is there any fear to be upon him after these Words from Him^{azwj}?’ Al-Hassan (Al-Basry) said, ‘No’.

Abu Ja’far^{asws} said: ‘I^{asws} am presenting to you a Verse and ending to you the address, and I^{asws} reckon that you have interpreted it upon other than its (correct) aspect. So if you have done that, so you are destroyed and causing others to be destroyed’. He said to him^{asws}, ‘What is it?’

قَالَ أَرَأَيْتَ حَيْثُ يَقُولُ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْفُرَى الَّتِي بَارَكْنَا فِيهَا فُرًى ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ يَا حَسَنُ بَلَّغَنِي أَنَّكَ أَفْتَيْتَ النَّاسَ فَقُلْتَ هِيَ مَكَّةُ

The Imam^{asws} said: ‘What is your view where He^{azwj} is Saying: ***And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the***

travelling therein: "Travel in these during nights and days in security" [34:18]? O Hassan! It has reached me that you are issuing Verdicts (Fatwas) to the people'. He said, 'It is Makkah'.

فَقَالَ أَبُو جَعْفَرٍ ع فَهَلْ يُقْطَعُ عَلَى مَنْ حَجَّ مَكَّةَ وَ هَلْ يَخَافُ أَهْلُ مَكَّةَ وَ هَلْ تَذْهَبُ أَمْوَالُهُمْ فَمَتَى يَكُونُونَ آمِنِينَ

Abu Ja'far^{asws} said: 'Then, is there one who goes for Hajj gets his way cut off (by bandits), and is there fear upon the people of Makkah, and does your wealth go away?' He said, 'Yes'. He^{asws} said: 'So when will they happen to be safe?

بَلْ فِينَا ضَرْبُ اللَّهِ الْأَمْثَالَ فِي الْقُرْآنِ فَنَحْنُ الْقُرَى الَّتِي بَارَكَ اللَّهُ فِيهَا وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ أَقَرَّ بِفَضْلِنَا حَيْثُ أَمَرَهُمُ اللَّهُ أَنْ يَأْتُونَا فَقَالَ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا أَيْ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ شِيعَتِهِمُ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُرَى ظَاهِرَةً وَ الْقُرَى الظَّاهِرَةُ الرُّسُلُ وَ الثَّقَلَةُ عَنَّا إِلَى شِيعَتِنَا وَ فُقَهَاءُ شِيعَتِنَا إِلَى شِيعَتِنَا

But, it is with regards to us^{asws} that Allah^{azwj} has Given Examples in the Quran. So we^{asws} are the towns in which Allah^{azwj} has Blessed, and that is in the Words of Allah^{azwj} Mighty and Majestic. The one who accepts our^{asws} merits that we^{asws} are the apparent town between them and their^{asws} Shias, the town which Allah^{azwj} has Blessed therein, the apparent town is the Rasool^{saww}, and the transferring (transmitting of Hadeeth) from us^{asws} to our^{asws} Shias, and jurists (narrators of Ahadeeth) of our^{asws} Shias, to our^{asws} Shias'.

وَ قَوْلُهُ وَ قَدَرْنَا فِيهَا السَّبِيْرَ فَالسَّبِيْرُ مَثَلٌ لِلْعِلْمِ سِيرُوا بِهِ لِيَالِي وَ أَيَّاماً مَثَلٌ لِمَا يَسِيرُ مِنَ الْعِلْمِ فِي اللَّيَالِي وَ الْأَيَّامِ عَنَّا إِلَيْهِمْ فِي الْحَلَالِ وَ الْحَرَامِ وَ الْفَرَائِضِ وَ الْأَحْكَامِ آمِينَ فِيهَا إِذَا أَخَذُوا مِنْ مَعْدِنَا الَّذِي أَمَرُوا أَنْ يَأْخُذُوا مِنْهُ آمِينَ مِنَ الشَّكِّ وَ الضَّلَالِ وَ الثَّقَلِ مِنَ الْحَرَامِ إِلَى الْحَلَالِ لِأَنَّهُمْ أَخَذُوا الْعِلْمَ مِنْ وَجِبَ لَهُمْ بِأَخْذِهِمْ إِيَّاهُ عَنْهُمْ الْمَغْفِرَةَ

And the Words of the Exalted: **and We Apportioned the travelling therein**, so the travelling is like the Knowledge, journeying with it nights and days. The example of the one who journeys from the Knowledge during the nights and the days from us^{asws} to them (Shias), regarding the Permissible and the Prohibited, and the Obligations and the Judgements, there is safety in it when it is taken from him^{asws}, safety from the doubt and the straying, and the transferring from the Prohibited to (become) the Permissible, because they are taking the Knowledge from the ones^{asws} whom it is Obligated for them to take it from them^{asws}, with the Forgiveness.

لِأَنَّهُمْ أَهْلُ مِيرَاثِ الْعِلْمِ مِنْ آدَمَ إِلَى حَيْثُ انْتَهَوْا دُرَّةً مُصْطَفَاةً بَعْضُهَا مِنْ بَعْضٍ فَلَمْ يَنْتَهِ الْإِصْطِفَاءُ إِلَيْكُمْ بَلْ إِلَيْنَا انْتَهَى وَ نَحْنُ تِلْكَ الدَّرَجَةُ لَا أَنتَ وَ لَا أَشْبَاهُكَ يَا حَسَنُ

(This is) because they^{asws} are the people^{asws} who inherited the Knowledge from Adam^{as} to where it has ended, children of Mustafa^{saww}, from each other. It has not ended up to you, but it has ended up with us^{asws}, and we^{asws} are the children, the Chosen ones, not you and those that resemble you, O Hassan!

فَلَوْ قُلْتُ لَكَ جِئْتُ ادَّعَيْتَ مَا لَيْسَ لَكَ وَ لَيْسَ إِلَيْكَ يَا جَاهِلُ أَهْلُ الْبَصَرَةِ لَمْ أَقُلْ فَيْكَ إِلَّا مَا عَلِمْتُهُ مِنْكَ وَ ظَهَرَ لِي عَنْكَ وَ إِيَّاكَ أَنْ تَقُولَ بِالتَّفْوِضِ فَإِنَّ اللَّهَ جَلَّ وَ عَزَّ لَمْ يُفَوِّضِ الْأَمْرَ إِلَى خَلْقِهِ وَهَذَا مِنْهُ وَ ضَعُفٌ وَ لَا أَجْبِرُهُمْ عَلَى مَعَاصِيهِ ظُلْماً وَ الْحَبْرُ طَوِيلٌ أَخَذْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ.

I^{asws} say to you – what you are claiming is not for you, and is not to you, O ignorant one of the people of Al-Basra! I^{asws} am not saying regarding you except what I^{asws} know of from you, and it manifests to me^{asws} from you. And beware that you should be speaking of the delegation, for Allah^{azwj} Mighty and Majestic does not Delegate the Command to His^{azwj} creatures, and over here would be a weakness from Him^{azwj}, and He^{azwj} does not Compel them upon the disobedience (or) injustice’ – and the Hadeeth is lengthy and I have taken from it the needed matter”.⁶²⁸

2- قب، المناقب لابن شهر آشوب ج، الإحتجاج عن الثمالي قال: دخل قاضي من قضاة أهل الكوفة على بن الحسين ع فقال له جعلني الله فداك أخبرني عن قول الله عز وجل وجعلنا بينهم وبينهم وبين القري التي باركنا فيها قري ظاهرة وقد رزنا فيها السير سيزو فيها ليالي وأياماً آمينين

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub (and) ‘Al Ihtijaj’, from Al Sumaly who said,

‘A judge from the judges of the people of Al-Kufa entered to see Ali^{asws} Bin Al-Husayn^{asws} and said so him^{asws}, ‘May Allah^{azwj} Make me to be sacrificed for you^{asws}! Inform me about Words of Allah^{azwj} Mighty and Majestic: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: “Travel in these during nights and days in security” [34:18]**’.

قال له ما يقول الناس فيها قبلكم بالعراق قال يقولون إنها مكة قال و هل رأيت السرقة في موضع أكثر منه بمكة قال فما هو قال إنما عن الرجال قال وأين ذلك في كتاب الله

He^{asws} said to him: ‘What the people saying regarding it before you at Al-Iraq?’ He said, ‘They are saying it is Makkah’. He^{asws} said: ‘And have you seen the theft to be more in any place than in Makkah?’ He said, ‘So, what is it?’ He^{asws} said: ‘But rather it means the men’. He said, ‘And where is that in the Book of Allah^{azwj}?’

فقال أ و ما تسمع إلى قوله عز وجل وجعلنا بينهم وبينهم وبين القري التي باركنا فيها قري ظاهرة وقد رزنا فيها السير سيزو فيها ليالي وأياماً آمينين قال وسئل القري التي كنا فيها والعير التي أقبلنا فيها فليسأل القري أو الرجال والعير

He^{asws} said: ‘Or have you not heard the Words of Mighty and Majestic: **And how many a town rebelled against the Command of its Lord and His Messengers, [65:8]**, and Said: **And those towns, We Destroyed them for their being unjust, and We Made an appointed time for their destruction [18:59]**, and Said: **And ask the town (people) which we were in, and the caravan among which we returned, [12:82]**. So, is it the town to be asked, or the men, or the caravan?’

قال وتلا ع آيات في هذا المعنى قال جعلت فداك فمن هم قال نحن هم وقوله سيزو فيها ليالي وأياماً آمينين قال آمينين من الزرع.

He (the narrator) said, ‘And he^{asws} recited Verses regarding this meaning. He (the narrator) said, ‘May I be sacrificed for you^{asws}! So, who are they?’ He^{asws} said: ‘We^{asws} are they’. And His^{azwj} Words: **“Travel in these during nights and days in security” [34:18]**, he^{asws} said: ‘Secure from the deviation’”.⁶²⁹

⁶²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 1

⁶²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 2

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ زَكْرِيَّا الْبَصْرِيِّ عَنِ الْهَيْثَمِ بْنِ عَبْدِ اللَّهِ الرُّمَائِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ خَدِّهِ جَعْفَرٍ ع قَالَ: دَخَلَ عَلَى أَبِي بَعْضُ مَنْ يُفَسِّرُ الْقُرْآنَ فَقَالَ لَهُ أَنْتَ فُلَانٌ وَ سَمَاءُ بِاسْمِهِ قَالَ نَعَمْ قَالَ أَنْتَ الَّذِي تُفَسِّرُ الْقُرْآنَ قَالَ نَعَمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ali Bin Zakariya Al Basry, from Al Haysam Bin Abdullah Al Rumany,

'From Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'One of the interpreters of the Quran entered to see my^{asws} father^{asws}. He^{asws} said to him: 'You are so and so?', and named him with his name. He said, 'Yes'. He^{asws} said: 'Are you the one who interprets the Quran?' He said, 'Yes'.

قَالَ فَكَيْفَ تُفَسِّرُ هَذِهِ آيَةَ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا فُرَىٰ ظَاهِرَةً وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِيً وَ أَيَّامًا آمِنِينَ قَالَ هَذِهِ بَيْنَ مَكَّةَ وَ مَنَى

He^{asws} said: 'So, how do you interpret this Verse: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]?**' He said, 'This is between Makkah and Mina'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع أ يَكُونُ فِي هَذَا الْمَوْضِعِ خَوْفٌ وَ قَطِيعٌ قَالَ نَعَمْ قَالَ فَمَوْضِعٌ يَقُولُ اللَّهُ أَمَّنْ يَكُونُ فِيهِ خَوْفٌ وَ قَطِيعٌ قَالَ فَمَا هُوَ قَالَ ذَلِكَ نَحْنُ أَهْلُ الْبَيْتِ قَدْ سَمَّاكُمْ اللَّهُ نَاسًا وَ سَمَّانَا فُرَى قَالَ جَعَلْتَ فِدَاكَ أَوْجَدَنِي هَذَا فِي كِتَابِ اللَّهِ أَنَّ الْقُرَى رِجَالٌ

Abu Abdullah^{asws} said to him: 'Does there happen to be in this place, fear and banditry?' He said, 'Yes'. He^{asws} said: 'So, the place which Allah^{azwj} is Saying to be secure, there happens to be fear and banditry in it'. He said, 'So, what is it (then)?' He^{asws} said: 'That is us^{asws}, People^{asws} of the House. Allah^{azwj} has Named you all as 'the people', and us^{asws} as 'the towns''. He said, 'May I be sacrificed for you^{asws}! Find this for me in the Book of Allah^{azwj}, that the 'towns' are 'men'.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ أ لَيْسَ اللَّهُ تَعَالَى يَقُولُ وَ سَقَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا فَلِلْجُدْرَانِ وَ الْحِيطَانِ السُّؤَالُ أَمْ لِلنَّاسِ وَ قَالَ تَعَالَى وَ إِنَّ مِنْ قَرْيَةٍ إِلَّا نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ الْقِيَامَةِ أَوْ مُعَذِّبُوهَا عَذَابًا شَدِيدًا فَمَنْ الْمُعَذَّبُ الرَّجَالُ أَمْ الْجُدْرَانُ وَ الْحِيطَانُ.

Abu Abdullah^{asws} said: 'Isn't Allah^{azwj} the Exalted Saying: **And ask the town (people) which we were in, and the caravan among which we returned, [12:82].** So, is the questioning to be to the walls and the gardens, or to the people?' And the Exalted Said: **And there is no town except We will Destroy it before the Day of Judgment or Punish it with a severe Punishment. [17:58].** So, who are the Punished ones, the men or the walls and the gardens?'⁶³⁰

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ الْبَاهِلِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ التَّهَاقُوتِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ الْأَنْصَارِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: دَخَلَ الْحُسَيْنُ الْبَصْرِيُّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ ع فَقَالَ لَهُ يَا أَحَا أَهْلَ الْبَصْرَةِ بَلَّغْنِي أَنَّكَ فُسِّرَتْ آيَةٌ مِنْ كِتَابِ اللَّهِ عَلَى غَيْرِ مَا أُتْرِثَتْ فَإِنْ كُنْتَ فَعَلْتَ فَقَدْ هَلَكْتَ وَ اسْتَهْلَكْتَ

⁶³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 3

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat Al Bahily, from Ibrahim Bin Is'haq Al Nahawandy, from Abdullah Bin Hammad Al Ansary, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'Al-Hassan Al-Basry entered to see Muhammad Bin Ali^{asws}. He^{asws} said to him: 'O brother of the people of Al-Basra! It reached me^{asws} and you are interpreting a Verse from the Book of Allah^{azwj} upon other than what it was Revealed. So, if you were doing so, then you are destroyed and will destroy (others)'.

قَالَ وَ مَا هِيَ جُعِلَتْ فِدَاكَ قَالَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِي بَارَكْنَا فِيهَا ظَاهِرَةً وَ قَدَرْنَا فِيهَا السِّرَّ سِيرُوا فِيهَا لَيَالِيَ وَ أَيَّاماً آمِنِينَ وَنَحْنُ كَيْفَ يَجْعَلُ اللَّهُ لِقَوْمٍ أَمَاناً وَ مَتَاعُهُمْ يُسْرَقُ بِمَكَّةَ وَ الْمَدِينَةِ وَ مَا بَيْنَهُمَا وَ يُتَمَّا أَحَدٌ عَبْدٌ أَوْ قَتِيلٌ وَ قَاتَتْ نَفْسُهُ

He said, 'And what is it? May I be sacrificed for you^{asws}!' He^{asws} said: 'Words of Allah^{azwj} Mighty and Majestic: **And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18].** Woe be unto you! How can Allah^{azwj} Make security to be for a people and their belongings are being stolen in Makah and Al-Medina and what is between the two, and sometimes a servant is seized, or killed and loses himself?'

ثُمَّ مَكَثَ مَلِيّاً ثُمَّ أَوْماً يَبْدُوهُ إِلَى صَدْرِهِ وَ قَالَ نَحْنُ الْقُرَى الَّتِي بَارَكَ اللَّهُ فِيهَا قَالَ جُعِلَتْ فِدَاكَ أَوْجَدْتَ هَذَا فِي كِتَابِ اللَّهِ إِنَّ الْقُرَى رِجَالٌ

Then he^{asws} waited for a while, then gestured by his^{asws} hand to his^{asws} chest and said: 'We^{asws} are the 'towns' which Allah^{azwj} Blessed in these'. He said, 'May I be sacrificed for you^{asws}! Can this be found in the Book of Allah^{azwj} that the 'towns' are men'.

قَالَ نَعَمْ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ كَأَيُّنَ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَ رُسُلِهِ فَحَاسِبْنَاهَا حِسَاباً شَدِيداً وَ عَذَّبْنَاهَا عَذَاباً نُكَراً فَمَنِ الْعَابِي عَلَى اللَّهِ عَزَّ وَ جَلَّ الْحَيْطَانُ وَ الْبُيُوتُ أَمْ الرِّجَالُ فَقَالَ الرَّجَالُ

He^{asws} said: 'Yes, Words of Allah^{azwj} Mighty and Majestic: **And how many a town rebelled against the Command of its Lord and His Messengers, so We Reckoned them with a severe Reckoning, and Punished them with a terrible Punishment [65:8].** So, who rebelled against Allah^{azwj} Mighty and Majestic, the gardens or the houses or the men?' He said, 'The men'.

ثُمَّ قَالَ جُعِلَتْ فِدَاكَ رَدِّي قَالَ قَوْلُهُ عَزَّ وَ جَلَّ فِي سُورَةِ يُسُفَ عَلَيْهِ السَّلَامُ وَ سَقَلَ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَ الْعِيرَ الَّتِي أَقْبَلْنَا فِيهَا لِمَنْ أَمْرُوهُ أَنْ يَسْأَلَ الْقَرْيَةَ وَ الْعِيرَ أَمْ الرِّجَالُ فَقَالَ جُعِلَتْ فِدَاكَ فَأَخْبَرَنِي عَنِ الْقُرَى الظَّاهِرَةِ قَالَ هُمْ شَيْعَتُنَا يَعْنِي الْعُلَمَاءَ مِنْهُمْ.

Then he said, 'May I be sacrificed for you^{asws}! Increase for me'. He^{asws} said: 'Words of Mighty and Majestic in Surah Yusuf^{as}: **And ask the town (people) which we were in, and the caravan among which we returned, [12:82],** to whom has He^{azwj} Commanded to ask the town, the caravan or the men?' He said, 'May I be sacrificed for you^{asws}! Inform me about the **apparent towns**'. He^{asws} said: 'They are our^{asws} Shias, meaning the scholars from them'.⁶³¹

⁶³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 4

5- قب، المناقب لابن شهر آشوب دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ عَ عَنْ أَشْيَاءَ لَمْ يَعْرِفِ الْجَوَابَ عَنْهَا فَكَانَ فِيهَا سَأَلَهُ أَنْ قَالَ لَهُ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ تَعَالَى وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي وَ أَيَّاماً آمِنِينَ أَيُّ مَوْضِعٍ هُوَ

(The book) 'Al-Manaqib' of Ibn Shehr Ashub – Abu Haneefa entered to see Abu Abdullah^{asws}. He^{asws} asked him about issues, he did not know the answer of these. It was among what he^{asws} asked him, he^{asws} said to him: 'Inform me^{asws} about Words of Allah^{azwj} the Exalted: **and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]**, which place it is?'

قَالَ هُوَ مَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ فَقَالَ ع نَشَدْتُكُمْ بِاللَّهِ هَلْ تَسِيرُونَ بَيْنَ مَكَّةَ وَ الْمَدِينَةِ لَا تَأْمُنُونَ عَلَى دِمَائِكُمْ مِنَ الْقَتْلِ وَ عَلَى أَمْوَالِكُمْ مِنَ السَّرِقِ

He said, 'It is what is between Makkah and Al-Medina'. He^{asws} said: 'We^{asws} adjure you with Allah^{azwj}! Are they not travelling between Makah and Al-Medina, there being no safety upon their blood from the killing, and upon their wealth from the theft?'

ثُمَّ قَالَ وَ أَخْبِرْنِي عَنْ قَوْلِهِ وَ مَنْ دَخَلَهُ كَانَ آمِناً أَيُّ مَوْضِعٍ هُوَ قَالَ ذَلِكَ بَيْتُ اللَّهِ الْحَرَامِ فَقَالَ نَشَدْتُكُمْ بِاللَّهِ هَلْ تَعْلَمُونَ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ وَ سَعِيدَ بْنَ جُبَيْرٍ دَخَلَاهُ فَلَمْ يَأْمَنَّا الْقَتْلَ قَالَ فَأَعْفِنِي يَا ابْنَ رَسُولِ اللَّهِ.

Then he^{asws} said: 'And inform me about His^{azwj} Words: **and the one who enters it would be secure. [3:97]**, which place is it?' He said, 'That is the Sacred House of Allah^{azwj} (Kabah)'. He^{asws} said: 'We^{asws} adjure you with Allah^{azwj}! Don't you know that Abdullah Bin Al-Zubeyr and Saeed Bin Jubeyr had both entered it, but were not safe from the killing?' He said, 'Pardon me, O son^{asws} of Rasool-Allah^{saww}!',⁶³²

6- كا، الكافي العدة عن البرقي عن أبيه عن محمد بن سنان عن زيد الشحام قال: دَخَلَ قَتَادَةُ بْنُ دَعَامَةَ عَلَى أَبِي جَعْفَرٍ ع فَقَالَ يَا قَتَادَةُ أَنْتَ قَبِيهٌ أَهْلُ الْبَصْرَةِ فَقَالَ هَكَذَا يُزْعَمُونَ فَقَالَ أَبُو جَعْفَرٍ ع بَلَّغْنِي أَنَّكَ تُفَسِّرُ الْقُرْآنَ قَالَ لَهُ قَتَادَةُ نَعَمْ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع يَعْلَمُ تُفَسِّرُهُ أَمْ يَجْهَلُ قَالَ لَا يَعْلَمُ فَقَالَ لَهُ أَبُو جَعْفَرٍ ع فَإِنْ كُنْتَ تُفَسِّرُهُ يَعْلَمُ فَأَنْتَ أَنْتَ وَ أَنَا أَسْأَلُكَ قَالَ قَتَادَةُ سَلْ

(The book) 'Al Kafi' – The number, from Al Barqy, from his father, from Muhammad Bin Sinan, from Zayd Al Shaham who said,

'Qatada Bin Da'ama came up to Abu Ja'far^{asws}, so he^{asws} said: 'O Qatada! Are you a Faqih (Jurist) of the people of Basra?' He said, 'That is what they are alleging'. Abu Ja'far^{asws} said: 'It has reached me^{asws} that you are explaining the Quran'. Qatada said to him^{asws}, 'Yes'. Abu Ja'far^{asws} said to him: 'You are explaining it by knowledge or by ignorance?' He said, 'No, by knowledge'. Abu Ja'far^{asws} said to him: 'So if you are explaining by knowledge, so 'you are' 'who you are' and I^{asws} would like to ask you'. Qatada said, 'Ask'.

قَالَ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي سَبَا وَ قَدَرْنَا فِيهَا السَّيْرَ سِيرُوا فِيهَا لَيَالِي وَ أَيَّاماً آمِنِينَ

He^{asws} said: 'Inform me^{asws} about the Words of Allah^{azwj} Mighty and Majestic in (the Chapter 34) **Saba: And We Made between them and the towns which We had Blessed therein, apparent towns, and We Apportioned the travelling therein: "Travel in these during nights and days in security" [34:18]**.

⁶³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 5

فَقَالَ قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ كَانَ آمِنًا حَتَّى يَرْجِعَ إِلَى أَهْلِهِ

Qatada said, 'That is for the one who goes out from his house with lawful provisions, and a camel rented lawfully intending this House (Kabah). He would be safe until he returns back to his family'.

فَقَالَ أَبُو جَعْفَرٍ ع نَشَدْتُكَ اللَّهُ يَا قَتَادَةُ هَلْ تَعْلَمُ أَنَّهُ قَدْ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يُرِيدُ هَذَا الْبَيْتَ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَتَذْهَبُ نَفَقَتُهُ وَ يُضْرَبُ مَعَ ذَلِكَ ضَرْبَةً فِيهَا اجْتِيَاحُهُ قَالَ قَتَادَةُ اللَّهُمَّ نَعَمْ

Abu Ja'far^{asws} said: 'I^{asws} adjure you to Allah^{azwj}, O Qatada! Do you know that if the man comes out from his house with lawful provisions, and a camel rented lawfully, intending this House, he could get cut off (by bandits) on the road, and his provisions would be lost and he could be injured due to that?' Qatada said, 'O Allah^{azwj}, Yes!'

فَقَالَ أَبُو جَعْفَرٍ ع وَجَّكَ يَا قَتَادَةُ إِنْ كُنْتَ إِنَّمَا فَسَّرْتَ الْقُرْآنَ مِنْ تَلْقَاءِ نَفْسِكَ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ

Abu Ja'far^{asws} said: 'Woe be unto you! But rather, you are explaining the Quran from your own self, so you are destroyed and causing others to be destroyed. And if you have taken it from the men (others), you have been destroyed and so have they.'

وَ إِنْ كُنْتَ قَدْ أَخَذْتَهُ مِنَ الرَّجَالِ فَقَدْ هَلَكْتَ وَ أَهْلَكْتَ وَجَّكَ يَا قَتَادَةُ ذَلِكَ مَنْ خَرَجَ مِنْ بَيْتِهِ بِزَادٍ وَ رَاحِلَةٍ وَ كِرَاءٍ حَلَالٍ يَتَوَمَّ هَذَا الْبَيْتَ عَارِفٌ بِحَقِّهَا يَهْوَانَا قَلْبُهُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَ لَمْ يَغْنِ الْبَيْتَ فَيَقُولَ إِلَيْهِ

Woe be unto you! (But) that is for the one who comes out from his house with provisions, and lawful means of transportation aspiring for this House while having recognised our^{asws} rights, loving us^{asws} with his heart, just as Allah^{azwj} Mighty and Majestic has Said: **Therefore Make the hearts of the people to yearn towards them [14:37]** and it does not mean the House, for He^{azwj} is Saying 'towards them'.

فَنَحْنُ وَ اللَّهُ دَعَاهُ إِبْرَاهِيمَ عَ النَّبِيِّ مِنْ هَوَانَا قَلْبُهُ قُبِلَتْ حُجَّتُهُ وَ إِلَّا فَلَا يَا قَتَادَةُ فَإِذَا كَانَ كَذَلِكَ كَانَ آمِنًا مِنْ عَذَابِ جَهَنَّمَ يَوْمَ الْقِيَامَةِ

We^{asws} are, by Allah^{azwj}, the (Answered) supplication of Ibrahim^{as} towards whom^{asws} if one loves with one's heart, his Hajj would be Accepted, otherwise it will not be, O Qatada! So when it will be the Day of Judgment, he would be secure from the Punishment of Hell on the Day of Judgment'.

قَالَ قَتَادَةُ لَا جَرَمَ وَ اللَّهُ وَ لَا فَسَّرْتُهَا إِلَّا هَكَذَا فَقَالَ أَبُو جَعْفَرٍ ع وَجَّكَ يَا قَتَادَةُ إِنَّمَا يَعْرِفُ الْقُرْآنَ مَنْ خُوطِبَ بِهِ.

Qatada said, 'No offence. By Allah^{azwj}, I will not explain it except like this'. So Abu Ja'far^{asws} said: 'Woe be unto you, O Qatada! But rather, you should understand the Quran from the ones^{asws} who have been Addressed by it'.⁶³³

⁶³³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 59 H 6

CHAPTER 60 - INTERPRETATION OF THE 'DAYS', AND THE 'MONTHS', BY THE IMAMS^{asws}

1- ل، الخصال ابن المُنَوَّكِل عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الْمُؤَصِّلِيِّ عَنِ الصَّغَرِ بْنِ أَبِي دُلْفٍ الْكَزْحِيِّ قَالَ: لَمَّا حَمَلَ الْمُتَوَكِّلُ سَيِّدَنَا أَبَا الْحُسَيْنِ الْعَسْكَرِيَّ عِ جِئْتُ أَسْأَلُ عَنْ خَبَرِهِ قَالَ فَنَظَرَ إِلَيَّ الرَّزَاقِيُّ وَكَانَ حَاجِباً لِلْمُتَوَكِّلِ فَأَمَرَ أَنْ أُدْخَلَ إِلَيْهِ فَأَدْخَلْتُ إِلَيْهِ فَقَالَ يَا صَغَرُ مَا شَأْنُكَ فَقُلْتُ خَيْرٌ أَتَيْهَا الْأُسْتَاذُ فَقَالَ أَفْعُدْ فَأَخَذَنِي مَا تَقَدَّمَ وَ مَا تَأَخَّرَ وَ قُلْتُ أَخْطَأْتُ فِي الْمَجِيءِ

(The book) 'Al Khisal' – Ibn Al Mutawakal, from Ali Bin Ibrahim, from Abdullah Bin Ahmad Al Mowsily, from Al Saqar Bin Abu Dulaf Al Karkhy who said,

'When Al-Mutawakkil had our Master^{asws} Abu Al-Hassan Al-Askari^{asws} carried away, I went to ask of his^{asws} news. Al-Zarraqi looked at me, and he was a doorman for Mutawakkil. He instructed that I enter to see him, so I entered to him. He said, 'O Saqar! What is your concern?' I said, 'Good, O you teacher!' He said, 'Sit!' It seized me what had preceded and what was delayed, and I said, 'I made a mistake in my coming'.

قَالَ فَوَحَى النَّاسَ عَنْهُ ثُمَّ قَالَ لِي مَا شَأْنُكَ وَ فِيمَ جِئْتُ فَقُلْتُ لِحَبْرٍ مَا فَقَالَ لَعَلَّكَ تَسْأَلُ عَنْ خَبَرِ مَوْلَاكَ فَقُلْتُ لَهُ وَ مَنْ مَوْلَايَ مَوْلَايَ أَمِيرُ الْمُؤْمِنِينَ فَقَالَ اسْكُتْ مَوْلَاكَ هُوَ الْحَقُّ فَلَا تَحْتَشِبْنِي فَإِنِّي عَلَى مَذْهَبِكَ

He got rid of the people away from him, then said to me, 'What is your concern, and regarding who have you come?' I said, 'For good'. He said, 'Perhaps you as asking about the news of your Master^{asws}'. I said to him, 'And who is my Master^{asws}? My Master^{asws} is Amir Al-Momineen^{asws}'. He said, 'Quiet! Your Master^{asws} is the truth, so do not insult me, for I am upon your doctrine'.

فَقُلْتُ الْحَمْدُ لِلَّهِ قَالَ أَ تُحِبُّ أَنْ تَرَاهُ فَقُلْتُ نَعَمْ قَالَ اجْلِسْ حَتَّى يَخْرُجَ صَاحِبُ الْبَرِيدِ مِنْ عِنْدِهِ

I said, 'The Praise be to Allah^{azwj!}' He said, 'Would you like to see him^{asws}? I said, 'Yes'. He said, 'Sit until the mailman comes out from him^{asws}'.

قَالَ فَحَلَسْتُ فَلَمَّا خَرَجَ قَالَ لِلْغُلَامِ لَهُ خُذْ بِيَدَ الصَّغَرِ وَ ادْخُلْهُ إِلَى الْحَجْرَةِ الَّتِي فِيهَا الْعَلَوِيُّ الْمَحْبُوسُ وَ خَلِّ بَيْنَهُ وَ بَيْنَهُ قَالَ فَأَدْخَلَنِي إِلَى الْحَجْرَةِ وَ أَوْمَأَ إِلَى بَيْتٍ فَدَخَلْتُ فَإِذَا هُوَ عَاجِلٌ عَلَى صَدْرِ حَصِيرٍ وَ بِجِذَاهُ قَبْرٌ خُفُورٌ

He (the narrator) said, 'So I sat. When he came out, he said to a slave of his, 'Take the hand of Saqar and enter him into the room wherein is the Alawite, the captive, and vacate between him and him^{asws}'. He entered me into the chamber and gestured to a room. So, I entered and there he^{asws} was seated in the middle of the mat and parallel to him^{asws} was a grave dug out.

قَالَ فَسَلَّمْتُ فَرَدَّ ثُمَّ أَمَرَنِي بِالْجُلُوسِ ثُمَّ قَالَ لِي يَا صَغَرُ مَا أَتَى بِكَ قُلْتُ سَيِّدِي جِئْتُ أَتَعَرَّفُ خَبْرَكَ قَالَ ثُمَّ نَظَرْتُ إِلَى الْقَبْرِ فَبَكَيْتُ فَنَظَرَ إِلَيَّ فَقَالَ يَا صَغَرُ لَا عَلَيْكَ لَنْ يَصِلُوا إِلَيْنَا بِشَوْءٍ الْآنَ فَقُلْتُ الْحَمْدُ لِلَّهِ

He (the narrator) said, 'I greeted and he^{asws} replied, then instructed me with being seated, then said to me: 'O Saqar! What have you come with?' I said, 'My Master^{asws}! I have come to know your^{asws} news'. Then I looked at the grave and I cried, so he^{asws} looked at me and said: 'O Saqar! (It is) not upon you. They will never arrive to us with evil now'. I said, 'The Praise is for Allah^{azwj}'.

ثُمَّ قُلْتُ يَا سَيِّدِي حَدِيثُ يُرَوَّى عَنِ النَّبِيِّ صَلَّى لَا أَعْرِفُ مَعْنَاهُ قَالَ وَ مَا هُوَ فَقُلْتُ قَوْلُهُ لَا تُعَادُوا الْأَيَّامَ فُتُعَادِيَكُمْ مَا مَعْنَاهُ

Then I said, 'O my Master^{asws}! They are reporting from the Prophet^{saww}, I do not know its meaning'. He^{asws} said: 'And what is it?' I said, 'His^{saww} words: 'Do not be inimical to the day, for they will be your enemies' What is its meaning?'

فَقَالَ نَعَمْ الْأَيَّامُ نَحْنُ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَالَسَبْتُ اسْمَ رَسُولِ اللَّهِ صَلَّى وَ الْأَحَدُ كِنَايَةٌ عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ الْإِثْنَيْنِ الْحَسَنِ وَ الْحُسَيْنَ وَ الثَّلَاثَاءِ عَلِيُّ بْنُ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ جَعْفَرُ بْنُ مُحَمَّدٍ وَ الْأَنْبَاءُ مُوسَى بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ مُوسَى وَ مُحَمَّدُ بْنُ عَلِيٍّ وَ أَنَا وَ الْحَمِيسُ ابْنِي الْحَسَنِ بْنُ عَلِيٍّ وَ الْجُمُعَةُ ابْنُ ابْنِي وَ إِلَيْهِ يَجْتَمِعُ عَصَابَةُ الْحَقِّ وَ هُوَ الَّذِي يَمْلِكُهَا قِسْطًا وَ عَدْلًا كَمَا مِلِكْتُ ظُلْمًا وَ جَوْرًا

He^{asws} said: 'Yes, the days are us^{asws}, for as long as the skies and the earth stand. The Saturday is a name of Rasool-Allah^{saww}, and Sunday (Ahad – one) is a teknonym of Amir Al-Momineen^{asws}, and Monday (Isneyn - two) are Al-Hassan^{asws} and Al-Husayn^{asws}, and the Tuesday (Salasa - three) are Ali^{asws} Bin Al-Husayn^{asws} and Muhammad^{asws} Bin Ali^{asws} and Ja'far^{asws} Bin Muhammad^{asws}, and Wednesday (Arba'a – four) are Musa^{asws} Bin Ja'far^{asws}, and Ali^{asws} Bin Musa^{asws}, and Muhammad^{asws} Bin Ali^{asws}, and I^{asws}, and Thursday (Al-Khamis – five) is my^{asws} son^{asws} Al-Hassan^{asws} Bin Ali^{asws}, and the Friday (Jum'a) is a son^{asws} of my^{asws} son^{asws}, and to him^{asws} will gather (Jam'a) the groups of truth, and he^{asws} is the one who will fill it with fairness and justice just as it had been filled with injustice and tyranny.

فَهَذَا مَعْنَى الْأَيَّامِ فَلَا تُعَادُوهُمْ فِي الدُّنْيَا فَيُعَادُوَكُمْ فِي الْآخِرَةِ ثُمَّ قَالَ وَدَّعْ وَ أَخْرِجْ فَلَا آمَنْ عَلَيْكَ.

Thus, this is the meaning of the days. Do not be their^{asws} enemies in the world, so they^{asws} would be your enemies in the Hereafter'. Then he^{asws} said: 'Bid farewell, for there is no safety upon you'.⁶³⁴

2- غَط، الغيبة للشيخ الطوسي وَ رَوَى جَابِرُ الْجَعْفَرِيُّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ تَأْوِيلِ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ- يَوْمَ خَلَقَ السَّمَاوَاتِ وَ الْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ

(The book) 'Ghayba' of the sheyh Al Tusi, and it is reported by Jabir Al Jufy who said,

I asked Abu Ja'far^{asws} about interpretation of 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 – from these four are Sacred. That is the upright (Al Qayyim) Religion, therefore do not be unjust to yourselves regarding these [9:36].***

⁶³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 1

قَالَ فَتَنَفَّسَ سَيِّدِي الصُّعْدَاءُ ثُمَّ قَالَ يَا جَابِرُ أَمَّا السَّنَةُ فَهِيَ جَدِّي رَسُولُ اللَّهِ ص وَ شَهْرُهَا أَتْنَا عَشَرَ شَهْرًا فَهُوَ أَمِيرُ الْمُؤْمِنِينَ إِيَّايَ وَ إِلَى ابْنِي جَعْفَرٍ وَ ابْنِهِ مُوسَى وَ ابْنِهِ عَلِيٍّ وَ ابْنِهِ مُحَمَّدٍ وَ ابْنِهِ عَلِيٍّ وَ إِلَى ابْنِهِ الْحُسَيْنِ وَ إِلَى ابْنِهِ مُحَمَّدٍ الْهَادِي الْمَهْدِيِّ أَتْنَا عَشَرَ إِمَامًا حُجَّجَ اللَّهُ فِي خَلْقِهِ وَ أَمَنَّاؤُهُ عَلَى وَحْيِهِ وَ عِلْمِهِ

He (the narrator) said, 'My Master^{asws} breathed a sigh of relief, then said: 'O Jabir! As for the year, so it is my^{asws} grandfather^{saww} Rasool-Allah^{saww}; and its months are twelve, so it is Amir Al-Momineen^{asws} up to me^{asws}, and to my^{asws} son^{asws} Ja'far^{asws}, and his^{asws} son^{asws} Musa^{asws}, and his^{asws} son^{asws} Ali^{asws}, and to his^{asws} son^{asws} Al-Hassan, and to his^{asws} son^{asws} Muhammad Al-Hadi Al Mahdi^{asws} – twelve Imams^{asws}, Divine Authorities of Allah^{azwj} among His^{azwj} creatures, and His^{azwj} trustees upon His^{azwj} Revelation, and His^{azwj} Knowledge.

وَ الْأَرْبَعَةُ الْحُرُمُ الَّذِينَ هُمْ الدِّينُ الْقَيِّمُ أَرْبَعَةٌ مِنْهُمْ يَخْرُجُونَ بِاسْمِهِ وَاجِدٍ عَلِيٍّ أَمِيرُ الْمُؤْمِنِينَ ع وَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ وَ عَلِيٍّ بْنِ مُوسَى وَ عَلِيٍّ بْنِ مُحَمَّدٍ فَلَا فِرَارَ بِحَوْلَاءٍ هُوَ الدِّينُ الْقَيِّمُ فَلَا تَطْلُمُوا فِيهِمْ أَنْفُسَكُمْ أَيْ قُولُوا بِحِمِّ جَمِيعًا تَهْتَدُوا.

And **from these four are Sacred**, they^{asws} are those of **the upright Religion**. Four of them^{asws} came out with one name, 'Ali' - Amir Al-Momineen^{asws}, and my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws}, and Ali^{asws} Bin Musa^{asws}, and Ali^{asws} Bin Muhammad^{asws}. The acknowledgment with them^{asws}, it is **the upright Religion, therefore do not be unjust to yourselves regarding these [9:36]**, i.e., say with them^{asws} all, you will be rightly guided".⁶³⁵

3- وَ فِي خَيْرٍ آخَرَ حُرُمٌ عَلِيٍّ وَ الْحُسَيْنُ وَ الْقَائِمُ بِدَلَالَةِ قَوْلِهِ ذَلِكَ الدِّينُ الْقَيِّمُ.

And in another Hadeeth – **Sacred [9:36]** are Ali^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} and Al-Qaim^{asws}, by the evidence of His^{azwj} Words: **That is the upright (Al Qayyim) Religion"**.⁶³⁶

4- فِي، الغيبة للنعماني علي بن الحسين عن محمد بن يحيى عن محمد بن الحسين عن محمد بن علي عن إبراهيم بن محمد بن محمد بن عيسى عن عبد الرزاق عن محمد بن سينان عن فضال أبي سينان عن أبي حمزة الثمالي قال: كنت عند أبي جعفر محمد بن علي الباقر ع ذات يوم فلما تفرق من كان عنده قال يا أبا حمزة من المَحْنُومِ الَّذِي حَتَمَهُ اللَّهُ قِيَامًا قَائِمًا فَمَنْ شَكَّ فِيمَا أَقُولُ لَقِيَ اللَّهَ وَ هُوَ كَافِرٌ بِهِ وَ جَاحِدٌ لَهُ

(The book) of 'Al Numani' – Ali Bin Al Husayn, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ali, from Ibrahim Bin Muhammad, from Muhammad Bin Isa, from Abdul Razzaq, from Muhammad Bin Sinan, from Fazzal Abu Sinan, from Abu Hamza Al Sumaly who said,

'I was in the presence of Abu Ja'far Muhammad^{asws} Bin Ali Al-Baqir^{asws} one day. When the ones who were in his^{asws} presence dispersed, he^{asws} said: 'O Abu Hamza! It is from the inevitable which Allah^{azwj} Made to be inevitable, rising of our^{asws} Qaim^{asws}. The one who doubts in what I^{asws} am saying, would meet Allah^{azwj} and he would be a Kafir with it, and a rejecter of it'.

ثُمَّ قَالَ يَا أَيُّهَا الْمُسَمَّى بِاسْمِي الْمَكْنَى بِكُنْيَتِي السَّابِعُ مِنْ بَعْدِي يَأْتِي مَنْ يَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا كَمَا مِلْتُ حَقًّا وَ ظُلْمًا

Then he^{asws} said: 'By my^{asws} father^{asws} and my^{asws} mother^{asws}! The one^{asws} named by my^{asws} name, teknonymed with my^{asws} teknonym, the seventh from after me^{asws} will come as the

⁶³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 2

⁶³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 3

one who will fill the earth with justice and fairness, just as it would have been filled with tyranny and injustice.

يَا أَبَا حَزْرَةَ مَنْ أَدْرَكَهُ فَلْيُسَلِّمْ مَا سَلَّمَ لِمُحَمَّدٍ ص وَ مَنْ لَمْ يُسَلِّمْ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَ مَاوَاهُ النَّارُ وَ يَنْسُ مَثْوَى الظَّالِمِينَ.

O Abu Hamza! One who comes across him^{asws}, so let him submit to him^{asws}, what he submits to Muhammad^{saww}, and one who does not submit, **so Allah would Prohibited the Paradise unto him and his abode would be the Fire, [5:72] and evil is the abode of the unjust [3:151]**.⁶³⁷

4- في الغيبة للنعماني سَلَامَةُ بْنُ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مَعْمَرٍ عَنْ حَزْرَةَ بْنِ الْقَاسِمِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ عُبيدِ بْنِ كَثِيرٍ عَنْ أَحْمَدَ بْنِ مُوسَى عَنْ دَاوُدَ بْنِ كَثِيرٍ الرَّضِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع بِالْمَدِينَةِ فَقَالَ لِي مَا الَّذِي أَبْطَأَ بِكَ عَنَّا يَا دَاوُدُ قُلْتُ حَاجَةً لِي عَرَضَتْ بِالْكُوفَةِ فَقَالَ مَنْ خَلَّفْتَ بِهَا

(The book) 'Al Ghayba' of Al Numani – Sala Bin Muhammad, from Abu Al Hassan Ali Bin Ma'mar, from Hamza Bin Al Qasim, from Ja'far Bin Muhammad, from Ubeyd Bin aseer, from Ahmad Bin Musa, from Dawood Bin Kaseer Al Raqy who said,

'I entered to see Abu Abdullah Ja'far^{asws} Bin Muhammad^{asws} at Al-Medina. He^{asws} said to me: 'What is that which delayed you from (coming to) us^{asws}, O Dawood?' I said, 'A need for me presented at Al-Kufa'. He^{asws} said: 'Whom have you left behind at it?'

قُلْتُ جُعِلْتُ فِدَاكَ خَلَّفْتُ بِهَا عَمَّكَ زَيْدًا تَرَكْتُهُ رَاكِبًا عَلَى فَرَسٍ مُتَقَلِّدًا مُضْحَكًا يُنَادِي بِعُلُوِّ صَوْتِهِ سَلُونِي قَبْلَ أَنْ تَفْقِدُونِي فَبَيَّنَ خَوَانِحِي عَلَّمَهُ حِمِّ قَدْ عَرَفْتُ النَّاسِخَ وَ الْمُنْسُوخَ وَ الْمَتَّانِ وَ الْقُرْآنَ الْعَظِيمَ وَ إِلَيَّ الْعِلْمُ بَيْنَ اللَّهِ وَ بَيْنَكُمْ

I said, 'May I be sacrificed for you^{asws}! I left behind your^{asws} uncle Zayd. I left him riding a horse wearing a Quran calling out at the top of his voice, 'Ask me before you lose me, for between my shoulders there is immense knowledge! I recognise the Abrogating, and the Abrogated, and the Double (Masaany), and the Magnificent Quran, and I am a flag between Allah^{azwj} and you all!'

فَقَالَ لِي يَا دَاوُدُ لَقَدْ دَخَبْتَ تِلْكَ الْمَدَاهِبَ ثُمَّ نَادَى يَا سَمَاعَةَ بْنَ مِهْرَانَ اثْنَيْنِ بِسَلَّةِ الرُّطَبِ فَأَتَاهُ بِسَلَّةٍ فِيهَا رُطَبٌ فَتَنَاوَلَ رُطَبَةً أَكَلَهَا وَ اسْتَخْرَجَ النَّوَاةَ مِنْ فِيهِ وَ غَرَسَهَا فِي الْأَرْضِ فَقَلَعَتْ وَ نَبَتَتْ وَ أَطْلَعَتْ وَ أَعْدَقَتْ فَضَرَبَ بِيَدِهِ إِلَى شِقِّ مِنْ عَدَقٍ مِنْهَا فَشَقَّهُ وَ اسْتَخْرَجَ مِنْهَا رِقًّا أَبْيَضَ فَقَضَّهُ وَ دَفَعَهُ إِلَيَّ وَ قَالَ افْرَأْهُ

He^{asws} said to me: 'O Zayd! Those doctrines are gone'. Then he^{asws} called out: 'O Sama'at Bin Mihran! Bring me^{asws} the dates'. He came to him^{asws} with a basket wherein were dates. He^{asws} took a date and ate it and brought out the seed from his^{asws} mouth and planted it in the ground. It split and grew and became tall, and branched. He^{asws} hit his hand on a cluster from a branch from it, and a white paper came out from it. He^{asws} opened it and handed it to me and said: 'Read it'.

فَقَرَأْتُهُ وَ إِذَا فِيهِ مَكْتُوبٌ سَطْرَانِ الْأَوَّلُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

⁶³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 4

I read it and there in it were inscribed two lines. The first was: 'There is no god except Allah^{azwj}, Muhammad^{saww} is Rasool-Allah^{saww}'.

وَالثَّانِي إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ الْحَسَنُ بْنُ عَلِيٍّ - الْحُسَيْنُ بْنُ عَلِيٍّ بْنُ الْحُسَيْنِ مُحَمَّدُ بْنُ عَلِيٍّ جَعْفَرُ بْنُ مُحَمَّدٍ مُوسَى بْنُ جَعْفَرٍ - عَلِيُّ بْنُ مُوسَى مُحَمَّدُ بْنُ عَلِيٍّ بْنُ مُحَمَّدٍ الْحَسَنُ بْنُ عَلِيٍّ الْخَلَفُ الْحَجَّةُ

And the second: ***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, [9:36]*** – Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws}, Al-Hassan^{asws} Bin Ali^{asws}, Al-Husayn^{asws} Bin Ali^{asws}, Ali^{asws} Bin Al-Husayn^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ja'far^{asws} Bin Muhammad^{asws}, Musa^{asws} Bin Ja'far^{asws}, Ali^{asws} Bin Musa^{asws}, Muhammad^{asws} Bin Ali^{asws}, Ali^{asws} Bin Muhammad, Al-Hassan^{asws} Bin Ali^{asws}, after him^{asws} is Al-Hujja^{asws}.

ثُمَّ قَالَ يَا دَاوُدُ أَتَدْرِي مَتَى كُتِبَ هَذَا فِي هَذَا فُلْتُ اللَّهُ وَرَسُولُهُ وَأَنْتُمْ أَعْلَمُ قَالَ قَبْلَ أَنْ يَخْلُقَ اللَّهُ آدَمَ بِالْفَيِّ عَامٍ.

Then he^{asws} said: 'O Dawood! Do you know when this was inscribed in this?' I said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} and you^{asws} (Imams^{asws}) are more knowing'. He^{asws} said: 'Before Allah^{azwj} Created Adam^{as}, by two thousand years''⁶³⁸.

⁶³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 60 H 5

باب 61 ما نزل من النهي عن اتخاذ كل بطانة و وليجة و ولي من دون الله و حججه عليهم السلام

CHAPTER 61 – WHAT HAS BEEN REVEALED FROM THE PROHIBITION FROM TAKING EVERY SHARER OR SECRET, OR CONFIDANT, OR FRIEND FROM BESIDES ALLAH^{azwj} AND HIS^{azwj} DIVINE AUTHORITIES^{asws}

1- كا، الكافي الحسين بن محمد عن المعلّى عن الوشاء عن مثنّى عن عبد الله بن عجلان عن أبي جعفر ع في قوله تعالى أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا الْمُؤْمِنِينَ وَلِجَهٍّ يَعْنِي بِالْمُؤْمِنِينَ الْأَيُّمَةَ ع لَمْ يَتَّخِذُوا الْوَلَايَةَ مِنْ دُونِهِمْ.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Musanna, from Abdullah Bin Ijlan,

'From Abu Ja'far^{asws} regarding Words of Exalted: ***Are you reckoning that you would be left alone while Allah has not yet Known those of you who have struggled hard; and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]:*** 'Meaning with the Momineen, the Imams^{asws}. Do not take confidants from besides them".⁶³⁹

2- كا، الكافي علي بن محمد بن محمد بن إسحاق بن محمد النخعي عن سفيان بن محمد الضبي قال: كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ ع أَسْأَلُهُ عَنِ الْوَلِيَّةِ وَ هُوَ قَوْلُ اللَّهِ وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِجَهٍّ فَقُلْتُ فِي نَفْسِي لَا فِي الْكِتَابِ مَنْ تَرَى الْمُؤْمِنِينَ هَاهُنَا

(The book) 'Al Kafi' – Ali Bin Muhammad, and Muhammad Bin Abu Abdullah, from Is'haq Bin Muhammad Al Nakhaie, from Sufyan Bin Muhammad Al Subaie who said,

'I wrote to Abu Muhammad^{asws} asking him^{asws} about the confidant, and it is the Word of Allah^{azwj}: ***'and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]***, and I said within myself, 'There is no one in the Book, one I can see as being the Momineen, over here'.

فَرَجَعَ الْجَوَابُ الْوَلِيَّةُ الَّذِي يُقَامُ دُونِ وَلِيِّ الْأَمْرِ وَ حَدَّثْتُكَ نَفْسُكَ عَنِ الْمُؤْمِنِينَ مَنْ هُمْ فِي هَذَا الْمَوْضِعِ فَهُمْ الْأَيُّمَةُ الَّذِينَ يُؤْمِنُونَ عَلَى اللَّهِ فَيُجِيرُ أَمَانَهُمْ.

The answer came back: 'The confidant is one who is established besides a Master of the Command (Wali Al-Amr), and you discussed within yourself about the Momineen, who they might be in this place, so they are the Imams^{asws}, those ones believing in Allah^{azwj}, and He^{azwj} Authorises their safety".⁶⁴⁰

3- كا، الكافي بإسناده قال أبو جعفر ع لَا تَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلِجَهً فَلَا تُكُونُوا مُؤْمِنِينَ فَإِنْ كُلَّ سَبَبٍ وَ نَسَبٍ وَ قَرَابَةٍ وَ وَلِيَّةٍ وَ بِدْعَةٍ وَ شُبْهَةٍ مُنْقَطِعٍ مُضْمَحِلٍّ كَمَا يَضْمَحِلُّ الْغَبَارُ الَّذِي يَكُونُ عَلَى الْحَجَرِ الصَّلْدِ إِذَا أَصَابَهُ الْمَطَرُ الْجَوْدُ إِلَّا مَا أَتَبَتْهُ الْقُرْآنُ.

(The book) 'Al-Kafi' – By his chain, 'Abu Ja'far^{asws} said: 'Do not take anyone from besides Allah^{azwj} as a confidant, for you will not be Momineen, as every means, and lineage, and

⁶³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 1

⁶⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 2

kinship, and confidant, and innovation, and doubt would be terminated, vanishing like the vanishing of the dust which happens to be upon the solid rock when the new rain hits it, except what the Quran affirmed”⁶⁴¹.

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَتَى رَجُلٌ النَّبِيَّ ص فَقَالَ بَايِعْنِي يَا رَسُولَ اللَّهِ فَقَالَ عَلَى أَنْ تَقْتُلَ أَبَاكَ قَالَ فَقَبِضَ الرَّجُلُ يَدَهُ ثُمَّ قَالَ بَايِعْنِي يَا رَسُولَ اللَّهِ قَالَ عَلَى أَنْ تَقْتُلَ أَبَاكَ فَقَالَ الرَّجُلُ نَعَمْ عَلَى أَنْ أَقْتُلَ أَبِي

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – From Abu Al Abbas,

‘From Abu Abdullah^{asws} having said: ‘A man came to the Prophet^{saww} and said, ‘Take my allegiance, O Rasool-Allah^{saww}!’ He^{saww} said: ‘Upon (a condition) that you will kill your father’. The man grabbed his^{saww} hand, then said, ‘Take my allegiance, O Rasool-Allah^{saww}! He^{saww} said: ‘Upon, that you will kill your father’. The man said, ‘Yes, upon that I will kill my father’.

فَقَالَ رَسُولُ اللَّهِ ص الْآنَ لَنْ تَتَّخِذَ مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً إِنَّا لَا نَأْمُرُكَ أَنْ تَقْتُلَ وَالِدَكَ وَ لَكِنْ نَأْمُرُكَ أَنْ تُكْرِمَهُمَا.

Rasool-Allah^{saww} said: ‘Now you will never **take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]**. We^{saww} do not order you to kill your parents, but we^{saww} order you to honour them both”⁶⁴².

5- شي، تفسير العياشي عَنْ أَبَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا مَعْشَرَ الْأَخْدَاثِ اتَّقُوا اللَّهَ وَ لَا تَأْتُوا الرُّؤَسَاءَ دَعْوَهُمْ حَتَّى يَصِيرُوا أَذْنَابًا لَا تَتَّخِذُوا الرِّجَالَ وَلاِئِجٍ مِنْ دُونِ اللَّهِ أَنَا وَ اللَّهُ أَنَا وَ اللَّهُ خَيْرٌ لَكُمْ مِنْهُمْ ثُمَّ ضَرَبَ يَدِهِ إِلَى صَدْرِهِ.

Tafseer Al Ayyashi – From Aban who said,

‘I heard Abu Abdullah^{asws} saying: ‘O group of the innovators! Fear Allah^{azwj} and do not go to the leaders! Leave them until they become sinners. Do not take the men as confidants from besides Allah^{azwj}. I^{asws}, by Allah^{azwj}, I^{asws}, by Allah^{azwj} am better for you all than they are’. Then he^{asws} hit his^{asws} hand to his^{asws} chest”⁶⁴³.

6- شي، تفسير العياشي أَبُو الصَّبَّاحِ الْكِنَانِيُّ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا أَبَا الصَّبَّاحِ إِنَّا كُلُّ وَلِيجَةٍ دُونَنَا فَهِيَ طَاعُوتٌ أَوْ قَالَ نِدٌّ.

Tafseer Al Ayyashi – Abu Al Sabbah Al Kinany said,

‘Abu Ja’far^{asws} said: ‘O Abu Al-Sabbah! Beware of the confidants, for every confidant besides us^{asws}, so he is a tyrant’, or said: ‘Adversary”⁶⁴⁴.

7- شي، تفسير العياشي عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى اتَّخَذُوا أَخْبَارَهُمْ وَ زُهَبَانَهُمْ أَزْيَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا وَ اللَّهُ مَا صَامُوا هُمْ وَ لَا صَلَّوْا وَ لَكِنَّهُمْ أَحَلُّوا هُمْ حَرَامًا وَ حَرَّمُوا عَلَيْهِمْ خَلَالًا فَاتَّبَعُوهُمْ.

Tafseer Al Ayyashi – From Abu Baseer,

⁶⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 3

⁶⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 4

⁶⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 5

⁶⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 6

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. He^{asws} said: 'But, by Allah^{azwj}, they neither Fasted nor prayed Salat (for them), but they (priests) permitted the Prohibitions for them, and they prohibited upon them the Permissible(s), and they (people) followed them (priests)'.⁶⁴⁵

8- وَ قَالَ فِي خَبَرٍ آخَرَ عَنْهُ وَ لَكِنَّهُمْ أَطَاعُوهُمْ فِي مَعْصِيَةِ اللَّهِ.

And in another Hadeeth from him^{asws}: 'But they obeyed them in the (acts of) disobedience to Allah^{azwj}'.⁶⁴⁶

9- شي، تفسير العياشي عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ قَالَ أَمَا إِنَّهُمْ لَمْ يَتَّخِذُوهُمْ آلِهَةً إِلَّا أَنَّهُمْ أَخْلَوْا حَلَالًا فَأَخَذُوا بِهِ وَ حَرَّمُوا حَرَامًا فَأَخَذُوا بِهِ فَكَانُوا أَرْبَابَهُمْ مِنْ دُونِ اللَّهِ.

Tafseer Al Ayyashi – From Jabir,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj}: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. He^{asws} said: 'But they did not take them as gods except that they (priests) permitted the Permissible(s), so they (people) took with it, and they prohibited the Permissible(s), so they took with it. They were their lords from besides Allah^{azwj}'.⁶⁴⁷

10- وَ قَالَ أَبُو بصيرٍ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ وَ لَوْ دَعَوْهُمْ إِلَى عِبَادَةِ أَنْفُسِهِمْ مَا أَجَابُوهُمْ وَ لَكِنَّهُمْ أَخْلَوْا حَلَالًا وَ حَرَّمُوا عَلَيْهِمْ حَرَامًا فَكَانُوا يَعْبُدُونَهُمْ مِنْ حَيْثُ لَا يَشْعُرُونَ.

And Abu Baseer said,

'Abu Abdullah^{asws} said: 'They (priests) did not call them (people) to worship them, and had they called them to worship them, they would not have answered them, but they (priests) permitted for them Permissibles, and they prohibited upon them Permissible, and they (people) became worshipping them from where they were not aware''.⁶⁴⁸

11- شي، تفسير العياشي عَنْ حَدِيثَةٍ سَمِعَ عَنْ قَوْلِ اللَّهِ اتَّخَذُوا أَحْبَارَهُمْ وَ رُهْبَانَهُمْ أَرْبَابًا مِنْ دُونِ اللَّهِ فَقَالَ لَمْ يَكُونُوا يَعْبُدُونَهُمْ وَ لَكِنْ كَانُوا إِذَا أَخْلَوْا لَهُمْ أَشْيَاءَ اسْتَحَلُّوها وَ إِذَا حَرَّمُوا عَلَيْهِمْ حَرَّموها.

Tafseer Al-Ayyashi – From Huzeyfa having been asked about Words of Allah^{azwj}: **They are taking their Rabbis and their Monks as lords besides Allah [9:31]**. He said, 'They did not become worshipping them, but when they (priests) permitted things for them (which were forbidden), they (people) considered it as permissible, and they prohibited unto them (which was permissible), they considered it as prohibited''.⁶⁴⁹

⁶⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 7

⁶⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 8

⁶⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 9

⁶⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 10

⁶⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 11

12- فس، تفسير القمي في رواية أبي الجارود عن أبي جعفر ع في قوله تعالى وَ لَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَ لَا رَسُولِهِ وَ لَا الْمُؤْمِنِينَ وَلِيجَةً يَغِي بِالْمُؤْمِنِينَ آلَ مُحَمَّدٍ وَ الْوَلِيَّةُ الْبِطَانَةُ.

Tafseer Al Qummi – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{asws} regarding Words of the Exalted: ***and do not take as a confidant any one from besides Allah, nor His Rasool, nor the Momineen; [9:16]*** – meaning by the Momineen, Progeny^{asws} of Muhammad^{saww}, and the confidant is the co-sharer of secrets”⁶⁵⁰.

⁶⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 61 H 12

باب 62 أنهم عليهم السلام أهل الأعراف الذين ذكرهم الله في القرآن لا يدخل الجنة إلا من عرفهم و عرفوه

CHAPTER 62 – THEY^{asws} ARE THE PEOPLE OF THE HEIGHTS (RECOGNISERS), THOSE ALLAH^{azwj} MENTIONED IN THE QURAN. NONE WILL ENTER THE PARADISE EXCEPT ONE WHO RECOGNISES THEM^{asws} AND THEY^{asws} RECOGNISE HIM

1- فس، تفسير القمي أبي عن ابن محبوب عن أبي أيوب عن يزيد عن أبي عبد الله ع قال: الأعراف كُتبان بين الجنة والنار والرجال الأئمة ع يتفنون على الأعراف مع شيعتهم وقد سبق المؤمنون إلى الجنة بلا حساب فيقول الأئمة لشيعتهم من أصحاب الذنوب انظروا إلى إخوانكم في الجنة قد سبقوا إليها بلا حساب وهو قول الله تبارك وتعالى سلام عليكم لم يدخلوها وهم يطمعون

Tafseer Al Qummi – My father, from Ibn Mahboub, from Bureyd,

‘From Abu Abdullah^{asws} having said: “The heights, (these are) dunes between the Paradise and the Fire, and the men are the Imams^{asws} pausing upon the heights along with their^{asws} Shias, and the Momineen would have been escorted to the Paradise without Reckoning. So the Imams^{asws} would be saying to their^{asws} Shias from the committees of the sins: ‘Look at your brethren in the Paradise! They have (already) been escorted to it without Reckoning’, and it is His^{azwj} Speech, the Blessed and Exalted: **‘Peace be on you’ (although) they shall not have entered it yet, but they would be hoping to [7:46].**

ثم يقولون لهم انظروا إلى أعدائكم في النار وهو قوله وإذا صرفت أنصائهم تلقاء أصحاب النار قالوا ربنا لا تجعلنا مع القوم الظالمين و نادى أصحاب الأعراف رجالاً يعرفونهم بسيماهم في النار قالوا ما أغنى عنكم جمعكم في الدنيا و ما كنتم تستكبرون

Then they^{asws} would say to them: ‘Look at your enemies in the Fire!’ And it is His^{azwj} Speech: **And when their eyes turn towards the inmates of the Fire, they would say: ‘Our Lord! Do not Make us to be with the unjust’ [7:47]. And the companions of the heights shall call out to men whom they would be recognising by their marks saying: ‘Your amassing – in the world - will not avail you and what you used to be arrogant about [7:48].**

ثم يقولون لمن في النار من أعدائهم هؤلاء شيعتي وإخواني الذين كنتم تحلفون في الدنيا أن لا ينالهم الله برحمة ثم يقول الأئمة لشيعتهم ادخلوا الجنة لا خوف عليكم و لا أنتم تحزنون.

Then they^{asws} would be saying to the ones in the Fire from their^{asws} enemies: ‘Is it these Shias of mine^{asws} and my^{asws} brethren, the ones whom you were swearing in the world **that they will not attain Allah’s Mercy? [7:49].** Then the Imams^{asws} would be saying to their^{asws} Shias: **Enter the Paradise! There will neither be fear upon you nor will you be grieving!’ [7:49]”.**⁶⁵¹

2- ج، الإحتجاج عن الأصمعي بن ثبالة قال: كنت جالسا عند أمير المؤمنين ع ف جاءه ابن الكواء فقال يا أمير المؤمنين قول الله عز و حل- و ليس البر بأن تأتوا البيوت من ظهورها و لكن البر من اتقى و أتوا البيوت من أبوابها

⁶⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 1

(The book) 'Al-Ihtijaj' – Al Asbagh Bin Nubata who said,

'I was seated in the presence of Amir Al-Momineen^{asws}, and Ibn Al-Kawa came to him^{asws} and said, 'O Amir Al-Momineen^{asws}! Words of Allah^{azwj} Mighty and Majestic: **and it isn't righteousness that you should be coming to the houses from its backs, but the righteous is one who fears; and come to the houses from its doors; [2:189]**.

فَقَالَ نَحْنُ الْبُيُوتُ الَّتِي أَمَرَ اللَّهُ أَنْ تُؤْتَى مِنْ أُبْوَابِهَا نَحْنُ بَابُ اللَّهِ وَ بُيُوتُهُ الَّتِي يُؤْتَى مِنْهُ فَمَنْ بَايَعَنَا وَ أَقَرَّ بِوَلَايَتِنَا فَقَدْ أَتَى الْبُيُوتَ مِنْ أُبْوَابِهَا وَ مَنْ خَالَفَنَا وَ فَضَّلَ عَلَيْنَا غَيْرَنَا فَقَدْ أَتَى الْبُيُوتَ مِنْ ظُهُورِهَا

He^{asws} said: 'We^{asws} are the Houses which Allah^{azwj} has Commanded that you should be coming from its Doors. We^{asws} are the Door of Allah^{azwj}, and His^{azwj} Houses, which you should be coming from these. So the one who has pledged his allegiance to us^{asws}, and acknowledges our^{asws} Wilayah, so he has come to the Houses from its Doors; and the one who has opposed us^{asws}, and preferred others over us^{asws}, so he has come to the Houses from its backs (like a thief)'.
 فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ عَلِيٌّ ع فَتَنَحْنُ الْأَعْرَافُ نَعْرِفُ أَنْصَارَنَا بِسِيمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّذِينَ لَا يُعْرِفُ اللَّهُ إِلَّا بِسَبِيلٍ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يَوْمَ الْقِيَامَةِ بَيْنَ الْجَنَّةِ وَ النَّارِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

He said, 'O Amir Al-Momineen^{asws}! **And upon the heights would be men recognising all by their marks [7:46]**'. He^{asws} said: 'We^{asws} are the recognisers. We^{asws} recognise our^{asws} helpers by their marks, and we^{asws} are the Master of the Heights. We^{asws} shall pause in between the Paradise and the Fire. Thus, none shall enter the Paradise except the one who recognised us^{asws} and we^{asws} recognise him, nor enter the Fire except the one who denied us^{asws} and we^{asws} deny him'.

وَ ذَلِكَ بِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَوْ شَاءَ عَرَفَ النَّاسَ نَفْسَهُ حَتَّى يَعْرِفُوهُ وَ يَأْتُوهُ مِنْ بَابِهِ وَ لَكِنْ جَعَلْنَا أُبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ بَابَهُ الَّذِي يُؤْتَى مِنْهُ

And that is because Allah^{azwj} Mighty and Majestic, if He^{azwj} so Desired, would have Caused the people to recognise Himself^{azwj} until they would have recognised Him^{azwj}, and come to Him^{azwj} from His^{azwj} Door, but He^{azwj} Made us as His^{azwj} Doors, and His^{azwj} Path, and His^{azwj} Way, and His^{azwj} Door which He^{azwj} can be access to from it'.

قَالَ فَمَنْ عَدَلَ عَنْ وَلَايَتِنَا وَ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَاكِبُونَ.

He^{asws} said: 'So the one who turns away from our^{asws} Wilayah and prefers others over us^{asws}, so they **are deviating from the (Straight) Path [23:74]**'.⁶⁵²

3- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن ابن طريف عن ابن ثبابة قال: كُنْتُ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ جَالِسًا فَجَاءَهُ رَجُلٌ فَقَالَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ عَلَى الْأَعْرَافِ رِجَالٌ إِلَى قَوْلِهِ وَ بَابَهُ الَّذِي يُؤْتَى مِنْهُ.

⁶⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 2

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Tareyf, from Ibn Nubata who said,

'I was seated in the presence of Amir Al Momineen^{asws}, a man came and said to him^{asws}, 'O Amir Al Momineen^{asws}: **'And upon the heights would be men [7:46]**' – up to his^{asws} words: 'And His^{azwj} Door which He^{azwj} can be access to from it'.⁶⁵³

4- فر، تفسير فرات بن إبراهيم عبيد بن كثير مضعنا عن ابن نبتة و ذكر الخبر بتمامه إلى قوله و بابنه الذي يؤتى منه

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, transmitting from Ibn Nubata,

And he mentioned the Hadeeth in its complete form up to his^{asws} words: 'And His^{azwj} Door which He^{azwj} can be access to from it'.

قَالَ فَمَنْ عَدَلَ عَنْ وَلَاتِنَا وَ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَاقِبُونَ فَلَا سَوَاءَ مَنِ اعْتَصَمَ [اعْتَصَمَ] بِهِ الْمُعْتَصِمُونَ لَا سَوَاءَ مَنِ اعْتَصَمَ بِهِ النَّاسُ وَ لَا سَوَاءَ حَيْثُ ذَهَبَ مَنْ ذَهَبَ فَإِنَّمَا ذَهَبَ النَّاسُ إِلَى عُيُونٍ كَذِبَةٍ يُفَرِّغُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عُيُونٍ صَافِيَةٍ تَجْرِي عَلَيْهِمْ بِإِذْنِ اللَّهِ تَعَالَى وَ لَا انْقِطَاعَ لَهَا وَ لَا نَقَادَ.

He^{asws} said: 'So the one who turns away from our^{asws} Wilayah, and prefers others over us^{asws}, so they **are deviating from the (Straight) Path [23:74]**. So, they are not equal, one who is held fast with, the ones held, not equal to the one the people hold fast to, nor are they equal, the ones who go the ones who go. But rather, the people are (going) to turbid (chaotic/muddled) springs, emptying (confused knowledge) into each other, and the ones who comes to us^{asws}, comes to clear springs flowing upon them, by the Permission of Allah^{azwj} the Exalted, and there is neither any interruption for it nor depletion'.⁶⁵⁴

5- خص، منتخب البصائر ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ سَالِمِ بْنِ أَبِي سَلَمَةَ عَنِ الْهَلْقَامِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ نَحْنُ أَوْلَئِكَ الرِّجَالُ - الْأَيْمَةُ مِنَّا يَعْرِفُونَ مَنْ يَدْخُلُ النَّارَ وَ مَنْ يَدْخُلُ الْجَنَّةَ كَمَا تَعْرِفُونَ فِي قَبَائِلِكُمُ الرِّجَالُ مِنْكُمْ يَعْرِفُ مَنْ فِيهَا مِنْ صَالِحٍ أَوْ طَالِحٍ.

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Muhammad Bin Al Husayn, from Abdul Rahman Bin Abu Hashim, from Salim Bin Abu Salama, from Al Hilqam,

From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **'And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'We^{asws} are those men. The Imams^{asws} from us^{asws} recognise ones who will enter the Fire and ones who will enter the Paradise, just as you tend to recognise among your tribes the man from you, recognising the ones in it from a righteous one or an evil one'.⁶⁵⁵

6- خص، منتخب البصائر ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْحَصَنِ بْنِ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ أَبِي حمزة عَنْ أَبِي جَعْفَرٍ ع وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ هُمُ الْأَيْمَةُ.

⁶⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 3

⁶⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 4

⁶⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 5

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Al Husayn, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

'From Abu Ja'far^{asws}, and Is'haq Bin Ammar, from Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**, he^{asws} said: 'They are the Imams^{asws}'.⁶⁵⁶

7- ير، بصائر الدرجات أحمد بن محمد عن الوشاء عن أحمد بن عائذ عن أبي زيد عن الهلقام عن أبي جعفر ع قال: سألت عن قول الله عز وجل و على الأعراف رجال يعرفون كلاً بسيماهم ما يعني بقوله و على الأعراف رجالاً

Basaair Al Darajaat – Ahmad Bin Muhammad, from Al Washa, from Ahmad Bin Aaiz, from Abu Zayd, from Al Hilqam,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And upon the heights would be men recognising all by their marks [7:46]**, 'What is the meaning of His^{azwj} Words: **And upon the heights would be men**?''

قال أ لستم تعرفون عليكم غريباً على قبائلكم لتعرفوا من فيها من صالح أو طالح قلت بلى قال فتنح أولئك الرجال الذين يعرفون كلاً بسيماهم.

He^{asws} said: 'Aren't you recognising there is a recogniser upon your tribes for recognise the ones in it from a righteous one or an evil one?' I said, 'Yes'. He^{asws} said: 'So, we^{asws} are those men, the ones **recognising all by their marks [7:46]**'.⁶⁵⁷

8- خص، منتخب البصائر ير، بصائر الدرجات المنبئ عن الحسين بن علوان عن سعد بن طريف عن أبي جعفر ع قال: سألت عن هذه الآية و على الأعراف رجال يعرفون كلاً بسيماهم قال يا سعد آل محمد ص لا يدخل الجنة إلا من عرفهم و عرفوه و لا يدخل النار إلا من أنكروهم و أنكروهم أعرف لا يعرف الله إلا بسبيل معرفتهم.

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Al Munaya, from Al Husayn Bin Ulwan, from Sa'ad Bin Tareyf,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about this Verse: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: "O Sa'ad, the Progeny^{asws} of Muhammad^{saww} will not let anyone enter the Paradise except the one who recognises them^{asws} and they^{asws} recognise him, nor will they let anyone enter the Fire except the one who has denied them^{asws}, and they^{asws} denied him, and the 'Heights'. Allah^{azwj} cannot be Recognised, except by the way of their^{asws} recognition".⁶⁵⁸

9- ير، بصائر الدرجات عبد الله بن عامر و ابن عيسى و عن الحجاج عن رجل عن نصر العطار قال: قال رسول الله ص علي ع يا علي ثلاث أقسم أنهن حق إنك و الأوصياء عرفاء لا يعرف الله إلا بسبيل معرفتهم و عرفاء لا يدخل الجنة إلا من عرفكم و عرفتموه و عرفاء لا يدخل النار إلا من أنكروكم و أنكروهم.

(The book) 'Basaair Al Daraaat' – Abdullah Bin Aamir and Ibn Isa, and from Al Haal, from a man, from Nasr Al Attar who said,

⁶⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 6

⁶⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 7

⁶⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 8

'Rasool-Allah^{saww} said to Ali^{asws}: 'O Ali^{asws}! Three (aspects), I^{saww} swear, these are true. You^{asws} are the successors^{asws} are such recognisers, Allah^{azwj} cannot be recognised except by your^{asws} recognition; and such recognisers, none can enter the Paradise except the one who recognises you^{asws} and you^{asws} recognise them; and such recognisers, none can enter the Fire except one who denies you^{asws} and you^{asws} deny him'''.⁶⁵⁹

10- ير، بصائر الدرجات الحُجَّالُ عَنِ الْحُسَيْنِ بْنِ ابْنِ سِنَانٍ عَنْ عُثَيْبَةَ بِنَاتِ الْقَصَبِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ نَحْنُ أَصْحَابُ الْأَعْرَافِ فَمَنْ عَرَفْنَاكَ كَانَ مِنَّا وَ مَنْ كَانَ مِنَّا كَانَ فِي الْجَنَّةِ وَ مَنْ أَنْكَرَنَاهُ فِي النَّارِ.

(The book) 'Basaair Al Daraaat' – Al Haal, from Al Hassan Bin Al Husayn, from Ibn Sinan, from Uteyba Baya'a Al Qasab, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about His^{azwj} Words: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'We^{asws} are the companions of the heights. The one we^{asws} recognise would be from us^{asws}, and one who was from us^{asws} would be in the Paradise, and the one we^{asws} deny would be in the Fire'''.⁶⁶⁰

11- ير، بصائر الدرجات أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ بْنِ مِثْمُونٍ عَنْ رَجُلٍ عَنْ سَعْدٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ الْأَيْمَةُ يَا سَعْدُ.

(The book) 'Basaair Al Daraaat' – Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Is'haq Bin Maymun, from a man from Sa'ad who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **And upon the heights would be men recognising all by their marks [7:46]**. He^{asws} said: 'The Imams^{asws}, O Sa'ad'''.⁶⁶¹

ير، بصائر الدرجات عَلِيُّ بْنُ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلَهُ.

(The book) 'Basaair Al Daraaat' – Ali Bin Ismail, from Safwan, from Is'haq Bin Ammar, 'From Abu Abdullah^{asws} – similar to it'''.⁶⁶²

13- ير، بصائر الدرجات مُحَمَّدُ بْنُ الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنِ الْمُتَخَلِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الْأَعْرَافِ مَا هُمْ قَالَ هُمْ أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ.

(The book) 'Basaair Al Daraaat' – Muhammad Bin Al Husayn, from Ibn Sinan, from Ammar Bin Marwan, from Al Munakhal,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about the recognisers, 'What are they?' He^{asws} said: 'They^{asws} are the most prestigious of the creatures to Allah^{azwj}'''.⁶⁶³

⁶⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 9

⁶⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 10

⁶⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 11

⁶⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 12

⁶⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 13

14- كِتَابُ الْمُقْتَضَبِ لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيَّاشٍ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ سِحَادَةً عَنْ أَبَانَ بْنِ عُمَرَ خَتَنِ آلِ مِيثَمٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ فَدَخَلَ عَلَيْهِ سُفْيَانُ بْنُ مُصْعَبٍ الْعُبَيْدِيُّ فَقَالَ جَعَلَنِي اللَّهُ فِدَاكَ مَا تَقُولُ فِي قَوْلِهِ تَعَالَى ذِكْرُهُ وَ عَلَى الْأَعْرَافِ رِجَالٌ أَلَايَةٌ

The book 'Al Muqtazab' of Ahmad Bin Muhammad Bin Ayyash, from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Al Hassan Bin Ali Siadah, from Aban Bin Umar, an in law of family of Meesam who said,

'I was in the presence of Abu Abdullah^{asws} and Sufyan Bin Mus'ab Al-Abdy entered to see him^{asws} and said, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! What are you^{asws} saying regarding His^{azwj} Words, Exalted is His^{azwj} Mention: **And upon the heights would be men [7:46]** – the Verse?'

قَالَ هُمُ الْأَوْصِيَاءُ مِنْ آلِ مُحَمَّدٍ إِلَّا نَتْنَا عَشَرَ لَا يَعْرِفُ اللَّهُ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ

He^{asws} said: 'They^{asws} are the successors^{asws} from Progeny^{asws} of Muhammad^{saww}, the twelve. Allah^{azwj} cannot be recognised except by the one who recognises them^{asws} and they recognise him'.

قَالَ فَمَا الْأَعْرَافُ جُعِلَتْ فِدَاكَ قَالَ كَتَائِبُ مَنْ مِثْلِكَ عَلَيْهَا رَسُولُ اللَّهِ ص وَ الْأَوْصِيَاءُ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَقَالَ سُفْيَانُ فَلَا أَقُولُ فِي ذَلِكَ شَيْئاً

He said, 'So what are the heights? May I be sacrificed for you^{asws}!' He^{asws} said: 'Dunes of musk. Upon it would be Rasool-Allah^{saww} and the successors^{asws}, **recognising all by their marks [7:46]**'. Sufyan said, 'I will not say anything regarding that'".⁶⁶⁴

15- خص، منتخب البصائر ير، بصائر الدرجات أحمد بن الحسن بن علي بن فضال عن علي بن أسباط عن أحمد بن حنان عن بعض أصحابه رفع إلى الأصمعي بن ثبائة عن سلمان الفارسي قال: أُنْسِمَ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص وَ هُوَ يَقُولُ لِعَلِيٍّ ع يَا عَلِيُّ إِنَّكَ وَ الْأَوْصِيَاءُ مِنْ بَعْدِي أَوْ قَالَ مِنْ بَعْدِكَ أَعْرَافٌ لَا يَعْرِفُ اللَّهُ إِلَّا بِسَبِيلِ مَعْرِفَتِكُمْ وَ أَعْرَافٌ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَكُمْ وَ عَرَفْتُمُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَكُمْ وَ أَنْكَرْتُمُوهُ.

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Ahmad Bin Al Hassan Bin Ali bin Fazzal, from Ali Bin Asbat, from Ahmad Bin Hanan, from one of his companions, raising it to Al Asbagh Bin Nubata,

'From Salman Al-Farsi^{ra} having said, 'I^{ra} swear by Allah^{azwj}, I^{ra} heard Rasool-Allah^{saww} and he^{saww} said to Ali^{asws}: 'You^{asws} and the successors^{asws} from after me^{saww}', or said: 'From after you^{asws}, are such recognisers, Allah^{azwj} cannot be recognised except by way of your^{asws} recognition, and such recognisers, none can enter the Paradise except the one recognising you^{asws} and you^{asws} recognise him, nor enter the Fire except one denying you^{asws} and you^{asws} deny him'".⁶⁶⁵

16- خص، منتخب البصائر ير، بصائر الدرجات الحسين بن محمد بن محمد بن جهمور عن عبد الله بن عبد الرحمن عن أبيه عن علي بن مقرر قال سمعت أبا عبد الله ع يقول جاء ابن الكواء إلى أمير المؤمنين ع فقال يا أمير المؤمنين و على الأعراف رجال يعرفون كلا بسيماهم

⁶⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 14

⁶⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 15

(The books) 'Muntahab Al Basaair' (and) 'Basaair Al Darajaat' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Abdullah Bin Abdul Rahman, from Al Haysam Bin Waqid, from Muqarrin who said,

'I heard Abu Abdullah^{asws} saying: 'Ibn Al-Kawa came to Amir Al-Momineen^{asws} and said: 'O Amir Al-Momineen^{asws}! **And upon the heights would be men recognising all by their marks [7:46]**.'

فَقَالَ نَحْنُ الْأَعْرَافُ نَعْرِفُ أَنْصَارَنَا بِسَيِّمَاهُمْ وَ نَحْنُ الْأَعْرَافُ الَّذِينَ لَا يَعْرِفُ اللَّهُ عَزَّ وَ جَلَّ إِلَّا بِسَبِيلِ مَعْرِفَتِنَا وَ نَحْنُ الْأَعْرَافُ يُعَرِّفُنَا اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ عَلَى الصِّرَاطِ فَلَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَنَا وَ نَحْنُ عَرَفْنَاهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَنَا وَ أَنْكَرْنَاهُ

He^{asws} said: 'We^{asws} recognisers. We^{asws} recognise our^{asws} helpers by their marks, and we^{asws} are such recognisers, Allah^{azwj} Mighty and Majestic cannot be recognise except by way of our^{asws} recognition, and we^{asws} are the recognisers whom Allah^{azwj} Mighty and Majestic will Introduce on the Day of Qiyamah upon the Bridge, so one will enter the Paradise except one who recognises us^{asws} and we^{asws} recognise him, nor enter the Fire except one who denies us^{asws} and we^{asws} deny him.

إِنَّ اللَّهَ لَوْ شَاءَ لَعَرَفَ الْعِبَادَ نَفْسَهُ وَ لَكِنْ جَعَلْنَا أَبْوَابَهُ وَ صِرَاطَهُ وَ سَبِيلَهُ وَ الْوَجْهَ الَّذِي يُؤْتَى مِنْهُ فَمَنْ عَدَلَ عَنْ وَلَائِنَا أَوْ فَضَّلَ عَلَيْنَا غَيْرَنَا فَإِنَّهُمْ عَنِ الصِّرَاطِ لَنَاقِطُونَ

Surely, if Allah^{azwj} Blessed and Exalted had Desired to, would have Introduce Himself^{azwj} to the servant. But, He^{azwj} Made us^{asws} to be His^{azwj} Door, and His^{azwj} Bridge, and His^{azwj} Way, and the Face which comes from Him^{azwj}. So the one who turns away from our^{asws} Wilayah, or prefers others over/to us^{asws}, so they would be falling off from the Bridge.

وَ لَا سَوَاءٌ مَنْ اعْتَصَمَ النَّاسُ بِهِ وَ لَا سَوَاءٌ مَنْ ذَهَبَ حَيْثُ ذَهَبَ النَّاسُ ذَهَبَ النَّاسُ إِلَى عُيُونٍ كَدَرَةٍ يُفَرِّغُ بَعْضُهَا فِي بَعْضٍ وَ ذَهَبَ مَنْ ذَهَبَ إِلَيْنَا إِلَى عَيْنٍ صَافِيَةٍ تَجْرِي بِأُمُورٍ لَا تَفَادُهَا وَ لَا انْقِطَاعَ.

So they are not equal, the one who clings to the people with it, nor is it the same where the people are going to the turbid (muddled up) springs, draining (confusion/knowledge) into each other, however, the going of the one who comes over to us^{asws}, to clear springs flowing by the Command of its Lord^{azwj}, neither there being a depletion for it nor a termination".⁶⁶⁶

17- فر، تفسير فرات بن إبراهيم علي بن عتاب موعناً عن ابن عباس رضي الله عنه قال: إِنَّ لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع فِي كِتَابِ اللَّهِ أَسْمَاءَ لَا يَعْرِفُهَا النَّاسُ

Tafseer Furat Bin Ibrahim – Ali Bin Attab transmitting from Ibn Abbas who said,

'For Ali^{asws} Bin Abu Talib^{asws}, in the Book of Allah^{azwj}, there are names the people do not recognise'.

قَالَ قُلْنَا وَ مَا هِيَ قَالَ أَسْمَاءُ [سَمَاءُ] اللَّهِ فِي الْقُرْآنِ مُؤَدَّنًا وَ أَذَانًا فَأَمَّا قَوْلُهُ تَعَالَى فَأَذَّنَ مُؤَذَّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ فَهُوَ الْمُؤَذَّنُ بَيْنَهُمْ يَقُولُ أَلَا لَعْنَةُ اللَّهِ عَلَى الَّذِينَ كَذَبُوا بَوَلَاتِي وَ اسْتَحَقُّوا بِحَقِّي.

⁶⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 16

He (the narrator) said, 'We said, 'And what are these?' He said, 'Names Allah^{azwj} Named in the Quran, 'Muezzin' and 'Azaan'. As for Words of the Exalted: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].** He^{asws} is the proclaimer between them saying: 'Indeed! Curse of Allah^{azwj} is upon those who belied my^{asws} Wilayah and belittled my^{asws} rights".⁶⁶⁷

18- فر، تفسیر فرات بن إبراهيم عُبَيْدُ بْنُ كَثِيرٍ مُعْنَعًا عَنْ جَبَّةِ الْعُرَيْنِيِّ أَنَّ ابْنَ الْكَوَاءِ أَتَى عَلِيًّا ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ آتَيْنَا فِي كِتَابِ اللَّهِ تَعَالَى قَدْ أَعْتَيْنَا فِي شَكِّكَتَانِي فِي دِينِي قَالَ وَ مَا هُمَا

Tafseer Furat Bin Ibrahim – Ubeyd Bin aseer transmitting from Habbat Al Urny,

'Ibn Al-Kawa came to Ali^{asws} and said, 'O Amir Al-Momineen^{asws}! There are two Verses in the Book of Allah^{azwj} the Exalted have exhausted me and made me doubt in my religion'. He^{asws} said: 'And what are these two?'

قَالَ قَوْلُ اللَّهِ تَعَالَى وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ وَ مَا عَرَفْتُ هَذِهِ إِلَى السَّاعَةِ قَالَ لَا قَالَ نَحْنُ الْأَعْرَافُ مَنْ عَرَفْنَا دَخَلَ الْجَنَّةَ وَ مَنْ أَنْكَرْنَا دَخَلَ النَّارَ

He said, 'Words of Allah^{azwj} the Exalted: **And upon the heights would be men recognising all by their marks [7:46]**'. He^{asws} said: 'And you have not understood this until now?' He said, 'No'. He^{asws} said: 'We^{asws} are the recognisers. One who recognises us^{asws} would enter the Paradise and one who denies us^{asws} would enter the Fire'.

قَالَ وَ قَوْلُهُ وَ الطَّيْرُ صَفَاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ قَالَ وَ مَا عَرَفْتُ هَذِهِ إِلَى السَّاعَةِ قَالَ لَا

He said, 'And His^{azwj} Words: **Do you not see that Allah, there Glorify to Him the ones in the skies and the earth, and the birds in rows? Each has known its Salat and its Glorification, [24:41].** He^{asws} said: 'And you have not understood it until now?' He said, 'No'.

قَالَ إِنَّ اللَّهَ خَلَقَ مَلَائِكَتَهُ عَلَى صُورٍ شَتَّى فَمِنْهُمْ مَنْ صَوَّرَهُ عَلَى صُورَةِ الْأَسَدِ وَ مِنْهُمْ مَنْ صَوَّرَهُ عَلَى صُورَةِ نَسْرٍ وَ لِلَّهِ مَلَكٌ عَلَى صُورَةِ دِيكٍ بَرَأْنَتْهُ تَحْتَ الْأَرْضِ السَّابِعَةِ السُّفْلَى وَ عَرْشُهُ مَثْنًى تَحْتَ الْعَرْشِ نَصْفُهُ مِنْ نَارٍ وَ نَصْفُهُ مِنْ ثَلْجٍ

He^{asws} said: 'Surely, Allah^{azwj} Blessed and Exalted Created the Angels in various images, except that Allah^{azwj} Blessed and Exalted has an Angel in the image of a rooster, hoarse and grizzly, whose clutches are in the seventh firmament, the lowest, and is recognised by the two, beneath the Throne. It has two wings for it – A wing in the east, and a wing in the west. One of them is of fire and the other one from snow.

فَالَّذِي مِنَ النَّارِ يُذِيبُ الْبَرْدَ مِنَ الثَّلْجِ وَ لَا الْبَرْدُ يَمْلَأُ مِنَ الثَّلْجِ تُطْفِئُ النَّارَ إِذَا كَانَ كُلُّ سَحَرٍ خَفَقَ بِجَنَاحَيْهِ وَ صَاحَ سُبُوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ - مُحَمَّدٌ خَيْرُ الْبَشَرِ وَ عَلِيٌّ خَيْرُ الْوَصِيِّينَ فَصَاحَتِ الدِّيَكَةُ.

Neither does the one of fire melt the snow, nor does the wing of snow extinguishes the fire. When it is every pre-dawn, it flaps its wings and shouts, 'Glorious, Holy is Lord^{azwj} of the Angels and the Spirit! Muhammad^{saww} is best of the 'Al-Bashar' (Sent down to earth, from

⁶⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 17

Heavens, in the outfit of human being) and Ali^{asws} is the best of the successors^{asws}! So the rooster (of the world) shouts”⁶⁶⁸.

19- فر، تفسير فرات بن إبراهيم الحسين بن سعيد مَعْنَعًا عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا فِي التَّوْرَةِ وَ لَا فِي الْإِنْجِيلِ وَ لَا فِي الزُّبُورِ أَحَدٌ إِلَّا عِنْدَنَا اسْمُهُ وَ اسْمُ أَبِيهِ وَ إِنَّ فِي التَّوْرَةِ لَمَكْتُوبًا لَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ.

Tafseer Furat Bin Ibrahim – Al Husayn Bin Saeed transmitting,

‘From Abu Ja’far^{asws} having said: ‘There is no one in the Torah, nor in the Evangel, nor in the Psalms except and his name is with us^{asws}, and name of his father, and that it is written in the Torah **‘The Curse of Allah is on the unjust, [7:44]’**.⁶⁶⁹

20- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْفَضْلِ بْنِ جَعْفَرِ بْنِ الْفَضْلِ الْعَبَّاسِيُّ مَعْنَعًا عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ عَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ قَالَ النَّبِيُّ ص وَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع عَلَى سُورِ بَيْنِ الْجَنَّةِ وَ النَّارِ يَعْرِفُونَ الْمُحِبِّينَ لَهُمْ بِبَيَاضِ الْوُجُوهِ وَ الْمُبْغِضِينَ لَهُمْ بِسَوَادِ الْوُجُوهِ.

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Fazl Bin Ja’far Bin Al Fazl Al Abbasy transmitting,

‘From Ibn Abbas regarding Words of the Exalted: **And upon the heights would be men recognising all by their marks [7:46]**, said, ‘The Prophet^{saww} and Ali^{asws} Bin Abu Talib^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws} and Al-Husayn^{asws} would be upon a wall between the Paradise and the Fire, recognising the one who loves them^{asws} by the whiteness of his face, and the one hating them^{asws} by the blackness of his face”⁶⁷⁰.

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ عَنْ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ قَدْ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَهُمَا حِجَابٌ فَقَالَ سُورُ بَيْنِ الْجَنَّةِ وَ النَّارِ قَائِمٌ عَلَيْهِ مُحَمَّدٌ وَ عَلِيُّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ وَ خَدِيجَةُ ع فَيَنَادُونَ أَيْنَ مُحِبُّونَا أَيْنَ شَيْعَتُنَا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by the shekyh Abu Ja’far Al Tusi, from his men,

‘From Abu Abdullah^{asws}, and he^{asws} had been asked about Words of Allah^{azwj} Mighty and Majestic: **And between the two there shall be a veil. [7:46]**. A wall between the Paradise and the Fire, standing upon it would be Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and (Syeda) Khadeeja^{asws}. They^{asws} will be calling out: ‘Where are ones who love us^{asws}? Where are our^{asws} Shias?’

فَيَقْبُلُونَ إِلَيْهِمْ فَيَعْرِفُونَهُمْ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ ذَلِكَ قَوْلُهُ تَعَالَى يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ فَيَأْخُذُونَ بِأَيْدِيهِمْ فَيَحْزَنُونَ بِهِمْ عَلَى الصِّرَاطِ وَ يُدْخِلُونَهُمُ الْجَنَّةَ.

They will be coming to them^{asws}, and they^{asws} would be recognising them by their names and names of their fathers, and that is the Word of the Exalted: **recognising all by their marks**

⁶⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 18

⁶⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 19

⁶⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 20

[7:46]. Then they^{asws} grab them by their hands and come out with them upon the Bridge and enter them into the Paradise”.⁶⁷¹

22- نَحْجُ، نَحْجُ الْبَلَاغَةَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّمَا الْأَئِمَّةُ قُرَّاءُ اللَّهِ عَلَى خَلْقِهِ وَ عُرْفَاؤُهُ عَلَى عِبَادِهِ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مَنْ عَرَفَهُمْ وَ عَرَفُوهُ وَ لَا يَدْخُلُ النَّارَ إِلَّا مَنْ أَنْكَرَهُمْ وَ أَنْكَرُوهُ.

Nahj Al-Balagah – Amir Al-Momineen^{asws} said: ‘But rather, the Imams^{asws} are the Custodians of Allah^{azwj} upon His^{azwj} creatures, and His^{azwj} recognisers upon His^{azwj} servants. None can enter the Paradise except one recognising them^{asws} and they^{asws} recognise him, nor enter the Fire except one who denies them^{asws} and they^{asws} deny him”.⁶⁷²

⁶⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 21

⁶⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 62 H 22

باب 63 الآيات الدالة على رفعة شأنهم و نجاتهم في الآخرة و السؤال عن ولايتهم

CHAPTER 63 – THE VERSES EVIDENCING UPON LOFTINESS OF THEIR^{asws} OCCUPATION, AND SALVATION OF THEIR^{asws} SHIAS IN THE HEREAFTER, AND THE QUESTION ABOUT THEIR^{asws} WILAYAH

1- قب، المناقب لابن شهر آشوب ع في قوله تعالى إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ الْآيَةَ قَالَ نَحْنُ وَ اللَّهُ الْمَأْدُونُ لَكُمْ يَوْمَ الْقِيَامَةِ وَ الْقَائِلُونَ صَوَابًا.

(The book) 'Al Manaqib' of Ibn Shehr Ashub,

'From Al-Kazim^{asws} regarding Words of the Exalted: **except one the Beneficent Permits for him, [78:38]**. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the Permitted ones on the Day of Qiyamah, and the speakers of **the correct thing [78:38]**'.⁶⁷³

2- وَ عَنْ عَبْدِ اللَّهِ بْنِ خَلِيلٍ عَنْ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍ الْآيَةَ قَالَ نَزَلَتْ فِيْنَا.

And from Abdullah Bin Khaleel,

'From Ali^{asws} regarding Words of the Exalted: **And We shall Remove whatever is in their chests from grudges, [15:47]** – the Verse. He^{asws} said: 'It was Revealed regarding us^{asws}' (as we^{asws} will remove grudges from the chests of beliers in the Hereafter).⁶⁷⁴

3- وَ عَنْ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ قَالَ شِيعَتُنَا الَّذِينَ يَرْحَمُ اللَّهُ وَ نَحْنُ وَ اللَّهُ الَّذِينَ اسْتَنْتَى اللَّهُ وَ لَكِنَّا نُعْنِي عَنْهُمْ.

And from Zayd Al Shaham who said,

'Abu Abdullah^{asws} said: 'Regarding Words of the Exalted: **Surely, the Day of Decision is the appointment of theirs, altogether [44:40] A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41] Except one Allah Mercies. Surely He is the Mighty, the Merciful [44:42]**. He^{asws} said: 'Our^{asws} Shias are those Allah^{azwj} will Mercy upon, and by Allah^{azwj}, we^{asws} are those Allah^{azwj} has Made an exception for, and we^{asws} will avail them'.⁶⁷⁵

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّانٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى ع قَالَ سَمِعْتُ أَبِي ع يَقُولُ وَ رَجُلٌ يَسْأَلُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَ رَضِيَ لَهُ قَوْلًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood,

⁶⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 1

⁶⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 2

⁶⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 3

'From Abu Al-Hassan Musa^{asws} having said: 'I^{asws} heard my^{asws} father^{asws} saying and a man had asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **On that Day the Intercession will not benefit except one for whom the Beneficent Permits and is Pleased with his word [20:109].**

قَالَ لَا يَنْتَالُ شَفَاعَةُ مُحَمَّدٍ يَوْمَ الْقِيَامَةِ إِلَّا مَنْ أَذِنَ لَهُ بِطَاعَةِ آلِ مُحَمَّدٍ وَ رَضِيَ لَهُ قَوْلًا وَ عَمَلًا فِيهِمْ فَحَيَّ عَلَى مَوَدَّتِهِمْ وَ مَاتَ عَلَيْهَا فَرَضِيَ اللَّهُ قَوْلَهُ وَ عَمَلَهُ فِيهِمْ

He^{asws} said: 'He will not attain intercession of Muhammad^{saww} on the Day of Qiyamah except the one who is Permitted for it by obedience to Progeny^{asws} of Muhammad^{saww} and his word is pleased with and deeds regarding them^{asws}. So, he lives upon their^{asws} cordiality and dies while being upon it so Allah^{azwj} will be Pleased of his words and deeds regarding them^{asws}.

ثُمَّ قَالَ وَ عَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ وَ قَدْ خَابَ مَنْ حَلَّ ظُلْمًا لِآلِ مُحَمَّدٍ كَذَا نَزَلَتْ

Then He^{azwj} Said: **And the faces shall be humbled to the Living, the Eternal, and he will be disappointed, one who bore injustice to Progeny of Muhammad [20:111]** – it was Revealed like this'.

ثُمَّ قَالَ وَ مَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخَافُ ظُلْمًا وَ لَا هَضْمًا قَالَ مُؤْمِنٌ بِمَحَبَّةِ آلِ مُحَمَّدٍ مُبْغِضٌ لِعَدُوِّهِمْ.

Then he^{asws} said: '**And one who does from the righteous deeds and he is a Momin, so he will neither fear injustice nor deprivation [20:112].** The Momin, being in the love for the Progeny^{asws} of Muhammad^{saww}, and hatred for their^{asws} enemies''⁶⁷⁶.

5- وَ بِهَذَا الْإِسْنَادِ عَنْهُ عَنْ أَبِيهِ ع قَالَ: سَأَلْتُ أَبِي أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ حَلَّ فَمَنْ ثَلَّثَ مَوَازِينَهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ قَالَ نَزَلَتْ فِيْنَا ثُمَّ قَالَ قَالَ اللَّهُ عَزَّ وَ حَلَّ أَلَمْ تَكُنْ آيَاتِي تُثَلَّى عَلَيْكُمْ فِي عَلَيٍّ ع فَكُنْتُمْ بِهَا تُكَذِّبُونَ.

And by this chain from him^{asws}, from his father^{asws}, said: 'I^{asws} asked my^{asws} father^{asws} Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **So, ones whose scale is heavy, then those, they would be the successful ones [23:102].** He^{asws} said: 'It was Revealed regarding us^{asws}. Allah^{azwj} Mighty and Majestic Said: **Did not My Verses happen to be recited unto you, - regarding Ali^{asws}, but you were belying these? [23:105]''⁶⁷⁷.**

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي شَيْبَةَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحُتَمِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدَانَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ أَبِي عَاصِمٍ عَنْ عِيسَى بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلَامُ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِيْنَا وَ فِي شِيعَتِنَا وَ ذَلِكَ أَنَّ اللَّهَ سُبْحَانَهُ يُفَضِّلُنَا وَ يُفَضِّلُ شِيعَتَنَا إِنَّا لَنَشْفَعُ وَ يَشْفَعُونَ- فَإِذَا رَأَى ذَلِكَ مَنْ لَيْسَ لَهُمْ قَالُوا فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Abu Sheyba, from Muhammad Bin Al Husayn Al Khash'amy, from Abbad Bin Yaquoub, from Abdullah Bin Zaydan, from Al Hassan Bin Muhammad Bin Abu Aasim, from Isa Bin Abdullah Bin Muhammad Bin Umar Bin Ali Bin Abu Tali, from his father,

⁶⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 4

⁶⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 5

'From Ja'far^{asws} Bin Muhammad^{asws} having said: 'This Verse was Revealed regarding us^{asws} and our^{asws} Shias, and that is Allah^{azwj} the Glorious has Merited us^{asws} and Merited our^{asws} Shias. We^{asws} will be interceding and they will be interceding. So when they, for whom it wouldn't be so, see that, they will say, ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***'.⁶⁷⁸

7- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَدِيٍّ عَنْ رَجُلٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَا لَنَا مِنْ شَافِعِينَ وَ لَا صَدِيقٍ حَمِيمٍ قَالَ يَغْنِي بِالصَّدِيقِ الْمَعْرِفَةُ وَ بِالْحَمِيمِ الْقَرَابَةُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Muhammad Al Barqy, from a man, from Suleyman Bin Kkhalid who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: ***So, there is none for us from the intercessors [26:100] Nor an intimate friend [26:101]***. He^{asws} said: 'By 'friend' it means the recognition, and by the 'intimate', the next of kin".⁶⁷⁹

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنِ الْأَهْوَازِيِّ عَنِ ابْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الثُّمَالِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا يُغْذِرُ اللَّهُ أَحَدًا يَوْمَ الْقِيَامَةِ يَقُولُ يَا رَبِّ لَمْ أَعْلَمْ أَنَّ وَلَدَ فَاطِمَةَ هُمْ الْوَلَدَةُ وَ فِي وَلَدِ فَاطِمَةَ أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ خَاصَّةً يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Al Ahwazy, from Ibn Fazzal, from Muhammad Bin Al Fuzeyl, from Al Sumaly who said,

'Abu Ja'far^{asws} said: 'There will be no excuse for anyone on the Day of Qiyamah to say, 'O Lord^{azwj}! I did not know that the sons^{asws} of (Syeda) Fatima^{asws}, they^{asws} are the governors, and regarding the sons^{asws} of (Syeda) Fatima^{asws} in particular Allah^{azwj} has Revealed this Verse: ***Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]***'.⁶⁸⁰

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة عَنِ الصَّدُوقِ بِإِسْنَادِهِ إِلَى سُلَيْمَانَ الدَّيْلَمِيِّ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ لِأَبِي بَصِيرٍ لَقَدْ ذَكَرْتُمْ اللَّهَ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِذْ حَكَى قَوْلَ أَغْدَايَكُمْ وَ هُمْ فِي النَّارِ وَ قَالُوا مَا لَنَا لَا نَرَى رِجَالًا نَعْلَمُهُمْ مِنَ الْأَشْرَارِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – From Al Sadouq, by his chain to Suleyman Al Daylami who said,

'Abu Abdullah^{asws} said to Abu Baseer: 'Allah^{azwj} Mighty and Majestic has Mentioned you (Shias) in His^{azwj} Book when He^{azwj} Quoted the words of your enemies while they would be in the Fire: ***And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]***.

وَ اللَّهُ مَا عَنَّا وَ لَا أَرَادُوا بِمَا غَيْرَكُمْ إِذْ صَبَرْتُمْ فِي الْعَالَمِ عَلَى شِرَارِ النَّاسِ وَ أَنْتُمْ حِينَئِذٍ فِي النَّارِ تَطْلُبُونَ وَ أَنْتُمْ وَ اللَّهُ فِي الْجَنَّةِ تُحَيَّرُونَ.

⁶⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 6

⁶⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 7

⁶⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 8

By Allah^{azwj} They will not mean nor intend with it other than you (Shias), when you had been patient in the world upon evil of the people while you were the best of the people, and by Allah^{azwj}, you will be sought in the Fire, and by Allah^{azwj} you will be in the Paradise being delighted".⁶⁸¹

10- وَ رَوَى الشَّيْخُ فِي أَمَالِيهِ عَنْ أَبِي مُحَمَّدٍ الْفَحَّامِ عَنْ عَمِّ أَبِيهِ قَالَ: دَخَلَ سَمَاعَةُ بْنُ مِهْرَانَ عَلَى الصَّادِقِ ع فَقَالَ لَهُ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ قَالَ نَحْنُ يَا ابْنَ رَسُولِ اللَّهِ

And it is reported by the sheikh in his (book) 'Amaali', from Abu Muhammad Al Fahham, from an uncle of his father who said,

'Sama'at Bin Mihran entered to see Al-Sadiq^{asws}, and he^{asws} said to him: 'O Sama'at! Who is the evilest of the people in the presence of the people?' He said, 'We (Shias) are, O son^{asws} of Rasool-Allah^{saww}!'

قَالَ فَغَضِبَ حَتَّى احْمَرَّتْ وَجْهَتَاهُ ثُمَّ اسْتَوَى جَالِساً وَ كَانَ مُتَكَبِّحاً فَقَالَ يَا سَمَاعَةُ مَنْ شَرُّ النَّاسِ عِنْدَ النَّاسِ فَقُلْتُ وَ اللَّهُ مَا كَذَّبْتُكَ يَا ابْنَ رَسُولِ اللَّهِ نَحْنُ شَرُّ النَّاسِ عِنْدَ النَّاسِ لِأَنَّهُمْ سَمَوْنَا كُفَّاراً وَ رَافِضَةً

He (the narrator) said, 'He^{asws} got angered until his^{asws} cheeks turned red, then he^{asws} sat up straight, and he^{asws} had been reclining, and he^{asws} said: 'O Sama'at! Who are the evilest people in the presence of the people?' I said, 'By Allah^{azwj}! I have not lied to you^{asws}, O son^{asws} of Rasool-Allah^{saww}! We (Shias) are the evilest of the people in the presence of the people, because they have named us as Kafirs and rejecters'.

فَنَظَرَ إِلَيَّ ثُمَّ قَالَ كَيْفَ بِكُمْ إِذَا سِيقَ بِكُمْ إِلَى الْجَنَّةِ وَ سِيقَ بِهِمْ إِلَى النَّارِ فَيَنْظُرُونَ إِلَيْكُمْ فَيَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ

He^{asws} looked at me then said: 'How will be with you (Shias) when they will usher you to the Paradise and usher them to the Fire, and they will be looking at you **And they will say, 'What is the matter with us, we do not see men whom we used to count as being from the evil ones?' [38:62]?**

يَا سَمَاعَةُ بْنُ مِهْرَانَ إِنَّهُ مَنْ أَسَاءَ مِنْكُمْ إِسَاءَةً مُشَبَّهًا إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَقْدَامِنَا فَتَشْفَعُ فِيهِ فَتُشَفَّعَ

O Sama'at Bin Mihran! It is so, by Allah^{azwj}, the one from you who has been abused with an abuse would be walking with us^{asws} to Allah^{azwj} the Exalted on the Day of Judgement, by our^{asws} feet (walk), and we^{asws} shall intercede for him and our^{asws} intercession for him would be Accepted.

وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ عَشْرَةُ رِجَالٍ وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ ثَلَاثَةُ رِجَالٍ وَ اللَّهُ لَا يَدْخُلُ النَّارَ مِنْكُمْ رَجُلٌ وَاحِدٌ فَتَنَافَسُوا فِي الدَّرَجَاتِ وَ أَكْمِدُوا أَعْدَاءَكُمْ بِالْوَرَعِ.

By Allah^{azwj}, there will not be Entering into the Fire (even) ten men from you. By Allah^{azwj}! There will not be entering into the Fire (even) three men from you. By Allah^{azwj}! There will

⁶⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 9

not be entering into the Fire (even) one man from you! So, compete for the (higher) ranks and suppress your enemies with the devoutness”⁶⁸².

11- وَ رَوَى الْعِيَّاشِيُّ بِإِسْنَادٍ عَنْ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: أَهْلُ النَّارِ يَقُولُونَ مَا لَنَا لَا نَرَى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ يَغْنُونَكُمْ لَا يَرُونَكُمْ فِي النَّارِ لَا يَرُونَ وَاللَّهِ أَحَدًا مِنْكُمْ فِي النَّارِ.

And it is reported by Al Ayyashi, by the chain from Jabir,

‘From Abu Abdullah^{asws} having said:’ The people of the Fire would be saying: **‘What is the matter with us, we do not see men whom we used to count as being from the evil ones?’ [38:62]?** They will be meaning you (Shias), not seeing you in the Fire. By Allah^{azwj}! They will not see even one of you in the Fire!”⁶⁸³

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الصَّدُوقُ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: قَالَ أَبُو عَبْدِ اللَّهِ ع لِأَبِي بَصِيرٍ لَقَدْ ذَكَرْتُمْ اللَّهَ فِي كِتَابِهِ إِذْ يَقُولُ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَاللَّهُ مَا أَرَادَ بِدَلِيلِكَ غَيْرَكُمْ يَا بَا مُحَمَّدٍ فَهَلْ سَرَّزْتُكَ قَالَ نَعَمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by Sadouq, by his chain from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘Abu Abdullah^{asws} said to Abu Baseer: ‘Allah^{azwj} has Mentioned you (Shias) in His^{azwj} Book where He^{azwj} is Saying: **Say: ‘O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53].** By Allah^{azwj}! He^{azwj} has not Intended with that other than you all. O Abu Muhammad! Have I^{asws} cheered you?’ He said, ‘Yes’⁶⁸⁴.

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَلِيٍّ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عِمْرَانَ بْنِ سُلَيْمَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا فَقَالَ إِنَّ اللَّهَ يَغْفِرُ لَكُمْ جَمِيعًا الذُّنُوبَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Ali, from Amro Bin Usman, from Imran Bin Suleyman, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. [39:53].** He^{asws} said: **‘Surely Allah Forgives for you the sins altogether’.**

قَالَ فَقُلْتُ لَيْسَ هَكَذَا نَقَرًا فَقَالَ يَا بَا مُحَمَّدٍ فَإِذَا غَفَرَ الذُّنُوبَ جَمِيعًا فَلِمَنْ يُعَذِّبُ وَاللَّهُ مَا عَنَى مِنْ عِبَادِهِ غَيْرَنَا وَ غَيْرِ شِيعَتِنَا وَ مَا نَزَلَتْ إِلَّا هَكَذَا إِنَّ اللَّهَ يَغْفِرُ لَكُمْ جَمِيعًا الذُّنُوبَ.

I said, ‘This is not how we read it!’ So he^{asws} said: ‘O Abu Muhammad! If Allah^{azwj} were to Forgive the faults of everyone, so whom will He^{azwj} Punish? By Allah^{azwj}! He^{azwj} does not

⁶⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 10

⁶⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 11

⁶⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 12

Mean from His^{azwj} servants except for us^{asws} and our^{asws} Shias, and it was not Revealed except like this – ***Surely Allah Forgives for you the faults altogether [39:53]***”⁶⁸⁵

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَصْحَابُنَا بِإِسْنَادِهِمْ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ رَسُولَ اللَّهِ تَلَا هَذِهِ الْآيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ فَقَالَ أَصْحَابُ الْجَنَّةِ مَنْ أَطَاعَنِي وَ سَلَّمَ لِعَلِّي بِنِ أَبِي طَالِبٍ بَعْدِي وَ أَقَرَّ بِوَلَايَتِهِ وَ أَصْحَابُ النَّارِ مَنْ أَنْكَرَ الْوَلَايَةَ وَ نَقَضَ الْعَهْدَ مِنْ بَعْدِي.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by our companions by their chains,

‘From Amir Al-Momineen^{asws}: ‘Rasool-Allah^{saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden [59:20]*** – the Verse. He^{saww} said: ‘The companion of the Paradise is the one who obeys me^{saww} and submits to Ali^{asws} after me^{saww}, and acknowledges with his^{asws} Wilayah; and the companion of the Fire is one who denies the Wilayah and breaks the pact from after me^{saww}’⁶⁸⁶

15- وَ عَنْ جُثْرُوحِ بْنِ زَيْدٍ الدُّفْلِيِّ وَ كَانَ فِي وَفْدٍ قَوْمِهِ إِلَى النَّبِيِّ ص فَتَلَا هَذِهِ الْآيَةَ لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ الْجَنَّةِ هُمْ الْفَائِزُونَ قَالَ فَقُلْنَا يَا رَسُولَ اللَّهِ مَنْ أَصْحَابُ الْجَنَّةِ

From Majrouh Bin Zayd Al-Duhly, and he was among a delegation to the Prophet^{saww}, and he^{saww} recited this Verse: ***They are not equal, the inmates of the Fire and the dwellers of the Garden - the dwellers of the Garden are the victorious [59:20]***. He said, ‘We asked, ‘O Rasool-Allah^{saww}! Who are the companions of the Paradise?’

قَالَ مَنْ أَطَاعَنِي وَ سَلَّمَ هَذَا مِنْ بَعْدِي قَالَ وَ أَخَذَ رَسُولُ اللَّهِ ص بِكَفِّ عَلِيِّ ع وَ هُوَ يُؤَمِّدُ إِلَى جَنْبِهِ فَرَفَعَهَا وَ قَالَ أَلَا إِنَّ عَلِيًّا مَعِي وَ أَنَا مِنْهُ فَمَنْ خَادَهُ فَقَدْ خَادَنِي وَ مَنْ خَادَنِي فَقَدْ أَشْخَطَ اللَّهَ عَزَّ وَ جَلَّ

He^{saww} said: ‘One who obeys me^{saww} and submits to this one^{asws} from after me^{saww}, and Rasool-Allah^{saww} grabbed a palm of Ali^{asws}, and on that day he^{asws} was to his^{saww} side, and raised it and said: ‘Indeed! Ali^{asws} is from me^{saww} and I^{saww} am from him^{asws}. One who is bad to him^{asws} so he has been bad to me^{saww}, and one who is bad to me^{saww}, so he has Angered Allah^{azwj} Mighty and Majestic’.

ثُمَّ قَالَ يَا عَلِيُّ حَرْبُكَ حَرْبِي وَ سَلْمُكَ سَلْمِي وَ أَنْتَ الْعَلَمُ بَيْنِي وَ بَيْنَ أُمَّتِي.

Then he^{saww} said: ‘O Ali^{asws}! Your^{asws} war is my^{saww} war and your^{asws} peace is my^{saww} peace, and you^{asws} are the flag between me^{asws} and my^{saww} community’⁶⁸⁷

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ هَاشِمِ بْنِ الصَّبْإِ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا هَاشِمُ حَدَّثَنِي أَبِي وَ هُوَ خَيْرٌ مِنِّي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَا مِنْ رَجُلٍ مِنْ قُرَآءِ شِيعَتِنَا إِلَّا وَ لَيْسَ عَلَيْهِ بَعَّةٌ

⁶⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 13

⁶⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 14

⁶⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 15

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al-Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin hamaad, from Hisham Al-Saydawi who said:

'Abu Abdullah^{asws} said to me: 'O Hisham! My^{asws} father^{asws} narrated to me^{asws}, and he^{asws} was better than me^{asws}, from his^{asws} grandfather Rasool-Allah^{saww} having said: 'There is none from the men from the poor Momineen from our^{asws} Shias except that he does not have a liability upon him'.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا التَّبِعَةُ قَالَ مِنَ الْإِخْدَى وَ الْحَمْسِينَ رَكْعَةً وَ مِنْ صَوْمِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ

I said, 'May I be sacrificed for you^{asws}, and what is the liability?' He^{asws} said: 'From the fifty one cycles (of Prayer), and from Fasting thirty days from the Month (of Ramazan).

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ خَرَجُوا مِنْ قُبُورِهِمْ وَ وُجُوهُهُمْ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ فَيَقَالُ لِلرَّجُلِ مِنْهُمْ سَلْ تُعْطَ فَيَقُولُ أَسْأَلُ رَبِّي النَّظَرَ إِلَى وَجْهِ مُحَمَّدٍ ص قَالَ فَيَأْذُنُ اللَّهُ عَزَّ وَ جَلَّ لِأَهْلِ الْجَنَّةِ أَنْ يَزُورُوا مُحَمَّدًا ص

So when it will be the Day of Judgement, they will come out from their graves, and their faces would be like the moon on the night of the full moon, and it will be said to the man from among them: 'Ask, and you shall be given it'. So, he will be saying, 'I ask my Lord^{azwj}, to be able to look at the face of Muhammad^{saww}. So Allah^{azwj} Mighty and Majestic would Grant Permission to the people of the Paradise that they should visit Muhammad^{saww}.

قَالَ فَيُنْصَبُ لِرَسُولِ اللَّهِ ص مِنْبَرٌ عَلَى دُرُّوْكَ مِنْ ذَرَانِيكَ الْجَنَّةِ لَهُ أَلْفُ مَرْقَاةٍ بَيْنَ الْمَرْقَاةِ رَكْعَةُ الْفَرَسِ فَيَصْعَدُ مُحَمَّدٌ ص وَ أَمِيرُ الْمُؤْمِنِينَ ع

He^{asws} said: 'Then He^{azwj} would Establish a Pulpit of Light for the Rasool-Allah^{saww}, upon a carpet from the carpets of the Paradise which would have a thousand grades to it. In between one grade to the other is like a horse track. Then Muhammad^{saww} and Amir-Al-Momineen^{asws} would ascend it'.

قَالَ فَيَجِفُّ ذَلِكَ الْمَنْبَرُ شَيْعَةَ آلِ مُحَمَّدٍ فَيَنْظُرُ اللَّهُ إِلَيْهِمْ وَ هُوَ قَوْلُهُ وَجْهٌ يُؤْمِنُ نَاصِرَةً إِلَى رَبِّهَا نَاطِرَةً

He^{asws} said: 'The Shias of the Progeny^{asws} of Muhammad^{saww} would be surrounding that Pulpit. So Allah^{azwj} Would Look at them, and these are the Words of the High: **(Some) faces on that Day would be radiant [75:22] Looking at their Lord [75:23]**'.

قَالَ فَيُلْقَى عَلَيْهِمْ مِنَ النُّورِ حَتَّى إِنَّ أَحَدَهُمْ إِذَا رَجَعَ لَمْ تَقْدِرِ الْحُورَاءُ تَمَلُّ بِبَصَرِهَا مِنْهُ

He^{asws} said: 'The Light would have such an effect upon them, that when one of them returns, the Hourie would not be able to look at him and her eyes would be filled from him'.

قَالَ ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا هَاشِمُ لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ.

Then Abu Abdullah^{asws} said: 'O Hisham! **For the like of this, so let the workers be working [37:61]**'.⁶⁸⁸

⁶⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 16

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً قَالَ نَحْنُ وَ اللَّهُ الْمَادُّونَ هُمْ يَوْمَ الْقِيَامَةِ وَ الْقَائِلُونَ صَوَاباً

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from AL Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Sa'adan Bin Muslim, from Muawiya Bin Wahab,

'From Abu Abdullah^{asws} he (the narrator) said: 'I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **except one the Beneficent Permits for him, and speaks the correct thing [78:38]**. By Allah^{azwj}! We^{asws} are the Permitted ones on the Day of Qiyamah, and the speakers of the correct thing'.

قَالَ قُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ نَحْمَدُ رَبَّنَا وَ نُصَلِّي عَلَى نَبِيِّنَا وَ نَشْفَعُ لِبَشَرَتِنَا فَلَا يَرُدُّنَا رَبُّنَا.

He (the narrator) said, 'I said, 'What will you^{asws} be saying when you speak?' He^{asws} said: 'We^{asws} shall praise our^{asws} Lord^{azwj}, and send Salawat upon our^{asws} Prophet^{saww} and intercede for our^{asws} Shias, and our^{asws} Lord^{azwj} will not reject us^{asws}'.⁶⁸⁹

18- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي خَالِدٍ الْأَمَّاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ: قَالَ إِذَا كَانَ يَوْمَ الْقِيَامَةِ وَ جَمَعَ اللَّهُ الْخَلَائِقَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ خَلَعَ قَوْلَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ جَمِيعِ الْخَلَائِقِ إِلَّا مَنْ أَقَرَّ بِوِلَايَةِ عَلِيِّ ع وَ هُوَ قَوْلُهُ تَعَالَى يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَدْنَى لَهُ الرَّحْمَنُ وَ قَالَ صَوَاباً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abu Kkhalid Al Qammat,

'From Abu Abdullah^{asws}, from his^{asws} father^{asws} having said: 'When it will be the Day of Qiyamah, and Allah^{azwj} Gathers the creatures from the former ones and the latter ones in one plain, the word, 'There is no god except Allah^{azwj}' will be vacated from the entirety of the creatures except one who acknowledged with the Wilayah of Ali^{asws}, and it is the Word of the Exalted: **A Day on which the Spirit and the Angels would be standing in rows, not speaking except one the Beneficent Permits for him, and speaks the correct thing [78:38]**'.⁶⁹⁰

19- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ سَعِيدِ السَّمَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَوْلُهُ تَعَالَى يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ وَ يَقُولُ الْكَافِرُ يَا لَيْتَنِي كُنْتُ ثَرَاباً يَعْنِي عُلُوياً يُوَالِي أَبَا ثَرَابٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from AL Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Yunus Bin Yaqoub, from Khalaf Bin Hammad, from Haroun Bin Kharjat, from Abu Baseer, from Saeed Al Samman,

⁶⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 17

⁶⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 18

'From Abu Abdullah^{asws} having said: 'Words of the Exalted: **on the Day the person would see what his hands had sent ahead, and the Kafir would be saying, 'O! I wish I was dust!'** [78:40] - It Means 'Alawiyya' the ones who befriended Abu Turaab (Ali^{asws})".⁶⁹¹

20- وَ جَاءَ فِي تَفْسِيرِ بَاطِنِ أَهْلِ بَيْتِ [بَاطِنِ تَفْسِيرِ أَهْلِ الْبَيْتِ] ع مَا يُؤَيِّدُ هَذَا التَّأْوِيلَ فِي تَأْوِيلِ قَوْلِهِ تَعَالَى أَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهُ ثُمَّ يُرَدُّ إِلَىٰ رَبِّهِ فَيُعَذِّبُهُ عَذَابًا نُّكَرًا قَالَ هُوَ يُرَدُّ إِلَىٰ أَمِيرِ الْمُؤْمِنِينَ ع فَيُعَذِّبُهُ عَذَابًا نُّكَرًا حَتَّىٰ يَقُولَ يَا لَيْتَنِي كُنْتُ ثُرَابًا أَيْ مِنْ شَيْعَةِ أَبِي ثُرَابٍ.

And it has come in esoteric interpretation of People^{asws} of the Household what supports this explanation regarding the explanation of Words of Exalted: **He said: 'As for one who is unjust, then soon We will Punish him, then he will return to His Lord and He will Punish him with a terrible Punishment [18:87].** He said, 'It refers to Amir Al-Momineen^{asws}, and he^{asws} will punish with a terrible punishment until he says, **'O! I wish I was dust!'** [78:40] – i.e., from the Shias of Abu Turaab (Ali^{asws})".⁶⁹²

21- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ سَمَاعَةَ عَنْ جَابِرِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْكُفْرَةُ الْمُبَارَكَةُ النَّافِعَةُ لِأَهْلِهَا يَوْمَ الْحِسَابِ وَلَا تَبِغْ أَمْرِي وَلَا تَبِغْ عَلَيَّ وَلَا تَبِغْ أَوْصِيَاءَ مِنْ بَعْدِي وَ اتَّبِعْ أَمْرَهُمْ يُدْخِلْهُمْ اللَّهُ الْجَنَّةَ بِمَا مَعِيَ وَ مَعَ عَلِيِّ وَصِيِّي وَ الْأَوْصِيَاءِ مِنْ بَعْدِي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad, from Al Qasim Bin Ismail, from Muhammad Bin Sinan, from Sama'at, from Jabir Bin Yazeed,

'From Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said: 'The Blessed matter, the beneficial to its owner on the Day of Reckoning is my^{saww} Wilayah, and following my^{saww} instructions, and Wilayah of Ali^{asws} and the successors^{asws} from after him^{asws}, and following their instructions. Allah^{azwj} will Enter them into the Paradise due to it along with me^{saww} and with Ali^{asws} my^{saww} successor^{asws} and the successors^{asws} from after him^{asws}.

و الْكُفْرَةُ الْخَاسِرَةُ عَدَاوَتِي وَ تَرْكُ أَمْرِي وَ عَدَاوَةُ عَلِيِّ وَ الْأَوْصِيَاءِ مِنْ بَعْدِي يُدْخِلْهُمْ اللَّهُ بِمَا مَعِيَ النَّارَ فِي أَسْفَلِ السَّافِلِينَ.

And the losing matter is my^{saww} enmity and neglecting my^{saww} instructions, and enmity of Ali^{asws} and the successors^{asws} from after him^{asws}, Allah^{azwj} would Enter them, due to it, in the Fire among the lowest of the low".⁶⁹³

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْوَرَّاقِ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُصْعَبِ بْنِ سَلَامٍ عَنْ أَبِي حَمَزَةَ الثُّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ص فِي مَوْضِعِهِ الَّذِي قُبِضَ فِيهِ لِغَاطِمَةَ ع يَا بِنْتَةَ أَبِي أَنْتِ وَ أُمِّي أُرْسِلِي إِلَىٰ بَغْلِكَ فَادْعِيهِ لِي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Ahmad Bin Muhammad Al Warraq, from Ahmad Bin Ibrahim, from Al Hassan Bin Abu Abdullah, from Mus'ab Bin Sallam, from Abu Hamza Al Sumaly,

⁶⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 19

⁶⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 20

⁶⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 21

'From Abu Ja'far^{asws}, from Jabir Bin Abdullah having said: 'Rasool-Allah^{saww} said to (Syeda) Fatima, during his^{saww} illness in which he^{saww} passed away: 'O daughter^{asws}! May my^{saww} father^{as} and my^{saww} mother^{as} be (sacrificed) for you^{asws}! Send a message to your^{asws} husband and call him^{asws} to me^{saww}.

فَقَالَتْ فَاطِمَةُ عَ لِلْحَسَنِ عَ انْطَلِقِي إِلَى أَبِيكَ فَقُلْ لَهُ إِنَّ جَدِّي يَدْعُوكَ فَانْطَلِقِي إِلَيْهِ الْحَسَنُ فَدَعَاهُ فَأَقْبَلَ أَمِيرُ الْمُؤْمِنِينَ عَ حَتَّى دَخَلَ عَلَى رَسُولِ اللَّهِ صَ وَ فَاطِمَةُ عَ عِنْدَهُ وَ هِيَ تَقُولُ وَ أَكْرَبَاهُ لِكَرِّكَ يَا أَبَتَاهُ

(Syeda) Fatima^{asws} said to Al-Hassan^{asws}! Go to your^{asws} father^{asws} and say to him^{asws}, 'My^{asws} grandfather^{saww} is calling you^{asws}'. Al-Hassan^{asws} went to him^{asws} and called him^{asws}. Amir Al-Momineen^{asws} came unto he^{asws} entered to see Rasool-Allah^{saww}, and (Syeda) Fatima^{asws} was with him^{saww} and she^{asws} was saying: 'O the distress to your^{saww} distress, O father^{saww}!'

فَقَالَ رَسُولُ اللَّهِ لَا كَرْبَ عَلَى أَبِيكَ بَعْدَ الْيَوْمِ يَا فَاطِمَةُ إِنَّ النَّبِيَّ لَا يُشْقَى عَلَيْهِ الْجَنِّبُ وَ لَا يُخْمَسُ عَلَيْهِ الْوَجْهُ وَ لَا يُدْعَى عَلَيْهِ بِالْوَيْلِ وَ لَكِنْ قُولِي كَمَا قَالَ أَبُوكَ عَلَى إِبْرَاهِيمَ تَذْمَعُ الْعَيْنُ وَ قَدْ يَوْجَعُ الْقَلْبُ وَ لَا تَقُولِ مَا يُسَخِّطُ الرَّبَّ وَ إِنَّا بِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ وَ لَوْ عَاشَ إِبْرَاهِيمَ لَكَانَ نَبِيًّا

Rasool-Allah^{saww} said: 'There will be no distress upon your^{asws} father^{saww} after today, O Fatima^{asws}! The Prophet^{saww}, neither tear the pocket upon him^{saww}, nor scratch the face upon him^{saww}, nor call with the woe upon him^{saww}, but say just as your^{asws} father^{saww} said upon Ibrahim^{as}: 'The eyes cry and the heart has pained, and we^{asws} do not say what Angers the Lord^{azwj}, and I^{saww} am with you^{as} O Ibrahim^{as}, the grieving ones', and had Ibrahim^{as} lived, he^{as} would have been a Prophet^{as}.

ثُمَّ قَالَ يَا عَلِيُّ اذْنُ مِيٍّ فَذَنَا مِنْهُ فَقَالَ أَذْجَلُ أَذْنُكَ فِي فِعْيٍ فَقَعَلَ فَقَالَ يَا أَخِي أَمْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

Then he^{saww} said: 'O Ali^{asws}! Come near me^{saww}!' He^{asws} went near to him^{saww}. He^{saww} said: 'Bring your^{asws} ear in my^{saww} mouth'. He^{asws} did so'. He^{saww} said: 'O my^{saww} brother^{asws}! Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **Surely those who believe and are doing righteous deeds, those, they are the best of the Created beings [98:7]**?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قَالَ هُمْ أَنْتَ وَ شِيعَتُكَ يَجِئُونَ غُرًّا مُحَجَّلِينَ شِبَاعاً مَرْوِينَ أَمْ لَمْ تَسْمَعْ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ فِي كِتَابِهِ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِّ فَقَالَ بَلَى يَا رَسُولَ اللَّهِ

He^{saww} said: 'They are you^{asws} and your^{asws} Shias. You all will be coming as resplendent (of faces), satiated, saturated. Have you^{asws} not heard the Words of Allah^{azwj} Mighty and Majestic in His^{azwj} Book: **Surely, those who commit Kufr from the People of the Book and the Polytheists would be in Fire of Hell, being eternally therein. Those, they are the worst of the Created beings [98:6]**?' He^{asws} said: 'Yes, O Rasool-Allah^{saww}!'

قَالَ هُمْ أَغْدَاؤُكَ وَ شِيعَتُهُمْ يَجِئُونَ يَوْمَ الْقِيَامَةِ مُسَوَّدَةً وَ جُوهُهُمْ ظِمَاءٌ مُظْمَعِينَ أَشْقِيَاءَ مُعَذِّبِينَ كُفَّاراً مُتَافِقِينَ ذَاكَ لَكَ وَ لِشِيعَتِكَ وَ هَذَا لِعَدْوِكَ وَ شِيعَتِهِمْ.

He^{saww} said: 'They are your^{asws} enemies and their adherents will be coming on the Day of Qiyamah, blackened of faces, hungry, thirsty, wretched, punished, Kafirs, hypocrites. That was for you^{asws} and your^{asws} Shias and this is for your^{asws} enemies and their adherents'.⁶⁹⁴

23- مد، العمدة بإسناده عن عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ حَنْبَلٍ مِنْ مُسْنَدِهِ عَنْ أَبِيهِ عَنْ سَعْيَانَ عَنْ أَبِي مُوسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: فِينَا نَزَلَتْ وَ نَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ.

(The book) 'Al Amda' – From Abdullah Bin Ahmad Bin Hanbal, from his (book) 'Musnad', from his father, from Sufyan, from Abu Musa,

'Al-Hassan^{asws} Bin Ali^{asws} having said: 'Regarding us^{asws} was Revealed: **And We shall Remove whatever is in their chests from grudges, as brethren upon couches face to face [15:47]**'.⁶⁹⁵

24- ن، عيون أخبار الرضا عليه السلام بالأسانيد الثلاثة عَنِ الرِّضَا عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ يُدْعَى كُلُّ قَوْمٍ بِإِمَامٍ زَمَانِهِمْ وَ كِتَابِ رَحْمَتِهِمْ وَ سُنَّةِ نَبِيِّهِمْ.

(The book) 'Uyoon Akhbar Al-Reza^{asws}, by the three chains from Al-Reza^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'Regarding Words of Allah^{azwj} Blessed and Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**. He^{asws} said: 'Every people with the Imam^{asws} of their time, and Book of their Lord^{azwj}, and Sunnah of their Prophet^{saww}'.⁶⁹⁶

25- فس، تفسير القمي أحمد بن إدريس عن ابن عيسى عن الحسين بن سعيد عن حماد بن عيسى عن ربيعة عن الفضل بن عبيد عن أبي جعفر ع في قول الله تبارك و تعالى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ يُجِئُ رَسُولُ اللَّهِ ص فِي قَوْمِهِ وَ عَلِيٌّ ع فِي قَوْمِهِ وَ الْحَسَنُ ع فِي قَوْمِهِ وَ الْحُسَيْنُ ع فِي قَوْمِهِ وَ كُلٌّ مِنْ مَاتَ بَيْنَ ظَهْرَانِي قَوْمٍ جَاءُوا مَعَهُ.

Tafseer Al Qummi – Ahmad Bin Idrees, from Ibn Isa, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Rabie, from Al Fuzeyl,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**. He^{asws} said: 'Rasool-Allah^{saww} would come among his^{saww} people, and Ali^{asws} among his^{asws} people, and Al-Hassan^{asws} among his^{asws} people, and Al-Husayn^{asws} among his^{asws} people, and every one who dies between a people would be coming with him^{asws}'.⁶⁹⁷

26- وَ قَالَ عَلِيٌّ بْنُ إِبْرَاهِيمَ فِي قَوْلِهِ تَعَالَى يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ قَالَ ذَلِكَ يَوْمُ الْقِيَامَةِ يُنَادِي مُنَادٍ لِيُثْمَ أَبُو بَكْرٍ وَ شِيعَتُهُ وَ عُمَرُ وَ شِيعَتُهُ وَ عُثْمَانُ وَ شِيعَتُهُ وَ عَلِيٌّ وَ شِيعَتُهُ.

And Ali Bin Ibrahim said regarding Words of the Exalted: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71]**, he said, 'That will be on the Day of Qiyamah, A caller would call out: 'Let Abu Bakr and his adherents, and Umar and his

⁶⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 22

⁶⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 23

⁶⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 24

⁶⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 25

adherents, and Usman and his adherents, and Ali^{asws} and his^{asws} Shias (adherents), stand!”⁶⁹⁸ (Not a Hadeeth)

27- سن، المحاسن ابن فضال عن ثعلبة عن بشير العطار قال أبو عبد الله ع يوم ندعوا كل أناس بإمامهم قال قال رسول الله ص و علي إمامكم و كم من إمام يجيء يوم القيامة يلعن أصحابه و يلعنونه

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Sa’alba, from Bashir Al Attar,

‘Abu Abdullah^{asws} said: **‘On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].** Rasool-Allah^{saww} said: ‘And Ali^{asws} is your Imam^{asws}, and how many an imam would come on the Day of Qiyamah, cursing his companions and they will be cursing him.

نحن ذرية محمد و أمنا فاطمة ع و ما أتى الله أحدا من المرسلين شيئا إلا و قد أتاه محمدا ص كما أتى من قبله ثم تلا و لقد أرسلنا رسلا من قبلك و جعلنا لهم أزواجا و ذرية.

We^{asws} are the offspring of Muhammad^{saww}, and our^{asws} mother^{asws} is (Syeda) Fatima^{asws}, and Allah^{azwj} has not Given anything to anyone from the Messengers^{as} except that He^{azwj} has Given it to Muhammad^{saww}, just as He^{azwj} had Given it to the ones^{as} before him^{saww}. Then he^{asws} recited: **And We had Sent Rasools from before you and We Made wives and offspring to be for them. [13:38]**”⁶⁹⁹

28- سن، المحاسن ابن محبوب عن عبد الله بن غالب عن جابر الجعفي عن أبي جعفر ع قال: لما أنزلت يوم ندعوا كل أناس بإمامهم قال المسلمون يا رسول الله أ لست إمام الناس كلهم أجمعين

(The book) ‘Al Mahasin’ – Ibn Mahboub, from Abdullah Bin Ghalib, from Jabir Al Jufy,

‘Abu Ja’far^{asws} having said: ‘When it was Revealed: **On the Day (of Judgment), We will be Calling every human being with their Imam [17:71].** the Muslims said, ‘O Rasool-Allah^{saww}! Aren’t you^{saww} the Imam of the people, all of them in their entirety?’

فقال رسول الله ص أنا رسول الله إلى الناس أجمعين و لكن سيكون بعدي أئمة على الناس من أهل بيتي من الله يقومون في الناس فيكذبونهم و يظلمهم أئمة الكفر و الضلال و أشياعهم

He^{asws} said: ‘So Rasool-Allah^{saww} said: ‘I^{saww} am a Rasool^{saww} of Allah^{azwj} to the people in their entirety, but there will be coming from after me^{saww}, Imams^{asws} upon the people from Allah^{azwj}, from the People^{asws} of my^{saww} Household, who would be standing among the people but they would be belying them^{asws} and oppressing them^{asws} - the imams of the Kufr and the straying, and their adherents.

ألا فمن والاهم و اتبعهم و صدقهم فهو مني و معي و سيأتي أ لا و من ظلمهم و أعاد على ظلمهم و كذبهم فليس مني و لا معي و أنا منه بريء.

⁶⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 26

⁶⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 27

So the one who befriends them^{asws}, and follows them^{asws}, and ratifies them^{asws}, so he is from me^{saww}, and with me^{saww}, and would be meeting me^{saww}. Indeed! The one who oppresses them^{asws} and belies them^{asws}, so he is neither from me^{saww}, nor with me^{saww}, and I^{saww} disavow from him”.⁷⁰⁰

29- وَ رَوَى الْحَسَنُ بْنُ سُلَيْمَانَ فِي كِتَابِ الْمُخْتَصَرِ مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَرْوَانَ عَنْ أَحَدِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ عَنْ خُصَيْنِ بْنِ مُخَارِقٍ عَنْ أَبِي الْوَرْدِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَسْنِيْمُ أَشْرَفُ شَرَابِ أَهْلِ الْجَنَّةِ يَشْرَبُهُ مُحَمَّدٌ وَ آلُ مُحَمَّدٍ صِرْفًا وَ يُزَجُّ لِأَصْحَابِ الْيَمِينِ وَ لِسَائِرِ أَهْلِ الْجَنَّةِ.

And it is reported by Al Hassan Bin Suleyman in the book ‘Al Mukhtasar’, from Tafseer Muhammad Bin Al Abbas Bin Marwan, from Ahmad Bin Muhammad, from Muhammad Bin Al Hassan, from his father, from Husayn Bin Mukhariq, from Abu Al Warad,

‘From Abu Ja’far^{asws} having said: ‘Tasneem is the noblest of the drinks of the people of the Paradise. It will be drunk by Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} purely, and a mixed for the companions of the right and for the rest of the people of the Paradise’”.⁷⁰¹

30- فر، تفسير فرات بن إبراهيم الفزازي بإسناده عن أبي سعيد المدائني قال: قُلْتُ لِأبي عَبْدِ اللَّهِ ع مَا مَعْنَى قَوْلِهِ تَعَالَى وَ مَا كُنْتُ بِجَانِبِ الطُّورِ إِذْ نَادَيْتُنَا

Tafseer Furat Bin Ibrahim Al Fazary – By his chain from Abu Saeed Al Madainy who said,

‘I said to Abu Abdullah^{asws}, ‘What is the meaning of Words of the Exalted: **And you were not by the side of the (mount) Toor when We Called out [28:46]?**’

قَالَ كِتَابُ كَتَبَهُ اللَّهُ يَا أَبَا سَعِيدٍ فِي وَرَقَةٍ آسَى قَبْلَ أَنْ يَخْلُقَ الْخَلْقَ بِالْفَنَى عَامٌ ثُمَّ صَبَّهَا فِي عَرْشِهِ أَوْ تَحْتَ عَرْشِهِ فِيهَا يَا شَيْعَةَ آلِ مُحَمَّدٍ قَدْ أَعْطَيْتُكُمْ قَبْلَ أَنْ تَسْأَلُونِي وَ عَفَّرْتُ لَكُمْ قَبْلَ أَنْ تَسْتَغْفِرُونِي وَ مَنْ أَتَانِي مِنْكُمْ بِوَلَايَةِ مُحَمَّدٍ وَ آلِهِ أَسَكَنْتُهُ جَنَّتِي بِرَحْمَتِي.

He^{asws} said: A Book which Allah^{azwj} Mighty and Majestic Wrote in a Parchment Demonstrating in it, before Allah^{azwj} Created the creatures by two thousand years. In it was Inscribed: ‘O Shias of the Progeny^{asws} of Muhammad^{saww}! I^{azwj} Give you before you ask Me^{azwj}, and Forgive you before you seek Forgiveness from Me^{azwj} – the one from you whom comes with the Wilayah of Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, I^{azwj} shall Settle him in My^{azwj} Paradise by My^{azwj} Mercy’”.⁷⁰²

31- فض، كتاب الروضة يل، الفضائل لابن شاذان قال أبو ثمامة كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع لَيْلَةَ جُمُعَةٍ فَقَالَ اقْرَأْ فَقَرَأْتُ إِلَى أَنْ بَلَغْتُ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئًا وَ لَا هُمْ يُنْصَرُونَ إِلَّا مَنْ رَحِمَ اللَّهُ فَقَالَ نَحْنُ الَّذِينَ يَرْحِمُ اللَّهُ بِنَا نَحْنُ الَّذِينَ اسْتَشَى اللَّهُ.

Kitab ‘Al Rowza’ (and) ‘Al Fazail’ of Ibn Shazan – Abu Tumama said,

‘I was in the presence of Abu Abdullah^{asws} on the night of Friday and he^{asws} said: ‘Recite!’ So, I recited until I reached: **A Day, neither will a friend avail anything from a friend, nor would**

⁷⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 28

⁷⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 29

⁷⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 30

they be helped [44:41] Except one Allah Mercies. [44:42]. He^{asws} said: 'We^{asws} are those Allah^{azwj} Mercies due to us^{asws}. We^{asws} are those Allah^{azwj} Made and exception for'.⁷⁰³

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَلَّنَا اللَّهُ بِحِسَابِ شَيْعَتِنَا فَمَا كَانَ لِلَّهِ سَأَلُنَا اللَّهَ أَنْ يَهَبَهُ لَنَا فَهُوَ لَهُمْ وَ مَا كَانَ لِلْأَدْوِيَّةِ سَأَلْنَا اللَّهَ أَنْ يُعَوِّضَهُمْ بِذَلِكَ فَهُوَ لَهُمْ وَ مَا كَانَ لَنَا فَهُوَ لَهُمْ ثُمَّ قَرَأَ إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'When it will be the Day of Qiyamah, Allah^{azwj} will Allocate to us^{asws} the Reckoning of our^{asws} Shias. So, whatever was for Allah^{azwj}, we^{asws} shall ask Allah^{azwj} to Gift it to us^{asws}, so it would be for them; and whatever was for the human being, we^{asws} shall ask Allah^{azwj} to compensate them with a replacement, so it would (also) be for them; and whatever was for us^{asws}, so it would (also) be for them'. Then he^{asws} recited: **Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**'.⁷⁰⁴

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بِهَذَا الْإِسْنَادِ إِلَى ابْنِ حَمَّادٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ عَنْ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع فِي قَوْلِهِ تَعَالَى إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَلَّنَا اللَّهُ بِحِسَابِ شَيْعَتِنَا فَمَا كَانَ لِلَّهِ سَأَلُنَاهُ أَنْ يَهَبَهُ لَنَا فَهُوَ لَهُمْ وَ مَا كَانَ لِمُخَالِفِيهِمْ فَهُوَ لَهُمْ وَ مَا كَانَ لَنَا فَهُوَ لَهُمْ ثُمَّ قَالَ هُمْ مَعَنَا حَيْثُ كُنَّا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By this chain to Ibn Hammad, from Muhammad son of,

'Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} regarding Words of the Exalted: **Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**. He^{asws} said: 'When it will be the Day of Qiyamah, Allah^{azwj} will Allocate to us^{asws} the Reckoning of our^{asws} Shias. We^{asws} will ask Him^{azwj} to Gift it to us^{asws}, and it would be for them; and whatever would be for their adversaries, it would (also) be for them; and whatever would be for us^{asws}, it would (also) be for them'. Then he^{asws} said: 'They (Shias) will be with us^{asws} wherever we^{asws} will be'.⁷⁰⁵

34- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع أَحَدَّثْتُهُمْ بِتَفْسِيرِ جَابِرٍ قَالَ لَا تُحَدِّثْ بِهِ السَّفَلَةَ فَيَذْبَعُوهُ أَمَا تَقْرَأُ إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ قُلْتُ بَلَى

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad bin Isa, from Yunus Bin Yaquub, from Jameel Bin Darraj who said,

'I said to Abu Al-Hassan^{asws}, 'Can I narrate to them with the Tafseer of Jabir?' He^{asws} said: 'Do not narrate with it to the foolish ones, for they would waste it. Have you not read: **Surely to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**?' I said, 'Yes'.

⁷⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 31

⁷⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 32

⁷⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 33

قَالَ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ الْأُولَى وَالْآخِرِينَ وَلَنَا حِسَابٌ شِيعَتِنَا فَمَا كَانَ بَيْنَهُمْ وَبَيْنَ اللَّهِ حَكْمًا عَلَى اللَّهِ فِيهِ فَأَجَزَ حُكُومَتَنَا وَ مَا كَانَ بَيْنَهُمْ وَبَيْنَ النَّاسِ اسْتَوْهَبْنَاهُ مِنْهُمْ فَوَهَبُوهُ لَنَا وَ مَا كَانَ بَيْنَنَا وَبَيْنَهُمْ فَتَحْنُ أَحَقُّ مِنْ عَفَا وَ صَفَحَ.

He^{asws} said: 'When it will be the Day of Qiyamah and Allah^{azwj} Gathers the former ones and the latter ones, he^{asws} will Make us^{asws} to be in charge of the Reckoning of our^{asws} Shias. So, whatever would be between them and Allah^{azwj}, we^{asws} shall judge upon what had been missed for (from the Rights of) Allah^{azwj} (to be forgiven for the Shia), and Allah^{azwj} will Allow our^{asws} decision, and whatever would be between them and the people, we^{asws} shall gift it to them and gift it from us^{asws}, and whatever would be between us^{asws} and them, so we^{asws} would be more rightful of whom to pardon and excuse".⁷⁰⁶

35- شي، تفسير العياشي عن ابنِ ظبيان قال: سألت أبا جعفر ع عن قولِ اللهِ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ قَالَ مَا هُمْ مِنْ أَيْمَةٍ يُسْمُونَهُمْ بِأَسْمَائِهِمْ.

Tafseer Al Ayyashi – From Ibn Zabyan who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj}: **and for the unjust there will not be anyone from the helpers [3:192]**. He^{asws} said: 'There would not be anyone from the Imams^{asws} for them they could be calling with their^{asws} names".⁷⁰⁷

36- كا، الكافي الحسين بن محمد عن المَعْلَى عن مُحَمَّدِ بْنِ جُمُهور عن إِسماعيل بن سَهْلٍ عن الْقَاسِمِ بنِ عُرْوَةَ عن أَبِي السَّفَاتِجِ عن زُرَّارَةَ عن أَبِي جَعْفَرٍ ع فِي قَوْلِهِ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتُ وَجْهَهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Ismail Bin Sahl, from Al Qasim Bin Urwat, from Aby Al Saffataj, from Zurara,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: **So when they shall see him nigh, the faces of those who committed Kufr will despair, and it would be said: 'This one is what you had been calling (yourselves) with!' [67:27]**.

قَالَ هَذِهِ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ وَ أَصْحَابِهِ وَ الَّذِينَ عَمِلُوا مَا عَمِلُوا يَرَوْنَ أَمِيرَ الْمُؤْمِنِينَ ع فِي أَغْطِ الْأَمَاكِنِ هُمْ فَيَسِيءُ وَجْهَهُمْ وَ يُقَالُ هُمْ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ الَّذِي انْتَحَلْتُمْ اسْمَهُ.

He^{asws} said: 'This was Regarding Amir Al-Momineen^{asws} and his^{asws} companion, and those who did what they did. They will see Amir Al-Momineen^{asws} the place enviable to them, so their faces would despair and it would be said to them: **"This one is what you had been calling (yourselves) with!" [67:27]**, those who had impersonated with his^{asws} name (Emir of the Momineen)".⁷⁰⁸

37- وَ قَالَ الطَّبْرَسِيُّ رَوَى الْحَسَنُكَانِيُّ بِالْأَسَانِيدِ الصَّحِيحَةِ عَنْ شَرِيكَ عَنِ الْأَعْمَشِيِّ قَالَ: لَمَّا رَأَوْا مَا لِعَلِيِّ بْنِ أَبِي طَالِبٍ عِنْدَ اللَّهِ مِنَ الزُّلْفَى سَبَيْتُ وَجْهَهُ الَّذِينَ كَفَرُوا.

And Al-Tabarsy said, 'It is reported by Al-Haskany by the correct chains, from Shareek, from Al-Amsh who said, 'When they see what is for Ali^{asws} Bin Abu Talib^{asws} in the Presence of

⁷⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 34

⁷⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 35

⁷⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 36

Allah^{azwj}, from the proximity, **the faces of those who committed Kufr will despair [67:27]**".⁷⁰⁹

38- كا، الكافي الحسين بن محمد عن المعلى عن الوشاء عن أحمد بن عمر الحلال قال: سألت أبا الحسن ع عن قوله تعالى فأذن مؤذّن بينهم أن لغنة الله على الظالمين قال المؤذّن أمير المؤمنين ع.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Ahmad Bin Umar Al Hallal who said,

'I asked Abu Al-Hassan^{asws} about Words of the Exalted: **Then a proclaimer would proclaim among them: 'The Curse of Allah is on the unjust, [7:44].** He^{asws} said: 'The proclaimer is Amir Al-Momineen^{asws}'.⁷¹⁰

39- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة قوله تعالى و أما من آمن و عمل صالحاً فله جزاء الحسنى تأويله قال محمد بن العباس حدّثنا الحسين بن علي بن عاصم عن هيثم بن عبد الله قال حدّثنا مولاي علي بن موسى عن أبيه عن أمير المؤمنين عليه السلام قال قال رسول الله ص أتاني جبرئيل عن ربه عزّ و جلّ و هو يقول ربّي يُقرّك السلام و يقول لك يا محمد بشر المؤمنين الذين يعملون الصالحات و يؤمنون بك و بأهل بيتك بالجنة و هم عندي جزاء الحسنى يدخلون الجنة.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Words of the Exalted: **And as for him who believes and does (the) righteous deed, for him shall be a goodly Recompense, [18:88]**, its explanation. Muhammad Bin Al-Abbas said, 'It was narrated to us by Al-Husay Bin Ali Bin Aasim, from Haysam Bin Abdullah who said,

'It was narrated to us by my Master Ali^{asws} Bin Musa^{asws}, from his^{asws} forefathers^{asws}, from Amir Al-Momineen^{asws} having said: 'Rasool-Allah^{saww} said: 'Jibraeel^{as} came to me^{saww} from my^{saww} Lord^{azwj} and he^{as} said: 'My^{as} Lord^{azwj} Conveys the greetings to you^{saww} and Says to you^{saww}: "O Muhammad^{saww}! Give glad tidings with the Paradise to the Momineen and are doing righteous deeds and believe in you^{saww} and People^{asws} of your^{saww} Household, and for them in My^{azwj} Presence is a goodly Recompense, they will be entering the Paradise"⁷¹¹.

40- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن محمد بن همام عن سهل عن محمد بن إسماعيل العلوي عن عيسى بن داود النّجار عن موسى بن جعفر ع قال: سألت أبي عن قول الله عزّ و جلّ إنّ الذين آمنوا و عملوا الصالحات كانت لهم جنّات الفردوس نزلاً خالدين فيها لا يبعثون عنها حولا قال نزلت في آل محمد ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Musa^{asws} Bin Ja'far^{asws} having said: 'I^{asws} asked my^{asws} father^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Surely those who believe and do (the) righteous deed, for them would be Gardens of Al-Firdows as a lodging [18:107] Abiding therein eternally. They**

⁷⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 37

⁷¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 38

⁷¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 39

will not be seeking a transfer from it [18:108]. He^{asws} said: 'It was Revealed regarding Progeny^{asws} of Muhammad^{saww}, 712

41- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْمُتَعَمِّيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَجَرِيِّ عَنْ عُمَرَ بْنِ صَخْرِ
الْهَذَلِيِّ عَنِ الصَّبَّاحِ بْنِ يَحْيَى عَنْ أَبِي إِسْحَاقَ عَنِ الْحَارِثِ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لِكُلِّ شَيْءٍ ذُرْوَةٌ وَ ذُرْوَةُ الْجَنَّةِ الْفِرْدَوْسُ وَ هِيَ لِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ
صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ عَلَيْهِم.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Al Khas'amy, from Muhammad Bin Yahya Al Hajary, from Umar Bin Sakhar Al Huzaly, from Al Sabah Bin Yahya, from Abu Is'haq, from Al Haris,

'From Ali^{asws} having said: 'For every thing there is a peak and the peak of Paradise is Al-Firdows, and it is for Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon him^{saww} and them^{asws}, 713

42- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ رَفَعَهُ إِلَى أَبِي حَبِيلَةَ عَنْ عُمَرَ بْنِ رُشَيْدٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ
قَالَ فِي حَدِيثٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ عَلِيًّا وَ شِبَعَةَ يَوْمَ الْقِيَامَةِ عَلَى مِثْبَاتِ الْمَسْكِ الْأَذْفَرِ يُفْرَغُ النَّاسُ وَ لَا يُفْرَعُونَ وَ يُحْزَنُ النَّاسُ وَ لَا يُحْزَنُونَ وَ
هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَا يُحْزَنُ لَهُمُ الْفَرْغُ الْأَكْبَرُ وَ تَتَلَقَّاهُمُ الْمَلَائِكَةُ هَذَا يَوْمُكُمْ الَّذِي كُنْتُمْ تُوعَدُونَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Humeid Bin Ziyad, raising it to Abu Jameela, from Umar Bin Rusheyd,

'From Abu Ja'far^{asws} having said in a Hadeeth: 'Rasool-Allah^{saww} said: 'On the Day of Qiyamah, Ali^{asws} and his^{asws} Shias would be upon dunes of yellow musk. The people will panic and they will not be panicking, and the people will grieve and they will not be grieving, and it is the Word of Allah^{azwj} Mighty and Majestic: **The great terror shall not grieve them, and the Angels would meet them: 'This is your Day which you were Promised' [21:103]**'. 714

43- ما، الأماالي للشيخ الطوسي الْمُفِيدُ عَنِ الْجَعْفَرِيِّ عَنْ أَبِي عُقْدَةَ عَنِ الْعَبَّاسِ بْنِ بَكْرٍ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ كَثِيرٍ بْنِ طَارِقٍ قَالَ: سَأَلْتُ زَيْدَ بْنَ
عَلِيٍّ بْنِ الْحُسَيْنِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ لَا تَدْعُوا الْيَوْمَ ثُبُوراً وَاحِداً وَ ادْعُوا ثُبُوراً كَثِيراً

(The book) 'Al Amaali' of sheikh Al Tusi Al Mufeed, from Al Ilany, from Abu Uqda, from Al Abbas Bin Bakr, from Muhammad Bin Zakariya, from Kaseere Bin Tariq who said,

'I asked Zayd son of Ali^{asws} Bin Al-Husayn^{asws} about Words of Allah^{azwj} Mighty and Majestic: **Do not call for one destruction today, and call for many destructions! [25:14].**

فَقَالَ زَيْدٌ يَا كَثِيرُ إِنَّكَ رَجُلٌ صَالِحٌ وَ لَسْتَ بِمُتَّهِمٍ وَ إِنِّي خَائِفٌ عَلَيْكَ أَنْ تَهْلِكَ إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَمَرَ اللَّهُ عَزَّ وَ جَلَّ النَّاسَ بِاتِّبَاعِ كُلِّ إِمَامٍ حَائِرٍ
إِلَى النَّارِ فَيَدْعُونَ بِالْوَيْلِ وَ الثُّبُورِ وَ يَقُولُونَ لِإِمَامِهِمْ يَا مَنْ أَهْلَكَنَا فَهَلُمَّ الْآنَ فَخَلِّصْنَا بِمَا نَحْنُ فِيهِ فَعِنْدَهَا يُقَالُ لَهُمْ لَا تَدْعُوا الْيَوْمَ ثُبُوراً وَاحِداً وَ ادْعُوا
ثُبُوراً كَثِيراً

Zayd said, 'O Kaseer! You are a righteous man and aren't with accusation, and I fear upon you that you will be destroyed. When it will be the Day of Qiyamah, Allah^{azwj} Mighty and

⁷¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 40

⁷¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 41

⁷¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 42

Majestic will Command the people with following every tyrannical imam (leader) to the Fire, so they would be calling with the doom and the destruction and saying to their imams, 'O one who destroyed us! Come now and finish us off from what (predicament) we are in'. So, during it, it would be Said to them: **Do not call for one destruction today, and call for many destructions! [25:14]**. (Up to here is not a Hadeeth)

ثُمَّ قَالَ زَيْدٌ حَدَّثَنِي أَبِي عَنْ أَبِيهِ الْحُسَيْنِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِعَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنْتَ يَا عَلِيُّ وَأَصْحَابُكَ فِي الْجَنَّةِ أَنْتَ يَا عَلِيُّ وَأَصْحَابُكَ فِي الْجَنَّةِ.

Then he said, 'My father^{asws} narrated to me from his^{asws} father^{asws} Al-Husayn^{asws} having said: 'Rasool-Allah^{saww} said to Ali^{asws} Bin Abu Talib^{asws}: 'O Ali^{asws}! You^{asws} and your^{asws} companions will be in the Paradise. O Ali^{asws}! You^{asws} and your^{asws} companions will be in the Paradise''⁷¹⁵

44- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ صَالِحِ بْنِ أَحْمَدَ عَنْ أَبِي مُقَاتِلٍ عَنْ حُسَيْنِ بْنِ حُسَيْنٍ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ الْقَاسِمِ بْنِ الْعَقَّارِ عَنْ أَبِي الْأَخْوَصِ عَنْ الْمُغِيرَةِ عَنْ الشَّعْبِيِّ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Salih Bin Ahmad, from Abu Muqatal, from Husayn Bin Hassan, from Husayn Bin Nasr Bin Muzahim, from Al Qasim Bin Al Gaffar, from Abu Al Ahows, from Al Mugheira, from Al Shaby, from Ibn Abbas,

'Regarding Words of Allah^{azwj} Mighty and Majestic: **And stop them! They have to be Questioned [37:24]**. He said, 'About Wilayah of Ali Bin Abu Talib^{asws},⁷¹⁶ (Not a Hadeeth)

45- فر، تفسير فرات بن إبراهيم بإسناده عن ابن عباسٍ فِي قَوْلِهِ تَعَالَى وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ قَالَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

Tafseer Furat Bin Ibrahim, by his chain from Ibn Abbas,

'Regarding Words of the Exalted: **And stop them! They have to be Questioned [37:24]**. He said, 'About Wilayah of Ali^{asws} Bin Abu Talib^{asws},⁷¹⁷

46- قب، المناقب لابن شهر آشوب مُحَمَّدُ بْنُ إِسْحَاقَ وَ الشَّعْبِيُّ وَ الْأَعْمَشُ وَ سَعِيدُ بْنُ جُبَيْرٍ وَ ابْنُ عَبَّاسٍ وَ أَبُو نُعَيْمٍ الْأَصْفَهَانِيُّ وَ الْحَاكِمُ الْحُسَيْنِيُّ وَ التَّنْظِيرِيُّ وَ جَمَاعَةُ أَهْلِ الْبَيْتِ ع وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ عَنْ وَلَايَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ حُبِّ أَهْلِ الْبَيْتِ عَلَيْهِمُ السَّلَامُ.

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Muhammad Bin Is'haq and Al Shaby and Al Amsh and Saeed Bin Jubeyr and Ibn Abbas and Abu Nueym Al Isfahany and Al Hakim Al Haskany and Al Natanzay,

'And a group of People^{asws} of the Household: **And stop them! They have to be Questioned [37:24]**, is about Wilayah of Ali^{asws} Bin Abu Talib and love of People^{asws} of the Household''⁷¹⁸

47 الرِّضَا ع إِنَّ النَّبِيَّ ص قَرَأَ إِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا فَسُئِلَ عَنْ ذَلِكَ فَأَشَارَ إِلَى الثَّلَاثَةِ فَقَالَ هُمْ السَّمْعُ وَ الْبَصَرُ وَ الْفُؤَادُ وَ سَيُسْأَلُونَ عَنْ وَصِيِّ هَذَا وَ أَشَارَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع

⁷¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 43

⁷¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 44

⁷¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 45

⁷¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 46

Al-Reza^{asws}: 'The Prophet^{saww} recited: **Surely the ears, and the eyes, and the heart, each of these would be Questioned about it [17:36]**. He^{saww} was asked about that, and he^{saww} gestured to the three and said: 'They are the hearing, and the sight, and the heart, and they will be Questioned about this successors^{asws} of mine^{asws}', and indicated to Ali^{asws} Bin Abu Talib^{asws}.

ثُمَّ قَالَ وَ عَزَّةَ رَبِّي إِنَّ جَمِيعَ أُمَّتِي لَمَوْفُوقُونَ يَوْمَ الْقِيَامَةِ وَ مَسْئُولُونَ عَنْ وَلَايَتِهِ وَ ذَلِكَ قَوْلُ اللَّهِ وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ الْآيَةَ.

Then he^{saww} said: 'By the Might of my^{saww} Lord^{azwj}! The entirety of my^{saww} community will be paused on the Day of Qiyamah and Questioned about his^{asws} Wilayah, and that is the Word of Allah^{azwj}: **And stop them! They have to be Questioned [37:24]**'.⁷¹⁹

48 تَفْسِيرُ وَكِيعِ بْنِ سُفْيَانَ، عَنِ السُّدِّيِّ فِي قَوْلِهِ قَوْلَ رَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع ثُمَّ قَالَ عَمَّا كَانُوا يَفْعَلُونَ عَنْ أَعْمَالِهِمْ فِي الدُّنْيَا صَحِيفَةً أَهْلُ الْبَيْتِ ع.

Tafseer Wakie Bin Sufyan, from Al Sudy,

'Regarding His^{azwj} Words: **So, by your Lord! We will be Questioning them altogether [15:92]**, 'About Wilayah of Amir Al Momineen^{asws}. Then He^{azwj} Said: **About what they were doing [15:93]**, about their deeds in the world, (found in) the parchment of People^{asws} of the Household'.⁷²⁰ (Not a Hadeeth)

49- قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي نَزَلَتْ هَذِهِ الْآيَةُ إِنَّ إِلَيْنَا إِيَابَتُهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ.

Amir Al Momineen^{asws} said: 'This Verse was Revealed regarding me^{asws}: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**'.⁷²¹

50 أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَكَلَّنَا بِحِسَابِ شَيْعَتِنَا فَمَا كَانَ لِلَّهِ سَأَلْنَا اللَّهَ أَنْ يَهَبَهُ لَنَا وَ مَا كَانَ لَنَا نَهَبُهُ هُمْ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ.

Abu Abdullah^{asws}: 'When it will be the Day of Qiyamah, we^{asws} will be Allocated with the Reckoning of our^{asws} Shias. So, whatever would be for Allah^{azwj} we^{asws} shall ask Allah^{azwj} to Gift it to us^{asws}, and whatever would be for us^{asws}, we^{asws} shall gift it to them'. Then he^{asws} recited this Verse'.⁷²²

51- فر، تفسير فرات بن إبراهيم جعفر بن محمد بن يوسف بإسناده عن صفوان قال سمعت أبا الحسن عليه السلام يقول إلینا إیاب هذا الخلق و علینا حسابهم.

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Bin Yusuf, by his chain from Safwan who said,

⁷¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 47

⁷²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 48

⁷²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 49

⁷²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 50

'I heard Abu Al-Hassan^{asws} saying: 'To us^{asws} is the return of these people and upon us^{asws} is their Reckoning''.⁷²³

52- فر، تفسیر فرات بن إبراهيم جعفر بن محمد الفزاري بإسناده عن قبيصة الجعفي قال: سألت أبا عبد الله ع عن قول الله تعالى إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ قَالَ فِينَا التَّنْزِيلُ قُلْتُ إِنَّمَا أَسْأَلُكَ عَنِ التَّفْسِيرِ

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary, by his chain from Qabeysa Al Jufy who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} the Exalted: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**. He^{asws} said: 'Regarding us is the Revelation'. I said, 'But rather, I am asking you^{asws} about the interpretation'.

قَالَ نَعَمْ يَا قَبَيْصَةُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَعَلَ اللَّهُ حِسَابَ شِيعَتِنَا عَلَيْنَا فَمَا كَانَ بَيْنَهُمْ وَ بَيْنَ اللَّهِ اسْتَوْهَبَهُ مُحَمَّدٌ ص مِنَ اللَّهِ وَ مَا كَانَ فِيهِمَا بَيْنَهُمْ وَ بَيْنَ النَّاسِ مِنَ الْمَطْلَمِ أَذَاهُ مُحَمَّدٌ ص عَنْهُمْ وَ مَا كَانَ فِيهِمَا بَيْنَنَا وَ بَيْنَهُمْ وَهَبْنَاهُ لَهُمْ حَتَّى يَدْخُلُوا الْجَنَّةَ بِغَيْرِ حِسَابٍ.

He^{asws} said: 'Yes, O Qabeysa! When it will be the Day of Qiyamah, Allah^{azwj} will Make the Reckoning of our^{asws} Shias upon us^{asws}. So, whatever will be between them and Allah^{azwj}, It will be Gifted to Muhammad^{saww} from Allah^{azwj}, and whatever will be between them and the people, from the injustices, Muhammad^{saww} will fulfil it on their behalf, and whatever will be between us^{asws} and the, we^{asws} shall gift it to them, until they will enter the Paradise without any Reckoning''.⁷²⁴

53- أَقُولُ رَوَى الرُّسَيْيُّ فِي الْمَشَارِقِ، بِإِسْنَادِهِ عَنِ الْمُفَضَّلِ فِي قَوْلِهِ تَعَالَى إِنَّ إِلَيْنَا إِيَابَهُمْ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُمْ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ تَرَاهُمْ نَحْنُ وَ اللَّهُ هُمْ إِلَيْنَا يَرْجِعُونَ وَ عَلَيْنَا يُعْرَضُونَ وَ عِنْدَنَا يَقْضُونَ وَ عَنْ حُبِّنا يُسْأَلُونَ.

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Al Mashariq', by his chain from Al Mufazzal,

'Regarding Words of the Exalted: **Surely, to Us is their return [88:25] Then surely upon Us is their Reckoning [88:26]**. Abu Abdullah^{asws} said: 'Whom do you see? We^{asws}. By Allah^{azwj}, they will be returning to us^{asws}, and presented to us^{asws}, and judged in our^{asws} presence, and questioned about our^{asws} love''.⁷²⁵

54- قَالَ وَ رَوَى الْبَرْقِيُّ فِي كِتَابِ الْآيَاتِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِأَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ يَا عَلِيُّ أَنْتَ ذِيَانُ هَذِهِ الْأُمَّةِ وَ الْمُتَوَلَّى حِسَابَهُمْ وَ أَنْتَ رُكْنُ اللَّهِ الْأَعْظَمُ يَوْمَ الْقِيَامَةِ أَلَا وَ إِنَّ الْمَأْبَإِ إِلَيْكَ وَ الْحِسَابَ عَلَيْكَ وَ الصِّرَاطَ صِرَاطُكَ وَ الْمِيزَانَ مِيزَانُكَ وَ الْمَوْقِفَ مَوْقِفُكَ.

And it is reported by Al-Barqy in 'Kitab Al-Ayaat', from Abu Abdullah^{asws}: 'Rasool-Allah^{saww} said to Amir Al-Momineen^{asws}: 'O Ali^{asws}! You^{asws} are a judge of this community, and in charge of their Reckoning, and you^{asws} are the greatest pillar of Allah^{azwj} on the Day of Qiyamah. Indeed! And the returning is to you^{asws}, and the Reckoning is up to you^{asws}, and the Path is your^{asws} path, and the Scale is your^{asws} scale, and the pausing is your^{asws} pausing''.⁷²⁶

⁷²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 51

⁷²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 52

⁷²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 53

⁷²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 54

55- وَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ اللَّهَ أَبَاحَ مُحَمَّدًا الشَّفَاعَةَ فِي أُمَّتِهِ وَ أَعْطَانَا الشَّفَاعَةَ فِي شِيعَتِنَا وَ إِنَّ لَشِيعَتِنَا الشَّفَاعَةَ فِي أَهْلِيهِمْ وَ إِلَيْهِ الْإِشَارَةُ بِقَوْلِهِ فَمَا لَنَا مِنْ شَافِعِينَ

And from Muhammad Bin Sinan, from Abu Baseer,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Legalised the intercession to be for Muhammad^{saww} regarding his^{saww} community, and Gave us^{asws} the intercession regarding our^{asws} Shias, and for our^{asws} Shias is the intercession regarding their families, and to it is the indication by His^{azwj} Words: **So, there is none for us from the intercessors [26:100]**’.

قَالَ وَ اللَّهُ لَتَشْفَعَنَ فِي شِيعَتِنَا حَتَّى يَقُولَ أَعْدَاؤُنَا فَمَا لَنَا مِنْ شَافِعِينَ ثُمَّ قَالَ وَ اللَّهُ لَيَشْفَعَنَّ شِيعَتُنَا فِي أَهْلِيهِمْ حَتَّى يَقُولَ شِيعَةُ أَعْدَائِنَا وَ لَا صَدِيقٍ حَمِيمٍ.

He^{asws} said: ‘We^{asws} shall be interceding regarding our^{asws} Shias until our^{asws} enemies would say, **So, there is none for us from the intercessors [26:100]**’. By Allah^{azwj}! Our^{asws} Shias will be interceding regarding their families until the adherents of our^{asws} enemies say, **Nor an intimate friend [26:101]**’.⁷²⁷

56- كُنْز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى شَيْخُ الطَّائِفَةِ رَحِمَهُ اللَّهُ فِي مَصْبَاحِ الْأَنْوَارِ بِإِسْنَادِهِ إِلَى ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ أَقْبْتُ أَنَا وَ عَلِيٌّ ع عَلَى الصِّرَاطِ يَدِ كُلِّ وَاحِدٍ مِنَّا سَيْفٌ فَلَا يَمُرُّ أَحَدٌ مِنْ خَلْقِ اللَّهِ إِلَّا سَأَلْنَاهُ عَنْ وَلَايَةِ عَلِيٍّ ع

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – It is reported by sheikh Al Taifa in (the book) ‘Misbah al Anwaar’, by his chain to Ibn Abbas who said,

‘Rasool-Allah^{saww} said: ‘When it will be the Day of Qiyamah, I^{saww} and Ali^{asws} shall stand upon the Bridge. In the hand of each one of us^{asws} will be a sword, and we^{asws} will not let anyone from the creatures of Allah^{azwj} pass unless we^{asws} ask him about Wilayah of Ali^{asws}’.

فَمَنْ كَانَ مَعَهُ شَيْءٌ مِنْهَا لَحَا وَ فَارَ وَ إِلَّا ضَرَبْنَا عُنُقَهُ وَ أَلْقَيْنَاهُ فِي النَّارِ ثُمَّ تَلَا وَ قَفُوهُمْ إِنَّهُمْ مَسْئُولُونَ مَا لَكُمْ لَا تَنَاصَرُونَ بَلْ لَهُمُ الْيَوْمَ مُسْتَسْلِمُونَ.

So the one who will have something from it with him will attain salvation and succeed, or else we^{asws} shall strike his neck and throw him into the Fire’. Then he^{saww} recited: **And stop them! They have to be Questioned [37:24] What is the matter with you that you are not helping each other? [37:25] But they, on the Day, would be submissive [37:26]**’.⁷²⁸

57- كُنْز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَنَّهُ سُئِلَ أَبُو الْحُسَيْنِ الثَّالِثُ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ حَلَّ لِيُغْفَرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ فَقَالَ ع وَ أَيُّ ذَنْبٍ كَانَ لِرَسُولِ اللَّهِ ص مُتَقَدِّمًا أَوْ مُتَأَخَّرًا وَ إِنَّمَا حَمَلَهُ اللَّهُ ذُنُوبَ شِيعَةِ عَلِيٍّ ع مِمَّنْ مَضَى مِنْهُمْ وَ بَقِيَ ثُمَّ غَفَرَهَا لَهُ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – It is reported that,

‘Abu Al-Hassan^{asws} the 3rd was asked about Words of Allah^{azwj} Mighty and Majestic: **For Allah to Forgive you what has preceded from your sins and what is delayed, the Complete His Favour upon you and Guide you on a Straight Path [48:2]**. He^{asws} said: ‘And which sin was there for Rasool-Allah^{saww}, be it preceding or delayed? But rather, Allah^{azwj} Loaded upon

⁷²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 55

⁷²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 56

him^{saww} sins of the Shias of Ali^{asws}, from the ones past from them, and remaining, then Forgive them for him^{saww}, 729

58- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ شَرِيكِ قَالَ: بَعَثَ إِلَيْنَا الْأَعْمَشُ وَهُوَ شَدِيدُ الْمَرَضِ فَأَتَيْنَاهُ وَ قَدْ اجْتَمَعَ عِنْدَهُ أَهْلُ الْكُوفَةِ وَ فِيهِمْ أَبُو حَنِيفَةَ وَ ابْنُ قَيْسِ الْمَاصِرِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Shareek who said,

'Al-Amsh sent a message to us and he was severely ill, so we went to him, and the people of Al-Kufa had gathered in his present, and among them was Abu Haneefa and Ibn Qays Al-Maasir.

فَقَالَ لِابْنِهِ يَا بُنَيَّ اجْلِسْنِي فَأَجْلَسَنِي فَقَالَ يَا أَهْلَ الْكُوفَةِ إِنَّ أَبَا حَنِيفَةَ وَ ابْنَ قَيْسِ الْمَاصِرِ أَتَيَانِي فَقَالَا إِنَّكَ قَدْ حَدَّثْتَ فِي عَلِيِّ بْنِ أَبِي طَالِبٍ عَ أَحَادِيثَ فَارْجِعْ عَنْهَا فَإِنَّ التَّوْبَةَ مَقْبُولَةٌ مَا دَامَتِ الرُّوحُ فِي الْبَدَنِ فَقُلْتُ لَمَّا مَثَلْتُمَا يَقُولُ لِمِثْلِي هَذَا

He said to his son, 'O my son! Sit me up'. So, he sat him up, and he said, 'O people of Al-Kufa! Abu Haneefa and Qays Al-Maasir both came to me and said, 'You have narrated a Hadeeth regarding Ali^{asws} Bin Abu Talib^{asws}, retract from it, for the repentance is Acceptable for as long as the soul is in the body'. I said to them, 'The likes of you two are saying this to the likes of me?

أَشْهَدُكُمْ يَا أَهْلَ الْكُوفَةِ فَإِنِّي فِي آخِرِ يَوْمٍ مِنَ أَيَّامِ الدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنَ أَيَّامِ الْآخِرَةِ إِنِّي سَمِعْتُ عَطَاءَ بْنَ رَبَاحٍ يَقُولُ سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ فَقَالَ رَسُولُ اللَّهِ ص أَنَا وَ عَلِيٌّ نُلْقِي فِي جَهَنَّمَ كُلَّ مَنْ عَادَانَا

I keep you as witnesses, O people of Al-Kufa, for I am in the last day from the days of the world and the first day from the days of the Hereafter! I heard Ata'a Bin Rabah saying, 'I asked Rasool-Allah^{saww} about Words of Allah^{azwj} Mighty and Majestic: **Both (of you), throw into Hell every stubborn Kafir! [50:24]**, so Rasool-Allah^{saww} said: 'I^{saww} and Ali^{asws}, we^{asws} shall throw into Hell every one who is inimical to us'.

فَقَالَ أَبُو حَنِيفَةَ لِابْنِ قَيْسٍ فَمَ بِنَا لَا يَجِيءُ بِمَا هُوَ أَكْبَرُ مِنْ هَذَا فَقَامَا وَ انْصَرَفَا.

Abu Haneefa said to Ibn Qays, 'Arise with us! He cannot come with what is greater than this'. They both stood up and left". 730

59- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ دَاوُدَ بْنِ نُجَيْجٍ عَنْ الْوَلِيدِ بْنِ مُحَمَّدٍ عَنْ زَيْدِ بْنِ جُدْعَانَ عَنْ عَمِّهِ عَلِيِّ بْنِ زَيْدٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو نُفَاضِلُ فَقَالَ أَبُو بَكْرٍ وَ عُمَرُ وَ عُثْمَانُ وَ يَقُولُ قَائِلُهُمْ فَلَانَّ وَ فَلَانَّ فَقَالَ لَهُ رَجُلٌ يَا أَبَا عَبْدِ الرَّحْمَنِ فَعَلَيَّْ قَالَ عَلِيُّ بْنُ أَهْلِ بَيْتٍ لَا يُقَاسُ بِهِمْ أَحَدٌ مِنَ النَّاسِ عَلَيَّ ع مَعَ النَّبِيِّ ص فِي دَرَجَتِهِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ - فَقَاطِمَةُ ذُرِّيَّةُ النَّبِيِّ ص وَ هِيَ مَعَهُ فِي دَرَجَتِهِ وَ عَلِيُّ ع مَعَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

729 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 57

730 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 58

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Isa Bin Mihran, from Dawood Bin Mujeer, from Al Waleed Bin Muhammad, from Zayd Bin Juz'an, from his uncle Ali Bin Zayd who said,

'We were in the presence of Abdullah Bin Umar discussing merits. We said, 'Abu Bakr, and Umar, and Usman', and their speaker said, 'So and so, and so and so'. A man said to him, 'O Abu Abdul Rahman! So (what about) Ali^{asws}?' He said, 'Ali^{asws} is from People^{asws} of the Household, no one from the people can be compared to them^{asws}. Ali^{asws} is with the Prophet^{saww} in his^{saww} rank. Allah^{azwj} Mighty and Majestic Says: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]** – so (Syeda) Fatima^{asws} is offspring of the Prophet^{saww} and she^{asws} is with him^{saww} in his^{saww} rank, and Ali^{asws} is with Fatima^{asws},⁷³¹ (Not a Hadeeth)

60- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حُمَيْدِ بْنِ وَاقٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْمَازِينِيِّ عَنِ الْكَلْبِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ نَادَى مُنَادٍ مِنْ لَدُنِ الْعَرْشِ يَا مَعْشَرَ الْخَلَائِقِ غُضُّوا أَبْصَارَكُمْ حَتَّى تَمُرَّ فَاطِمَةُ بِنْتُ مُحَمَّدٍ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Muhammad Al Husayni, from Muhammad Bin Al Husayn, from Humeid Bin Waliq, from Muhammad Bin Yahya Al Mazy, from Al Kalby,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws} having said: 'When it will be the Day of Qiyamah, a caller will call out from the direction of the Throne: "O community of creatures! Shut your eyes until (Syeda) Fatima^{asws} daughter^{asws} of Muhammad^{saww} passes by!"

فَتَكُونُ أَوَّلَ مَنْ يُكْسَى وَ يَسْتَقْبِلُهَا مِنَ الْفِرْدَوْسِ اثْنَا عَشَرَ أَلْفَ حُورَاءَ مَعَهُنَّ خَمْسُونَ أَلْفَ مَلَكٍ عَلَى بَحَائِبٍ مِنْ يَافُوتٍ أَجْنَحَتْهَا مِنْ زَرْجَدٍ وَ أُرْمَتْهَا مِنَ اللُّؤْلُؤِ الرَّطْبِ عَلَيْهَا رَحَائِلُ مِنْ دُرٍّ عَلَى كُلِّ رَجُلٍ مُرْقُفَةٌ مِنْ سُنْدُسٍ حَتَّى تَجُوزَ بِهَا الصَّرَاطُ وَ يَأْتُونَ الْفِرْدَوْسَ فَيَتَبَاشَرُ بِهَا أَهْلُ الْجَنَّةِ وَ يَجْلِسُ عَلَى عَرْشٍ مِنْ نُورٍ وَ يَجْلِسُونَ حَوْلَهَا

So the first one to be garmented and will be welcomed from Al-Firdows by twelve thousand Houries having fifty thousand Angels with them upon rides of ruby, its wings being of aquamarine, and its reins being of wet pearls. Upon these would be saddles of gems, upon each saddle being cushions of brocade until she^{asws} crosses over the Bridge and come to Al-Firdows. The people of Paradise will be joyful within her^{asws} (empire) and she^{asws} would sit upon a throne of light, and they will sit (down) around her^{asws}.

وَ فِي بُطْنَانِ الْعَرْشِ قَصْرَانِ قَصْرٌ أَبْيَضُ وَ قَصْرٌ أَصْفَرُ مِنَ اللُّؤْلُؤِ مِنْ عِرْقٍ وَاحِدٍ وَ إِنَّ فِي الْقَصْرِ الْأَبْيَضِ سَبْعِينَ أَلْفَ دَارٍ مَسَاكِينَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ إِنَّ فِي الْقَصْرِ الْأَصْفَرِ سَبْعِينَ أَلْفَ دَارٍ مَسَاكِينَ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ

And in the interior of the Throne there are two castles, a white castle and a yellow castle, of pearls from one marble; and in the white castle there are seventy thousand houses, as dwellings of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}; and in the yellow castle are seventy thousand houses as dwellings for Ibrahim^{as} and Progeny of Ibrahim^{as}.

⁷³¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 59

وَيَبْعَثُ اللَّهُ إِلَيْهَا مَلَكًا لَمْ يَبْعَثْ إِلَى أَحَدٍ قَبْلَهَا وَ لَمْ يَبْعَثْ إِلَى أَحَدٍ بَعْدَهَا فَيَقُولُ لَهَا إِنَّ رَبَّكَ يَقْرَأُ عَلَيْكَ السَّلَامَ وَ يَقُولُ لَكَ سَلِيمًا أُعْطِيَكَ

And Allah^{azwj} will Send an Angel to her^{asws} not having been Sent before to anyone before it and will not Send to anyone after it, and he would be saying to her^{asws}: ‘Your^{asws} Lord^{azwj} Conveys the Greetings and Says to you^{asws}: “Ask Me^{azwj}, I^{azwj} shall Give you^{asws}!”

فَتَقُولُ قَدْ أَمَّمَ عَلَيَّ نِعْمَتَهُ وَ أَبَاحَ لِي حَنَّتَهُ وَ هَتَأَنِي كَرَامَتَهُ وَ فَضَّلَنِي عَلَى نِسَاءِ خَلْقِهِ أَسْأَلُهُ أَنْ يُشَفِّعَنِي فِي وَلَدِي وَ دُرَّتِي وَ مَنْ وَدَّهْمُ بَعْدِي وَ حَفِظَهُمْ بَعْدِي

She^{asws} will say: ‘His^{azwj} Bounties upon me^{asws} are complete and He^{azwj} has Sanctioned His^{azwj} Paradise to me^{asws}, and Granted me^{asws} His^{azwj} Prestige, and Preferred me^{asws} over the women of His^{azwj} creation. I^{asws} ask Him^{azwj} to Interceded for me^{asws} regarding my^{asws} children and my^{asws} offspring, and one who loved them^{asws} after me^{asws}, and protected them^{asws} after me^{asws}.

قَالَ فَيُوحِي اللَّهُ إِلَى ذَلِكَ الْمَلَكِ مِنْ غَيْرِ أَنْ يَتَحَوَّلَ عَنْ مَكَانِهِ أَنْ خَبَّرَهَا أَنِّي قَدْ شَفَعْتُهَا فِي وَلَدِهَا وَ دُرَّتِيهَا وَ مَنْ وَدَّهْمُ وَ أَحَبَّهُمْ وَ حَفِظَهُمْ بَعْدَهَا

He^{asws} said: ‘Allah^{azwj} would Revealed to that Angel from without him having transferred from his place: “Inform her^{asws} that I^{azwj} have Interceded for her^{asws} regarding her^{asws} children, and her^{asws} offspring, and ones who loved them^{asws} and protected them after her^{asws}!”

قَالَ فَتَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْحُزْنَ وَ أَفَرَّ عَنِّي

He^{asws} said: ‘So she^{asws} would say: ‘The Praise is for Allah^{azwj} Who Removed the grief from me^{asws} and Delighted my^{asws} eyes’.

ثُمَّ قَالَ جَعَفَرٌ ع كَانَ أَبِي ع إِذَا ذَكَرَ هَذَا الْحَدِيثَ تَلَا هَذِهِ الْآيَةَ وَ الَّذِينَ آمَنُوا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَا أَلَتْنَاهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ كُلُّ امْرِئٍ بِمَا كَسَبَ رَهِينٌ.

Then Ja’far^{asws} said: ‘It was so that whenever my^{asws} father^{asws} mentioned this Hadeeth, recited this Verse: **And those who believe and their offspring follow them with Eman, We will Unite their offspring to be with them and We will not Deprive them of anything from their deeds. Every person is pledged with what he earns [52:21]**’.⁷³²

61- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الصَّدُوقُ بِإِسْنَادِهِ عَنْ مَيْسَرَةَ قَالَ سَمِعْتُ الرِّضَا ع يَقُولُ وَ اللَّهُ لَا يُرَى مِنْكُمْ فِي النَّارِ اثْنَانِ لَا وَ اللَّهُ وَ لَا وَاحِدٌ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaay Al Zaahira’ – It is reported by Al Sadouq, by his chain from Maysara who said,

‘I heard Al-Reza^{asws} saying: ‘By Allah^{azwj}! No two of you would be seen in the Fire! No, by Allah^{azwj}, and not even one!’

⁷³² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 60

He (the narrator) said, 'I said, 'So, where is that from the Book of Allah^{azwj}?' He^{asws} withheld from me for a year. One day I was with him^{asws} in the Tawaaf when he^{asws} said to me: 'O Maysara! Allow me^{asws} in answering you your such and such question'.

قَالَ قُلْتُ فَأَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ قَالَ فَأَمْسَكَ عَنِّي سَنَةً قَالَ فَلِإِنِّي مَعَهُ ذَاتَ يَوْمٍ فِي الطَّوَّافِ إِذْ قَالَ لِي يَا مَيْسَرَةُ أَذِنَ لِي فِي جَوَابِكَ عَنْ مَسْأَلَةٍ كَذَا قَالَ قُلْتُ فَأَيْنَ مِنَ الْقُرْآنِ قَالَ فِي سُورَةِ الرَّحْمَنِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ مِنْكُمْ إِنْسٌ وَلَا جَانٌّ

He (the narrator) said, 'I said, 'So where is it from the Quran?' He^{asws} said: 'In Surah Al-Rahman, and these are the Words of Allah^{azwj}, Mighty and Majestic: **So on that Day, neither a human being nor Jinn from you (Shias) would be Questioned about his sin [55:39]**'.

فَقُلْتُ لَهُ عَ لَيْسَ فِيهَا مِنْكُمْ قَالَ إِنْ أَوَّلَ مَنْ عَرَّبَهَا ابْنُ أَرْوَى وَ ذَلِكَ أَنَّهَا حُجَّةٌ عَلَيْهِ وَ عَلَى أَصْحَابِهِ وَ لَوْ لَمْ يَكُنْ فِيهَا مِنْكُمْ لَسَقَطَ عِقَابُ اللَّهِ عَنْ خَلْقِهِ إِذْ لَمْ يُسْأَلْ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ فَلِمَنْ يُعَاقَبُ إِذَا يَوْمَ الْقِيَامَةِ.

So I said to him^{asws}, 'There isn't in it 'from you'? He^{asws} said: 'The first one who altered it was Ibn Arwa⁷³³, and that it is a proof against him and against his companions; and if (the words) 'from you' do not happen to be in it, the Punishment of Allah^{azwj} Mighty and Majestic would be Dropped from His^{azwj} creatures, when neither a human being nor a Jinn would be Questioned about his sin. Then whom would Allah^{azwj} Punish on the Day of Judgment?'⁷³⁴

62- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْرَبَارٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَضَرَبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ يُنَادُونَهُمْ أَمْ لَمْ تُكُنْ مَعَكُمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Bin Ali Bin Mahziyar, from his father, from his grandfather, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Blessed and Exalted: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13] They will call out to them, 'Were we not with you?' [57:14]**.

قَالَ فَقَالَ عَ أَمَا إِنَّهَا نَزَلَتْ فِينَا وَ فِي شِيعَتِنَا وَ فِي الْكُفَّارِ أَمَا إِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَ حُسِنَ الْخَلَائِقُ فِي طَرِيقِ الْمُحْشَرِ ضَرَبَ اللَّهُ سُورًا مِنْ ظُلُمَةٍ فِيهِ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ يَغْنِي النُّورَ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ يَغْنِي الظُّلْمَةَ فَيُصَيِّرُنَا اللَّهُ وَ شِيعَتُنَا فِي بَاطِنِ السُّورِ الَّذِي فِيهِ الرَّحْمَةُ وَ النُّورُ وَ يُصَيِّرُ عَدُوَّنَا وَ الْكُفَّارَ فِي ظَاهِرِ السُّورِ الَّذِي فِيهِ الظُّلْمَةُ

He^{asws} said: 'But rather, it was Revealed regarding us^{asws} and regarding our^{asws} Shias, and regarding the Kafirs. But, when it will be the Day of Judgement, and the creatures would be Imprisoned on the Plains of Resurrection, Allah^{azwj} would Bring down a wall of darkness in which there would be a gate. On the inside of it would be the Mercy – Meaning the Light – and on the outside of it would be the Punishment – Meaning the darkness. Allah^{azwj} would

⁷³³ يريد بن عثمان بن عفان، و أروى أمته – The intended is – son of Usman Bin Affan, as Arwa was his mother.

⁷³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 61

Cause us^{asws} and our^{asws} Shias to be in the inside of the wall in which is the Mercy, and Cause our^{asws} enemies and the Kafirs to be on the outside of it, wherein would be darkness.

فَيُنَادِيكُمْ عَدُوْنَا وَ عَدُوْكُمْ مِنَ الْبَابِ الَّذِي فِي السُّورِ مِنْ ظَاهِرِهِ أَلَمْ نَكُنْ مَعَكُمْ فِي الدُّنْيَا نَبِيْنَا وَ نَبِيُّكُمْ وَاحِدٌ وَ صَلَاتُنَا وَ صَلَاتُكُمْ وَ صَوْمُنَا وَ صَوْمُكُمْ وَ حُجَّتَنَا وَ حُجَّتُكُمْ وَاحِدٌ

So, our^{asws} enemies and your enemies would be calling out to you all from the gate which is on the outside of the wall wherein would be Punishment: **They will call out to them, 'Were we not with you?' [57:14]** - in the world. Our Prophet^{saww} and your Prophet^{saww} was one, and our Salats and your Salats were one, and our Fasts and your Fasts were one, and our Hajj and your Hajj were one'.

قَالَ فَيُنَادِيهِمُ الْمَلَكُ مِنَ عِنْدِ اللَّهِ بَلَى وَ لَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ بَعْدَ نَبِيِّكُمْ ثُمَّ تَوَلَّيْتُمْ وَ تَرَكْتُمْ اتِّبَاعَ مَنْ أَمَرَكُمْ بِهِ نَبِيُّكُمْ وَ تَرَبَّصْتُمْ بِهِ الدَّوَائِرَ وَ ارْتَبْتُمْ فِيمَا قَالَ فِيهِ نَبِيُّكُمْ وَ عَزَّيْتُمْ الْأَمَانِيَّ وَ مَا اجْتَمَعْتُمْ عَلَيْهِ مِنْ خِلَافِكُمْ لِأَهْلِ الْحَقِّ

He^{asws} said; 'So the Angel would Call out to them from the Presence of Allah^{azwj}: **'Yes! But you fell into temptation [57:14]** - after your Prophet^{saww}, then you turned back from him^{saww} and abandoned the following of the one^{asws} whom your Prophet^{saww} had ordered you to, **and you waited** - for the misfortune to hit him^{saww}, **and doubted** - what your Prophet^{saww} had said with regards to him^{asws} (Ali^{asws}, and your **wishful thinking deceived you** - when you formed a consensus upon it of opposing the people of the Truth.

وَ عَزَّيْتُمْ حِلْمَ اللَّهِ عَنْكُمْ فِي تِلْكَ الْحَالِ حَتَّى جَاءَ الْحَقُّ وَ يَغْنِي بِالْحَقِّ ظُهُورُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ مَنْ ظَهَرَ مِنَ الْأَيْمَةِ ع بَعْدَهُ بِالْحَقِّ

And Allah^{azwj}, and the Forbearance of Allah^{azwj} deceived you in that state, until there came the Truth – meaning with the Truth, the appearance of Ali^{asws} Bin Abu Talib^{asws}, and the appearance of the Imams^{asws} from after him^{asws} with the Truth.

وَ قَوْلُهُ عَزَّيْتُمْ بِاللَّهِ الْغُرُورُ يَغْنِي الشَّيْطَانَ فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَ لَا مِنْ الَّذِينَ كَفَرُوا أَيْ لَا تَوْجَدُ حَسَنَةً تَقْدُونَ بِهَا أَنْفُسَكُمْ مَأْوَاكُمْ النَّارُ هِيَ مَوْلَاكُمْ وَ بَيْتُ الْمَصِيرِ.

And the Words of the Mighty and Majestic: **and the arch deceiver deceived you about Allah [57:14]** - Meaning the Satan^{la} **So today, neither will ransom be taken from you nor from those who committed Kufr** - Meaning you will not find a good deed with which you would be able to ransom yourselves, **Your abode is the Fire. It is your guardian, and evil is the destination [57:15]**".⁷³⁵

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْعُبَيْدِيِّ عَنْ أَبِي مُحَمَّدٍ الْأَنْصَارِيِّ وَ كَانَ خَيْرًا عَنْ شَرِيكِ عَنْ الْأَعْمَشِيِّ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَضْرِبْ بَيْنَهُمْ سُبُورَ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ وَ ظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ فَقَالَ رَسُولُ اللَّهِ ص أَنَا السُّورُ وَ عَلِيُّ الْبَابِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Hashimy, from Muhammad Bin Isa Al Ubeydi, from Abu Muhammad Al Ansary, and he was good, from Shareek, from Al Amsh, from Ata'a, from Ibn Abbas who said,

⁷³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 62

'I asked Rasool-Allah^{saww} about Words of Allah^{azwj} Mighty and Majestic: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**. Rasool-Allah^{saww} said: 'I^{saww} am the wall and Ali^{asws} is its door"⁷³⁶.

64- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُذَافَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ أَبِي الْمَقْدَامِ عَنْ أَبِيهِ عَنْ ابْنِ جُبَيْرٍ قَالَ: سُئِلَ رَسُولُ اللَّهِ ص عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَضْرَبَ بَيْنَهُمْ بَسُورًا لَهُ بَابٌ الْآيَةُ فَقَالَ أَنَا السُّورُ وَ عَلِيٌّ الْبَابُ وَ لَيْسَ يُؤْتَى السُّورُ إِلَّا مِنْ قِبَلِ الْبَابِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaay Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Ibrahim Bin Is'haq, from Abdullah Bin Hammad, from Amro Bin Abu Al Maqdam, from his father, from Ibn Jubeyr who said,

'Rasool-Allah^{saww} was asked about the Words of Allah^{azwj} Mighty and Majestic: **Then, a gate would be struck between them having a wall for it – inside it would be the Mercy and outside there would be the Punishment in front of it [57:13]**, so he^{saww} said: 'I^{saww} am the wall and Ali^{asws} is the gate, and the wall cannot be come to except from the direction of the gate"⁷³⁷.

⁷³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 63

⁷³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 63 H 64

باب 64 ما نزل ما في صلتهم و أداء حقوقهم عليهم السلام

CHAPTER 64 – WHAT IS REVEALED OF WHAT IS IN CONNECTING WITH THEM^{asws} AND FULFILLING THEIR^{asws} RIGHTS

1- فس، تفسير القمي و لا يَحْضُ عَلَى طَعَامِ الْمَسْكِينِ حُقُوقُ آلِ مُحَمَّدٍ الَّتِي غَصَبُوهَا.

Tafseer Al-Qummi - **And he does not urge upon feeding the poor [107:3] – rights of Progeny^{asws} of Muhammad^{saww} which they usurped**.⁷³⁸ (Not a Hadeeth)

2- كا، الكافي مُحَمَّدُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ يُونُسَ وَ عَنْ عَبْدِ الْغَزِيرِ بْنِ الْمُهْتَدِي عَنْ رَجُلٍ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع فِي قَوْلِهِ تَعَالَى مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ قَالَ صَلَّاهُ الْإِمَامُ فِي دَوْلَةِ الْفَسَقَةِ.

(The book) 'Al Kafi' – Muhammad Bin Ahmad, from Abdullah Bin Al Salt, from Yunus, and from Abdul Aziz Bin Al Muhtady, from a man,

'From Abu Al-Hassan Al-Maazy (7th Imam^{asws}) regarding Words of the Exalted: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11]**. He^{asws} said: 'Helping (connecting with) the Imam^{asws} during the government of the mischief'.⁷³⁹

3- فس، تفسير القمي لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا بِمَا تُحِبُّونَ أَيْ لَنْ تَنَالُوا الثَّوَابَ حَتَّى تَرُدُّوا عَلَى آلِ مُحَمَّدٍ حَقَّهُمْ مِنَ الْأَنْفَالِ وَ الْخُمْسِ وَ الْفَيْءِ.

Tafseer Al-Qummi - **You will never attain to righteousness until you are spending from what you are loving; [3:92] – i.e., you will never attain the Rewards until you return to the Imams^{asws} their^{asws} rights, from the war booty, and the Khums, and the Fey**.⁷⁴⁰ (Not a Hadeeth)

4- قب، المناقب لابن شهر آشوب عَنِ الْبَاقِرِ ع فِي قَوْلِهِ تَعَالَى لَقَدْ سَبَّحَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا الْآيَةُ قَالَ لَهُمْ يَزْعُمُونَ أَنَّ الْإِمَامَ يَحْتَاجُ مِنْهُمْ إِلَى مَا يَحْمِلُونَ إِلَيْهِ.

(The book) 'Al Manaqib' of Ibn Sheher Ashub,

'From Al-Baqir^{asws} regarding Words of the Exalted: **Allah has Heard the words of those who said, [3:182] – the Verse**. He^{asws} said: 'They are alleging that the Imam^{asws} is need of them to what they are carrying to him'.⁷⁴¹

5- كا، الكافي الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنِ الْمُعَلَّى عَنِ ابْنِ أَوْرمَةَ وَ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ اعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ الْأَيْمَةُ ع.

⁷³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 1

⁷³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 2

⁷⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 3

⁷⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 4

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Ibn Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, [8:41].** He^{asws} said: 'Amir Al-Momineen^{asws} and the Imams^{asws}, 742

6- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهَائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا قَالَ ذَلِكَ فِي صِلَةِ الرَّحِمِ وَ الرَّحِمِ رَحِمُ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ خَاصَّةً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Muawiya Bin Ammar who said,

'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **[57:11] Who is that who will lend Allah a goodly loan,** he^{asws} said: 'Regarding maintaining good relations with relatives, and the relatives are relatives of the Progeny^{asws} of Muhammad^{saww} in particular". 743

7- كا، الكافي العِدَّة عَنْ أَحْمَدَ عَنِ الْوَشَاءِ عَنْ عِيسَى بْنِ سُلَيْمَانَ عَنِ الْمُفَضَّلِ عَنِ ابْنِ ظَبْيَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ شَيْءٍ أَحَبَّ إِلَيَّ اللَّهُ عَزَّ وَ جَلَّ مِنْ إِخْرَاجِ الدِّرْهَمِ إِلَى الْإِمَامِ وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَيَجْعَلُ لَهُ الدَّرْهَمَ فِي الْجَنَّةِ مِثْلَ جَبَلٍ أُخْدِ

(The book) 'Al Kafi' – The number, from Ahmad, from Al Washa, from Isa Bin Suleyman, from Al Mufazzal, from Ibn Zabyan who said,

'I heard Abu Abdullah^{asws} said: 'There is nothing more beloved to Allah^{azwj} Mighty and Majestic than extraction of the Dirham to the Imam^{asws}, and Allah^{azwj} will Make that Dirham to be for him in the Paradise like the mountain of Ohad'.

ثُمَّ قَالَ إِنَّ اللَّهَ سُبْحَانَهُ يَقُولُ مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ وَ لَهُ أَجْرٌ كَرِيمٌ ثُمَّ قَالَ هُوَ وَ اللَّهُ فِي صِلَةِ الْإِمَامِ خَاصَّةً.

Then he^{asws} said: 'Allah^{azwj} the Glorious Says: **Who is that who will lend Allah a goodly loan, so He would double it for him, and for him would be an honourable Recompense [57:11].** Then he^{asws} said: 'By Allah^{azwj}! It is regarding helping the Imam^{asws} in particular". 744

8- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عِيسَى بْنِ دَاوُدَ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَنْ أَبِيهِ ع أَنَّ رَجُلًا سَأَلَ أَبَاهُ مُحَمَّدَ بْنَ عَلِيٍّ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَ الْمَحْرُومِ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Abu Bakr, from Muhammad Bin Ismail, from Isa Bin Dawood,

'From Abu Al-Hassan Musa^{asws}, from his^{asws} father^{asws}, a man asked his^{asws} father^{asws} Muhammad Bin Ali^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And those in whose wealth there is a known right [70:24] For the beggar and the deprived [70:25].**

⁷⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 5

⁷⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 6

⁷⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 7

فَقَالَ لَهُ أَبِي احْفَظْ يَا هَذَا وَانْظُرْ كَيْفَ تَرْوِي عَنِّي إِنَّ السَّائِلَ وَالْمَحْرُومَ شَأْنُهُمَا عَظِيمٌ أَمَّا السَّائِلُ فَهُوَ رَسُولُ اللَّهِ ص فِي مَسْأَلَتِهِ اللَّهُ هُمُ حَقُّهُ

My^{asws} father^{asws} said to him: 'O you, preserve and consider how you are reporting from me^{asws}. The beggar (Asker) and the deprived (المحرور) their glory is great. As for the asker, so he^{saww} is the Rasool-Allah^{saww} in asking Allah^{azwj} to them regarding his^{saww} rights.

وَالْمَحْرُومُ هُوَ مَنْ حُرِمَ الْخُمْسَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَدُرَّتُهُ الْأَيْمَةُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ هَلْ سَمِعْتَ وَفَهِمْتَ لَيْسَ هُوَ كَمَا يَقُولُ النَّاسُ.

And the deprived – He^{asws} is the one who has been deprived of the Khums – Amir Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}, and his^{asws} descendants, the Imams^{asws}. Did you hear and understand it? This isn't as what the people are saying (about it)".⁷⁴⁵

9- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ عَبَّادٍ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ بُكَيْرٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَجَلَّ وَلِلْمُطَفِّفِينَ بِغَنِي لِحُمُوكَ يَا مُحَمَّدُ الَّذِينَ إِذَا أَكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ أَيَّ إِذَا سَأَلُوا إِلَى حُقُوقِهِمْ مِنَ الْعَنَائِمِ يَسْتَوْفُونَ وَ إِذَا كَالُوا لَهُمْ أَوْ وَزَنُوا لَهُمْ يُخْسِرُونَ أَيَّ إِذَا سَأَلُوا لَهُمْ خُمُسَ آلِ مُحَمَّدٍ نَقَصُوا لَهُمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Ahmad Bin Ibrahim Bin Abbad, by his chain to Abdullah Bin Bukeyr, raising it to,

'Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **Woe be unto the fraudsters [83:1]**, meaning your^{saww} Khums (20%), O Muhammad^{saww}, **Those, when they take a measure from the people, they take it fully [83:2]** - i.e., when they go for their (share) of the war booty, they take it fully. **But when they measure out them, or weigh out to them, they are being deficient [83:3]** - i.e., when they are asked for the Khums of the Progeny^{asws} of Muhammad^{saww}, they are deficient to them^{asws}.

وَقَوْلُهُ تَعَالَى وَيَلِّ يَوْمَئِذٍ لِلْمُكَذِّبِينَ بَوَصِيكَ يَا مُحَمَّدُ قَوْلُهُ تَعَالَى إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ قَالَ يَغْنِي تَكْذِيبُهُم بِالْقَائِمِ ع إِذْ يَقُولُونَ لَهُ لَسْنَا نَعْرِفُكَ وَ لَسْنَا مِنْ وَلَدِ فَاطِمَةَ ع كَمَا قَالَ الْمُشْرِكُونَ لِمُحَمَّدٍ ص.

And Words of the Exalted: **Woe on that Day would be unto the beliers [83:10]**: '(Belying) your^{saww} successor^{asws}, O Muhammad^{saww}! Words of the Exalted: **When Our Verses are recited to him, he says, 'Stories of the former ones' [83:13]**, he^{asws} said: 'It means belying Al-Qaim^{asws}, when they say for him^{asws}, 'We do not recognise you^{asws}, and he^{asws} is not from the sons^{asws} of (Syeda) Fatima^{asws}, just as the Polytheists had said to Muhammad^{saww}'.⁷⁴⁶

⁷⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 8

⁷⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 64 H 9

CHAPTER 65 – INTERPRETATION OF SURAH AL-BALAD IS REGARDING THEM^{asws}

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ فِي تَفْسِيرِهِ حَدِيثاً مُسْتَدّاً يَرْفَعُهُ إِلَى أَبِي يَعْقُوبَ الْأَسَدِيِّ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ وَ لِسَاناً وَ شَفَتَيْنِ قَالَ الْعَيْنَانِ رَسُولُ اللَّهِ ص وَ اللِّسَانُ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ وَ الشَّفَتَانِ الْحَسَنُ وَ الْحُسَيْنُ ع وَ هَدَيْنَاهُ النَّجْدَيْنِ إِلَى وَلَدَيْهِمَا جَمِيعاً وَ إِلَى الْبَرَاءَةِ مِنْ أَعْدَائِهِمَا جَمِيعاً.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan al Daylami in his Tafseer, there is a attributed Hadeeth raising it to Abu Yaqoub Al Asady,

'From Abu Ja'far^{asws} regarding the Words of the Exalted: **Have We not Made two eyes for him, [90:8] And a tongue and two lips? [90:9] And Guided him (to) the two ways? [90:10].** He^{asws} said: 'The two eyes is Rasool-Allah^{saww}, and the tongue is Amir Al-Momineen^{asws}, and the two lips are Al-Hassan^{asws} and Al-Husayn^{asws}, **And Guided him (to) the two ways? [90:10]** – to all their^{asws} Wilayah, and to the disavowment from all their^{asws} enemies".⁷⁴⁷

2- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ بْنِ يُونُسَ عَنْ زُهَيْرٍ عَنْ أَبَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ فَلَا اقْتَحَمَ الْعَقَبَةَ فَقَالَ يَا أَبَانُ هَلْ بَلَغَكَ مِنْ أَحَدٍ فِيهَا شَيْءٌ فَقُلْتُ لَا فَقَالَ نَحْنُ الْعَقَبَةُ فَلَا يَصْعَدُ إِلَيْنَا إِلَّا مَنْ كَانَ مِنَّا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yawqoub, from Yunus Bin Zuheyr, from Aban who said,

'I asked Abu Abdullah^{asws} about this Verse: **But he does not attempt the uphill road [90:11],** so he^{asws} said; 'O Aban! Has anything reached you about this from anyone?' So I said, 'No'. He^{asws} said: 'We^{asws} are 'the uphill road', so no one will ascend to us^{asws} except for the one who is from us^{asws}.

ثُمَّ قَالَ يَا أَبَانُ أَلَا أَرَيْدُكَ فِيهَا خُرُفًا خَيْرًا لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا قُلْتُ بَلَى قَالَ فَكُ رَقَبَةَ النَّاسِ مَمَالِيكَ النَّارِ كُلُّهُمْ غَيْرُكَ وَ غَيْرُ أَصْحَابِكَ فَفَكَهْمُ اللَّهِ مِنْهَا قُلْتُ بَمَا فَكَّنَا مِنْهَا قَالَ بِوَلَايَتِكُمْ أَمِيرَ الْمُؤْمِنِينَ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع.

Then he^{asws} said: 'O Aban! Shall I^{asws} increase a phrase for you being better for you than the world and whatever is in it'. I said, 'Yes'. He^{asws} said: 'He^{asws} said: **'Freeing a neck [90:13].** The people, all of them, are the slaves of the Fire, apart from you and your companions, for Allah^{azwj} has Freed them from it'. I said, 'By what has He^{azwj} Freed us from it?' He^{asws} said: 'By your being in the Wilayah of Amir-Al-Momineen^{asws} Ali^{asws} Bin Abu Talib^{asws}'.⁷⁴⁸

⁷⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 1

⁷⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 2

3- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى **فَكَ رَقَبَةٍ** قَالَ النَّاسُ كُلُّهُمْ عِبْدُ النَّارِ إِلَّا مَنْ دَخَلَ فِي طَاعَتِنَا وَ لَا يَتَنَا فَكَ رَقَبَتُهُ مِنَ النَّارِ وَ الْعَقَبَةُ وَ لَا يَتَنَا.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad Bin Kkhalid, from Muhammad Bin Umar, from Abu Bakr Al Hazramy,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Freeing a neck [90:13]**. He^{asws} said: 'The people, all of them are slaves of the Fire one who enters into our^{asws} obedience and our^{asws} Wilayah, so his^{asws} neck has been freed from the Fire, and **the uphill road [90:11]** is our^{asws} Wilayah".⁷⁴⁹

4- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الطَّيْرَسِيِّ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ **فَلَا افْتَحَمَ الْعَقَبَةَ** فَضَرَبَ يَدَيْهِ إِلَى صَدْرِهِ وَ قَالَ نَحْنُ الْعَقَبَةُ الَّتِي مَنْ افْتَحَمَهَا نَجَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad Al Tabarsy, from Muhammad Bin Al Fuzeyl, from Aban Bin Taghlab who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **But he does not attempt the uphill road [90:11]**. He^{asws} struck his^{asws} hand to his^{asws} chest and said: 'We^{asws} are the uphill road which one who attempts it, would attain salvation'.

ثُمَّ سَكَتَ ثُمَّ قَالَ لِي أَلَا أَرَيْدُكَ كَلِمَةً هِيَ خَيْرٌ لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا ثُمَّ ذَكَرَ مِثْلَ مَا مَرَّ.

Then he^{asws} was silent, then said to me: 'Shall I^{asws} increase for you^{asws} a phrase which is better for you than the world and whatever is in it?' – Then he mentioned like what has passed".⁷⁵⁰

5- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُبَيْدِ بْنِ كَثِيرٍ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ **فَلَا افْتَحَمَ الْعَقَبَةَ** قَالَ نَحْنُ الْعَقَبَةُ وَ مَنْ افْتَحَمَهَا نَجَا وَ بِنَا فَكَ اللَّهُ رِقَابَكُمْ مِنَ النَّارِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Kaseer, from Ibrahim Bin Is'haq, from Muhammad Bin Al Fuzeyl, from Aban Bin Taglib,

'From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **But he does not attempt the uphill road [90:11]**. He^{asws} said: 'We^{asws} are the uphill road, and the one who attempts it would attain salvation, and through us^{asws} Allah^{azwj} Frees their necks from the Fire".⁷⁵¹

6- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى **فَكَ رَقَبَةٍ** قَالَ بِنَا تُفَكُّ الرِّقَابَ وَ بِمَعْرِفَتِنَا وَ نَحْنُ الْمُطْعَمُونَ فِي يَوْمِ الْجُوعِ وَ هُوَ الْمُسْعَبَةُ.

⁷⁴⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 3

⁷⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 4

⁷⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 5

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **Freeing a neck [90:13]**. He^{asws} said: 'It is by us^{asws} the necks are freed (from the Fire), and by having recognised us^{asws}, and we^{asws} are the feeders in the days of the hunger, and it is the starvation".⁷⁵²

7- فس، تفسير القمي و ما أدراك ما العقبه قال العقبه الأئمة ع من صعد لها فك رقبتة من النار أو مسكيناً ذا مترية قال لا يقيه من التراب شيء

Tafseer Al-Qummi - **And what will make you realise what the uphill road is? [90:12]**. He said, 'The uphill road are the Imams^{asws}. One who climbs it, his neck would be freed from the Fire; **Or a poor person with destitution [90:16]**. He said, 'There is nothing saving him from the dust.

قوله أصحاب الميمنة قال أصحاب أمير المؤمنين ع و الذين كفروا بإياتنا قال الذين خالفوا أمير المؤمنين ع هم أصحاب المشأمة قال المشأمة أعداء آل محمد ع عليهم نار مؤصدة أي مطبقة.

His^{azwj} Words: **companions of the right hand [90:18]**. He said, 'Companions of Amir Al-Momineen^{asws}; **And those who disbelieve in Our Signs**, - those who opposed Amir Al-Momineen^{asws} **they are the companions of the left hand [90:19]**. He said, 'The left hand are the enemies of Progeny^{asws} of Muhammad^{saww}, **Upon them would be a Fire closed over (from all sides) [90:20]**, i.e., layered".⁷⁵³

8- أخبرنا أحمد بن إدريس عن أحمد بن محمد بن الحسين بن سعيد عن إسماعيل بن عباد عن الحسين بن أبي يعقوب عن بغض أصحابه عن أبي جعفر ع في قوله أ يحسب أن لن يقدر عليه أحد يعني نعتل في قتل ابنة النبي ص

We were informed by Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ismail Bin Abbad, from Al Husayn Bin Abu Yaquoub, from one of his companions,

"Abu Ja'far^{asws} regarding the Words of the Exalted: **Does he reckon that no one will ever be able upon him? [90:5]** – meaning Na'sal (Umar), regarding his killing the daughter^{asws} of the Prophet^{saww}.

يقول أهلك ما لا لبداً يعني الذي جهز به النبي ص في جيش العسرة

He is saying, 'I have destroyed abundant wealth' [90:6] - meaning which he supplied the Prophet^{saww} with regarding an army, (complaining of) the (financial) hardship.

أ يحسب أن لم يره أحد قال في فساد كان في نفسه

Does he reckon that no one sees him? [90:7] – he^{asws} said: 'Mischief which was within him'.

أ لم يجعل له عيني رسول الله ص و لساناً يعني أمير المؤمنين ع و شفقتي يعني الحسن و الحسين و هديتهما التخذين إلى ولايتهما

⁷⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 6

⁷⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 7

Have We not Made two eyes for him, [90:8] - meaning Rasool-Allah^{saww} **And a tongue** – meaning Amir Al-Momineen^{asws}, **and two lips?** [90:9] – meaning Al-Hassan^{asws} and Al-Husayn^{asws}. **And Guided him (to) the two ways?** [90:10] – to both their^{asws} Wilayahs’.

فَلَا افْتَحَمَ الْعَقَبَةَ وَ مَا أَدْرَاكَ مَا الْعَقَبَةُ يَقُولُ مَا أَعْلَمَكَ وَ كُلُّ شَيْءٍ فِي الْقُرْآنِ مَا أَدْرَاكَ فَهُوَ مَا أَعْلَمَكَ يَبِيماً ذَا مَقَرَّةٍ يَغْنِي رَسُولَ اللَّهِ ص وَ الْمَقَرَّةُ قُرْبَاهُ

But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12]. He^{azwj} Says, what would make you know and all things are in the Quran? **what will make you realise**, so it is, what will make you know. **(To) an orphan, possessing relationship [90:15]** – meaning Rasool-Allah^{saww} and the relationships are his^{saww} relatives.

أَوْ مَسْكِيناً ذَا مَثْرَبَةٍ يَغْنِي أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ مَثْرَبٌ بِالْعِلْمِ.

Or a poor person with destitution [90:16] – meaning Amir Al-Momineen^{asws}, cultivated with the knowledge”.⁷⁵⁴

9- فر، تفسیر فرات بن إبراهيم مُحَمَّدُ بْنُ الْقَاسِمِ بْنِ عُبَيْدٍ بِإِسْنَادِهِ عَنِ ابْنِ تَعْلَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ لَهُ جُعِلْتُ فِدَاكَ فَكَ رَقَبَةٍ قَالَ النَّاسُ كُلُّهُمْ عِبْدُ النَّارِ غَيْرُكَ وَ غَيْرُ أَصْحَابِكَ فَإِنَّ اللَّهَ فَكَ رِقَابَكُمْ مِنَ النَّارِ يُولَاتِنَا أَهْلَ الْبَيْتِ.

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Qasim Bin Ubeyd by his chain from Ibn Taglib,

‘From Abu Abdullah^{asws}. I (the narrator) said to him^{asws}, ‘My I be sacrificed for you^{asws}! **Freeing a neck [90:13]**’. He^{asws} said: ‘The people, all of them are slaves of the Fire apart from you and your companions, for Allah^{azwj} has Freed your necks from the Fire by our^{asws} Wilayah, People^{asws} of the Household”.⁷⁵⁵

10- فر، تفسیر فرات بن إبراهيم عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ بْنِ عَمَرَ الزُّهْرِيِّ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي يَحْيَى قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ تَعَالَى لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ قَالَ إِنْ فُرِشْنَا كَانُوا يُحَرِّمُونَ الْبَلَدَ وَ يَتَّقِلُونَ لِحَاءَ الشَّجَرِ وَ قَالَ حَمَّادٌ أَغْصَانُهَا إِذَا خَرَجُوا مِنَ الْحَرَمِ فَاسْتَحَلُّوا مِنْ نَبِيِّ اللَّهِ السُّتْمِ وَ التَّكْذُوبِ فَقَالَ لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ إِنَّهُمْ عَظَّمُوا الْبَلَدَ وَ اسْتَحَلُّوا مَا حَرَّمَ اللَّهُ تَعَالَى.

Tafseer Furat Bin Ibrahim – Ali Bin Muhammad Bin Ali Bin Umar Al Zuhry, by his chain from Ibrahim Bin Abu Yahya who said,

‘Abu Abdullah^{asws} was asked about Words of Allah^{azwj} the Exalted: **‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2].** He^{asws} said: ‘Quraysh used to consider the city (Makkah) sacred, and were wearing the bark of the tree’. And Hammad (a reported) said, ‘Its branches, when they went out from the Sanctuary, and permit the reviling and the belying the Prophet^{saww} of Allah^{azwj}, so He^{azwj} Said: **‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2].** They were revering the city and per permitting what Allah^{azwj} the Exalted had Prohibited”.

⁷⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 8

⁷⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 9

عَنْ أَبِي مُسْلِمٍ وَ هُوَ الْمَرْوِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَتْ قُرَيْشٌ تُعَظِّمُ الْبَلَدَ وَ تَسْتَحِلُّ مُحَمَّدًا فِيهِ فَقَالَ لَا أُقْسِمُ بِهَذَا الْبَلَدِ وَ أَنْتَ حِلٌّ بِهَذَا الْبَلَدِ يُرِيدُ أَنَّهُمْ اسْتَحْلَوْكَ فِيهِ فَكَذَّبُوكَ وَ شَتَمُوكَ وَ كَانُوا لَا يَأْخُذُ الرَّجُلُ مِنْهُمْ فِيهِ قَاتِلَ أَبِيهِ وَ يَتَقَلَّدُونَ لِحَاءَ شَجَرِ الْحَرَمِ فَيَأْمَنُونَ بِتَقْلِيدِهِمْ إِيَّاهُ فَاسْتَحْلَوْا مِنْ رَسُولِ اللَّهِ ص مَا لَمْ يَسْتَحْلُوا مِنْ غَيْرِهِ فَعَابَ اللَّهُ ذَلِكَ عَلَيْهِمْ.

From Abu Muslim, and it is reported,

‘From Abu Abdullah^{asws} having said: ‘Quraysh used to revere the city and permitting (killing of) Muhammad^{saww} in it. So, He^{azwj} Said: **‘No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2]**, Intending: “They are permitting (killing) you^{saww} in it, and are belying you^{saww} and reviling you^{saww}”. And it was so that whenever they seized the man from them in it, a killer of his father, and he wore bark of a tree of the Sanctuary, he would be safe due to them putting it (the bark) on him, but they permitting from Rasool-Allah^{saww} what they had not permitted from other, so Allah^{azwj} Refused that upon them”.⁷⁵⁶

11- كا، الكافي الحسين بن محمد عن المولى عن محمد بن جمهور عن يونس قال أخبرني من رفعه إلى أبي عبد الله ع في قوله عز و جل فلا اقتحم العقبة و ما أدراك ما العقبة فكُ رقبته يعني بقوله فكُ رقبته ولاية أمير المؤمنين ع فإن ذلك فكُ رقبته.

(The book) ‘Al Kafi’ – Al Husayn Bin Muhammad, from Al Moalla, from Muhammad Bin Jamhour, from Yunus who said, ‘I was informed by the one who raised it to,

‘Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **But he does not attempt the uphill road [90:11] And what will make you realise what the uphill road is? [90:12] Freeing a neck [90:13]** – meaning by His^{azwj} Words: **Freeing a neck [90:13]** – Wilayah of Amir Al-Momineen^{asws}, for that is freeing of a neck”.⁷⁵⁷

12- كا، الكافي علي بن محمد عن سهل عن محمد بن سليمان الديلمى عن أبيه عن ابن تغلب عن أبي عبد الله ع قال: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ قَوْلُهُ فَلَا اقْتَحَمَ الْعَقَبَةَ

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from Sahl, from Muhammad Bin Suleyman Al Daylami, from his father, from Ibn Taghlib,

‘From Abu Abdullah^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘May I be sacrificed for you^{asws}! His^{azwj} Words: **But he does not attempt the uphill road [90:11]?’**

قَالَ مَنْ أَكْرَمَهُ اللَّهُ بِوَلَايَتِنَا فَقَدْ جَاَزَ الْعَقَبَةَ وَ نَحْنُ بِلَكَ الْعَقَبَةِ الَّتِي مِنْ اقْتِحَمَهَا نَجَا

So he^{asws} said: ‘One whom Allah^{azwj} Honours with our^{asws} Wilayah, so he has crossed over the uphill road, and we are that uphill road which one who attempts it, attains salvation’.

قَالَ فَسَكَتَ فَقَالَ لِي فَهَلَا أُفِيدُكَ خَيْرًا لَكَ مِنَ الدُّنْيَا وَ مَا فِيهَا قُلْتُ بَلَى جُعِلْتُ فِدَاكَ قَالَ قَوْلُهُ فَكُ رَقَبَةٍ ثُمَّ قَالَ النَّاسُ كُلُّهُمْ عِبِيدُ النَّارِ غَيْرُكَ وَ أَصْحَابُكَ فَإِنَّ اللَّهَ فَكُ رَقَابَتِكُمْ مِنَ النَّارِ بِوَلَايَتِنَا أَهْلَ الْبَيْتِ.

He (the narrator) said, ‘He^{asws} was silent, then said to me: ‘Shall I^{asws} benefit you with a phrase better for you than the world and whatever is in it’. I said, ‘Yes, may I be sacrificed

⁷⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 10

⁷⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 11

for you^{asws}! He^{asws} said: 'His^{azwj} Words: **Freeing a neck [90:13]**'. Then he^{asws} said: 'The people, all of them are slaves of the Fire apart from you and your companions, for Allah^{azwj} has Freed your necks from the Fire, by our^{asws} Wilayah, People^{asws} of the Household''.⁷⁵⁸

13- كا، الكافي الحسين بن محمد عن محمد بن مَعْلَى بن مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ رَفَعَهُ فِي قَوْلِهِ تَعَالَى لَا أَقْسِمُ بِهَذَا الْبَلَدِ وَأَنْتَ جَلَّ بِهَذَا الْبَلَدِ وَالِدٍ وَمَا وَلَدَ قَالَ أَمِيرُ الْمُؤْمِنِينَ وَمَا وَلَدَ مِنَ الْأَيِّمَةِ ع.

(The book) 'Al-Kafi' – Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ahmad Bin Muhammad Bin Abdullah raising it,

'Regarding Words of the Exalted: **No! I do Swear by this city! [90:1] And you are a dweller in this city [90:2] And (I Swear by) a father and what he begot [90:3]**, he^{asws} said: 'Amir Al-Momineen^{asws} and what he^{asws} begot from the Imams^{asws}''.⁷⁵⁹

⁷⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 12

⁷⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 65 H 13

باب 66 أنهم الصلاة و الزكاة و الحج و الصيام و سائر الطاعات و أعداؤهم الفواحش و المعاصي في بطن القرآن و فيه بعض الغرائب و تأويلها

CHAPTER 66 – THEY^{asws} ARE THE SALAT, AND THE ZAKAT, AND THE HAJJ, AND THE FASTS AND REST OF THE (ACTS OF) OBEDIENCE, AND THEIR^{asws} ENEMIES ARE THE IMMORALITIES, AND THE DISOBEDIENCE, IN THE ESOTERIC (MEANING) OF THE QURAN, AND IN IT ARE SOME OF THE STRANGE MATTERS AND ITS INTERPRETATION

1- ير، بصائر الدرجات علي بن إبراهيم عن القاسم بن الربيع عن محمد بن سنان عن صباح المدائني عن المفضل أنه كتب إلى أبي عبد الله ع فجاءه هذا الجواب من أبي عبد الله ع أما بعد فإني أوصيك و نفسي بتقوى الله و طاعته فإن من التقوى الطاعة و الورع و التواضع لله و الطمأنينة و الاجتهاد و الأخذ بأمره و النصيحة لرسله و المسارعة في مرضاته و اجتناب ما نهى عنه

(The book) 'Basaair Al Darajaat – Ali Bin Ibrahim, from Al Qasim Bin Al Rabie, from Muhammad Bin Sinan, from Sabbah Al Madainy, from Al Mufazzal,

'He wrote to Abu Abdullah^{asws} and this answer came to him from Abu Abdullah^{asws}: 'As for after, I^{asws} advise you and myself with fearing Allah^{azwj} and obeying Him^{azwj}, for the obedience is from the fear, and the devoutness and the humbleness to Allah^{azwj} and contentment, and the struggling, and the taking with His^{azwj} Commands, and advice of His^{azwj} Rasool^{saww}, and the hastening in His^{azwj} Pleasure, and shunning what He^{azwj} has Forbidden from.

فإنه من يتق الله فقد أحرز نفسه من النار بإذن الله و أصاب الخير كله في الدنيا و الآخرة و من أمر بالتقوى فقد أبلغ المؤعدة جعلنا الله من المتقين برحمته

Surely, the one who fears Allah^{azwj}, so he has protected himself from the Fire by the Permission of Allah^{azwj} and attained the good, all of it, in the world and the Hereafter; and one who instructs with the piety so he has delivered the advice. May Allah^{azwj} Make us to be from the pious ones by His^{azwj} Mercy.

جاءني كتابك فقرأته و فهمت الذي فيه فحمدت الله على سلامتك و عافية الله إليك ألبسنا الله و إليك عافيتي في الدنيا و الآخرة

Your letter came to me^{asws} and I^{asws} praise Allah^{azwj} upon your safety and health Covering us^{asws} and you by Allah^{azwj}, health in the world and the Hereafter.

كتبته تذكرك أن قوماً أنا أعرفهم كان أعجبك نحوهم و شأنهم و أنك أبلغت عنهم أموراً تزوي عنهم كرهتها لهم و لم تر بهم إلا طريفاً حسناً و وزعاً و تحشعاً و بلغك أنهم يزعمون أن الدين إنما هو معرفة الرجال ثم بعد ذلك إذا عرفتهم فاعمل ما شئت

You wrote mentioning a group. I^{asws} know them. They have astounded you by their manners and their dealings, and you have delivered from them the matters you have seen from them which you disliked for them, and you did see with them except good modes, and

devoutness, and humbleness; and you delivered that they are claiming that the Religion, but rather, it is recognition of the men, then after that when they had recognised them, they can do whatever they like.

وَذَكَرْتَ أَنَّكَ قَدْ عَرَفْتَ أَنَّ أَصْلَ الدِّينِ مَعْرِفَةُ الرَّجَالِ فَوَقَّكَ اللَّهُ وَ ذَكَرْتَ أَنَّهُ بَلَغَكَ أَنََّّهُمْ يَزْعُمُونَ أَنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ الْمَسْجِدَ الْحَرَامَ وَ الْبَيْتَ الْحَرَامَ وَ الْمَشْعَرَ الْحَرَامَ وَ الشَّهْرَ الْحَرَامَ هُوَ رَجُلٌ وَ أَنَّ الطُّهْرَ وَ الْإِغْتِسَالَ مِنَ الْجَنَابَةِ هُوَ رَجُلٌ وَ كُلُّ فَرِيضَةٍ افْتَرَضَهَا اللَّهُ عَلَى عِبَادِهِ هُوَ رَجُلٌ

And you mentioned that you have recognised that the root of the Religion is recognition of the men. May Allah^{azwj} Harmonise you. And you mentioned that it reached you that they are claiming that the Salat and the Zakat and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House, and Sacred Months, it is a man (men), and that the cleaning, and the washing from the sexual impurity, it is a man, and every Obligation Allah^{azwj} has Obligated upon His^{azwj} servant, it is a man.

وَ أَنََّّهُمْ ذَكَرُوا ذَلِكَ بِزَعْمِهِمْ أَنَّ مَنْ عَرَفَ ذَلِكَ الرَّجُلَ فَقَدْ اكْتَفَى بِعِلْمِهِ بِهِ مِنْ غَيْرِ عَمَلٍ وَ قَدْ صَلَّى وَ آتَى الزَّكَاةَ وَ صَامَ وَ حَجَّ وَ اعْتَمَرَ وَ اغْتَسَلَ مِنَ الْجَنَابَةِ وَ تَطَهَّرَ وَ عَظَّمَ حُرُمَاتِ اللَّهِ وَ الشَّهْرَ الْحَرَامَ وَ الْمَسْجِدَ الْحَرَامَ

And they mentioned that claiming that one who recognises that man, so is sufficed with his knowledge with him from without (having to do) any deed, and so he has prayed Salat, and given the Zakat, and Fasted, and performed Hajj and Umrah, and washed from the sexual impurity, and cleansed, and revered the Sanctities of Allah^{azwj}, and the Sacred Months and the Sacred Months.

وَ أَنََّّهُمْ ذَكَرُوا أَنَّ مَنْ عَرَفَ هَذَا بِعَيْنِهِ وَ بَحْدِهِ وَ ثَبَّتَ فِي قَلْبِهِ حَازَ لَهُ أَنْ يَتَهَاوَنَ فَلَيْسَ لَهُ أَنْ يَجْتَنِدَ فِي الْعَمَلِ وَ زَعَمُوا أَنََّّهُمْ إِذَا عَرَفُوا ذَلِكَ الرَّجُلَ فَقَدْ قُبِلَتْ مِنْهُمْ هَذِهِ الْحُدُودُ لَوْفِيَّتِهَا وَ إِنْ لَمْ يَعْمَلُوا بِهَا

And they mentioned that one who recognises this exactly and with its limits and affirmed in his heart, it is allowed for him that he be negligent, so it isn't for him that he strives in the deeds; and they claim that when they have recognised that man, then these limits are Accepted from them to its timings, and even if they have not performed these.

وَ أَنَّهُ بَلَغَكَ أَنََّّهُمْ يَزْعُمُونَ أَنَّ الْفَوَاحِشَ الَّتِي نَهَى اللَّهُ عَنْهَا الْحُمْرُ وَ الْمَيْسِرُ وَ الرِّبَا وَ الدَّمُ وَ الْمَيْتَةُ وَ لَحْمُ الْخِنْزِيرِ هُوَ رَجُلٌ وَ ذَكَرُوا أَنَّ مَا حَرَّمَ اللَّهُ مِنْ نِكَاحِ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْعَمَّاتِ وَ الْخَالَاتِ وَ بَنَاتِ الْأَخِ وَ بَنَاتِ الْأُخْتِ وَ مَا حَرَّمَ عَلَى الْمُؤْمِنِينَ مِنَ النِّسَاءِ مِمَّا حَرَّمَ اللَّهُ إِلَّا مَا عَنِ بِذَلِكَ نِكَاحِ نِسَاءِ النَّبِيِّ ص وَ مَا سِوَى ذَلِكَ مُبَاحٌ كُلُّهُ

And it reached you that they are claiming that the immoralities which Allah^{azwj} has Forbidden from, the wine, and the gambling, and the usury, and the blood, and the dead, and the flesh of swine, it is a man (men), and they mentioned that whatever Allah^{azwj} has Prohibited from marrying the mothers and the daughters and the paternal aunts and the maternal aunts and the daughters of the brother and daughters of the sister, and whatever from the women Allah^{azwj} has Prohibited unto the Momineen from what Allah^{azwj} has Prohibited, rather what is meant by that is marrying wives of the Prophet^{saww}, and whatever is besides that is legalised, all of it.

وَذَكَرْتُ أَنَّهُ بَلَغَكَ أَنَّهُمْ يَرْتَادِفُونَ الْمَرْأَةَ الْوَاحِدَةَ وَ يَشْهَدُونَ بَعْضُهُمْ لِبَعْضٍ بِالزُّورِ وَ يَزْعُمُونَ أَنَّ لِهَذَا ظَهراً وَ بَطْناً يَعْرِفُونَهُ فَالظَّاهِرُ مَا يَتَنَاهَوْنَ عَنْهُ يَأْخُذُونَ بِهِ مُدَافَعَةً عَنْهُمْ وَ الْبَاطِنُ هُوَ الَّذِي يَطْلُبُونَ وَ بِهِ أُمِرُوا بِرَعْمِهِمْ

And you mentioned that it reached you, they are going to one woman, and testifying with the falsities to each other, and they are claiming that for this is an apparent and a hidden (esoteric) they are recognising. The apparent is what they are ending from and are taking with as a defence from them. And the esoteric, it is which they are seeking the matters with it with their claims.

وَ كَتَبْتُ تَذَكُّرَ الَّذِي عَظُمَ مِنْ ذَلِكَ عَلَيْكَ حِينَ بَلَغَكَ وَ كَتَبْتُ تَسْأَلِي عَنْ قَوْلِهِمْ فِي ذَلِكَ أَمْ حَلَالٌ هُوَ أَمْ حَرَامٌ وَ كَتَبْتُ تَسْأَلِي عَنْ تَفْسِيرِ ذَلِكَ وَ أَنَا أُبَيِّنُهُ حَتَّى لَا تَكُونَ مِنْ ذَلِكَ فِي عَمَى وَ لَا فِي شُبْهَةٍ وَ قَدْ كَتَبْتُ إِلَيْكَ فِي كِتَابِي هَذَا تَفْسِيرَ مَا سَأَلْتَ عَنْهُ فَاحْفَظْهُ كُلَّهُ كَمَا قَالَ اللَّهُ فِي كِتَابِهِ وَ نَعِيهَا أَذُنٌ وَاعِيَةٌ

And you wrote mentioning which is more grievous upon you than that, when it reached you, and you wrote asking me^{asws} about their words regarding that, 'Is it Permissible or is it Prohibited?' And you wrote asking me^{asws} about interpretation of that, and I^{asws} shall explain it until there does not happen from that in blindness nor in doubt, and I^{asws} am writing to you in this letter of mine^{asws} the interpretation of what you asked about, therefore preserve it, all of it, as Allah^{azwj} Said in His^{azwj} Book, **and the retaining ear is preserving it [69:12]**.

وَ أَصِفُهُ لَكَ بِحَلَالِهِ وَ أَنْفِي عَنْكَ حَرَامَهُ إِنْ شَاءَ اللَّهُ كَمَا وَصَفْتُ وَ مُعْرِفُكَهُ حَتَّى تَعْرِفَهُ إِنْ شَاءَ اللَّهُ فَلَا تُنْكِرُهُ إِنْ شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ الْقُوَّةُ لِلَّهِ جَمِيعاً

And I^{asws} shall describe it for you with its state and negate its Prohibition from you, if Allah^{azwj} so Desires, just as you described and introduced it until you will understand it, if Allah^{azwj} do Desires, so you will not deny it, if Allah^{azwj} so Desires, and there is no strength except with Allah^{azwj}, and the strength is for Allah^{azwj} in its entirety.

أَخْبِرُكَ أَنَّهُ مَنْ كَانَ يَدِينُ بِهَذِهِ الصِّفَةِ الَّتِي كَتَبْتُ تَسْأَلِي عَنْهَا فَهُوَ عِنْدِي مُشْرِكٌ بِاللَّهِ تَبَارَكَ وَ تَعَالَى بَيْنَ الشِّرْكِ لَا شَكَّ فِيهِ وَ أَخْبِرُكَ أَنَّ هَذَا الْقَوْلَ كَانَ مِنْ قَوْمٍ سَمِعُوا مَا لَمْ يُعْقِلُوهُ عَنْ أَهْلِهِ وَ لَمْ يُعْطُوا فَهَمَ ذَلِكَ وَ لَمْ يَعْرِفُوا حَدَّ مَا سَمِعُوا

I^{asws} hereby inform you that one who was making is a religion with these description which you have written asking me^{asws} about, so he is in my^{asws} presence, an associate (Mushrik) with Allah^{azwj} Blessed and Exalted, manifesting the Shirk, there is no doubt in it; and I^{asws} hereby inform you that this word was from a people who had heard what they did not understand it from its rightful ones, and were not given the understanding of that, and they did not recognise any limit of what had heard.

فَوَضَعُوا حُدُودَ تِلْكَ الْأَشْيَاءِ مُقَابَسَةً بِرَأْيِهِمْ وَ مُنْتَهَى عُقُولِهِمْ وَ لَمْ يَضَعُوهَا عَلَى حُدُودِ مَا أُمِرُوا كَذِباً وَ افْتِرَاءً عَلَى اللَّهِ وَ رَسُولِهِ وَ جُرْأَةً عَلَى الْمَعَاصِي فَكَفَى هَذَا هُمْ جَهَلاً وَ لَوْ أَنَّهُمْ وَضَعُوهَا عَلَى حُدُودِهَا الَّتِي حَدَّثَتْهُمْ وَ قَبِلُوهَا لَمْ يَكُنْ بِهِ بَأْسٌ وَ لَكِنَّهُمْ خَرَّفُوهَا وَ تَعَدَّلُوا وَ كَذَّبُوا وَ تَهَاوَنُوا بِأَمْرِ اللَّهِ وَ طَاعَتِهِ

Thus, they placed the limits of those things by analogising with their opinions and logic of their intellects, and they did not place it upon the limits of what they had been Commanded, falsely, and fabricated upon Allah^{azwj} and His^{azwj} Rasool^{saww} and being

audacious upon the disobedience. So, it sufficed for them with this as ignorance, and have they placed it upon their limits which had been limited for them, and accepted it, there would have been no problem with it, but they altered it and exceeded, and belied, and belittled with the Commands of Allah^{azwj} and His^{azwj} obedience.

وَلِكَيْ أُخْبِرَكُمْ أَنَّ اللَّهَ حَدَّهَا بِحُدُودِهَا لِقَالَا يَتَعَدَّى حُدُودَهُ أَحَدٌ وَ لَوْ كَانَ الْأَمْرُ كَمَا ذَكَرُوا لَعَذِرَ النَّاسُ بِجَهْلِهِمْ مَا لَمْ يَعْرِفُوا حَدَّ مَا حَدَّ لَهُمْ وَ لَكَانَ الْمُقْصَرُّ وَ الْمُتَعَدِّي حُدُودَ اللَّهِ مَعْدُورًا وَ لَكِنْ جَعَلَهَا حُدُودًا مُحْدُودَةً لَا يَتَعَدَّاهَا إِلَّا مُشْرِكٌ كَاذِبٌ

But I^{asws} inform you that Allah^{azwj} has Limited these with its limits lest anyone exceeds its limits. And had the matter been as they are mentioning it, the people would have been excused due to their ignorance of what they do not recognise a limit of what is limited for them, and both the deficient and the exceeider of the Limits of Allah^{azwj} would be excused. But, He^{azwj} Made its limits as a limitation, none would exceed it except a Mushrik (associator), a Kafir.

ثُمَّ قَالَ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Then He^{azwj} Said: **These are the Limits of Allah, therefore do not exceed these; and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].**

فَأُخْبِرَكُمْ حَقَائِقَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى اخْتَارَ الْإِسْلَامَ لِنَفْسِهِ دِينًا وَ رَضِيَ مِنْ خَلْقِهِ فَلَمْ يَقْبَلْ مِنْ أَحَدٍ إِلَّا بِهِ وَ بِهِ بَعَثَ أَنْبِيََاءَهُ وَ رُسُلَهُ

I^{asws} shall inform you of the realities. Allah^{azwj} Blessed and Exalted Chose al Islam for Himself^{azwj} as a Religion, and was Pleased from its creatures, so He^{azwj} will not Accept from anyone except with it, and with it He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}.

ثُمَّ قَالَ وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ عَلَيْهِ وَ بِهِ بَعَثَ أَنْبِيََاءَهُ وَ رُسُلَهُ وَ نَبِيَّ مُحَمَّدًا ص فَأَفْضَلَ الدِّينِ مَعْرِفَةُ الرُّسُلِ وَ وَلَا يَتَّبِعُهُمْ

Then He^{azwj} Said: **'And with the Truth have We Revealed it, and with the Truth it descended; [17:105].** So upon it and with it He^{azwj} Sent His^{azwj} Prophets^{as} and His^{azwj} Rasools^{as}, and His^{azwj} Prophet^{saww} Muhammad^{saww}. Thus, the most superior of the Religion is recognising the Rasools^{as} and their^{as} Wilayah.

وَ أُخْبِرَكُمْ أَنَّ اللَّهَ أَحَلَّ خَلَالًا وَ حَرَّمَ حَرَامًا إِلَى يَوْمِ الْقِيَامَةِ فَمَعْرِفَةُ الرُّسُلِ وَ وَلَا يَتَّبِعُهُمْ وَ طَاعَتُهُمْ هُوَ الْحَلَالُ فَالْمُحَلَّلُ مَا أَحَلَّ وَ الْمُحَرَّمُ مَا حَرَّمَ وَ هُمْ أَصْلُهُ وَ مِنْهُمْ الْفُرُوعُ الْحَلَالُ وَ ذَلِكَ سَعْيُهُمْ

And I^{asws} inform you that Allah^{azwj} Permitted Permissible(s) and Prohibited Prohibitions up to the Day of Qiyamah, so the recognition of the Rasools^{as} and their^{as} Wilayah, and obeying them^{as}, it is the Permissible. Permissible is what they^{as} permitted, and the Prohibited is what they^{as} prohibited, and they^{as} are its root; and from them^{as} is the branch of the Permissible and that is their^{as} striving.

وَ مِنْ فُرُوعِهِمْ أَمْرُهُمْ بِشِعْتِهِمْ وَ أَهْلٌ وَ لَا يَتَّبِعُهُمْ بِالْحَلَالِ مِنْ إِقَامِ الصَّلَاةِ وَ إِنَاءِ الزَّكَاةِ وَ صَوْمِ شَهْرِ رَمَضَانَ وَ حَجِّ النَّبِيِّ وَ الْعُمْرَةِ وَ تَعْظِيمِ حُرْمَاتِ اللَّهِ وَ مَسَاعِيرِهِ وَ تَعْظِيمِ النَّبِيِّ الْحَرَامِ وَ الْمَسْجِدِ الْحَرَامِ وَ الشَّهْرِ الْحَرَامِ وَ الطَّهْوَرِ وَ الْإِعْتِسَالِ مِنَ الْجَنَابَةِ وَ مَكَارِمِ الْأَخْلَاقِ وَ مَحَاسِنِهَا وَ جَمِيعِ الْإِيرِ

ثُمَّ ذَكَرَ بَعْدَ ذَلِكَ فَقَالَ فِي كِتَابِهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

فَعَدُّهُمْ هُمْ الْحَرَامُ الْمُحَرَّمُ وَأَوَّلُهُمْ الدَّاحِلُونَ فِي أَمْرِهِمْ إِلَى يَوْمِ الْقِيَامَةِ فَهُمْ الْقَوَاحِشُ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْحُمْرُ وَالْمَيْمِرُ وَالزَّنَا وَالزَّيْنَا وَاللِّدْمُ وَالْمَيْتَةُ وَالْحُمُ الْخَنِيزِيرُ فَهُمْ الْحَرَامُ الْمُحَرَّمُ وَأَصْلُ كُلِّ حَرَامٍ وَهُمْ الشَّرُّ وَأَصْلُ كُلِّ شَرٍّ وَمِنْهُمْ فُرُوعُ الشَّرِّ كُلِّهِ وَمِنْ ذَلِكَ الْفُرُوعُ الْحَرَامُ وَالْأَسْخَاءُ فَهُمْ الْحَرَامُ الْمُحَرَّمُ

وَمِنْ فُرُوعِهِمْ تَكْذِيبُ الْأَنْبِيَاءِ وَ جُحُودُ الْأَوْصِيَاءِ وَ زُكُوبُ الْفَوَاحِشِ الزَّانِ وَ السَّرِقَةِ وَ شُرْبُ الْخَمْرِ وَ الْمُسْكِرِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ أَكْلُ الرِّبَا وَ الْحُدُوعَةُ وَ الْحِيَانَةُ وَ زُكُوبُ الْحَرَامِ كُلِّهَا وَ انْتِهَاكُ الْمَعَاصِي

وَ إِنَّمَا يَأْمُرُ اللَّهُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَىٰ وَ ابْتِغَاءِ طَاعَتِهِمْ وَ يَنْهَىٰ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ وَ هُمْ أَعْدَاءُ الْأَنْبِيَاءِ وَ أَوْصِيَاءُ الْأَنْبِيَاءِ وَ هُمْ الْمَنْهُيُّ عَنْ مَوَدَّتِهِمْ وَ طَاعَتِهِمْ يَعِظُكُمْ بِهَذِهِ لَعَلَّكُمْ تَذَكَّرُونَ

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وَأَخْبِرْكَ أَنِّي لَوْ قُلْتُ لَكَ إِنَّ الْفَاحِشَةَ وَالْحَمْرَ وَالْمَيْسِرَ وَالزَّانَا وَالْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ الْخِنْزِيرِ هُوَ رَجُلٌ وَأَنَا أَعْلَمُ أَنَّ اللَّهَ قَدْ حَرَّمَ هَذَا الْأَصْلَ وَحَرَّمَ فَرْعَهُ وَنَهَى عَنْهُ وَجَعَلَ وَلَا يَنْتَهُ كَمَنْ عَبْدٌ مِنْ دُونِ اللَّهِ وَتَنَا وَشِرْكَاً وَمَنْ دَعَا إِلَى عِبَادَةِ نَفْسِهِ فَهُوَ كَفَرَعُونَ إِذْ قَالَ أَنَا رَبُّكُمْ الْأَعْلَى

And I^{asws} inform you, if I^{asws} were to say to you that the immoralities, and the wine, and the gambling, and the adultery, and the dead, and the blood, and the flesh of swine, it is a man, and I^{asws} do know that Allah^{azwj} has Prohibited this, the root, and Prohibited its branch, and Forbidden from it, and Made his wilayah to be like the one who worshipped an idol from besides Allah^{azwj} and Shirk, and the one who calls to worship of himself is like Pharaoh^{la} when he^{la} said, **'I am your lord, the most exalted!'** [79:24].

فَهَذَا كُلُّهُ عَلَى وَجْهِ إِنْ شِئْتُ قُلْتُ هُوَ رَجُلٌ وَ مَنْ شَايَعَهُ عَلَى ذَلِكَ فَإِنَّهُمْ مِثْلُ قَوْلِ اللَّهِ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالْدَّمَ وَالْحَمَّ الْخِنْزِيرِ لَصَدَقْتُ ثُمَّ لَوْ أَنِّي قُلْتُ إِنَّهُ فُلَانٌ ذَلِكَ كُلُّهُ لَصَدَقْتُ إِنَّ فُلَاناً هُوَ الْمُعْبُودُ الْمُتَعَدَّى حُدُودَ اللَّهِ الَّتِي نَهَى عَنْهَا أَنْ يَتَعَدَّى

So all of this is upon an aspect if I^{asws} like I^{asws} say it is a man, and he is (going) to Hell, and one who escorts him is upon that, for they are like Words of Allah^{azwj}: **But rather, He has Prohibited upon you the dead, and the blood, and the flesh of the swine, [16:115]**, I^{asws} would be speaking the truth. Then if I^{asws} were to say that all of it is so and so, I^{asws} would be speaking the truth, that so and so, he is the worshipped, the exceeider of the limits of Allah^{azwj} which He^{azwj} has Forbidden from exceeding these.

ثُمَّ إِنِّي أَخْبِرْكَ أَنَّ الدِّينَ وَأَصْلَ الدِّينِ هُوَ رَجُلٌ وَ ذَلِكَ الرَّجُلُ هُوَ الْيَقِينُ وَ هُوَ الْإِيمَانُ وَ هُوَ إِمَامٌ أُمِّيهِ وَ أَهْلُ زَمَانِهِ فَمَنْ عَرَفَهُ عَرَفَ اللَّهَ وَ دِينَهُ وَ مَنْ أَنْكَرَهُ أَنْكَرَ اللَّهَ وَ دِينَهُ وَ مَنْ جَهِلَهُ جَهِلَ اللَّهَ وَ دِينَهُ وَ لَا يُعَرَفُ اللَّهُ وَ دِينُهُ وَ حُدُودُهُ وَ شَرَائِعُهُ بِغَيْرِ ذَلِكَ الْإِمَامِ

Then I inform you that the Religion, and root of the Religion, it is a man, and that man, he is the certainty, and he is the Eman, and he is the Imam^{asws}, and the people of his^{asws} time were to recognise him^{asws}, would have recognised Allah^{azwj} and His^{azwj} Religion, and one who denies him^{asws} would have denied Allah^{azwj} and His^{azwj} Religion, and one who is ignorant of him^{asws}, is ignorant of Allah^{azwj} and His^{azwj} Religion, and Allah^{azwj} and His^{azwj} Religion, and His^{azwj} limits, and His^{azwj} Laws cannot be recognised without that man^{asws}.

كَذَلِكَ جَرَى بِأَنَّ مَعْرِفَةَ الرِّجَالِ دِينُ اللَّهِ وَ الْمَعْرِفَةُ عَلَى وَجْهِينِ مَعْرِفَةٌ ثَابِتَةٌ عَلَى بَصِيرَةٍ يُعْرَفُ بِهَا دِينُ اللَّهِ وَ يُوصَلُ بِهَا إِلَى مَعْرِفَةِ اللَّهِ فَهَذِهِ الْمَعْرِفَةُ الْبَاطِنَةُ الثَّابِتَةُ بِعَيْنِهَا الْمَوْجِبَةُ حَقَّهَا الْمُسْتَوْجِبُ أَهْلُهَا عَلَيْهَا الشُّكْرُ لِلَّهِ الَّتِي مَنْ عَلَيْهِمْ بِهَا مَنْ مِنَ اللَّهِ يَمُنُّ بِهِ عَلَى مَنْ يَشَاءُ مَعَ الْمَعْرِفَةِ الظَّاهِرَةِ وَ مَعْرِفَةِ فِي الظَّاهِرِ

Similar to that, it flows that the recognition of 'the men^{asws}' is Religion of Allah^{azwj}. And the recognition is upon two aspects, a recognition affirmed upon insight, Religion of Allah^{azwj} being recognised by it to the recognition of Allah^{azwj}, and this is the esoteric recognition, affirmed exactly, its right being Obligatory (which is) Obligated upon its people the thanks for Allah^{azwj} Who Conferred upon them with it, a Conferment from Allah^{azwj} Conferring with it upon ones He^{azwj} so Desires to, along with the apparent recognition, and recognition in the apparent.

فَأَهْلُ الْمَعْرِفَةِ فِي الظَّاهِرِ الَّذِينَ عَلِمُوا أَمَرْنَا بِالْحَقِّ عَلَى غَيْرِ عِلْمٍ لَا تَلْحَقُ بِأَهْلِ الْمَعْرِفَةِ فِي الْبَاطِنِ عَلَى بَصِيرَتِهِمْ وَ لَا يَصِلُونَ بِتِلْكَ الْمَعْرِفَةِ الْمُتَصَرُّفِ إِلَى حَقِّ مَعْرِفَةِ اللَّهِ كَمَا قَالَ فِي كِتَابِهِ وَ لَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةَ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُونَ

So the people of the recognition in the apparent are those who know our^{asws} order - with the truth upon without (them) being upon having (apparent) knowledge, not adhering with the people of the recognition in the esoteric upon their insights, nor having access to that recognition, the deficient to the true recognition of Allah^{azwj}, just as He^{azwj} has Said in His^{azwj} Book: ***And those they are supplicating to from besides Allah cannot control intercession, except one who testifies with the Truth and they know (him) [43:86].***

فَمَنْ شَهِدَ شَهَادَةَ الْحَقِّ لَا يَعْقِدُ عَلَيْهِ قَلْبُهُ وَلَا يُبْصِرُ مَا يَتَكَلَّمُ بِهِ لَا يُثَابُ عَلَيْهِ مِثْلُ ثَوَابِ مَنْ عَقَدَ عَلَيْهِ قَلْبُهُ عَلَى بَصِيرَةٍ فِيهِ كَذَلِكَ مَنْ تَكَلَّمَ بِحُجُورٍ لَا يَعْقِدُ عَلَيْهِ قَلْبُهُ لَا يُعَاقَبُ عَلَيْهِ عُقُوبَةً مَنْ عَقَدَ عَلَيْهِ قَلْبُهُ وَ ثَبَّتَ عَلَى بَصِيرَةٍ

The one who testified, with a testimony of truth, his heart not pacting upon it nor seeing what he speaks with, and he will not be Rewarded upon it like the Reward of the one who pacts his heart upon it upon an insight in it. Similar to that is one who speaks with tyranny, his heart not adhering upon it, and he will not be punished upon it the Punishment of the one whose heart is certain upon it and affirmed upon insight.

فَقَدْ عَرَفْتُ كَيْفَ كَانَ حَالُ رِجَالِ أَهْلِ الْمَعْرِفَةِ فِي الظَّاهِرِ وَالْإِفْتِرَارِ بِالْحَقِّ عَلَى غَيْرِ عِلْمٍ فِي قَلْبِهِ الدَّهْرِ وَ حَدِيثِهِ إِلَى أَنْ انْتَهَى الْأَمْرُ إِلَى نَبِيِّ اللَّهِ وَ بَعْدَهُ إِلَى مَنْ صَارُوا إِلَى مَنْ انْتَهَتْ إِلَيْهِ مَعْرِفَتُهُمْ وَ إِنَّمَا عَرَفُوا بِمَعْرِفَةِ أَعْمَالِهِمْ وَ دِينِهِمُ الَّذِي دَانَ اللَّهُ بِهِ الْمُحْسِنُ بِإِحْسَانِهِ وَ الْمُسِيءُ بِإِسَاءَتِهِ

You have recognised how was the state of the men of the people of recognition in the apparent, and the acknowledgment with the truth upon without knowledge, in the ancient times, and its occurrence up to the matter ending to the Prophet^{saww} of Allah^{azwj} and after him^{saww} up to the one it came to the ones it ended up to it, their^{asws} recognition. But rather they^{asws} are recognised by their^{asws} deeds and their^{asws} Religion which Allah^{azwj} has Made a Religion with, the good doer with his good deeds, and the evil doer with his evil deeds.

وَ قَدْ يُقَالُ إِنَّهُ مَنْ دَخَلَ فِي هَذَا الْأَمْرِ بِغَيْرِ يَقِينٍ وَ لَا بَصِيرَةٍ خَرَجَ مِنْهُ كَمَا دَخَلَ فِيهِ رَزَقْنَا اللَّهُ وَ إِثَاكَ مَعْرِفَةً ثَابِتَةً عَلَى بَصِيرَةٍ

And it is said that the one who enters into this matter (Wilayah) without conviction and no insight will exit from it just as he had entered it. May Allah^{azwj} Grace us^{asws} and you the firm recognition upon insight.

وَ أُخْبِرْتُ أَنِّي لَوْ قُلْتُ إِنَّ الصَّلَاةَ وَ الزَّكَاةَ وَ صَوْمَ شَهْرِ رَمَضَانَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ الْمَسْجِدَ الْحَرَامَ وَ الْبَيْتَ الْحَرَامَ وَ الْمَشْعَرَ الْحَرَامَ وَ الطَّهْرَ وَ الْإِعْتِسَالَ مِنَ الْجَنَابَةِ وَ كُلَّ فَرِيضَةٍ كَانَ ذَلِكَ هُوَ النَّبِيُّ ص الَّذِي جَاءَ بِهِ مِنْ عِنْدِ رَبِّهِ لَصَدَقْتُ لِأَنَّ ذَلِكَ كُلَّهُ إِنَّمَا يُعْرَفُ بِالنَّبِيِّ

And I^{asws} inform you that if I^{asws} were to say that the Salat, and the Zakat, and Fasts of Month of Ramazan, and the Hajj, and the Umrah, and the Sacred Masjid, and the Sacred House (Kabah), and the Sacred Monuments, and the cleansing, and the washing from the sexual impurity, and every Obligation was that, it is the Prophet^{saww} who came with it from the Presence of his^{saww} Lord^{azwj}, I^{asws} would be speaking the truth, because all of that rather is recognised through the Prophet^{saww}.

وَ لَوْ لَا مَعْرِفَةُ ذَلِكَ النَّبِيِّ وَ الْإِيمَانُ بِهِ وَ التَّسْلِيمُ لَهُ مَا عُرِفَ ذَلِكَ فَذَلِكَ مِنْ مَنِ اللَّهُ عَلَى مَنْ يَمُنُ عَلَيْهِ وَ لَوْ لَا ذَلِكَ لَمْ يَعْرِفْ شَيْئًا مِنْ هَذَا فَهَذَا كُلُّهُ ذَلِكَ النَّبِيُّ وَ أَصْلُهُ وَ هُوَ فَرْعُهُ وَ هُوَ دَعَايَ إِلَيْهِ وَ دَلَّنِي عَلَيْهِ وَ عَرَّفَنِي بِهِ وَ أَوْحَبَ عَلَيَّ لَهُ الطَّاعَةَ فِيمَا أَمَرَنِي بِهِ

And if the recognition of that is not the Prophet^{saww} and the Eman with him^{saww} and the submission to him^{saww}, that would not be recognised, for that is a Conferment from Allah^{azwj} upon ones He^{azwj} Confers upon, and had it not been that, nothing from this would be recognised. Therefore, all of this, that is the Prophet^{saww}, and its root, and he^{saww} is its branch, and he^{saww} called me^{asws} to Him^{azwj}, and Pointed me^{asws} upon Him^{azwj}, and Introduced me^{asws} and Commanded me^{asws} with it, and obligated upon me^{asws} the obedience to Him^{azwj} among what He^{azwj} has Commanded me^{asws} with.

لَا يَسْغُنِي جَهْلُهُ وَكَيْفَ يَسْغُنِي جَهْلُ مَنْ هُوَ فِيمَا بَيْنِي وَبَيْنَ اللَّهِ وَكَيْفَ يَسْتَقِيمُ لِي لَوْ لَا أَنِّي أَصِفُ أَنَّ دِينِي هُوَ الَّذِي أَتَانِي بِهِ ذَلِكَ النَّبِيُّ أَنَّ أَصِفُ أَنَّ الدِّينَ غَيْرُهُ وَكَيْفَ لَا يَكُونُ ذَلِكَ مَعْرِفَةَ الرَّجُلِ وَإِنَّمَا هُوَ الَّذِي جَاءَ بِهِ عَنِ اللَّهِ

There is no leeway for me^{asws} to be ignorant of it, and how can there be leeway for me^{asws} to be ignorant of the one who is between me^{asws} and Allah^{azwj}, and how can it be affirmed for me^{asws}. And if I^{asws} were not to describe that my^{asws} Religion, it is which was brought to me^{asws} by that Prophet^{saww}, then I^{asws} would be describing the Religion other than it, and how can that not be recognition of the man, and rather he^{saww} is the one who came with it from Allah^{azwj}?

وَإِنَّمَا أَنْكَرَ الدِّينَ مَنْ أَنْكَرَهُ بِأَن قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا ثُمَّ قَالُوا أَ بَشَرٌ يَهْدُونَنَا فَكَفَرُوا بِذَلِكَ الرَّجُلِ وَكَذَّبُوا بِهِ وَ قَالُوا لَوْ لَا أَنْزَلَ عَلَيْهِ مَلَكٌ

But rather, he denies the Religion the one who denies him^{saww}, as they said, **'Has Allah Sent a human as a Rasool?' [17:94]**, then they said, **'Would a human being be guiding us?' [64:6]**. So, they denied the man^{saww} by that and they belied him^{saww}, and they said, **'Why has not an Angel Sent down unto him?' [6:8]**.

فَقَالَ اللَّهُ فُلٌ مِّنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَ هُدًى لِلنَّاسِ ثُمَّ قَالَ فِي آيَةٍ أُخْرَى وَ لَوْ أَنْزَلْنَا مَلَكًا لَّفُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ وَ لَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا

Allah^{azwj} Said: **Say: 'Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? [6:91]**. Then He^{azwj} Said in another Verse: **And had We Sent an Angel, the matter would have been Decided, then they would not be Respited [6:8] And had We Made it to be an Angel, We would have Made him a man [6:9]**.

إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَحَبَّ أَنْ يُعْرِفَ بِالرِّجَالِ وَ أَنْ يُطَاعَ بِطَاعَتِهِمْ فَجَعَلَهُمْ سَبِيلَهُ وَ وَجَّهَهُ الَّذِي يُؤْتَى مِنْهُ لَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ غَيْرَ ذَلِكَ لَا يُسْتَأْذَنُ عَمَّا يَفْعَلُ وَ هُمْ يُسْتَأْذَنُونَ

Allah^{azwj} Blessed and Exalted rather Loves to be recognised by the men^{asws} and be obeyed by their^{asws} being obeyed, so He^{azwj} Made them to be His^{azwj} Way and His^{azwj} Face which He^{azwj} can be access to from it. Allah^{azwj} does not Accept from the servants other than that. **He cannot be questioned about what He Does, and they would be Questioned [21:23]**.

فَقَالَ فِيمَا أَوْجَبَ ذَلِكَ مِنْ حُبِّهِ لَذَلِكَ مَنْ يُطِيعُ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ خَفِيفًا فَمَنْ قَالَ لَكَ إِنَّ هَذِهِ الْفَرِيسَةُ كُلُّهَا إِنَّمَا هِيَ رَجُلٌ وَ هُوَ يَعْرِفُ حَدَّ مَا يَتَكَلَّمُ بِهِ فَقَدْ صَدَقَ وَ مَنْ قَالَ عَلَى الصِّفَةِ الَّتِي ذَكَرْتَ بَعْدَ الطَّاعَةِ فَلَا يُعْنِي التَّمَسُّكُ فِي الْأَصْلِ بِرَبِّكَ الْفُرُوعَ كَمَا لَا تُعْنِي شَهَادَةُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ بِرَبِّكَ شَهَادَةً أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He^{azwj} Said regarding what Obligated that from his^{asws} love for that: ***There is one who obeys the Rasool, so he has obeyed Allah, and there is one who turns back, so We have not Sent you as a keeper over them [4:80].*** So the one who says to you that this is the necessity, all of it, but rather it is a man, and he^{asws} recognises a limit of what he^{asws} speaks with, so he has spoken the truth; and one who says upon the description of what you mentioned, without (acts of) obedience, so the adhering with the root will not avail him by neglecting the branches, just as the testimony that there is no god except Allah^{azwj} does not avail by neglecting the testimony that Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}.

وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ إِلَّا بِالْإِزِّ وَالْعَدْلِ وَالْمَكَارِمِ وَتَحْسِينِ الْأَخْلَاقِ وَتَحْسِينِ الْأَعْمَالِ وَالنَّهْيِ عَنِ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ فَلَا يَأْتِيَنَّ مِنَ الْبَاطِلِ وَالظَّاهِرِ مِنْهُ فُرُوعُهُمْ

And Allah^{azwj} did not send any Prophet^{as} at all except with the righteousness and the justice, and the nobilities, and the good mannerisms, and good deeds, and forbidding from the immoralities, and ***Prohibited the immoralities, whatever is apparent from these and whatever is hidden, [7:33].*** So, the hidden from it is wilayah of the people of falsehood, and the apparent from it is their branches.

وَلَمْ يَبْعَثِ اللَّهُ نَبِيًّا قَطُّ يَدْعُو إِلَى مَعْرِفَةٍ لَيْسَ مَعَهَا طَاعَةٌ فِي أَمْرٍ وَنَهْيٍ فَإِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْعِبَادِ الْعَمَلَ بِالْفَرَائِضِ الَّتِي افْتَرَضَهَا اللَّهُ عَلَى خُدُودِهَا مَعَ مَعْرِفَةٍ مَنْ جَاءَهُمْ بِهِ مِنْ عِنْدِهِ وَدَعَاهُمْ إِلَيْهِ

And Allah^{azwj} did not Send any Prophet^{as} at all calling to recognition not having obedience with it regarding the orders and the forbiddances. But rather, Allah^{azwj} Accepts from the deeds from the servants with the Obligations which Allah^{azwj} has Obligated upon its limits with recognition of the one^{saww} who came to them with it from His^{azwj} Presence, and called them to Him^{azwj}.

فَأَوَّلُ ذَلِكَ مَعْرِفَةُ مَنْ دَعَا إِلَيْهِ ثُمَّ طَاعَتُهُ فِيمَا يُعَرِّئُهُ بَيْنَ الطَّاعَةِ لَهُ وَإِنَّهُ مَنْ عَرَفَ أَطَاعَ وَمَنْ أَطَاعَ حَرَّمَ الْحَرَامَ ظَاهِرُهُ وَبَاطِنُهُ وَلَا يَكُونُ تَحْرِيمُ الْبَاطِنِ وَاسْتِحْلَالُ الظَّاهِرِ إِنَّمَا حَرَّمَ الظَّاهِرَ بِالْبَاطِنِ وَالْبَاطِنَ بِالظَّاهِرِ مَعًا جَمِيعًا

The first of that is recognition of the one who calls to Him^{azwj}, then obeying him^{asws} in whatever draws him closer be the Conferment of the obedience to him^{asws}, and one who recognises would obey and one who obeys would prohibit the Prohibition, its apparent and its hidden; and the prohibition of the hidden cannot happen to be and the permitting of the apparent. But rather the apparent would be Prohibited along with the hidden, and the hidden with the apparent, both together.

وَلَا يَكُونُ الْأَصْلُ وَالْفُرُوعُ وَبَاطِنُ الْحَرَامِ حَرَامٌ [حَرَامًا] وَظَاهِرُهُ حَلَالٌ وَلَا يَحْرُمُ الْبَاطِنُ وَاسْتِحْلَالُ الظَّاهِرِ وَكَذَلِكَ لَا يَسْتَقِيمُ أَنْ يَعْرِفَ صَلَاةَ الْبَاطِنِ وَلَا يَعْرِفَ صَلَاةَ الظَّاهِرِ وَلَا الزَّكَاةَ وَلَا الصَّوْمَ وَلَا الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الْمَسْجِدَ الْحَرَامَ وَجَمِيعَ حُرُمَاتِ اللَّهِ وَشَعَائِرِهِ وَأَنْ يَتَرَكَ مَعْرِفَةَ الْبَاطِنِ لِأَنَّ بَاطِنَهُ ظَهَرَهُ وَلَا يَسْتَقِيمُ إِنْ تَرَكَ وَاحِدَةً مِنْهَا إِذَا كَانَ الْبَاطِنُ حَرَامًا خَبِيثًا فَالظَّاهِرُ مِنْهُ إِنَّمَا يُشْبِهُ الْبَاطِنَ

And they cannot happen to be, the root and the branch, and hidden of the Prohibited is prohibited and its apparent is Permissible, nor can the hidden be Prohibited and permit the apparent. And similar to that, it cannot be correct that one recognises the esoteric Salat and does not recognise the apparent Salat, nor the Zakat, nor the Fast, nor the Hajj, nor the

Umrah, nor the Sacred Masjid, and the entirety of the Sanctities of Allah^{azwj} and His^{azwj} Monuments, and that you would neglect recognition of the hidden because it's hidden is apparent. And it is not correct if you neglect one from it, when the hidden was Prohibited, wicked, so that apparent from it, rather, would resemble the hidden.

فَمَنْ زَعَمَ أَنَّ ذَلِكَ إِنَّمَا هِيَ الْمَعْرِفَةُ وَ أَنََّّهُ إِذَا عَرَفَ اكْتَفَى بِغَيْرِ طَاعَةٍ فَقَدْ كَذَبَ وَ أَشْرَكَ ذَلِكَ لَمْ يَعْرِفْ وَ لَمْ يُطِيعْ وَ إِنَّمَا قِيلَ اعْرِفْ وَ اعْمَلْ مَا شِئْتَ مِنْ الْخَيْرِ فَإِنَّهُ لَا يُقْبَلُ ذَلِكَ مِنْكَ بِغَيْرِ مَعْرِفَةٍ فَإِذَا عَرَفْتَ فَاَعْمَلْ لِنَفْسِكَ مَا شِئْتَ مِنَ الطَّاعَةِ قَلَّ أَوْ كَثُرَ فَإِنَّهُ مَقْبُولٌ مِنْكَ

So the one who claims that, rather that is the recognition, and when he recognises, it would suffice without (acts of) obedience, so he has lied and associated that. He has neither recognised and has not obeyed. And rather, it is said, recognise and work whatever you like to from the good (deeds), for it is such that, that will not be Accepted from you without recognition. When you have recognised, so work for yourself whatever you like from the (acts of) disobedience, little or more, and it would be Accepted from you.

أَخْبَرَكَ أَنَّ مَنْ عَرَفَ أَطَاعَ إِذَا عَرَفَ وَ صَلَّى وَ صَامَ وَ اعْتَمَرَ وَ عَظَّمَ حُرُمَاتِ اللَّهِ كُلَّهَا وَ لَمْ يَدَعْ مِنْهَا شَيْئاً وَ عَمِلَ بِالْبِرِّ كُلِّهِ وَ مَكَارِمِ الْأَخْلَاقِ كُلَّهَا وَ بَحْتَبَ سَيِّئَهَا وَ كُلَّ ذَلِكَ هُوَ النَّبِيُّ وَ النَّبِيُّ أَصْلُهُ وَ هُوَ أَصْلُ هَذَا كُلِّهِ لِأَنَّهُ جَاءَ بِهِ وَ دَلَّ عَلَيْهِ وَ أَمَرَ بِهِ وَ لَا يَقْبَلُ مِنْ أَحَدٍ شَيْئاً مِنْهُ إِلَّا بِهِ

Inform you that the one who recognises would obey when he understands, and he will pray Salat, and Fast, and perform Umrah, and revere Sanctities of Allah^{azwj}, all of them, and will not leave anything from these, and he would work the righteous deeds, all of it, and noble mannerisms, all of them, and shun its evil deeds, and all that, it is the Prophet^{saww}, and the Prophet^{saww} is its root, and he^{saww} is the root of this, all of it because he^{saww} came with it and pointed upon it, and instructed with it, and nothing will be Accepted from anyone except with it.

وَ مَنْ عَرَفَ اجْتَنَبَ الْكِبَائِرَ وَ حَرَّمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ حَرَّمَ الْمَخَارِمَ كُلَّهَا لِأَنَّ مَعْرِفَةَ النَّبِيِّ وَ بِطَاعَتِهِ دَخَلَ فِيهَا دَخَلَ فِيهِ النَّبِيُّ وَ خَرَجَ بِمَا خَرَجَ مِنْهُ النَّبِيُّ وَ مَنْ زَعَمَ أَنَّهُ يُحْلَلُ الْحَالِلَ وَ يُحْرَمُ الْحَرَامَ بِغَيْرِ مَعْرِفَةِ النَّبِيِّ لَمْ يُحْلَلْ لِلَّهِ حَالِلاً وَ لَمْ يُحْرَمْ لَهُ حَرَاماً

And one who understand would shun the major sins and prohibit **the immoralities, whatever is apparent from these and whatever is hidden, [7:33]**, and would prohibit the Prohibitions, all of them, because recognition of the Prophet^{saww} and with his^{saww} obedience, he would enter into what the Prophet^{saww} entered into, and exit from what the Prophet^{saww} exited from; and one who claims that he will permit the Permissible and prohibit the Prohibition without recognising the Prophet^{saww}, did not permit a Permissible for the Sake of Allah^{azwj}, and did not prohibit a Prohibition for Him^{azwj}.

وَ أَنََّّهُ مَنْ صَلَّى وَ زَكَّى وَ حَجَّ وَ اعْتَمَرَ وَ فَعَلَ ذَلِكَ كُلَّهُ بِغَيْرِ مَعْرِفَةٍ مَنِ افْتَرَضَ اللَّهُ عَلَيْهِ طَاعَتَهُ لَمْ يَقْبَلْ مِنْهُ شَيْئاً مِنْ ذَلِكَ وَ لَمْ يُصَلِّ وَ لَمْ يُصُمْ وَ لَمْ يُزَكِّ وَ لَمْ يُحَجَّ وَ لَمْ يَعْتَمِرْ وَ لَمْ يَغْتَسِلْ مِنَ الْحَتَايَةِ وَ لَمْ يَتَطَهَّرْ وَ لَمْ يُحْرَمْ لِلَّهِ حَرَاماً وَ لَمْ يُحْلَلْ لِلَّهِ حَالِلاً وَ لَيْسَ لَهُ صَلَاةٌ وَ إِن رَكَعَ وَ سَجَدَ وَ لَا لَهُ زَكَاةٌ وَ إِن أَخْرَجَ لِكُلِّ أَرْبَعِينَ دِرْهماً دِرْهماً وَ مَنْ عَرَفَهُ وَ أَخَذَ عَنْهُ أَطَاعَ اللَّهَ

And it is so, one who prays Salat, and gives Zakat, and performs Hajj and Umrah, and does all of that without recognising the one Allah^{azwj} has Obligated his^{asws} obedience upon him, nothing from that will be Acceptable from him, and he would not have prayed Salat, and not given Zakat, and not performed Hajj, and not performed Umrah, and not washed from the

sexual impurity, and not cleansed, and not prohibited a Prohibition for Allah^{azwj}, and not permitted a Permissible for Allah^{azwj}, and there isn't any Salat for him and even though he would have performed Ruku' and Sajdah, nor is there any Zakat for him, and even if he has extracted one Dirham for every forty Dirhams, and one who recognises him^{asws} and takes from him^{asws}, has obeyed Allah^{azwj}.

وَأَمَّا مَا ذَكَرْتُمْ أَنَّهُمْ يَسْتَحِلُّونَ نِكَاحَ ذَوَاتِ الْأَرْحَامِ الَّتِي حَرَّمَ اللَّهُ فِي كِتَابِهِ فَإِنَّهُمْ زَعَمُوا أَنَّهُ إِنَّمَا حُرِّمَ عَلَيْنَا بِذَلِكَ نِكَاحُ نِسَاءِ النَّبِيِّ فَإِنَّ أَحَقَّ مَا بَدَأَ بِهِ تَعْظِيمُ حَقِّ اللَّهِ وَكَرَامَةُ رَسُولِهِ وَتَعْظِيمُ شَأْنِهِ وَ مَا حَرَّمَ اللَّهُ عَلَى تَابِعِيهِ وَ نِكَاحُ نِسَائِهِ مِنْ بَعْدِ قَوْلِهِ وَ مَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَ لَا أَنْ تُنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكَ كَانَ عِنْدَ اللَّهِ عَظِيمًا

And as for what you mentioned that they are permitting marriages with the ones of sanctity which Allah^{azwj} has Prohibited in His^{azwj} Book, and they are claiming that rather it is Prohibited upon us with that marrying the wives of the Prophet^{saww}, so the most rightful of what is begun with is reverence of the Rights of Allah^{azwj} and Honour of His^{azwj} Rasool^{saww}, and revering his^{saww} occupation, and what Allah^{azwj} Prohibited upon his^{saww} followers, and marrying his^{saww} wives from after (him^{saww}) due to His^{azwj} Words: ***And it was not for you that you should hurt Rasool-Allah, nor that you marry his wives from after him, ever! Surely, that would be grievous in the Presence of Allah [33:53].***

وَقَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى النَّبِيُّ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَ هُوَ أَبٌ لَهُمْ ثُمَّ قَالَ وَ لَا تُنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ فَاحِشَةً وَ مَقْتًا وَ سَاءَ سَبِيلًا

And Allah^{azwj} Blessed and Exalted Said: ***The Prophet is foremost with the Momineen than their own selves, and his wives are their mothers; [33:6],*** and he^{saww} is a father^{saww} to them. Then He^{azwj} Said: ***And you cannot marry from the women whom your fathers married except for what has passed; it was immoral and hateful and an evil way [4:22].***

فَمَنْ حَرَّمَ نِسَاءَ النَّبِيِّ صَ لِحَرِّمِ اللَّهُ ذَلِكَ فَقَدْ حَرَّمَ مَا حَرَّمَ اللَّهُ فِي كِتَابِهِ مِنَ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْأَخَوَاتِ وَ الْعَمَّاتِ وَ الْحَالَاتِ وَ بَنَاتِ الْأَخِ وَ بَنَاتِ الْأُخْتِ وَ مَا حَرَّمَ اللَّهُ مِنَ الرِّضَاعَةِ لِأَنَّ تَحْرِيمَ ذَلِكَ كَتَحْرِيمِ نِسَاءِ النَّبِيِّ

So the one who prohibits the wives of the Prophet^{saww} due to that Prohibition of Allah^{azwj}, so he would have prohibited what Allah^{azwj} has Prohibited in His^{azwj} Book, from the mothers, and the daughters, and the sisters, and the paternal aunts, and the maternal aunts, and daughters of the brother, and daughters of the sister, and what Allah^{azwj} Prohibited from the breast-feeding, because that Prohibition is like the Prohibition of the wives of the Prophet^{saww}.

فَمَنْ حَرَّمَ مَا حَرَّمَ اللَّهُ مِنَ الْأُمَّهَاتِ وَ الْبَنَاتِ وَ الْأَخَوَاتِ وَ الْعَمَّاتِ مِنْ نِكَاحِ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ اسْتَحَلَ مَا حَرَّمَ اللَّهُ مِنْ نِكَاحِ سَائِرِ مَا حَرَّمَ اللَّهُ فَقَدْ أَشْرَكَ إِذَا اتَّخَذَ ذَلِكَ دِينًا

So the one who prohibits what Allah^{azwj} Prohibited from the mothers, and the daughters, and the sisters, and the paternal aunts from marrying the wives of the Prophet^{saww} and permits what Allah^{azwj} has Prohibited from marrying the rest of what Allah^{azwj} has Prohibited, so he has committed Shirk when he takes that as a religion.

وَأَمَّا مَا ذَكَرْتُ أَنَّ الشَّيْعَةَ يَتَرَادَفُونَ الْمَرْأَةَ الْوَاحِدَةَ فَأَعُوذُ بِاللَّهِ أَنْ يَكُونَ ذَلِكَ مِنْ دِينِ اللَّهِ وَ رَسُولِهِ إِنَّمَا دِينُهُ أَنْ يُحِلَّ مَا أَحَلَّ اللَّهُ وَ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَ أَنَّ بِنَاءَ أَحَلَّ اللَّهُ الْمُتَعَةَ مِنَ النِّسَاءِ فِي كِتَابِهِ وَ الْمُتَعَةَ فِي الْحَجِّ أَحَلَّهُمَا ثُمَّ لَمْ يُحَرِّمَهُمَا

And as for what you mentioned that the Shias are going after one woman, so I^{asws} seek Refuge with Allah^{azwj} from that happening to be from Religion of Allah^{azwj} and His^{azwj} Rasool^{saww}. But rather His^{azwj} Religion is that he permits what Allah^{azwj} has Permitted, and prohibits what Allah^{azwj} has Prohibited; and from what Allah^{azwj} has Permitted is the Mut'ah from the women in His^{azwj} Book and Mut'ah during the Hajj. He^{azwj} Permitted both, then did not Prohibit them.

فَإِذَا أَرَادَ الرَّجُلُ الْمُسْلِمُ أَنْ يَتَمَتَّعَ مِنَ الْمَرْأَةِ فَعَلَى كِتَابِ اللَّهِ وَ سُنَنِهِ نِكَاحٍ غَيْرِ سَفَاحٍ تَرَاضِيًا عَلَى مَا أَحَبَّ مِنَ الْأَجْرِ وَ الْأَجَلِ كَمَا قَالَ اللَّهُ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَ لَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ

So when the Muslim man wants to enjoy from the women, it would be upon the Book of Allah^{azwj} and the Sunnah, a marriage without fornication, both being in agreement upon what they love from the recompense, and the term, just as Allah^{azwj} Said: ***So whatever (Women) you enjoy with, give them their Obligatory recompense, and there is no blame upon you regarding what you make them agreeable with after the Obligatory (dower); [4:24].***

إِنْ هُمَا أَحَبَّ أَنْ يَمُدَّ فِي الْأَجَلِ عَلَى ذَلِكَ الْأَجْرِ فَأَجْرٌ يَوْمَ مِنْ أَجْلِهَا قَبْلَ أَنْ يَنْقَضِيَ الْأَجَلُ قَبْلَ غُرُوبِ الشَّمْسِ مَدًّا فِيهِ وَ زَادًا فِي الْأَجَلِ مَا أَحَبَّ فَإِنْ مَضَى أَجْرٌ يَوْمَ مِنْهُ لَمْ يَصْلُحْ إِلَّا بِأَمْرِ مُسْتَقْبَلٍ وَ لَيْسَ بَيْنَهُمَا عِدَّةٌ إِلَّا مِنْ سِوَاهُ فَإِنْ أَرَادَتْ سِوَاهُ اعْتَدَتْ خَمْسَةً وَ أَرْبَعِينَ يَوْمًا وَ لَيْسَ بَيْنَهُمَا مِيرَاثٌ ثُمَّ إِنْ شَاءَتْ تَمَتَّعَتْ مِنْ آخَرَ

If they both love to extend in the term upon that would be the recompense. So, the last day from its term, before the expiry of the term before setting of the such, there is an extension in it, and increasing in the term what they like. But if the last day from it expires, it is not correct except by a future matter, and there wouldn't be any waiting period between the two except from besides it. So, if she wants besides him, she would wait for forty five days, and there wouldn't be any inheritance between them. Then if she so desires, she can enjoy from another.

فَهَذَا خَلَالٌ لَهَا إِلَى يَوْمِ الْقِيَامَةِ إِنْ هِيَ شَاءَتْ مِنْ سَبْعَةٍ وَ إِنْ هِيَ شَاءَتْ مِنْ عِشْرِينَ مَا بَقِيََتْ فِي الدُّنْيَا كُلُّ هَذَا خَلَالٌ لَهَا عَلَى حُدُودِ اللَّهِ وَ مَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ

So this is Permissible up to the Day of Qiyamah. If she so desires, (she can marry) from seven, and if she desires, from twenty, for as long as she remains in the world. All this is Permissible for them both upon the limits of Allah^{azwj}. ***and the one who exceeds the Limits of Allah, so those, they are the unjust ones [2:229].***

وَ إِذَا أَرَادَتْ الْمُتَعَةَ فِي الْحَجِّ فَأَحْرِمَ مِنَ الْعَقِيقِ وَ اجْعَلْهَا مُتَعَةً قَمِيٍّ مَا قَدِمَتْ طُفَّتْ بِالْبَيْتِ وَ اسْتَلَمَتْ الْحَجَرَ الْأَسْوَدَ وَ فَتَحَتْ بِهِ وَ حَتَمَتْ سَبْعَةَ أَشْوَاطٍ ثُمَّ تُصَلِّي رُكْعَتَيْنِ عِنْدَ مَقَامِ إِبْرَاهِيمَ ثُمَّ اخْرُجْ مِنَ الْبَيْتِ فَاسْعَ بِلَى الصَّفَا وَ الْمَرْوَةَ سَبْعَةَ أَشْوَاطٍ تَفْتَحُ بِالصَّفَا وَ تُحْتِمُ بِالْمَرْوَةِ

And when you want the Mutah regarding the Hajj, so wear Ihram from Al-Aqeeq, and Make it to be a Mut'ah to when you proceed Tawaaf of the House (Kabah) and kiss the Hajr Al-

Aswad, and begin with it and end the seven circuits, then you pray two cycles Salat by the Standing Place of Ibrahim^{as}. Then go out from the House and perform Sa'ee between Al-Safa and Al-Marwa, seven circuits, beginning with Al-Safa and ending at Al-Marwa.

فَإِذَا فَعَلْتَ ذَلِكَ قَصَّرْتَ حَتَّى إِذَا كَانَ يَوْمُ التَّوْبَةِ صَنَعْتَ مَا صَنَعْتَ بِالْعَقِيقِ ثُمَّ أَحْرِمَ بَيْنَ الرُّكْنِ وَالْمَقَامِ بِالْحَجِّ فَلَمْ تَزَلْ مُحْرِمًا حَتَّى تَقِفَ بِالْمَوْقِفِ ثُمَّ تَرْمِي الْجُمَرَاتِ وَتَذْبَحُ وَتَحْلِقُ وَتُحِلُّ وَتَعْتَبِلُ ثُمَّ تَزُورُ الْبَيْتَ فَإِذَا أَنْتَ فَعَلْتَ ذَلِكَ فَقَدْ أَحْلَلْتَ وَهُوَ قَوْلُ اللَّهِ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ أَنْ تَذْبَحَ

So when you do that, shorten (Salat) until when it is the day of Tarwoyyah, you do what is done at Al-Aqeeq. Then wear Ihraam between Al-Rukn and Al-Maqam with the Hajj, and do not cease to be in Ihram until you pause at the pausing station. Then you pelt the rocks and slaughter (animal), and shave (head), and take off Ihraam and wash. Then you visit the House (Kabah). When you have done that, you have been free, and it is Word of Allah^{azwj}: **and one who combines with the Umrah to the Hajj, then whatever is easy from the sacrifice [2:196] to slaughter.**

وَأَمَّا مَا ذَكَرْتَ أَنَّهُمْ يَسْتَجْلِبُونَ الشَّهَادَاتِ بَعْضُهُمْ لِبَعْضٍ عَلَى غَيْرِهِمْ فَإِنَّ ذَلِكَ لَيْسَ هُوَ إِلَّا قَوْلُ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا خَضَرَ أَحَدُكُمْ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَرْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ إِذَا كَانَ مُسَافِرًا وَخَضَرَهُ الْمَوْتُ اثْنَانِ ذَوَا عَدْلٍ مِنْ دِينِهِ فَإِنْ لَمْ يَجِدُوا فَآخَرَانِ مِمَّنْ يَقْرَأُ الْقُرْآنَ مِنْ غَيْرِ أَهْلِ وَلايَتِهِ

And as for what you mentioned that they are permitting the testimonies for each other against other, so that isn't except it is the Word of Allah^{azwj}: **O you who believe! Keep witness between you when death approaches one of you, during bequeathing, two (men) from you possessing justice, or two other from others (non-Muslims). If you go about in the land and the calamity of death befalls you, [5:106] - when you were a traveller and the death presents, (then) two just ones in this religion, and if you cannot find, then two others from the ones who read the Quran from other than his wilayah.**

تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا قَلِيلًا وَلَا كَانَ ذَا قُرْبَى وَلَا نَحْكُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْآثِمِينَ فَإِنْ غُيِّرَ عَلَى أَتْنَهُمَا اسْتَحَقَّا إِنَّمَا فَآخَرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِيَانِ مِنْ أَهْلِ وَلايَتِهِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ ذَلِكَ أَذْنَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ وَاتَّقُوا اللَّهَ وَاسْمَعُوا

detain both of them after the Salat. If you doubt them then they should both swear by Allah, 'We will neither take a price for it – small price, even if it was a relative, nor would we conceal a testimony of Allah, surely then we would be from the sinners' [5:106] Then if it was stumbled upon that they both earned a sin, then two others should be standing in their places, from those the guardians have a right upon. – from the people of his wilayah, So they should swear by Allah, 'Our testimony is more rightful than their testimonies and we did not exceed, for them we would be from the unjust ones' [5:107] That is closer that then coming with the testimony upon its aspect, or fearing that you would want an oath after their oaths; and fear Allah and listen; [5:108].

وَكَانَ رَسُولُ اللَّهِ ص يَقْضِي بِشَهَادَةِ رَجُلٍ وَاحِدٍ مَعَ بَيِّنِ الْمُدَّعِي وَ لَا يُبْطِلُ حَقَّ مُسْلِمٍ وَلَا يَرُدُّ شَهَادَةَ مُؤْمِنٍ فَإِذَا أَخَذَ بَيِّنَ الْمُدَّعِي وَ شَهَادَةَ الرَّجُلِ قَضَى لَهُ بِحَقِّهِ وَ لَيْسَ يَعْمَلُ بِهَذَا

And Rasool-Allah^{saww} used to judge by the testimony of one man with an oath of the claimant, and did not invalidate a right of a Muslim nor refuted a testimony of a Momin. When he^{saww} took an oath of the claimant and testimony of the man, he^{saww} judged for him with his right, and this is not being acted upon.

فَإِذَا كَانَ لِرَجُلٍ مُسْلِمٍ قَبْلَ آخَرَ حَقٌّ يَجْحَدُهُ وَ لَمْ يَكُنْ لَهُ شَاهِدٌ غَيْرُ وَاحِدٍ فَإِنَّهُ إِذَا رَفَعَهُ إِلَى وَلَاةِ الْجُورِ أَبْطَلُوا حَقَّهُ وَ لَمْ يَقْضُوا فِيهَا بِقَضَاءِ رَسُولِ اللَّهِ
ص كَانَ الْحَقُّ فِي الْجُورِ أَنْ لَا يُبْطَلَ حَقُّ رَجُلٍ فَيُسْتَخْرَجَ اللَّهُ عَلَى يَدَيْهِ حَقُّ رَجُلٍ مُسْلِمٍ وَ يَأْجُزُهُ اللَّهُ وَ يُجْبِي عَدْلًا كَانَ رَسُولُ اللَّهِ ص يَعْمَلُ بِهِ

So, when there was a right for a Muslim man in front of another he rejected, and there did not happen to be any witness for him other than one, when he raises it to a tyrannous rules, his right would be invalidated, and he would not judge regarding it with the judgment of Rasool-Allah^{saww}, the right would be unjust, and a right of a man would not be invalidated. So, Allah^{azwj} extracted upon his^{saww} hands, a right of a Muslim man, and Allah^{azwj} would recompense him and Revive justice what Rasool-Allah^{saww} had been acting with.

وَ أَمَّا مَا ذَكَرْتَ فِي آخِرِ كِتَابِكَ أَنَّهُمْ يَزْعُمُونَ أَنَّ اللَّهَ رَبُّ الْعَالَمِينَ هُوَ النَّبِيُّ وَ أَنَّكَ شَبَّهْتَ قَوْلَهُمْ بِقَوْلِ الَّذِينَ قَالُوا فِي عِيسَى مَا قَالُوا فَقَدْ عَرَفْتَ أَنَّ
السُّنَنَ وَ الْأَمْثَالَ كَائِنَةً

And as for what you mentioned at the end of your letter, they are claiming that Allah^{azwj}, Lord^{azwj} of the worlds, it is the Prophet^{saww}, and you resembled their words with the words of those who said regarding Isa^{as} what they said, so I^{asws} have recognised that the Sunnahs and the examples as lasting.

لَمْ يَكُنْ شَيْءٌ فِيْمَا مَضَى إِلَّا سَيَكُونُ مِثْلُهُ حَتَّى لَوْ كَانَتْ شَاءَ بَرَشَاءَ كَانَ هَاهُنَا مِثْلُهُ وَ اعْلَمْ أَنَّهُ سَيَضِلُّ قَوْمٌ عَلَى ضَلَالَةٍ مَنْ كَانَ قَبْلَهُمْ

There is nothing in what has passed except the like of it would be happening, to the extent that if there was a 'Barsha' sheep, similar to it would come into being over here, and know that a people will be straying upon the straying of the ones who were before them.

كَتَبْتُ تَسْأَلُنِي عَنْ مِثْلِ ذَلِكَ مَا هُوَ وَ مَا أَرَادُوا بِهِ أَخْبِرُكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى هُوَ خَلَقَ الْخَلْقَ لَا شَرِيكَ لَهُ الْخَلْقُ وَ الْأُمُورُ وَ الدُّنْيَا وَ الْآخِرَةُ وَ هُوَ
رَبُّ كُلِّ شَيْءٍ وَ خَالِقُهُ خَلَقَ الْخَلْقَ وَ أَحَبَّ أَنْ يَعْرِفُوهُ بِأَنْبِيَائِهِ وَ احْتَجَّ عَلَيْهِمْ بِهِمْ

You wrote asking me^{asws} about an example of that, what is He^{azwj} and what they mean by Him^{azwj}. I^{asws} inform you that Allah^{azwj} Blessed and Exalted, He^{azwj} Created the creatures, there is no associate for Him^{azwj}. For Him^{azwj} is the creating and the Command, and the world and the Hereafter, and He^{azwj} is Lord^{azwj} of all things, and it's Creator. He^{azwj} Created the creatures and Loved that they recognise Him^{azwj} through His^{azwj} Prophets and Argued upon people by them^{as}.

فَالنَّبِيُّ عَلَيْهِ السَّلَامُ هُوَ الدَّلِيلُ عَلَى اللَّهِ عِنْدَ مَخْلُوقٍ مُرْتُوبٍ اصْطَفَاهُ لِنَفْسِهِ بِرِسَالَتِهِ وَ أَكْرَمَهُ بِمَا فَخَعَلَهُ خَلِيفَتَهُ فِي خَلْقِهِ وَ لِسَانَهُ فِيهِمْ وَ أَمِينَهُ عَلَيْهِمْ وَ
خَازِنَهُ فِي السَّمَاوَاتِ وَ الْأَرْضِينَ قَوْلُهُ قَوْلُ اللَّهِ لَا يَقُولُ عَلَى اللَّهِ إِلَّا الْحَقُّ

So, the Prophet^{saww}, he^{saww} is the pointer upon Allah^{azwj}, a Created servant, Nourished. He^{azwj} Chose him^{saww} for Himself^{azwj} with His^{azwj} Message, and Honoured him^{saww} with it. He^{azwj} Made him^{saww} His^{azwj} Caliph, and His^{azwj} tongue among them, and His^{azwj} trustee upon them,

and His^{azwj} treasurer in the skies and the Earths. His^{saww} word is the Word of Allah^{azwj}. He^{saww} did not say upon Allah^{azwj} except the truth.

مَنْ أَطَاعَهُ أَطَاعَ اللَّهَ وَ مَنْ عَصَاهُ عَصَى اللَّهَ وَ هُوَ مَوْلَى مَنْ كَانَ اللَّهُ رَبَّهُ وَ وَلِيُّهُ مَنْ أَتَى أَنْ يُتَرَّكَ لَهُ بِالطَّاعَةِ فَقَدْ أَتَى أَنْ يُتَرَّكَ لِرَبِّهِ بِالطَّاعَةِ وَ بِالْعُبُودِيَّةِ وَ مَنْ أَقَرَّ بِطَاعَتِهِ أَطَاعَ اللَّهَ وَ هَدَاهُ

One who obeys him^{saww} obeys Allah^{azwj} and one who disobeys him^{saww} disobeys Allah^{azwj}, and he^{saww} is Master of the one who Lord^{azwj} was Allah^{azwj} and his Guardian. One who refuses to acknowledge to him^{saww} with the obedience so he has refused to acknowledge to his Lord^{azwj} with the obedience and with the servitude, and the one who acknowledges with obeying him^{saww} has obeyed Allah^{azwj}, and He^{azwj} will Guide him.

فَالنَّبِيُّ مَوْلَى الْخَلْقِ جَمِيعاً عَرَفُوا ذَلِكَ أَوْ أَنْكَرُوهُ وَ هُوَ الْوَالِدُ الْمَيُورُ فَمَنْ أَحَبَّهُ وَ أَطَاعَهُ فَهُوَ الْوَلَدُ الْبَارُّ وَ مُجَانِبُ اللَّكْبَائِرِ

The Prophet^{saww} is Master of the creatures altogether, whether they recognise that or deny him^{saww}, and he^{saww} is the father of the righteous. So, the one who loves him^{saww} and obeys him^{saww}, he is the righteous servant and shunner of the major sins.

وَ قَدْ بَيَّنْتُ مَا سَأَلْتَنِي عَنْهُ وَ قَدْ عَلِمْتُ أَنَّ قَوْمًا سَمِعُوا صِفَتَنَا هَذِهِ فَلَمْ يَعْقِلُوهَا بَلْ حَرَّوْهَا وَ وَضَعُوهَا عَلَى غَيْرِ حُدُودِهَا عَلَى نَحْوِ مَا قَدْ بَلَغَكَ وَ قَدْ بَرَّئَ اللَّهُ وَ رَسُولُهُ مِنْ قَوْمٍ يَسْتَحِلُّونَ بِنَا أَعْمَالَهُمْ الْحَيَّةَ وَ قَدْ رَمَانَا النَّاسُ بِهَا

And I^{asws} have explained what you had asked me^{asws} about, and I^{asws} have known that there are a people who hear these attributes of ours^{asws} and does not mind it, but alters it and wastes it upon its limits upon an approximate of what has reached you, and Allah^{azwj} and His^{azwj} Rasool^{saww} have disavowed from a people who are permitting their wicked deeds through us^{asws}, and the people have accused us^{asws} with it.

وَ اللَّهُ يَحْكُمُ بَيْنَنَا وَ بَيْنَهُمْ فَإِنَّهُ يَقُولُ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَ الْآخِرَةِ وَ هُنَّ عَذَابٌ عَظِيمٌ يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَ أَيُّدِيهِمْ وَ أَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ يَوْمَئِذٍ يُؤْفِكُهُمُ اللَّهُ أَعْمَالَهُمْ السَّيِّئَةَ وَ يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

And Allah^{azwj} will Judge between us^{asws} and them for He^{azwj} Says: ***Surely those who accuse chaste married women, the unaware Mominaat, would be Cursed in the world and the Hereafter, and for them is a grievous Punishment [24:23] On the Day, their tongues will testify against them, and their hands, and their legs, with what they had been doing [24:24] On that day Allah will Fulfil them, - their evil deeds, and they will come to know that Allah, He is the Manifest Truth [24:25].***

وَ أَمَّا مَا كَتَبْتَ بِهِ وَ نَحْوَهُ وَ نَحْوُكَ أَنْ يَكُونَ صِفَتُهُمْ مِنْ صِفَتِهِ فَقَدْ أَكْرَمَهُ اللَّهُ عَنْ ذَلِكَ تَعَالَى رَبُّنَا عَمَّا يَقُولُونَ عُلُوًّا كَبِيرًا صِفَتِي هَذِهِ صِفَةُ صَاحِبِنَا الْأَيِّ وَصَفْنَا لَهُ وَ عَنْهُ أَخَذْنَاهُ فَجَزَاهُ اللَّهُ عَنْهُ أَفْضَلَ الْجَزَاءِ فَإِنَّ جَزَاءَهُ عَلَى اللَّهِ فَتَقَفَّهُمْ كِتَابِي هَذَا وَ الْقُوَّةُ لِلَّهِ.

And as for what you wrote with, and approximate to it, and your fear that their attributes would become from His^{azwj} Attributes, so Allah^{azwj} has Honoured him from that. Exalted is our Lord^{azwj} from what they are saying, Great. This description of mine^{asws} is a description of our Master^{azwj} and from Him^{azwj} have we^{asws} taken it. May Allah^{azwj} Recompense him^{asws} on

our behalf, the superior Recompense, for his^{saww} Recompense is upon Allah^{azwj}. Understand this letter of mine^{asws}, and the strength is for Allah^{azwj},⁷⁶⁰

2- حص، منتخب البصائر مُحَمَّدُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ وَ الْحِكْمَةَ وَ آتَيْنَاهُمْ مُلْكًا عَظِيمًا قُلْتُ أَنْتَ أَعْلَمُ قَالَ طَاعَةُ اللَّهِ مَعْرِفَةُ الرُّسُلِ وَ وَلَا يَتَّبِعُهُمْ هِيَ الْحَالُ فَالْمُحَلَّلُ مَا حَلَّلُوا إِلَى آخِرِ الْحَبْرِ.

(The book) 'Muntakhab Al Basaair' – Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Abu Baseer,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Words of Allah^{azwj} Mighty and Majestic: ***So We have Given the Progeny of Ibrahim, the Book and the Wisdom, and have Given them a grand kingdom [4:54].*** You^{asws} are more knowing'. He^{asws} said: 'Obedience of Allah^{azwj}, recognition of the Rasools^{as} and their^{as} Wilayah, it is the Permissible. The Permissible is what they^{as} permitted' – up to the end of the Hadeeth''⁷⁶¹

3- كش، رجال الكشي مُحَمَّدُ بْنُ عِيسَى عَنْ يُوسُفَ بْنِ بَشِيرٍ الدَّهَّانِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَتَبَ أَبُو عَبْدِ اللَّهِ ع إِلَى أَبِي الْحَطَّابِ بَلَعَنِي أَنْكَ تَزْعُمُ أَنَّ الزُّنَا رَجُلٌ وَ أَنَّ الْحَمْرَ رَجُلٌ وَ أَنَّ الصَّلَاةَ رَجُلٌ وَ الصَّيَّامَ رَجُلٌ وَ أَنَّ الْفَوَاحِشَ رَجُلٌ وَ لَيْسَ هُوَ كَمَا تَقُولُ

(The book) 'Rijal' of Al Kshy – Hamdawiya, from Muhammad Bin Isa, from Yunus, from Bashir Al Dahhan,

'From Abu Abdullah^{asws}, he (the narrator) said, 'Abu Abdullah^{asws} wrote to Abu Al-Khattab: 'It has reached me^{asws} that you are claiming that (in the Quran) the adultery (is a reference to) a man, and that the wine is a man, and that the Salat is a man, and the Fasts is a man, and that the immoralities is a man, and it isn't as you are saying.

إِنَّا أَصْلَ الْحَقِّ وَ فُرُوعُ الْحَقِّ طَاعَةُ اللَّهِ وَ عِدُّونَا أَصْلَ الشَّرِّ وَ فُرُوعُهُمُ الْفَوَاحِشُ وَ كَيْفَ يُطَاعُ مَنْ لَا يُعْرَفُ وَ كَيْفَ يُعْرَفُ مَنْ لَا يُطَاعُ.

We^{asws} are the origin of the truth, and a branch of the truth is obedience to Allah^{azwj}; and our^{asws} enemies are origin of the evil and their branches are the immoralities; and how can he obey, one who does not recognise, and how can he recognise, one who does not obey?"⁷⁶²

4- كش، رجال الكشي طَاهِرُ بْنُ عِيسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الشُّجَاعِيِّ عَنِ الْحَمَّادِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قِيلَ لَهُ رُويَ أَنَّ الْحَمْرَ وَ الْمَيْسِرَ وَ الْأَنْصَابَ وَ الْأَزْلَامَ رَجَالٌ فَقَالَ مَا كَانَ اللَّهُ عَزَّ وَ جَلَّ لِيُخَاطَبَ خَلْقُهُ بِمَا لَا يَعْلَمُونَ.

(The book) 'Rijal' of Al Kashi – Tahir Bin Isa, from Ja'far Bin Muhammad, from Al Shujaie, from Al Hammady, raising it to,

'Abu Abdullah^{asws}, it was said to him^{asws}, 'It is being reported that (in the Quran), the wine, and the gambling, and the stone altars (to make idols), and the arrows are (a reference to)

⁷⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 1

⁷⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 2

⁷⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 3

men'. He^{asws} said: 'Allah^{azwj} Mighty and Majestic would not Address His^{azwj} creatures with what they do not know".⁷⁶³

5- قب، المناقب لابن شهر آشوب إدریس بن عبد الله ع في قوله تعالى ما سلككم في سقر قالوا لم نك من المصلين قال عى بما لم نك من أتباع الأئمة الذين قال الله فيهم و السابقون السابقون

(The book) 'Al Manaqib' of Ibn Shehr Ashub – Idrees Bin Abdullah,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**, he^{asws} said: 'It Means, 'We were not the ones who followed the Imams^{asws}, those for whom Allah^{azwj} Blessed and Exalted Said regarding them^{asws}: **And the foremost are the foremost [56:10]**.

أ لا ترى أن الناس يُسمون الذي يلي السابق في الخلقة المصلي فذلك الذي عى حيث قال لم نك من أتباع السابقين.

But, have you not seen the people naming the one who follows the preceding one in the (horse) race as 'Musally'? So that is what they mean when they would be saying, 'We were not of the 'Musalleen', i.e., we were not the ones who followed the foremost one^{asws}.⁷⁶⁴

6 أبو جعفر و أبو عبد الله ع في قوله تعالى الذين يجتنبون كبائر الإثم والفواحش نزلت في آل محمد ص.

Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding Words of the Exalted: **Those who are shunning the major sins and the immoralities [53:32]**: 'It was Revealed regarding Progeny^{asws} of Muhammad^{sawww}.⁷⁶⁵

7- ير، بصائر الدرجات أحمد بن محمد بن محمد بن الحسين بن الحسين بن سعيدي عن أبي وهب عن محمد بن منصور قال: سألت عبداً صالحاً ع عن قول الله تبارك و تعالى إنما حرم ربي الفواحش ما ظهر منها و ما بطن فقال إن القرآن له ظهر و بطن فجميع ما حرم في الكتاب هو الظاهر و الباطن من ذلك أئمة الجور و جميع ما أحل في الكتاب هو الظاهر و الباطن من ذلك أئمة الحق.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Muhammad Bin Al Husayn, from Al Husayn Bin Saeed, from Abu Wahab, from Muhammad Bin Mansour who said,

'I asked Abd Al-Salih^{asws} (7th Imam^{asws}) about Words of Allah^{azwj} Blessed and Exalted: **Say: 'But rather, My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]**. He^{asws} said: "The Quran is such that for it there is an apparent and a hidden (meaning). So the entirety of what Allah^{azwj} Prohibited in the Quran, it is the apparent, and the hidden from that are the tyrannical imams (leaders); and the entirety of what Allah^{azwj} the Exalted Permitted in the Book, it is the apparent, and the hidden from that are the Imams^{asws} of the truth".⁷⁶⁶

⁷⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 4

⁷⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 5

⁷⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 6

⁷⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 7

8- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن الحسن بن علي بن فضال عن حفص المؤدب قال: كتب أبو عبد الله ع إلى أبي الخطاب بلغني أنك تزعم أن الخمر رجل وأن الزنا رجل وأن الصلاة رجل وأن الصوم رجل وليس كما تقول نحن أصل الخير وفروعه طاعة الله وعُدونا أصل الشر وفروعه معصية الله

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Hassan Bin Ali Bin Fazzal, from Hafs Al Muazzin who said,

'Abu Abdullah^{asws} wrote to Abu Al-Khattab: 'It has reached me that you are claiming that (in the Quran), the wine is a (reference to) a man, and that the adultery is a man, and that the Salat is a man, and that the Fast is a man, and it isn't as you are saying. We^{asws} are the root of the good and its branch is obedience of Allah^{azwj}, and our^{asws} enemies are the root of the evil and its branch is disobedience of Allah^{azwj}'.

ثم كتب كيف يطاع من لا يعرف وكيف يعرف من لا يطاع.

Then he^{asws} wrote: 'How can he obey, one who does not recognise, and how can he recognise, one who does not obey?'⁷⁶⁷

9- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن فضالة بن أيوب عن داود بن فرقاد قال قال أبو عبد الله ع لا تقولوا لكل آية هذه رجل وهذه رجل من القرآن حلال ومنه حرام ومنه نبي ما قبلكم وحكم ما بينكم وخبر ما بعدكم فهكذا هو.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Dawood Bin Farqad who said,

'Abu Abdullah^{asws} said: 'Do not say for every Verse, 'This is (a reference to) a man, and this is a man'. From the Quran there is Permissible, and from it there is a Prohibition, and from it are news of what (happened) before you, and Judgments of what is between you, and news of what (is to happen) after you. So, it is like that''⁷⁶⁸.

10- ير، بصائر الدرجات أحمد بن محمد بن الحسين بن سعيد عن العباس بن معروف عن الحجاج عن حبيب الخثعمي قال: ذكرت لأبي عبد الله ع ما يقول أبو الخطاب فقال ادكر لي بعض ما يقول قلت في قول الله عز وجل وإذا ذكر الله وحده استمأزت إلى آخرة الآية يقول إذا ذكر الله وحده أمير المؤمنين ع وإذا ذكر الذين من دونه فلان وفلان

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad, from Al Abbas Bin Marouf, from Al Hajjal, from Habeen Al Khas'amy who said,

'I mentioned to Abu Abdullah^{asws} of what Abu Al-Khattab has been saying. He^{asws} said: 'Some have mentioned to me^{asws} what he has been saying'. I said, 'With regards to the Words of Allah^{azwj} Mighty and Majestic: **And when Allah Alone is mentioned, the hearts of those who do not believe in the Hereafter shrink [39:45]**, he says, '**And when Allah Alone is mentioned**, this is Amir-ul-Momineen^{asws}, **and when those from besides Him are mentioned**, so and so, and so and so, and so and so, (Abu Bakr and Umar)'.⁷⁶⁸

⁷⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 8

⁷⁶⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 9

فَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ هَذَا فَهُوَ مُشْرِكٌ ثَلَاثًا أَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ ثَلَاثًا بَلْ عَنَى اللَّهُ بِذَلِكَ نَفْسَهُ وَ أَخْبَرْتُهُ بِالْآيَةِ الَّتِي فِي حِمِّ ذَلِكُمْ بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَخَذَهُ كَفَرْتُمْ ثُمَّ قَالَ قُلْتُ يَعْنِي بِذَلِكَ أَمِيرَ الْمُؤْمِنِينَ ع

Abu Abdullah^{asws} said: 'The one who says this is a Polytheist', three times. 'I^{asws}, O Allah^{azwj} disavow from him' - three times. 'But, by that it means Allah^{azwj} Himself^{azwj}', but, by that it means Allah^{azwj} Himself^{azwj}, and He^{azwj} has Informed in (Surah) Ha Meem: **That is because when you were called to Allah Alone, you disbelieve [40:12]**'. I said, 'Does it mean by that Amir Al-Momineen^{asws}?'

قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ هَذَا فَهُوَ مُشْرِكٌ ثَلَاثًا أَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ ثَلَاثًا بَلْ عَنَى بِذَلِكَ نَفْسَهُ.

Abu Abdullah^{asws} said: 'The one who says this, is a Polytheist. I^{asws} am to Allah^{azwj}, disavowed from him', - three times. 'But, by that it means Himself^{azwj}',⁷⁶⁹

11- ير، بصائر الدرجات أحمد بن محمد بن عيسى عن آدم بن إسحاق عن هشام عن الهيثم التميمي قال قال أبو عبد الله ع يا ميثم التميمي إن قوما آمنوا بالظاهر وكفروا بالباطن فلم ينفعهم شيء وجاء قوم من بعدهم فآمنوا بالباطن وكفروا بالظاهر فلم ينفعهم ذلك شيئا ولا إيمان بظاهر إلا يباطن ولا يباطن إلا بظاهر.

(The book) 'Basaair Al Darajaat' – Ahmad Bin Muhammad Bin Isa, from Adam Bin Is'haq, from Hisham, from Al Haysam Al Tameemi who said,

'Abu Abdullah^{asws} said: 'O Maysam Al-Tameemi! A people believe in the apparent and disbelieved the esoteric, so nothing benefited them, and a people came from after them and they believed in the esoteric and disbelieved in the apparent, so that did not benefit them anything; and there is no belief in the apparent except with the esoteric, nor in the esoteric except with the apparent'.⁷⁷⁰

12- شي، تفسير العياشي عن عبد الرحمن بن كثير عن أبي عبد الله ع في قوله تعالى حافظوا على الصلوات والصلوة الوسطى وقوموا لله قانتين طائعين للأئمة عليهم السلام.

Tafseer Al Ayyashi – From Abdul Rahman Bin Kaseer,

'From Abu Abdullah^{asws} regarding Words of Exalted: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238]**: 'obedient to the Imams^{asws}',⁷⁷¹

13- فس، تفسير القمي حرّم ربّي الفواحش ما ظهر منها وما بطن قال من ذلك أئمة الجور.

Tafseer Al-Qummi - **My Lord Prohibited the immoralities, whatever is apparent from these and whatever is hidden [7:33]**. He said, 'From that are the tyrannical imams (leaders)'.⁷⁷²

⁷⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 10

⁷⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 11

⁷⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 12

⁷⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 13

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ إِلَى الْفَضْلِ بْنِ شَاذَانَ عَنْ دَاوُدَ بْنِ كَثِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَنْتُمْ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ أَنْتُمْ الزَّكَاةُ وَ أَنْتُمْ الْحُجَّ فَقَالَ يَا دَاوُدُ نَحْنُ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ وَ نَحْنُ الزَّكَاةُ وَ نَحْنُ الصِّيَامُ وَ نَحْنُ الْحُجَّ وَ نَحْنُ الشَّهْرُ الْحَرَامُ وَ نَحْنُ الْبَلَدُ الْحَرَامُ وَ نَحْنُ كَعْبَةُ اللَّهِ وَ نَحْنُ قِبْلَةُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ قَالَ اللَّهُ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ وَ نَحْنُ الْآيَاتُ وَ نَحْنُ الْبَيِّنَاتُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – It is reported by the sheikh By Ja'far Al Tusi, by his chain to Al Fazl Bin Shazaan, from Dawood Bin Kaseer who said,

'I said to Abu Abdullah^{asws}, 'You^{asws} (Imams^{asws}) are the *Salat* in the Book of Allah^{azwj} Mighty and Majestic, and your^{asws} are the Zakat, and you^{asws} are the Pilgrimage?' He^{asws} said: 'O Dawood! We^{asws} are the *Salat* in the Book of Allah^{azwj} Mighty and Majestic, and we^{asws} are the Zakat, and we^{asws} are the Fasts, and we^{asws} are the Hajj, and we^{asws} are the Sacred Months, and we^{asws} are the Sacred cities, and we^{asws} are the Kabah of Allah^{azwj}, and we^{asws} are the direction (Qiblah) of Allah^{azwj}, and we^{asws} are the Face of Allah^{azwj}. Allah^{azwj} Said: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**, and we^{asws} are the Signs, and we^{asws} are the Evidence'.

وَ عَدُوَّنَا فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ الْفَحْشَاءُ وَ الْمُنْكَرُ وَ الْبَغْيُ وَ الْحُمُرُ وَ الْمَيْسِرُ وَ الْأَنْصَابُ وَ الْأَزْلَامُ وَ الْأَصْنَامُ وَ الْأَوْثَانُ وَ الْجِيْثُ وَ الطَّاغُوتُ وَ الْمَيْتَةُ وَ الدَّمُ وَ لَحْمُ الْخِنْزِيرِ

And our^{asws} enemies in the Book of Allah^{azwj} are: - The immoral, and the deniers, and the oppressors, and the intoxicants, and the gambling, and the stone altars (idol makers), and the divining arrows, and the idols, and the images, and the false deities, and the dead and the blood, and the flesh of the swine.

يَا دَاوُدُ إِنَّ اللَّهَ خَلَقَنَا فَأَكْرَمَ خَلْقَنَا وَ فَضَّلَنَا وَ جَعَلَنَا أَمْنَاءَهُ وَ حَفِظْتَهُ وَ خُزِّنَهُ عَلَى مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ جَعَلَ لَنَا أَضْدَاداً وَ أَعْدَاءً فَسَمَّانَا فِي كِتَابِهِ وَ كَتَبَ عَنْ أَسْمَائِنَا بِأَحْسَنِ الْأَسْمَاءِ وَ أَحَبَّهَا إِلَيْهِ وَ سَمَّى أَضْدَادَنَا وَ أَعْدَاءَنَا فِي كِتَابِهِ وَ كَتَبَ عَنْ أَسْمَائِهِمْ وَ ضَرَبَ لَهُمُ الْأَمْثَالَ فِي كِتَابِهِ فِي أَبْغَضِ الْأَسْمَاءِ إِلَيْهِ وَ إِلَى عِبَادِهِ الْمُتَّقِينَ.

O Dawood! Allah^{azwj} Created us^{asws}, and our^{asws} creation is the most honourable, and Preferred us^{asws} and Made us^{asws} to be His^{azwj} trustees, and His^{azwj} preservers, and His^{azwj} treasurers upon whatever is in the skies and whatever is in the earth, and Made opposites for us^{asws} and enemies. So, He^{azwj} Named us^{asws} in His^{azwj} Book and teknonymed our^{asws} names with the nest of the names, and most Beloved to Him^{azwj}, and Named our^{asws} opposites and our^{asws} enemies in His^{azwj} Book and teknonymed their names and Struck examples for them in His^{azwj} Book in the most hateful of the names to Him^{azwj} and to His^{azwj} pious servants".⁷⁷³

15- رَوَى الشَّيْخُ أَبُو إِسْحَاقَ بِإِسْنَادِهِ عَنِ الْفَضْلِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ قَالَ: نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ يَرٍّ وَ مِنَ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ وَ كَظْمُ الْغَيْظِ وَ الْعَفْوُ عَنِ الْمُسِيءِ وَ رَحْمَةُ الْفَقِيرِ وَ تَعَاهُدُ الْجَارِ وَ الْإِقْرَارُ بِالْفَضْلِ لِأَهْلِهِ

And it is reported by the sheikh as well by his chain, from Al Fazl by his chain,

⁷⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 14

'From Abu Abdullah^{asws} having said: 'We^{asws} are the root of every good and from our^{asws} branches is all righteousness, and from the righteousness is the Tawheed, and the Salat, and the Fasts, and swallowing the anger, and pardoning the evil doer, and being merciful to the poor, and agreement with the neighbour, and acknowledging the merits of its people.

وَعَدُونَا أَصْلُ كُلِّ شَرٍّ وَ مِنْ فُرُوعِهِمْ كُلُّ قَبِيحٍ وَ فَاحِشَةٍ فَمِنْهُمْ الْكَذِبُ وَ النَّمِيمَةُ وَ الْبُخْلُ وَ الْفُطَيْعَةُ وَ أَكْلُ الرِّبَا وَ أَكْلُ مَالِ الْيَتِيمِ بِغَيْرِ حَقِّهِ وَ تَعَدِّي الْحُدُودِ الَّتِي أَمَرَ اللَّهُ عَزَّ وَ جَلَّ وَ زُكُوبُ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ مِنَ الرِّبَا وَ السَّرِقَةِ وَ كُلُّ مَا وَافَقَ ذَلِكَ مِنَ الْمَبِيحِ وَ كَذَبَ مَنْ قَالَ إِنَّهُ مَعَنَا وَ هُوَ مُتَعَلِّقٌ بِفَرْعٍ غَيْرِنَا.

And our^{asws} enemies are the root of every evil and from their branches is every ugliness and immorality. From them is the lying, and the gossiping, and the stinginess, and the cutting off (relationships), and consuming the usury, and devouring wealth of the orphans without its right, and transgressing the limits which Allah^{azwj} Mighty and Majestic has Commanded, and perpetrating **the immoralities, whatever is apparent from these and whatever is hidden, and the sin, [7:33]**, from the adultery and the theft and all what is concordant with that from the mischief from the ugliness; and he has lied, one who says that he is with us^{asws}, and he is hanging to a branch of others".⁷⁷⁴

16- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ فَضِيلٍ عَنْ أَبِيهِ عَنِ النُّعْمَانِ عَنْ عَمْرِو الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ الْجُعْفِيِّ قَالَ: دَخَلْتُ أَنَا وَ عَمِّي الْحَصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَلَى أَبِي عَبْدِ اللَّهِ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ أَذْنَاهُ وَ قَالَ ابْنُ مَنْ هَذَا مَعَكَ قَالَ ابْنُ أَخِي إِسْمَاعِيلَ قَالَ رَحِمَهُ اللَّهُ وَ تَجَاوَزَ عَنْ سَيِّئِ عَمَلِهِ كَيْفَ تَخْلُقُوهُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ibn Uqda, from Muhammad Bin Fuzeyl, from his father, from Al Numan, from Amro Al Jufy, from Muhammad Bin Ismail Bin Abdul Rahman Al Jufy who said,

'I and my uncle Al-Husayn Bin Abdul Rahman entered to see Abu Abdullah^{asws}. He greeted to him^{asws} and he^{asws} returned the greetings and drew us nearer and said: 'Whose son is this with you?' He said, 'A son of my brother Ismail'. He^{asws} said: 'May Allah^{azwj} have Mercy and Overlook his evil deeds. How have you left him behind?'

قَالَ قَالَ نَحْنُ جَمِيعًا بِخَيْرٍ مَا أَتَمَّى اللَّهُ لَنَا مَوَدَّتَكُمْ قَالَ يَا حُصَيْنُ لَا تَسْتَصْغِرَ مَوَدَّتَنَا فَإِنَّهَا مِنَ الْبَاقِيَاتِ الصَّالِحَاتِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا أَسْتَصْغِرُهَا وَ لَكِنْ أَحْمَدُ اللَّهَ عَلَيْهَا.

He (the narrator) said, 'He said, 'We, all of us are good for as long as Allah^{azwj} Makes your^{asws} cordiality last for us'. He^{asws} said: 'O Husayn! Do not belittle our^{asws} cordiality for it is from the ever-lasting good deeds'. He said, 'O son^{asws} of Rasool-Allah^{saww}! I am not belittling it, but I praise Allah^{azwj} upon it".⁷⁷⁵

17- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ ابْنِ تَغْلِبَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ قَدْ تَلَا هَذِهِ الْآيَةَ وَ وَبِئْسَ لِلْمُشْرِكِينَ الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَ هُمْ بِالْآخِرَةِ هُمْ كَاذِبُونَ يَا أَبَانُ هَلْ تَرَى اللَّهَ سُبْحَانَهُ طَلَبَ مِنَ الْمُشْرِكِينَ زَكَاةَ أَمْوَالِهِمْ وَ هُمْ يَغْبُدُونَ مَعَهُ إِلَهًا غَيْرَهُ

⁷⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 15

⁷⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 16

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Sa'dan Bin Muslim, from Ibn Taglib who said,

'Abu Abdullah^{asws} said and had recited this Verse: ***And woe be unto those who associate!***
[41:6] Those who are not giving the Zakat and they are disbelievers in the Hereafter
[41:7]: 'O Aban! Do you see Allah^{azwj} the Glorious would seek from the Polytheists Zakat of their wealth and they are worshipping a god other than Him^{azwj} along with Him^{azwj}?'

قَالَ قُلْتُ فَمَنْ هُمْ قَالَ وَلِلْمُشْرِكِينَ الَّذِينَ أَشْرَكُوا بِالْإِمَامِ الْأَوَّلِ وَ لَمْ يَرْدُّوا إِلَى الْآخِرِ مَا قَالَ فِيهِ الْأَوَّلُ وَ هُمْ بِهِ كَافِرُونَ.

He (the narrator) said, 'I said, 'So who are they?' He^{asws} said: 'Woe be to the associator, those who are associating with the first Imam^{asws} and are not referring to the other what the first ones^{asws} said regarding him^{asws}, and they disbelieved in him^{asws}',⁷⁷⁶

⁷⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 66 H 17

CHAPTER 67 – SUMMARY OF INTERPRETATION OF WHAT IS REVEALED REGARDING THEM^{asws} AND ITS MISCELLANEOUS

1- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَتْ الْخَاصَّةُ وَ الْعَامَّةُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ نَزَلَ الْقُرْآنُ أَرْبَاعاً رُبْعٌ فِيْنَا وَ رُبْعٌ فِي عَدُوِّنَا وَ رُبْعٌ سُنَنٌ وَ أَمْثَالٌ وَ رُبْعٌ فَرَائِضُ وَ أَحْكَامٌ وَ لَنَا كَرَامَتُ الْقُرْآنِ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – It is reported by the special ones (Shias) and the general Muslims (non-Shias), from Ibn Abbas who said,

‘Amir Al-Momineen^{asws} said: ‘The Quran was Revealed in quarters – a quarter regarding us^{asws}, and a quarter regarding our^{asws} enemies, and a quarter regarding Sunnahs and the examples, and a quarter are Obligations and Rulings, and for us^{asws} are the prestige of the Quran’.⁷⁷⁷

2 فر، تفسير فرات بن إبراهيم أحمد بن الحسن بن علي بن الحسين بن عبيدة معاً عن محمد بن الحسين بن مطهر عن صالح بن الأسود عن جميل بن عبد الله النخعي عن زكريا بن ميسرة عن ابن نبتة عنه ع مثله.

Tafseer Furat Bin Ibrahim – Ahmad Bin Al Hassan Bin Ismail and Al Hassan Bin Ali Bin Al Hassan Bin Ubeyda both together from Muhammad Bin Al Hassan Bin Mutaahara, from Salih Bin Al Aswad, from Jameel Bin Abdullah Al Nakhaie, from Zakariya Bin Maysara, from Ibn Nubata, from him^{asws} – similar to it’.⁷⁷⁸

3- فر، تفسير فرات بن إبراهيم مِقْدَادُ بْنُ عَلِيٍّ الْحِجَازِيُّ عَنْ عَبْدِ الرَّحْمَنِ الْعُلَوِيِّ عَنْ مُحَمَّدِ بْنِ سَعِيدٍ وَ مُحَمَّدِ بْنِ عِيسَى بْنِ زَكْرِيَّا عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَرَّاجٍ عَنْ حَمَّادِ بْنِ أُعَيْنٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنِ ابْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْقُرْآنُ أَرْبَعَةُ أَرْبَاعٍ رُبْعٌ فِيْنَا وَ رُبْعٌ فِي أَعْدَائِنَا وَ رُبْعٌ فَرَائِضُ وَ أَحْكَامٌ وَ رُبْعٌ حَلَالٌ وَ حَرَامٌ وَ لَنَا كَرَامَتُ الْقُرْآنِ.

Tafseer Furat Bin Ibrahim – Miqdad Bin Ali Al Hijazy, from Abdul Rahman Al Alawy, from Muhammad Bin Saeed and Muhammad Bin Isa Bin Zakariya, from Abdul Rahman Bin Sarraj, from Hammad Bin Ayn, from Al Hassan Bin Abdul Rahman, from Ibn Nubata,

‘From Amir Al-Momineen^{asws} having said: ‘The Quran is in four quarters – a quarter is regarding us^{asws}, and a quarter is regarding our^{asws} enemies, and a quarter is Obligations and Rulings, and a quarter is Permissible(s) and Prohibitions, and for us^{asws} are the prestige of the Quran’.⁷⁷⁹

4- فس، تفسير القمي مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ السَّيَّارِيِّ عَنْ فُلَانٍ قَالَ: خَرَجَ عَنْ أَبِي الْحُسَيْنِ ع قَالَ إِنَّ اللَّهَ جَعَلَ قُلُوبَ الْأَيِّمَةِ مَوْرَدًا لِإِرَادَتِهِ فَإِذَا شَاءَ اللَّهُ شَيْئًا شَاءُوهُ وَ هُوَ قَوْلُهُ وَ مَا تَشَاوُنَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ.

Tafseer Al Qummi – Muhammad Bin Ja’far, from Muhammad Bin Ahmad Bin Muhammad Bin Al Sayyari, from so and so who said,

⁷⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 1

⁷⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 2

⁷⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 3

'It came out from Abu Al-Hassan^{asws} having said: 'Allah^{azwj} Mighty and Majestic has Made the hearts of the Imams^{asws} as a resource for His^{azwj} Intentions. So if Allah^{azwj} Desires something, they^{asws} desire it (same desire), and these are His^{azwj} Words: ***And you (Imams) are not desiring except if Allah so Desires, Lord of the worlds [81:29]***'.⁷⁸⁰

5- فس، تفسير القمي علي بن الحسين عن أحمد بن أبي عبد الله عن علي بن الحكم عن سيف بن عميرة عن حسان عن هاشم بن عمار يرفعه في قوله وكذب الذين من قبلهم وما بلغوا معشار ما آتيناهم فكذبوا رسلي فكيف كان نكير قال كذب الذين من قبلهم رسلهم ما آتيناهم معشار ما آتيناهم محمدًا وآل محمد صلوات الله عليهم أجمعين.

Tafseer Al Qummi – Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Hassan, from Hashim Bin Ammar, raising it,

'Regarding His^{azwj} Words: ***And those before them belied (the truth), and they have not even reached a tenth of what We had Given them, and they are (already) belying My Rasools? So how was My Disapproval? [34:45]***, He^{asws} said: 'Those from before them belied the Rasools^{as}. We^{azwj} did not Give their Rasools^{as} (even) a tenth of what We^{azwj} Gave Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, may the Salawat of Allah^{azwj} be upon them^{asws} all'.⁷⁸¹

6- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: سألت عن تفسير هذه الآية لكل أمة رسول فإذا جاء رسولهم فضي بينهم بالقسط وهم لا يظلمون

Tafseer Al Ayyashi – From Jabir,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I asked him^{asws} about interpretation of this Verse: ***And for every community there is a Rasool. So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness and they would not be dealt with unjustly [10:47]***.

قال تفسيرها بالباطن أن لكل قرن من هذه الأمة رسولاً من آل محمد يخرج إلى القرن الذي هو إليهم رسول وهم الأولياء وهم الرسل

He^{asws} said: 'Its esoteric interpretation is that, for every generation from this community (of Muslims) is a Rasool^{asws} from the Progeny^{asws} of Muhammad^{saww}, coming out to the generation to which he^{asws} is Rasool^{asws} for, and they^{asws} are the Guardians^{asws}, and they^{asws} are the Rasools^{asws}.

و أما قوله فإذا جاء رسولهم فضي بينهم بالقسط قال معناه أن الرسل يفضون بالقسط وهم لا يظلمون كما قال الله.

And as for His^{azwj} Words: ***So when their Rasools come (on the Day of Judgment), it would be Decided between them with the fairness***, he^{asws} said: 'Its Meaning is that he^{asws} would be judging equitably ***and they would not be dealt with unjustly [10:47]*** just as Allah^{azwj} Says'.⁷⁸²

⁷⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 4

⁷⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 5

⁷⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 6

7- كذا، الكافي أحمد بن إدريس عن محمد بن حسن عن محمد بن علي عن عمارة بن مهران عن منخل عن جابر عن أبي جعفر ع قال: أَمَا قَوْلُهُ أَمْ كَلَّمَا جَاءَكُمْ مُحَمَّدٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ بِمُؤَالَاةٍ عَلَيَّ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ مِنْ آلِ مُحَمَّدٍ كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ.

(The book) 'Al Kafi' – Ahmad Bin Idrees, from Muhammad Bin Hassan, from Muhammad Bin Ali, from Umara Bin Marwan, from Munakhal, from Jabir,

'From Abu Ja'far^{asws} having said: 'As for His^{azwj} Words: **Is it not so that every time Muhammad came to you with that which your souls did not desire regarding Wilayah of Ali you were arrogant so a group you belied from the Progeny of Muhammad, and a group you are killing? [2:87]**'.⁷⁸³

8- شي، تفسير العياشي عن جابر عن أبي جعفر ع قال: أَمَا قَوْلُهُ أَمْ كَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ الْآيَةَ إِلَى يَعْمَلُونَ قَالَ أَبُو جَعْفَرٍ ع ذَلِكَ مِثْلُ مُوسَى وَ الرُّسُلِ مِنْ بَعْدِهِ وَ عِيسَى صَلَوَاتُ اللَّهِ عَلَيْهِ ضَرْبٌ لِأُمَّةٍ مُحَمَّدٍ ص مَثَلًا

Tafseer Al Ayyashi, from Jabir,

'From Abu Ja'far^{asws} having said: '**Is it not so that every time the Rasools came to you with what your souls did not desire [2:87] – the Verse, up to: what they are doing [2:96].** Abu Ja'far^{asws} said: 'That is an example of Musa^{as}, and the Rasools^{as} from after him^{as}, and Isa^{as}, Striking an example for community of Muhammad^{saww}.

فَقَالَ اللَّهُ لَهُمْ فَإِنْ جَاءَكُمْ مُحَمَّدٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ بِمُؤَالَاةٍ عَلَيَّ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ مِنْ آلِ مُحَمَّدٍ كَذَّبْتُمْ وَ فَرِيقًا تَقْتُلُونَ فَذَلِكَ تَفْسِيرُهَا فِي الْبَاطِنِ.

Allah^{azwj} Said to them: 'Allah^{azwj} Said to them: "So when Muhammad^{saww} came to you with what your hearts do not desire, with the Wilayah of Ali^{asws}, **you were arrogant so you belied a group from the Progeny^{asws} of Muhammad^{saww} and a group you are killing?** So that is its esoteric interpretation".⁷⁸⁴

9- شي، تفسير العياشي عن خالد بن زيد عن بعض أصحابه عن أبي عبد الله ع في قول الله وَ حَسِبُوا أَلَّا تَكُونَ فِتْنَةً قَالَ حَيْثُ كَانَ رَسُولُ اللَّهِ ص بَيْنَ أَظْهُرِهِمْ ثُمَّ عَمُوا وَ صَمُّوا حَيْثُ فُيْضَ رَسُولُ اللَّهِ ص ثُمَّ تَابَ عَلَيْهِمْ حَيْثُ قَامَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ ثُمَّ عَمُوا وَ صَمُّوا إِلَى السَّاعَةِ.

Tafseer Al Ayyashi – From Kkhalid Bin Zayd, from one of his companions,

Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And they reckoned that strife would not be happening [5:71].** He^{asws} said: 'This was when the Rasool-Allah^{saww} was present among them. **so they were blinded and deafened** when Rasool-Allah^{saww} passed away. Then Allah^{azwj} Turned (Mercifully) towards them when He^{azwj} Established Amir Al-Momineen^{asws}. **then many of them were blinded and deafened [5:71]** - up to this time".⁷⁸⁵

10- شي، تفسير العياشي عن محمد بن حمران قال: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ رَجُلٌ وَ قَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ مَا تَتَعَجَّبُ مِنْ عِيسَى بْنِ زَيْدٍ بِنِ عَلِيٍّ يَزُومُهُمْ أَنَّهُ مَا يَتَوَلَّى عَلِيًّا إِلَّا عَلَى الظَّاهِرِ وَ مَا يَدْرِي لَعَلَّهُ كَانَ يَعْبُدُ سَبْعِينَ إلهًا مِنْ دُونِ اللَّهِ

⁷⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 7

⁷⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 8

⁷⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 9

Tafseer Al Ayyashi – From Muhammad Bin Humran who said,

‘I was in the presence of Abu Abdullah^{asws} and a man came and said to him^{asws}, ‘O Abu Abdullah^{asws}! Do not be astounded from Isa Bin Zayd Bin Ali claiming that he is not in the Wilayah of Ali^{asws} except upon the apparent and he does not know perhaps he was worshipping seventy gods from besides Allah^{azwj}’.

قَالَ فَقَالَ مَا أَصْنَعُ قَالَ اللَّهُ فَإِنْ يَكْفُرْ بِهَا هَؤُلَاءِ فَقَدْ وَكَلْنَا بِهَا قَوْمًا لَيْسُوا بِكَافِرِينَ وَأَوْمًا بِيَدِهِ إِنِّي نَقُلْتُ نَعْقُلُهَا وَاللَّهُ.

He (the narrator) said, ‘He^{asws} said: ‘And what can I^{asws} do Allah^{azwj} Says: **But if they commit Kufr with it, then We have Allocated with it a people who wouldn’t be Kafirs with it [6:89]**, and gestured by his^{asws} hand towards us’. I said, ‘We understand it, by Allah^{azwj}!’⁷⁸⁶

11- شي، تفسير العياشي عن جابر عن أبي جعفر ع في قوله كلما أوقدوا ناراً للحزب أطفاها الله كلما أراد جبار من الجبابرة هلكة آل محمد قصمه الله.

Tafseer Al Ayyashi – From Jabir,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **Every time they kindle the fire for the war, Allah Extinguishes it; [5:64]** – Every time a tyrant from the tyrants intended to destroy Progeny^{asws} of Muhammad^{saww}, Allah^{azwj} Shattered him”.⁷⁸⁷

12- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن جعفر بن محمد بن مالك عن الحسن بن علي بن مهران عن سعيد بن عثمان عن داود الرقي قال: سألت أبا عبد الله ع عن قوله تعالى الشمس والقمر بحسبان

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ja’far Bin Muhammad Bin Malik, from Al Hassan Bin Ali Bin Mihran, from Saeed Bin Usman, from Dawood Al Raqqy who said,

‘I asked Abu Abdullah^{asws} about Words of the Exalted: **The sun and the moon are both with Reckonings (calculations) [55:5]**.

قَالَ يَا دَاوُدُ سَأَلْتُ عَنْ أَمْرٍ فَاسْتَفِ بِمَا يَرُدُّ عَلَيْكَ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِ ثُمَّ إِنَّ اللَّهَ ضَرَبَ ذَلِكَ مَثَلًا لِمَنْ وَتَبَ عَلَيْنَا وَهَكَذَا حُرْمَتُنَا وَظَلَمْنَا حَقًّا فَقَالَ هُمَا بِحُسْبَانٍ قَالَ هُمَا فِي عَذَابِي

He^{asws} said: ‘O Dawood! You have asked about a matter, so suffice with what is referred to you. The sun and the moon are two Signs from the Signs of Allah^{azwj}, flowing by His^{azwj} Command. Then Allah^{azwj} Struck that example for the ones who leapt upon us^{asws} and violated our^{asws} sanctities and oppressed us^{asws} of our^{asws} rights, so He^{azwj} Said these two **are both with Reckonings (calculations) [55:5]**. He^{saww} Said: “These two are in My^{azwj} Punishment”.

قَالَ قُلْتُ وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ قَالَ النَّحْمُ رَسُولُ اللَّهِ ص وَالشَّجَرُ أَمِيرُ الْمُؤْمِنِينَ وَالْأُتَمَّةُ ع لَمْ يَعْصُوا اللَّهَ طَرَفَةَ عَيْنٍ

⁷⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 10

⁷⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 11

He (the narrator) said, 'I said, **'And the star and the tree are both performing Sajdahs [55:6]'**. He^{asws} said: 'The star is Rasool-Allah^{saww} and the tree is Amir Al-Momineen^{asws} and the Imams^{asws}. They did not disobey Allah^{azwj} even for the blink of an eye'.

قَالَ قُلْتُ وَ السَّمَاءَ رَفَعَهَا وَ وَضَعَ الْمِيزَانَ قَالَ أَتُمْنَأُ رَسُولَ اللَّهِ ص قَبَضَهُ اللَّهُ ثُمَّ رَفَعَهُ إِلَيْهِ وَ وَضَعَ الْمِيزَانَ وَ الْمِيزَانُ أَمِيرُ الْمُؤْمِنِينَ نَصَبَهُ لَهُمْ مِنْ بَعْدِهِ

He (the narrator) said, 'I said, **'And the sky, He Elevated it, and He Placed the Scale [55:7]'**. He^{asws} said: 'Names of Rasool-Allah^{saww}. Allah^{azwj} Expired him^{saww} then Raised him^{saww} to Him^{azwj}. **and He Placed the Scale [55:7]**, and the Scale is Amir Al-Momineen^{asws}, having nominated him^{asws} for them from after him^{saww}'.

قُلْتُ أَلَا تَطْعَمُوا فِي الْمِيزَانِ قَالَ لَا تَطْعَمُوا فِي الْإِمَامِ بِالْعِصْيَانِ وَ الْخِلَافِ

I said, **'Indeed! You must not transgress regarding the Scale [55:8]'**. He^{asws} said: 'Do not transgress regarding the Imam^{asws} with the disobedience and the opposition'.

قُلْتُ وَ أَطِيعُوا الْوَزْنَ بِالْقِسْطِ وَ لَا تُخْسِرُوا الْمِيزَانَ قَالَ أَطِيعُوا الْإِمَامَ بِالْعَدْلِ وَ لَا تَبْخَسُوهُ مِنْ حَقِّهِ

I said, **'and do not be deficient regarding the Scale [55:9]'**. He^{asws} said: 'Obey the Imams^{asws} with the justice and do not be deficient to him^{asws} of his^{asws} rights'.

قُلْتُ قَوْلُهُ فَيَأْتِي آلَاءُ رَبِّكُمَا تُكَذِّبَانِ قَالَ أَيُّ بَأْسٍ نَعْمَتِي تُكَذِّبَانِ مُحَمَّدٌ أَمْ عَلِيٌّ فَيَهُمَا أَنْعَمْتُ عَلَى الْعِبَادِ.

I said, **'So which of the Favours of your Lord will you two belie? [55:13]'**. He^{asws} said: 'i.e., "Which of My^{azwj} Favours will you two belies, Muhammad^{saww} or Ali^{asws}? With these two I^{azwj} Favoured upon the servants!"⁷⁸⁸

13- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ النَّوْفَلِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مِهْرَانَ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ قَالَ: قُلْتُ لِأَيِّ عَبْدٍ لِلَّهِ ع مَا مَعْنَى قَوْلِهِ تَعَالَى وَنِإِلَ لِكُلِّ هِمَزَةٍ لَمَزَةٌ قَالَ الَّذِينَ هَمَزُوا آلَ مُحَمَّدٍ حَقَّهُمْ وَ لَمَزُوهُمْ وَ حَلَسُوا بِحِلْسَاءٍ كَانَ آلُ مُحَمَّدٍ أَحَقَّ بِهِ مِنْهُمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Muhamad al Nowfaly, from Muhammad Bin Abdullah Bin Mihran, from Muhammad Bin Kkhalid Al Barqy, from Muhammad Bin Suleyman who said,

'I said to Abu Abdullah^{asws}, "What is the meaning of Words of the Exalted: **'Woe would be for every slanderer, defamer [104:1]'** He^{asws} said: 'The ones who slander the Progeny^{asws} of Muhammad^{saww} for their^{asws} rights and defame them^{asws}, and sit in gatherings in which the Progeny^{asws} of Muhammad^{saww} have a more deserving right for it than them"⁷⁸⁹.

14- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَكِلْنَا إِلَى أَنْفُسِنَا وَ لَوْ وَكَلْنَا إِلَى أَنْفُسِنَا لَكُنَّا كَبَعْضِ النَّاسِ وَ لَكِنْ نَحْنُ الَّذِينَ قَالَ اللَّهُ عَزَّ وَ جَلَّ ادْعُونِي أَسْتَجِبْ لَكُمْ.

⁷⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 12

⁷⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 13

(The books) 'Kunz Jamie Al-Fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Sinan, from Muhammad Bin Al Numan who said,

'I heard Abu Abdullah^{asws} saying: 'Allah^{azwj} Mighty and Majestic did not Leave us^{asws} to ourselves^{asws}, and had He^{azwj} Left us^{asws} to ourselves^{asws}, we^{asws} would be like the other people. But, we^{asws} are the ones for whom Allah^{azwj} Mighty and Majestic Says **"Supplicate to Me, I will Answer you [40:60]"**.⁷⁹⁰

15- فر، تفسير فرات بن إبراهيم عبيد بن كثير بإسناده عن جعفر بن محمد ع في قول الله تعالى لا تقتلوا أنفسكم قال أهل بيت نبيكم ع.

Tafseer Furat Bin Ibrahim – Ubeyd Bin Kaseer, by his chain,

'From Ja'far^{asws} Bin Muhammad^{asws} regarding Words of Allah^{azwj} the Exalted: **and do not kill your selves; [4:29]**. He^{asws} said: 'People^{asws} of the Household of your Prophet^{saww}',⁷⁹¹

16- كا، الكافي العدة عن سهل عن محمد بن سليمان عن أبيه عن أبي عبد الله ع قال: قلت هل أتاك حديث العاشية قال يعشاهم القائم بالسيف

(The book) Al Kafi – The number, from Sahl, from Muhammad Bin Suleyman, from his father,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, **'Has there come to you a Hadeeth of the overwhelming event? [88:1]**. He^{asws} said: 'Al-Qaim^{asws} would overwhelm them with the sword'.

قال قلت وحوه يومئذ حاشية قال خاضعة لا تطيق الامتناع

He (the narrator) said, **'Faces on that day will be humiliated [88:2]'**? He^{asws} said: 'They will be so humiliated that they will not be able to bear the refusals'.

قال قلت عاملة قال عملت بغير ما أنزل الله

He (the narrator) said, 'I said, (What about): **toiling [88:3]**? He^{asws} said: 'Labouring for other than what Allah^{azwj} Revealed'.

قال قلت ناصبة قال نصبت غير ولاية الأمر

He (the narrator) said, 'I said, (What about): **Nasibis (Hostile ones) [88:3]**? He^{asws} said: '(Those who) established another master of the command (Wali Al Amr)'.

قال قلت تصلى ناراً حامية قال تصلى نار الحرب في الدنيا على عهد القائم و في الآخرة نار جهنم.

He (the narrator) said, 'I said, (What about): **Arriving to a scorching Fire [88:4]**? He^{asws} replied: 'Entering into the fire of the war in the world during the era of the Al-Qaim^{asws}, and in the Hereafter the Fire of Hell'.⁷⁹²

⁷⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 14

⁷⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 15

17- كَأ، الكافي علي بن محمد عن علي بن العباس عن الحسن بن عبد الرحمن عن عاصم بن حميد عن أبي حمزة عن أبي جعفر ع قال: قُلْتُ لَهُ إِنَّ بَعْضَ أَصْحَابِنَا يَفْتَرُونَ وَ يَقْذِفُونَ مَنْ خَالَفَهُمْ فَقَالَ الْكَفُّ عَنْهُمْ أَجْمَلُ

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ali Bin Al Abbas, from Al Hassan Bin Abdul Rahman, from Aasim Bin Humeid, from Abu Hamza,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'Some of our companions are fabricating and slandering ones who oppose them'. He^{asws} said: 'Refraining from them is more beautiful'.

ثُمَّ قَالَ وَ اللَّهُ يَا بَا حَمْزَةَ إِنَّ النَّاسَ كُلَّهُمْ أَوْلَادُ بَغَايَا مَا خَلَا شِيعَتَنَا قُلْتُ كَيْفَ لِي بِالْمَخْرَجِ مِنْ هَذَا

Then he^{asws} said: 'By Allah^{azwj}, O Abu Hamza! The people, all of them, are the children of adultery except for our^{asws} Shias'. I said, 'How can there be a way out for me, from this?'

فَقَالَ لِي يَا بَا حَمْزَةَ كِتَابُ اللَّهِ الْمُنَزَّلُ يَدُلُّ عَلَيْهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ لَنَا أَهْلَ الْبَيْتِ سَهَاماً ثَلَاثَةً فِي جَمِيعِ الْفَيْءِ ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ اعْلَمُوا أَنَّكُمْ غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَ لِلرَّسُولِ وَ لِذِي الْقُرْبَى وَ الْيَتَامَى وَ الْمَسَاكِينِ وَ ابْنِ السَّبِيلِ فَتَحْنُ أَصْحَابُ الْخُمْسِ وَ الْفَيْءِ وَ قَدْ حَرَّمَاهُ عَلَى جَمِيعِ النَّاسِ مَا خَلَا شِيعَتَنَا

So he^{asws} said to me: 'The Revealed Book of Allah^{azwj} has Evidences against them. Surely, Allah^{azwj} Made for us^{asws} the People^{asws} of the Household three portions in the whole of the spoils of war (Al-Fey). Then Allah^{azwj} Said: **And know that whatever booty you gain from anything, so a fifth of it is for Allah, and for the Rasool, and for the near of kin, and the orphans, and the needy and the wayfarer [8:41]**. So we^{asws} are the owners of Al-Khums (the fifth), and the spoils of war (Al-Fey), and we^{asws} have made it Prohibited unto all the people except for our^{asws} Shias.

وَ اللَّهُ يَا بَا حَمْزَةَ مَا مِنْ أَرْضٍ تُفْتَحُ وَ لَا خُمْسٍ يُخَمَّسُ فَيُضْرَبُ عَلَى شَيْءٍ مِنْهُ إِلَّا كَانَ حَرَاماً عَلَى مَنْ يُصِيبُهُ فَرَجاً كَانَ أَوْ مَالاً وَ لَوْ قَدْ ظَهَرَ الْحَقُّ لَقَدْ بَاعَ الرَّجُلُ الْكَرِيمَةُ عَلَيْهِ نَفْسُهُ فِيمَنْ لَا يَزِيدُ حَتَّى إِنَّ الرَّجُلَ مِنْهُمْ لَيَفْتَدِي بِجَمِيعِ مَالِهِ وَ يَطْلُبُ النِّجَاةَ لِنَفْسِهِ فَلَا يَصِلُ إِلَى شَيْءٍ مِنْ ذَلِكَ وَ قَدْ أَخْرَجُونَا وَ شِيعَتَنَا مِنْ حَقِّكَ ذَلِكَ بَلَا عُذْرٍ وَ لَا حَقٍّ وَ لَا حُجَّةٍ

By Allah^{azwj}, O Abu Hamza! There is no land which has been conquered, and no fifth (Khums) has been applied on anything from it except that it was unlawful for the one who received it for his genitals or assets. And if the truth were to appear (Al-Qaim^{asws}) the man would be desperate to sell himself cheaply to the extent that the man from among them would be prepare to ransom himself with all of his wealth, and seek the salvation for himself. So he will not achieve anything from that. And they have taken us^{asws} and our^{asws} Shia out from those rights of ours without an excuse, or right, or proof'.

قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ هَلْ تَرْتَضُونَ بِنَا إِلَّا إِحْدَى الْحُسَيْنَيْنِ قَالَ إِمَّا مَوْتُ فِي طَاعَةِ اللَّهِ أَوْ إِذْرَاكَ ظُهُورِ إِمَامٍ وَ نَحْنُ نَرْتَضِي بِهِمْ مَعَ مَا نَحْنُ فِيهِ مِنَ الشَّدَّةِ أَنْ يُصِيبَهُمُ اللَّهُ بِعَذَابٍ مِنْ عِنْدِهِ قَالَ هُوَ الْمَسْحُوقُ أَوْ بِأَيْدِينَا وَ هُوَ الْقَتْلُ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ ص قُلْ فَتَرْتَضُوا إِنَّا مَعَكُمْ مُتَرْتَضُونَ وَ التَّرْتَضُ أَنْ يَنْظَرَ وَفُتِيَ الْبَلَاءُ بِأَعْدَائِهِمْ.

'I said, 'The Words of the Mighty and Majestic: **Say: 'Are you waiting with us except for one of the two excellent things? [9:52].** He^{asws} said: 'But it is death in obedience to Allah^{azwj} or coming across the appearance of Imam^{asws} (Al-Qaim^{asws}), **And we are waiting with you that Allah would Afflict you with a Punishment from Him** - and it is metamorphosis, **or by our hands** - and it is the killing. Allah^{azwj} Said to His^{azwj} Prophet^{saww}: **Therefore wait, we (too) are waiting along with you' [9:52].** And the waiting is for the befalling of the affliction upon their^{asws} enemies".⁷⁹³

18- كا، الكافي بهذا الإسناد عن أبي جعفر ع في قوله عز وجل قل ما أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ إِنَّهُ هُوَ الَّذِي يَدْعُو إِلَى الْغَايَةِ قَالَ هُوَ أَمِيرُ الْمُؤْمِنِينَ ع

(The book) 'Al Kafi' – By this chain,

'From Abu Ja'far^{asws} regarding the Words of the Mighty and Majestic: **Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86] Surely, he is only a Zikr to the worlds [38:87].** He^{asws} said: 'He^{asws} (the Zikr) is Amir Al-Momineen^{asws}.

وَلَتَعْلَمَنَّ نَبَأَهُ بَعْدَ حِينٍ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ ع

And you will come to know his News after a while [38:88] - He^{asws} said: 'During the coming out (appearance) of Al-Qaim^{asws}.

و فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ لَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاخْتَلَفَ فِيهِ قَالَ اخْتَلَفُوا كَمَا اخْتَلَفَتْ هَذِهِ الْأُمَّةُ فِي الْكِتَابِ وَ سَيَخْتَلِفُونَ فِي الْكِتَابِ الَّذِي مَعَ الْقَائِمِ الَّذِي يَأْتِيهِمْ بِهِ حَتَّى يُنَكِّرَهُ نَاسٌ كَثِيرٌ فَيَقْدِمُهُمْ فَيَضْرِبُ أَعْنَاقَهُمْ

And regarding Words of Mighty and Majestic: **And We had Given Musa the Book, but there was differing in it, [41:45].** He^{asws} said: 'They differed just as this community differed regarding the Book, and they will be differing regarding the (version of the) Book which is with Al-Qaim^{asws} which he^{asws} will come to them with it, until a lot of people would deny it, and so he^{asws} will advent to them and strike off their necks'.

وَأَمَّا قَوْلُهُ عَزَّ وَ جَلَّ وَ لَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ وَ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ قَالَ لَوْ لَا مَا تَقَدَّمَ فِيهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ مَا أَبْقَى الْقَائِمُ مِنْهُمْ وَاحِدًا

And as for Words of Mighty and Majestic: **And had not a Decisive Word preceded, it would have been Decided between them. And surely, for the ones unjust, there would be a painful Punishment [42:21].** He^{asws} said: 'Had it not been for what had preceded among them from Allah^{azwj} Mighty and Majestic, Al-Qaim^{asws} would not let remain any one among them'.

و فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ الَّذِينَ يُصَدِّقُونَ بَيِّمَ الدِّينِ قَالَ عِنْدَ خُرُوجِ الْقَائِمِ ع

And regarding Words of Mighty and Majestic: **And those who are ratifying the Day of Religion [70:26],** he^{asws} said: '(Ratifying) the rising of Al-Qaim^{asws}.

⁷⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 17

وَقَوْلُهُ عَزَّ وَ جَلَّ وَ اللَّهُ رَبُّنَا مَا كُنَّا مُشْرِكِينَ قَالَ يَعْشُونَ بِوَلَايَةِ عَلِيٍّ ع

And Words of Mighty and Majestic: **'By Allah, our Lord! We were not associators' [6:23]**, he^{asws} said: 'They would be meaning (they were not associating anyone with) the Wilayah of Ali^{asws}'.

وَقَوْلُهُ عَزَّ وَ جَلَّ وَ قُلْ جَاءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ قَالَ إِذَا قَامَ الْقَائِمُ عَلَيْهِ السَّلَامُ ذَهَبَتْ دَوْلَةُ الْبَاطِلِ.

And regarding Words of Mighty and Majestic: **'The Truth came and the Falsehood vanished, surely the falsehood would always vanish' [17:81]**, he^{asws} said: 'When Al-Qaim^{asws} rises, the governments of the falsehood would vanish'.⁷⁹⁴

19- كَأ، الكافي بهذا الإسناد عَنِ الْحَسَنِ عَنْ مَنْصُورٍ عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضِيلِ قَالَ: دَخَلْتُ مَعَ أَبِي جَعْفَرٍ عِ الْمَسْجِدَ الْحَرَامَ وَ هُوَ مُتَّكِئٌ عَلَيَّ فَتَنَظَّرَ إِلَى النَّاسِ وَ نَحْنُ عَلَى بَابِ بَنِي شَيْبَةَ فَقَالَ يَا فَضِيلُ هَكَذَا كَانَ يَطُوفُونَ فِي الْجَاهِلِيَّةِ لَا يَعْرِفُونَ حَقًّا وَ لَا يَدِينُونَ دِينًا

(The book) 'Al Kafi' – By this chain from Al Hassan, from Mansour, from Hareez Bin Abdullah, from al Fuzayl who said,

'I entered the Sacred Masjid with Abu Ja'far^{asws}, he^{asws} was leaning (on a stick) and after looking around at the people whilst we were at the Door of the Clan of Shaeba, he^{asws} said: 'O Fazeyl, this is how they used to perform Tawaaf during the era of ignorance, neither understanding the truth, nor having a Religion.

يَا فَضِيلُ انْظُرْ إِلَيْهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ لَعَنَهُمُ اللَّهُ مِنْ خَلْقٍ مَسْخُورٍ بِهِمْ مُكِبِّينَ عَلَى وُجُوهِهِمْ

O Fazeyl! Look at them falling down upon their faces (doing Sajdah). May Allah^{azwj} Curse these ridiculed creatures falling down upon their faces'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ أَمْ مَنْ يَمْشِي مُكِبًّا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ يَغْنِي وَ اللَّهُ عَلِيمًا ع وَ الْأَوْصِيَاءُ

Then he^{asws} recited this Verse: **Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]**. By Allah^{azwj}, it means Ali^{asws}, and the successors^{asws}.

ثُمَّ تَلَا ع هَذِهِ الْآيَةَ فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّئَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَ قِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدْعُونَ أَمِيرُ الْمُؤْمِنِينَ ع يَا فَضِيلُ لَمْ يَتَسَمَّ بِهَذَا الْإِسْمَ غَيْرَ عَلِيٍّ ع إِلَّا مُفْتَرٍ كَذَّابٌ إِلَى يَوْمِ النَّاسِ هَذَا أَمَا وَ اللَّهُ يَا فَضِيلُ مَا لِلَّهِ عَزَّ ذِكْرُهُ حَاجٌّ غَيْرُكُمْ وَ لَا يَغْفِرُ الذُّنُوبَ إِلَّا لَكُمْ وَ لَا يَتَقَبَّلُ إِلَّا مِنْكُمْ

O Fazeyl! It is Amir Al- Momineen^{asws}. No one has been named with this name apart from Ali^{asws}, except for the impostor, a liar up to the Day of Judgement. But this, by Allah^{azwj} O Fazeyl, there is no Hajj apart from yours, and no Forgiveness of sins except for you (Shias), and no Acceptance (of deeds) except from you (Shias)'.

وَ إِنَّكُمْ لَأَهْلُ هَذِهِ الْآيَةِ إِنْ تَجَنَّبُوا كِبَائِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّئَاتِكُمْ وَ نُدْخِلْكُمْ مَدْخَلًا كَرِيمًا يَا فَضِيلُ أَمَا تَرْضَوْنَ أَنْ تُتِمُّوا الصَّلَاةَ وَ تُؤْتُوا الزَّكَاةَ وَ تَكْفُوا أَلْسِنَتَكُمْ وَ تَدْخُلُوا الْجَنَّةَ

⁷⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 18

And you (Shias) are the rightful ones of this Verse: ***If you shun the major sins which you are Forbidden from, We will Remove your (small) sins and Cause you to enter an honourable place of entering [4:31].*** O Fuzeyl! Are you not pleased that you are establishing the Salat and giving the Zakat, and restraining your tongues, and will be entering the Paradise?’

ثُمَّ قَرَأَ أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ أَنْتُمْ وَاللَّهُ أَهْلُ هَذِهِ الْآيَةِ.

Then he^{asws} recited: ***Have you not seen those to whom it was said: ‘Restrain your hands, and establish the Salat and give the Zakat; [4:77]’*** You (Shias), by Allah^{azwj}, are the rightful ones of this Verse”.⁷⁹⁵

20- عد، العقائد قَالَ الصَّادِقُ ع مَا مِنْ آيَةٍ فِي الْقُرْآنِ أَوْهَا يَا أَيُّهَا الَّذِينَ آمَنُوا إِلَّا وَ عَلِيٍّ بِنُ أَبِي طَالِبٍ ع أَمِيرُهَا وَ قَائِدُهَا وَ شَرِيفُهَا وَ أَوْهَا وَ مَا مِنْ آيَةٍ تَسُوقُ إِلَى الْجَنَّةِ إِلَّا وَ هِيَ فِي النَّبِيِّ وَ الْأَئِمَّةِ ع وَ أَتْبَاعِهِمْ

(The book) ‘Al-Aqaid’ – Al-Sadiq^{asws} said: ‘There is none from a Verse in the Quran beginning with: ***‘O you those who believe’***, except and Ali^{asws} Bin Abu Talib^{asws} is their Emir, and their guide, and their noblest one, and their first one; and there is none from a Verse ushering to the Paradise except and it is regarding the Prophet^{saww}, and the Imams^{asws}, and their^{asws} Shias, and their^{asws} followers.

وَ مَا مِنْ آيَةٍ تَسُوقُ إِلَى النَّارِ إِلَّا وَ هِيَ فِي أَعْدَائِهِمْ وَ الْمُخَالِفِينَ لَهُمْ وَ إِنْ كَانَتْ الْآيَاتُ فِي ذِكْرِ الْأَوَّلِينَ فَمَا كَانَ مِنْهَا مِنْ خَيْرٍ فَهُوَ جَارٍ فِي أَهْلِ الْخَيْرِ وَ مَا كَانَ مِنْهَا مِنْ شَرٍّ فَهُوَ جَارٍ فِي أَهْلِ الشَّرِّ.

And there is none from a Verse ushering to the Fire except and it is regarding their^{asws} enemies, and the adversaries of theirs^{asws}, and even though the Verse may be regarding the mention of the former ones. So, whatever there was from it from good, so it flows among the good people and whatever from it was from evil, it flows among the evil people”.⁷⁹⁶

21- قب، المناقب لابن شهرآشوب الشيرازي في كتابه بالإسناد عَنِ الْمُذَنَّبِ عَنْ مُقَاتِلٍ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي قَوْلِهِ تَعَالَى فِي أَيِّ صُورَةٍ مَا شَاءَ رَكَّبَكَ قَالَ صَوَّرَ اللَّهُ عَزَّ وَ جَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ ع فِي ظَهْرِ أَبِي طَالِبٍ عَلَى صُورَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub Al Shirazy in his book, by the chain from Al Huzeyl, from Muqatal, from Muhammad Bin Al Hanafiya,

‘From Al-Hassan^{asws} Bin Ali^{asws} regarding Words of the Exalted: ***Into whichever image what He so Desires, He Constitutes you [82:8].*** He^{asws} said: ‘he^{asws} said: ‘Allah^{azwj} Mighty and Majestic Constituted Ali^{asws} Bin Abu Talib^{asws} in the bloodline of Abu Talib^{asws} to be upon the likeness of Muhammad^{saww}.

فَكَانَ عَلِيٌّ بِنُ أَبِي طَالِبٍ أَشْبَهَ النَّاسِ بِرَسُولِ اللَّهِ ص وَ كَانَ الْحُسَيْنُ بِنُ عَلِيٍّ أَشْبَهَ النَّاسِ بِعَاطِمَةَ وَ كُنْتُ أَنَا أَشْبَهَ النَّاسِ بِخَدِيجَةَ الْكُبْرَى

Thus Ali^{asws} Bin Abu Talib^{asws} used to be one who resembled the Rasool-Allah^{saww} the most, from the people. And Al-Husayn^{asws} Bin Ali^{asws} resembled (Syeda) Fatima^{asws} the most, from

⁷⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 19

⁷⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 20

the people. And I^{asws} am the one who resemble Khadeeja^{asws} Al-Kubra, the most, from the people’.

وَقَالُوا النَّدَاءُ مِنَ اللَّهِ ثَلَاثَةٌ نِدَاءٌ مِنَ اللَّهِ لِلْخَلْقِ نَحْوُ وَ نَادَاهُمَا رَبُّهُمَا وَ نَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ وَ نَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ

They said, ‘And the Call from Allah^{azwj} are three (types) – A Call from Allah^{azwj} to the creatures approximately, **and their Lord Called out to them both [7:22], And We Called out to him: “O Ibrahim! [37:104] And We Called to him from the right side of the (mount) Toor, [19:52].**

وَالثَّانِي نِدَاءٌ مِنَ الْخَلْقِ إِلَى اللَّهِ نَحْوُ وَ لَقَدْ نَادَانَا نُوحٌ فَنَادَى فِي الظُّلُمَاتِ وَ زَكَرِيَّا إِذْ نَادَى رَبَّهُ وَ أَيُّوبَ إِذْ نَادَى رَبَّهُ

And the second is a call from the creatures to Allah^{azwj}, approximately, **And Noah had called out to Us, [37:75]; and he called out in the darkness [21:87]; And Zakariya, [21:89]; And remember Our servant Ayoub, when he called out to his Lord: ‘The Satan has touched me with toil and torment!’ [38:41].**

وَالثَّالِثُ نِدَاءُ الْخَلْقِ لِلْخَلْقِ نَحْوُ فَنَادَتْهُ الْمَلَائِكَةُ فَنَادَاهَا مِنْ تَحْتِهَا يُنَادُونَهُمْ أَمْ لَمْ نَكُنْ مَعَكُمْ وَ نَادَى أَصْحَابُ الْجَنَّةِ وَ نُودُوا أَنْ تَلْكُمُ الْجَنَّةُ وَ نَادُوا يَا مَالِكُ وَ نِدَاءُ النَّبِيِّ فِي دُرَّتَيْهِ رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ.

And the third is a call of the people to the people, approximately, **So the Angels called out to him [3:40] So he (the child) called out to her from beneath her: [19:24]; They will call out to them, ‘Were we not with you?’ [57:14]; And the dwellers of the paradise will call out [7:44] And We shall Call out to them: “This is the Paradise [7:43]; And they would call out, ‘O Malik! [43:77]; And the Prophet^{saww} called out among his^{as} offspring: **Our Lord! We heard a caller calling to the Eman: [3:193]”**.⁷⁹⁷**

22- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ عَبْدِ الْعَبَّاسِ عَنْ عَبْدِ الْعَزِيزِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا عَنْ أَيُّوبَ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ نَزَلَتْ فِي عُثْبَةَ وَ شَيْبَةَ وَ الْوَلِيدِ بْنِ عُثْبَةَ وَ هُمُ الَّذِينَ بَارَزُوا عَلِيًّا وَ حَمْزَةَ وَ عُبَيْدَةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Abdul Aziz Bin Yahya, from Muhammad bin zakariya, from Ayoub Bin Suleyman, from Muhammad bin Marwan, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

‘Regarding Words of Mighty and Majestic: **Or do those who are doing the evil deeds reckon that they can outrun Us? Evil is what they are judging [29:4],** ‘It was Revealed regarding Utba, and Shayba, and Al Waleed Bin Itba, and they are the ones who duelled Ali^{asws} and Hamza^{asws} and Ubeyda (in battle of Badr).

و نَزَلَتْ فِيهِمْ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنْ أَجَلَ اللَّهُ لَاتٍ وَ هُوَ السَّمِيعُ الْعَلِيمُ وَ مَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ قَالَ فِي عَلِيٍّ وَ صَاحِبِيهِ.

And it was Revealed regarding them, **One who was hopeful of meeting Allah, so the term of Allah shall come, and He is the Hearing, the Knowing [29:5] And one who strives, so he**

⁷⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 21

rather strives for himself. Surely, Allah is needless of the worlds [29:6]. He said, 'Regarding Ali^{asws} and his^{asws} companions''⁷⁹⁸ (Not a Hadeeth)

23- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ حُمَيْدِ بْنِ الرَّبِيعِ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدِيِّ عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ عَزَّ وَ جَلَّ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَزْفِهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَيْسَ عَبْدٌ مِنْ عِبِيدِ اللَّهِ يَمُنُّ امْتَحَنَ قَلْبُهُ لِلْإِيمَانِ إِلَّا وَهُوَ يَجِدُ مَوَدَّتَنَا عَلَى قَلْبِهِ فَهُوَ يَوَدُّنَا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn, from Humeid Bin Al Rabie, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Ayyash, from Abu Al Jaroud,

From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: **Allah did not Make two hearts for a man to be inside him [33:4].** He^{asws} said: 'Ali^{asws} Bin Abu Talib^{asws} said: 'There isn't a servant from the servants of Allah^{azwj}, from the ones whose Heart Allah^{azwj} has Tested for the Eman, except and he will find our^{asws} affection in his heart. Thus, he would be affectionate towards us^{asws}.

وَ مَا مِنْ عَبْدٍ مِنْ عِبِيدِ اللَّهِ يَمُنُّ سَخِطَ اللَّهُ عَلَيْهِ إِلَّا وَهُوَ يَجِدُ بُغْضَنَا عَلَى قَلْبِهِ فَهُوَ يُبْغِضُنَا

And there is none from a servant from the servants of Allah^{azwj}, from the ones whom Allah^{azwj} is Wrathful upon, except and he will find hatred for us^{asws} upon his heart. Thus, he would hate us^{asws}.

فَأَصْبَحْنَا نَفْرَحُ بِحُبِّ الْمُحِبِّ وَ نَعْرِفُ بُغْضَ الْمُبْغِضِ وَ أَصْبَحَ مُحِبُّنَا يَنْتَظِرُ رَحْمَةَ اللَّهِ جَلَّ وَ عَزَّ فَكَأَنَّ أَبْوَابَ الرَّحْمَةِ قَدْ فُتِحَتْ لَهُ

So we^{asws} become joyful with the love for us^{asws} by the one who loves us^{asws}, and we^{asws} seek Forgiveness for him, and we^{asws} hate the hater. And the one who loves us becomes such that he awaits the Mercy of Allah^{azwj} Majestic and Mighty. It is as if the doors of the Mercy have opened up for him.

وَ أَصْبَحَ مُبْغِضُنَا عَلَى شَفَا جُرْفٍ مِنَ النَّارِ فَكَأَنَّ ذَلِكَ الشَّفَا قَدْ انْهَارَ بِهِ فِي نَارِ جَهَنَّمَ

And one who hate us^{asws} have come to be upon the verge of a hot cliff from the Fire. It is as if that cliff is about to collapse with him into the Fire of Hell.

فَهَنِيئاً لِأَهْلِ الرَّحْمَةِ رَحْمَتُهُمْ وَ نَعْساً لِأَهْلِ النَّارِ مَوَاهِمُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ فَلْيَسْ مَفْوَى الْمُنْكَرِينَ

So, congratulations to the people of the Mercy, for their Mercy, and miserableness for the people of the Fire for their misery. Allah^{azwj} Mighty and Majestic is Saying: **and evil is the abode of the arrogant ones [16:29].**

وَ إِنَّهُ لَيْسَ عَبْدٌ مِنْ عِبِيدِ اللَّهِ يُقْصَرُ فِي حُبِّنَا لِحَبْرِ جَعَلَهُ اللَّهُ عِنْدَهُ إِذْ لَا يَسْتَوِي مَنْ يُحِبُّنَا وَ مَنْ يُبْغِضُنَا وَ لَا يَجْتَمِعَانِ فِي قَلْبِ رَجُلٍ أَبَدًا إِنَّ اللَّهَ لَمْ يَجْعَلْ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَزْفِهِ يُحِبُّ بَحْدًا وَ يُبْغِضُ بَحْدًا

⁷⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 22

And it is such that there isn't a servant from the servants of Allah^{azwj} who is deficient in our^{asws} love, for goodness which Allah^{azwj} Made to be with him, when he does not equate the one who loves us^{asws} and one who hates us^{asws}, nor can the two (ever) be together in the heart of a man, ever! **Allah did not Make two hearts for a man to be inside him [33:4]**, (that) he would love with this (heart) and he would hate with this (other heart).

أَمَّا مُحِبُّنَا فَيُخْلِصُ الْحُبَّ لَنَا كَمَا يَخْلُصُ الذَّهَبُ بِالنَّارِ لَا كَدَرَ فِيهِ وَ مُبْغِضُنَا عَلَى تِلْكَ الْمَنْزِلَةِ نَحْنُ النَّجَبَاءُ وَ أَفْرَاطُنَا أَفْرَاطُ الْأَنْبِيَاءِ وَ أَنَا وَصِيُّ الْأَوْصِيَاءِ وَ الْفِتْنَةُ الْبَاطِنِيَّةُ مِنْ جِزْبِ الشَّيْطَانِ وَ الشَّيْطَانُ مِنْهُمْ

As for the one who loves us^{asws}, so he would be of pure the love for us^{asws} just as the gold is purified by the fire, there being no sludge (impurity) in it. And one who hates us^{asws} is (also) upon that status. And we^{asws} are the captains, and our^{asws} ways are the ways of the Prophets^{as}, and I^{asws} am a successor^{asws} of the successors^{as}, and the category of the rebels are from the party of Satan^{la}, and the Satan^{la} is from them.

فَمَنْ أَرَادَ أَنْ يَعْلَمَ حُبَّنَا فَلْيَمْتَحِنْ قَلْبَهُ فَإِنْ شَارَكَ فِي حُبَّنَا عَدُوَّنَا فَلَيْسَ مِنَّا وَ لَسْنَا مِنْهُ وَ اللَّهُ عَدُوُّ وَ جَبْرِئِيلُ وَ مِيكَائِيلُ وَ اللَّهُ عَدُوُّ لِلْكَافِرِينَ.

Therefore, the one who intends to know our^{asws} love, so let him examine his own heart, for the one who participate with our^{asws} love, the love for our^{asws} enemies, isn't from us^{asws}, and we^{asws} aren't from him, and Allah^{azwj} is his enemy, and (so are) Jibraeel^{as}, and Mikaeel^{as}, and: **Allah is an enemy of the Kafirs [2:98]**".⁷⁹⁹

24- وَ قَالَ عَلِيُّ ع لَا يَجْتَمِعُ حُبُّنَا وَ حُبُّ عَدُوَّنَا فِي حَوْفِ إِنْسَانٍ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي حَوْفِهِ.

And Ali^{asws} said: 'Our^{asws} love and love for our^{asws} enemies will not be gathered in the interior of a human being. Allah^{azwj} Mighty and Majestic Says: **Allah did not Make two hearts for a man to be inside him [33:4]**'.⁸⁰⁰

25- كُنْز، كُنْزُ جَامِعِ الْفَوَائِدِ وَ تَأْوِيلِ الْآيَاتِ الظَّاهِرَةِ مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ ابْنِ عِيْسَى عَنْ ابْنِ حُدَيْدٍ عَنْ ابْنِ بَرِيْعٍ عَنْ مُزْنَجِ بْنِ بَصِيرٍ وَ الْكَتَائِبِيِّ قَالَا قُلْنَا لِأَبِي عَبْدِ اللَّهِ ع جَعَلَنَا اللَّهُ فِدَاكَ قَوْلُهُ تَعَالَى وَ كَذَلِكَ أَوْحَيْنَا إِلَيْكَ رُوحًا مِنْ أَمْرِنَا مَا كُنْتَ تَدْرِي مَا الْكِتَابُ وَ لَا الْإِيمَانُ وَ لَكِنْ جَعَلْنَاهُ نُورًا نَهْدِي بِهِ مَنْ نَشَاءُ مِنْ عِبَادِنَا وَ إِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Idrees, from Ibn Isa, from Ibn Hadeed, from Ibn Bazie, from Buzurj Bin Baseer, and Al Kinanay both said,

'We said to Abu Abdullah^{asws}, 'May Allah^{azwj} Make us to be sacrificed for you^{asws}! Words of the Exalted: **And like that We Sent down a Spirit unto you from Our Command. You (people) did not know what the Book was, nor the Eman, but We Made it a 'Noor' (Light) We Guide with one We so Desire from Our servants; and surely you (Rasool) guide to the Straight Path [42:52]**'.

قَالَ يَا بَا مُحَمَّدٍ الرُّوحُ خَلْقٌ أَعْظَمُ مِنْ جَبْرِئِيلَ وَ مِيكَائِيلَ كَانَ مَعَ رَسُولِ اللَّهِ ص مُجَرَّبَةً وَ يُسَدِّدُهُ وَ هُوَ مَعَ الْأَيْمَةِ ع يُجِيرُهُمْ وَ يُسَدِّدُهُمْ.

⁷⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 23

⁸⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 24

He^{asws} said: 'O Abu Muhammad! The Spirit is a creature more magnificent than Jibraeel^{as} and Mikaeel^{as}. It was with Rasool-Allah^{saww} informing him^{saww} and protecting him^{saww}, and it is with the Imams^{asws} informing them^{asws} and protecting them^{asws}'.⁸⁰¹

26- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنِ النَّهَّائِدِيِّ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَيْخٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَمَرَ رَسُولُ اللَّهِ ص أَبَا بَكْرٍ وَ عُمَرَ وَ عَلِيًّا ع أَنْ يَمْضُوا إِلَى الْكَهْفِ وَ الرَّقِيمِ فَيُسَبِّحُوا أَبَا بَكْرٍ الْوُضُوءَ وَ يَصُفُّ قَدَمَيْهِ وَ يُصَلِّي رَكْعَتَيْنِ وَ يُنَادِي ثَلَاثًا فَإِنْ أَجَابُوهُ وَ إِلَّا فَلْيُغْلِمْ مِثْلَ ذَلِكَ عُمَرُ فَإِنْ أَجَابُوهُ وَ إِلَّا فَلْيُغْلِمْ مِثْلَ ذَلِكَ عَلِيٌّ ع فَمَضَوْا وَ فَعَلُوا مَا أَمَرَهُمْ بِهِ رَسُولُ اللَّهِ ص

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Amro Bin Shimr who said,

'Abu Abdullah^{asws} said: "Rasool-Allah^{saww} ordered Abu Bakr, and Umar, and Ali^{asws} that they should go to the cave at Al-Raqeem. So Abu Bakr performed Wudu and cleaned his feet and prayed two Cycles Salat, and called out three times, but it did not respond to him. And Umar said similar to that, and it did not respond to him. And Ali^{asws} went and spoke similar to that, and did what Rasool-Allah^{saww} had ordered him^{asws} to do.

فَلَمْ يُجِيبُوا أَبَا بَكْرٍ وَ لَا عُمَرَ فَقَامَ عَلِيٌّ ع وَ فَعَلَ ذَلِكَ فَأَجَابُوهُ وَ قَالُوا لَنَبِّكَ لَنَبِّكَ ثَلَاثًا

So it neither responded to Abu Bakr nor Umar, but when Ali^{asws} arose and did that, it responded to him and said, 'At your^{asws} disposal, at your^{asws} disposal!' three times'.

فَقَالَ لَهُمْ مَا لَكُمْ لَمْ تُجِيبُوا الصَّوْتِ الْأَوَّلَ وَ الثَّانِي وَ أَجَبْتُمُ الثَّلَاثَ فَقَالُوا إِنَّا أَمَرْنَا أَنْ لَا نُجِيبَ إِلَّا نَبِيًّا أَوْ وَصِيًّا

So he^{asws} said to it: 'What is the matter that you did not respond to the first one (Abu Bakr) and the second one (Umar), and responded to the third?' So it said, 'I am under instructions that I shall not respond to any except to a Prophet^{as} or a successor^{as} (of a Prophet^{as})'.

ثُمَّ انصَرَفُوا إِلَى النَّبِيِّ ص فَسَأَلَهُمْ مَا فَعَلُوا فَأَخْبَرُوهُ فَأَخْرَجَ رَسُولُ اللَّهِ ص صَحِيفَةً خَرَاءَ فَقَالَ لَهُمْ اكْتُبُوا شَهَادَتَكُمْ بِخَطِّكُمْ فِيهَا بِمَا رَأَيْتُمْ وَ سَمِعْتُمْ فَأَنْزَلَ اللَّهُ سَكَنَتُكُمْ شَهَادَتُهُمْ وَ يُسْتَعْلَوْنَ يَوْمَ الْقِيَامَةِ.

Then they went to the Prophet^{saww}, so he^{saww} asked them of what they had done'. They informed him^{saww}. Then Rasool-Allah^{saww} brought out a red Parchment, and said to them: 'Write down your testimonies by your handwriting in it regarding what you saw and heard'. Thus Allah^{azwj} Mighty and Majestic Revealed: ***Their testimonies would be recorded and they would be Questioned [43:19] - on the Day of Judgement***'.⁸⁰²

27- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ أَبِي بصيرٍ قَالَ: ذَكَرَ أَبُو جَعْفَرٍ ع الْكِتَابَ الَّذِي تَعَاقدُوا عَلَيْهِ فِي الْكَعْبَةِ وَ أَشْهَدُوا فِيهِ وَ خَتَمُوا عَلَيْهِ بِخَوَاتِيمِهِمْ فَقَالَ يَا بَا مُحَمَّدٍ إِنَّ اللَّهَ أَخْبَرَ نَبِيَّهُ بِمَا يَصْنَعُونَهُ قَبْلَ أَنْ يَكْتُبُوهُ وَ أَنْزَلَ اللَّهُ فِيهِ كِتَابًا

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad Al Maliky, from Muhammad Bin Isa, from Yunus, from Khalaf Bin Hammad, from Abu Baseer who said,

⁸⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 25

⁸⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 26

'Abu Ja'far^{asws} mentioned the written agreement which they (Abu Bakr, Umar, Ubaydullah Bin Jarrah, Saalim Mawla, and Ma'az Bin Jabal) had agreed upon in the Kabah, and testified to it, and sealed it by their seals, so he^{asws} said: 'O Abu Muhammad! Allah^{azwj} Informed His^{azwj} Prophet^{saww} of what they had done before they had written it, and Allah^{azwj} Revealed it in His^{azwj} Book'.

قُلْتُ أَنْزَلَ اللَّهُ فِيهِ كِتَابًا قَالَ نَعَمْ أَمْ تَسْمَعُ قَوْلَهُ تَعَالَى سَكُنْتُ شَهَادَتُهُمْ وَ يُسْأَلُونَ.

I said, 'And Revealed it in His^{azwj} Book?' He^{asws} said: 'Yes. Have you not heard the Words of Allah^{azwj} the Exalted: ***Their testimonies would be recorded and they would be Questioned [43:19]?***'⁸⁰³

28- كا، الكافي أحمد بن مهران و علي بن إبراهيم جميعاً عن محمد بن علي عن الحسن بن راشد عن يعقوب بن جعفر بن إبراهيم قال: كُنْتُ عِنْدَ أَبِي الْحَسَنِ مُوسَى عَلَيْهِ السَّلَامُ إِذْ أَتَاهُ رَجُلٌ نَصْرَانِيٌّ فَسَأَلَهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُهُ أَنْ قَالَ لَهُ أَخْبِرْنِي عَنْ حَمٍ وَ الْكِتَابِ الْمُبِينِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةٍ مُبَارَكَةٍ إِنَّا كُنَّا مُنْذِرِينَ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ مَا تَفْسِيرُهَا فِي الْبَاطِنِ

(The book) 'Al Kafi' – Ahmad Bin Mihran, and Ali Bin Ibrahim altogether, from Muhammad Bin Ali, from Al Hassan Bin Rashid, from Yaqoub Bin Ja'far Bin Ibrahim who said,

"I was in the presence of Abu Al-Hassan Musa^{asws}, when a Christian man came and asked him^{asws} questions about issues. It was among what he asked him^{asws}, he said to him^{asws}, 'Inform me about ***Ha Meem! [44:1] (I Swear) by the Clarifying Book [44:2] Surely We Revealed during a Blessed Night. Surely, We are ever Warning [44:3] During it, every wise matter is made distinct [44:4]***, what is its esoteric explanation?'

فَقَالَ أَمَّا حَمٍ فَهُوَ مُحَمَّدٌ ص وَ هُوَ كِتَابُ هُودٍ الَّذِي أَنْزَلَ عَلَيْهِ وَ هُوَ مَنْقُوصُ الْحُرُوفِ

He^{asws} said: 'As for: ***Ha Meem! [44:1]*** - So it is Muhammad^{saww}, and it is in the Book of Hud^{as} which was Revealed unto him^{as}, and these are Abbreviated Letters.

وَ أَمَّا الْكِتَابُ الْمُبِينُ فَهُوَ أَمِيرُ الْمُؤْمِنِينَ ع

And as for: ***the Clarifying Book [44:2]***, so it is Amir Al-Momineen^{asws}.

وَ أَمَّا اللَّيْلَةُ فَفَاطِمَةُ ع

And as for: the (Blessed) ***Night [44:3]*** - so it is (Syeda) Fatima^{asws}.

وَ أَمَّا قَوْلُهُ فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ يَقُولُ يُخْرِجُ مِنْهَا خَيْرٌ كَثِيرٌ فَرَجُلٌ حَكِيمٌ وَ رَجُلٌ حَكِيمٌ إِلَى آخِرِ الْحَبْرِ بِطَوِيلِهِ.

And as for the Words of the Exalted: ***During it, every wise matter is made distinct [44:4]***, He^{azwj} is Saying: "A lot of good comes out from it, so it is a wise man^{asws}, and a wise man^{asws}, and a wise man^{asws} (The Imams^{asws}) – up to the end of the Hadeeth with its length".⁸⁰⁴

⁸⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 27

⁸⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 28

29- فس، تفسير القمي سَعِيدُ بْنُ مُحَمَّدٍ عَنْ بَكْرِ بْنِ سَهْلِ عَنْ عَبْدِ الْعَزِيِّ بْنِ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَرْبٍ عَنْ عَطَّارٍ عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ يَرْيَدُ الْمُؤْمِنِينَ وَمَنْ أَسَاءَ فَعَلَيْهَا يَرْيَدُ الْكَافِرِينَ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ يَرْيَدُ إِلَيْهِ تَصِيرُونَ.

Tafseer Al Qummi – Saeed Bin Muhammad, from Bakr Bin Sahl, from Abdul Ghany Bin Saeed, from Musa Bin Abdul Rahman Bin Jareeh, from Attar, from Ibn Abbas,

Regarding Words of the Exalted: **One who acts righteously, so it is for himself**, - Intending the Momineen, **and one who does evil, so it would be against him**, - Intending the hypocrites and the Polytheists, **then you will be returning to your Lord [45:15]** – Intending returning to Him^{azwj, 805}. **(Not a Hadeeth)**

30- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى عَنِ الْبَرْقِيِّ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ أَبِي مَرْثَمٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَا لَمَّا نَزَلَتْ عَلَى رَسُولِ اللَّهِ ص قُلْ مَا كُنْتُ بِدَعَاءٍ مِنَ الرُّسُلِ وَ مَا أَدْرِي مَا يُفْعَلُ بِي وَ لَا بِكُمْ يَعْنِي فِي خُرُوبِهِ قَالَتْ قُرَيْشٌ فَعَلَى مَا نَتَّبِعُهُ وَ هُوَ لَا يَدْرِي مَا يُفْعَلُ بِهِ وَ لَا بِنَا فَأَنْزَلَ اللَّهُ إِنَّا فُتَحْنَا لَكَ فَتْحًا مُبِينًا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported from Al Barqy, from Ahmad Bin Al Nazar, from Abu Maryam, raising it to,

‘Abu Ja’far^{asws} and Abu Abdullah^{asws} both said: ‘When **Say: ‘I wasn’t the first of the Rasools, and (Allah) Knows (best) what is to transpire with me and with you all. [46:9]** – meaning during his^{saww} battles. Quraysh said, ‘Upon what should we follow him^{saww} and he^{saww} does not know what is to be done with him^{saww} nor with us’. So, Allah^{azwj} Revealed: **Surely, We Opened for you a clear victory [48:1]**.

وَ قَالَا قَوْلُهُ إِنَّ أَتَّبِعُ إِلَّا مَا يُوحَى إِلَيَّ فِي عِلْمِي هَكَذَا نَزَلَتْ.

And they^{asws} both said: ‘His^{azwj} Words: **Surely, I only follow what is Revealed unto me, regarding Ali [46:9]**: ‘That is how it was Revealed’⁸⁰⁶.

31- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى مَرْفُوعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ قَالَ: قَرَأَ أَبُو عَبْدِ اللَّهِ ع فَهَلْ عَسَيْتُمْ أَنْ تَوَلَّيْتُمْ وَ سُلْطُتُمْ وَ مَلَكَتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ وَ تُقَطَّعُوا أَرْحَامَكُمْ ثُمَّ قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي بَنِي عَمَّانَ بَنِي الْعَبَّاسِ وَ بَنِي أُمَيَّةَ

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by an unbroken chain from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘Abu Abdullah^{asws} recited: ‘**So if perhaps you were to be rulers, and overcome and possess kingdom, you would make mischief in the land and cut off your relationships [47:22]**, then said: ‘This Verse was Revealed regarding the clan of Ammana, clan of Al-Abbas, and clan of Umayya’.

ثُمَّ قَرَأَ أَوَّلِيكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ عَنِ الدِّينِ وَ أَعَمَّى أَبْصَارَهُمْ عَنِ الْوَصِيِّ

Then he^{asws} recited: **They are those Allah has Cursed, so He Made Deafened them** - from the Religion, **and Blinded their visions [47:23]**, from the successor^{asws}.

⁸⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 29

⁸⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 30

ثُمَّ قَرَأَ إِنَّ الَّذِينَ ارْتَدُّوا عَلَىٰ أَدْبَارِهِمْ بَعْدَ وَلايَةِ عَلِيٍّ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمْلَىٰ لَهُمْ

Then he^{asws} recited: **Surely, those who turned back upon their back** – after Wilayah of Ali^{asws}, **from after the Guidance having become clarified to them, the Satan had enticed for them and dictated to them [47:25]**.

ثُمَّ قَرَأَ وَالَّذِينَ اهْتَدَوْا بِوَلايَةِ عَلِيٍّ زَادَهُمْ هُدًىٰ حَيْثُ عَرَفَهُمُ الْاِئِمَّةَ مِنْ بَعْدِهِ وَالْقَائِمَ وَآتَاهُمْ تَقْوَاهُمْ أَيُّ ثَوَابٍ تَقْوَاهُمْ أَمَانًا مِنَ النَّارِ

Then he^{asws} recited: **And those who follow the rightful Guidance,,** by Wilayah of Ali^{asws}, **He Increases them in Guidance**, where He^{azwj} Introduces them to the Imams^{asws} from after him^{saww} and Al-Qaim^{asws}, **and Gives them their piety [47:17]** i.e., Reward of their piety being safety from the Fire’.

وَقَالَ ع وَ قَوْلُهُ عَزَّ وَ جَلَّ فَاعْلَمُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرُ لَذَنْبِكَ وَ لِلْمُؤْمِنِينَ وَ هُمْ عَلَيَّ صَلَواتُ اللَّهِ عَلَيْهِ وَ أَصْحَابُهُ وَ الْمُؤْمِنَاتِ وَ هُنَّ خَدِيجَةُ وَ صَوْنُجِبَاتُهَا

And he^{asws} said: And His^{azwj} Words, Mighty and Majestic: **So know that there is no god except Allah, and seek Forgiveness for your sin and for the Momineen [47:19]** – and they are Ali^{asws} and his^{asws} companions, **and the Mominaat**; and it is Khadeeja^{asws} and her^{asws} companions’.

وَقَالَ ع وَ قَوْلُهُ وَ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ آمَنُوا بِمَا نُزِّلَ عَلَىٰ مُحَمَّدٍ فِي عَلِيٍّ وَ هُوَ الْحَقُّ مِنْ رَبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّئَاتِهِمْ وَ أَصْلَحَ بِهِمْ

And he^{asws} said: ‘And His^{azwj} Words: **And those who believe and do righteous deeds, and believe in what is Revealed unto Muhammad regarding Ali, and it is the Truth from their Lord, their evil deeds would be expiated from them and their state would be corrected [47:2]**’.

ثُمَّ قَالَ وَ الَّذِينَ كَفَرُوا بِوَلايَةِ عَلِيٍّ يَتَمَتَّعُونَ بِدُنْيَاهُمْ وَ يَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَ النَّارُ مَثْوًىٰ لَهُمْ

Then he^{asws} said: ‘**And those who commit Kufr** – with Wilayah of Ali^{asws}, **are enjoying** – with their hands, **and eating just as the animals eat, and the Fire would be an abode for them [47:12]**’.

ثُمَّ قَالَ عَلَيْهِ السَّلَامُ مَثَلُ الْجَنَّةِ الَّتِي وَعِدَ الْمُتَّقُونَ وَ هُمْ آلُ مُحَمَّدٍ وَ أَشْيَاعُهُمْ

Then he^{asws} said: ‘**An example of the Paradise which the pious are Promised [47:15]** – and they are Progeny^{asws} of Muhammad^{saww} and their^{asws} Shias’.

ثُمَّ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَمَّا قَوْلُهُ فِيهَا أَنْهَارٌ فَلَا أَنْهَارَ رِجَالٌ وَ قَوْلُهُ مَاءٌ غَيْرٌ آسِنٍ فَهُوَ عَلِيٌّ ع فِي الْبَاطِنِ

Then he (the narrator) said, ‘Abu Ja’far^{asws} said: ‘As for His^{azwj} Words: **Therein are rivers** – the rivers are (a reference to men). And His^{azwj} Words: **of water without stagnation**, so it is Ali^{asws} in the esoteric (meaning).

وَ قَوْلُهُ وَ أَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرْ طَعْمُهُ فَإِنَّهُ الْإِمَامُ وَ أَمَّا قَوْلُهُ وَ أَنْهَارٌ مِنْ حَمْرٍ لَذَّةٌ لِلشَّارِبِينَ فَإِنَّهُ عَلِمُهُمْ يَتَلَذَّذُ مِنْهُ شِعْرُهُمْ

And His^{azwj} Words: **and rivers of milk the taste of it does not change**, - it is the Imam^{asws}. And as for His^{azwj} Words: **and rivers of wine pleasurable for the drinkers**, - it is their^{asws} knowledge, their^{asws} Shias would derive pleasure from it.

وَأَمَّا قَوْلُهُ وَ مَغْفِرَةٌ مِنْ رَبِّهِمْ فَإِنَّهَا وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ وَ أَمَّا قَوْلُهُ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ أَيُّ إِنَّ الْمُتَيْقِنَ كَمَنْ هُوَ خَالِدٌ فِي وَلَايَةِ عَدُوِّ آلِ مُحَمَّدٍ وَ وَلَايَةِ عَدُوِّ آلِ مُحَمَّدٍ هِيَ النَّارُ مَنْ دَخَلَهَا فَقَدْ دَخَلَ النَّارَ ثُمَّ أَخْبَرَ سُبْحَانَهُ عَنْهُمْ وَ شَفَعُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

And as for His^{azwj} Words: **and Forgiveness from their Lord**. – it is Wilayah of Amir Al-Momineen^{asws}. And as for His^{azwj} Words: **(Are the pious) like the ones who would be eternally in the Fire** – i.e. are the pious one like the one who is eternally in the wilayah of enemies of Progeny^{asws} of Muhammad^{saww}, and the wilayah of the enemies of Progeny^{asws} of Muhammad^{saww}, it is the fire. One who enters it has entered into the fire. Then the Glorious Informed about them: **and Quenched from the scalding water, so it would cut their intestines? [47:15]**.

قَالَ جَابِرٌ ثُمَّ قَالَ أَبُو جَعْفَرٍ ع نَزَلَ جِبْرِائِيلُ بِحَدِيثِ الْآيَةِ عَلَى مُحَمَّدٍ ص هَكَذَا ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنْزَلَ اللَّهُ فِي عَلِيٍّ فَأَخْبَطَ أَعْمَاءَهُمْ

Jabir said, 'Abu Ja'far^{asws} has said: 'Jibraeel^{as} descended upon Muhammad^{saww} with this Verse like this: **That is because they abhorred what Allah Revealed regarding Ali, so He Nullified their deeds [47:9]**. Indeed, they have rubbed off the name (Ali^{asws}), **so He Nullified their deeds**'.

وَقَالَ جَابِرٌ سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ عَزَّ وَ جَلَّ أَلَمْ يَسِيرُوا فِي الْأَرْضِ فَكَيْفَ أَتَى أَبُو جَعْفَرٍ الَّذِينَ كَفَرُوا حَتَّى بَلَغَ إِلَى أَلَمْ يَسِيرُوا فِي الْأَرْضِ ثُمَّ قَالَ هَلْ لَكَ فِي رَجُلٍ يَسِيرُ بِكَ فَيَنْبُلُ بِكَ مِنَ الْمَطْلَعِ إِلَى الْمَغْرِبِ فِي يَوْمٍ وَاحِدٍ

And Jabir said, 'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **So why don't they travel in the earth [47:10]**, so Abu Ja'far^{asws} recited: **And those who commit Kufr [47:8]**, until he^{asws} reached: **So why don't they travel in the earth [47:10]**, so Abu Ja'far^{asws} recited: **And those who commit Kufr [47:8]**, then said: 'Is there a man among you with whom you can journey from the East to the West in one day?'

قَالَ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ وَ مَنْ لِي بِهَذَا فَقَالَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع أَلَمْ تَسْمَعْ قَوْلَ رَسُولِ اللَّهِ لَتُبْلَغَنَّ الْأَسْبَابُ وَ اللَّهُ لَتَرْكَبَنَّ السَّحَابَ وَ اللَّهُ لَتُؤْتِينَ عَصَا مُوسَى وَ اللَّهُ لَتُعْطِينَ خَاتَمَ سُلَيْمَانَ ثُمَّ قَالَ هَذَا قَوْلُ رَسُولِ اللَّهِ ص وَ اللَّهُ.

I said, 'O son^{asws} of Rasool-Allah^{saww} – May Allah^{azwj} Makes us to be sacrificed for you^{asws} – and who is this for me?' So he^{asws} said: 'That is Amir Al-Momineen^{asws}. Have you not heard the Words of Rasool-Allah^{saww}: 'He^{asws} will be preaching the sources. By Allah^{azwj}, he^{asws} will be riding the clouds. By Allah^{azwj}, he^{asws} will come with the Staff of Musa^{as}. By Allah^{azwj}, he^{asws} will be wearing the ring of Suleyman^{as}. Then he^{asws} said: 'These are the Words of Rasool-Allah^{saww} 807

32- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عِيسَى بْنِ إِسْحَاقَ عَنِ الْحَارِثِ عَنْ أَبِيهِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ عَنْ ابْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَ جَلَّ كَزَرَ أَخْرَجَ شَطَأَهُ فَأَزَرَهُ فَاسْتَعْلَظَ فَاسْتَوَى عَلَى سَوْفِهِ يُعْجِبُ الزَّرَّاعَ لِيَغِيطَ بِهِمُ الْكُفَّارَ قَالَ قَوْلُهُ كَزَرَ أَخْرَجَ شَطَأَهُ أَصْلُ الزَّرِّ عَبْدُ الْمُطَلِّبِ وَ شَطْؤُهُ مُحَمَّدٌ ص وَ يُعْجِبُ الزَّرَّاعَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ahmad, from Isa Bin Is'haq, from Al Hassan Bin Al Haris, from his father, from Dawood Bin Abu Hind, from Ibn Jubeyr, from Ibn Abbas,

'Regarding Words of Mighty and Majestic: *like a plant whose shoot comes out. So it strengthens and thickens, and stands even upon its stem, fascinating the planters, in order to enrage the Kafirs by them. [48:29].* He said, 'His^{azwj} Words: *like a plant whose shoot comes out* – the rood of the plant is Abdul Muttalib^{asws}, and its shoot is Muhammad^{saww}, and the fascinating plant is Ali^{asws} Bin Abu Talib^{asws}.⁸⁰⁸ (Not a Hadeeth)

33- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ جَعْفَرِ بْنِ الْعَلَوِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الرَّيَّانِيِّ عَنْ جَنْدَلِ بْنِ وَائِلٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَنَا سَيِّدُ النَّاسِ وَ لَا فَخْرَ وَ عَلَيَّ سَيِّدُ الْمُؤْمِنِينَ اللَّهُمَّ وَايْ مَنْ وَاوَاهُ وَ عَادِ مَنْ عَادَاهُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ja'far Bin Alawy, from Abdullah Bin Muhammad Al Zayyat, from Jandal Bin Waliq, from Muhammad Bin Yahya, from Gayas Bin Ibrahim,

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

فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ وَ اللَّهُ لَا يَأْلُو يُطْرِي ابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ النَّجْمِ إِذَا هَوَى مَا صَلَّ صَاحِبُكُمْ وَ مَا عَوَى وَ مَا يُنْطِقُ عَنِ الْهَوَى وَ مَا هَذَا الْقَوْلُ الَّذِي يَقُولُهُ يَحْوَاهُ فِي ابْنِ عَمِّهِ إِنَّهُ هُوَ إِلَّا وَحْيِي يُوحَى.

A man from Quraysh said, 'By Allah^{azwj}! He^{azwj} spares no effort in the praise of his^{saww} cousin^{asws}. So Allah^{azwj}, the Glorious Revealed: *(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]* - and these words which he^{saww} speaks about his^{saww} cousin^{asws} are not by the (personal) desires, *Surely it is only a Revelation He Revealed [53:4]*".⁸⁰⁹

34- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ الْأُرْدِيِّ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ النَّجْمِ إِذَا هَوَى مَا فُتِنْتُمْ إِلَّا بِبَعْضِ آلِ مُحَمَّدٍ إِذَا مَضَى مَا صَلَّ صَاحِبُكُمْ بِتَفْضِيلِهِ أَهْلَ بَيْتِهِ إِلَى قَوْلِهِ إِنَّهُ هُوَ إِلَّا وَحْيِي يُوحَى.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Ahmad Bin Muhammad, from Ahmad Bin Kkhalid, from Muhammad Bin Kkhalid Al Azdy, from Amro Bin Shimir, from Jabir,

⁸⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 32

⁸⁰⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 33

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **(I Swear) by the star when it swoops down [53:1]** – you will not be Tried except by hatred of Progeny^{asws} of Muhammad^{saww} when he^{saww} passes away, **Your companion does not err, [53:2]**, with his^{saww} preferring People^{asws} of his^{saww} Household – up to His^{azwj} Words: **Surely it is only a Revelation He Revealed [53:4]**'.⁸¹⁰

35- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ الْقَاسِمِ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أَوْفَقَ رَسُولُ اللَّهِ ص أَمِيرَ الْمُؤْمِنِينَ يَوْمَ الْعَدِيرِ افْتَرَقَ النَّاسُ ثَلَاثَ فِرَقٍ فَقَالَتْ فِرْقَةٌ ضَلَّ مُحَمَّدٌ وَ فِرْقَةٌ قَالَتْ غَوَى وَ فِرْقَةٌ قَالَتْ يَهْوَاهُ يَقُولُ فِي أَهْلِ بَيْتِهِ وَ ابْنِ عَمِّهِ فَأَنْزَلَ اللَّهُ سُبْحَانَهُ وَ النَّجْمُ إِذَا هَوَى الْآيَاتِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Al Qasim, from Mansour Bin Al Abbas, from Dawood Bin Al Husayn, from Al Fazl Bin Abdul Malik,

'From Abu Abdullah^{asws} having said: 'When Rasool-Allah^{saww} paused (to announce the Wilayah of) Amir Al-Momineen^{asws} on the Day of Ghadeer, the (strayed) people were divided into three categories. One group said, 'Muhammad^{saww} is mistaken'. And a group said, 'Strayed'. And a group said, 'He^{saww} speaks by (personal) desire regarding the People^{asws} of his^{saww} Household and his^{saww} cousin^{asws}'. So Allah^{azwj} the Glorious Revealed: **(I Swear) by the star when it swoops down [53:1]** – the Verses".⁸¹¹

36- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ هُودَةَ عَنِ النَّهَائِنْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَيْلَةَ أُسْرِي بِي إِلَى السَّمَاءِ صِرْتُ إِلَى سِدْرَةِ الْمُنتَهَى فَقَالَ لِي جَبْرِئِيلُ تَقَدَّمَ يَا مُحَمَّدُ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, from Al Nahawandy, from Abdullah Bin Hammad, from Muhammad Bin Abdullah,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'On the night of the Ascension (Mi'raj), I^{saww} came to the sky, and (then arrived above) the sky, and came to the Sidrat Al-Muntaha. So Jibraeel^{as} said to me^{saww} (and said) 'Proceed, O Muhammad^{saww}!'

فَدَنَوْتُ دُنُوَّهُ وَ الدُّنُوُّ مَدُّ الْبَصَرِ فَرَأَيْتُ نُورًا سَاطِعًا فَخَرَزْتُ لِلَّهِ سَاجِدًا فَقَالَ لِي يَا مُحَمَّدُ مَنْ خَلَفْتَ فِي الْأَرْضِ

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

قُلْتُ يَا رَبِّ أَعْدَلَهَا وَ أَصْدَقَهَا وَ أَبْرَهَا عَلَيَّ بْنُ أَبِي طَالِبٍ وَ صَبِيَّ وَ وَارِثِي وَ خَلِيفَتِي فِي أَهْلِي فَقَالَ لِي أَقْرَبُهُ مِنِّي السَّلَامُ وَ قُلْتُ لَهُ إِنَّ غَضَبَهُ عِزٌّ وَ رِضَاهُ حُكْمٌ

I^{saww} said, 'O my^{saww} Lord^{azwj}! I^{saww} have left for it, and ratified for it, and fulfilled it, and entrusted it to Ali^{asws} Bin Abu Talib^{asws} as my^{saww} successor, and my^{saww} inheritor, and my^{saww}

⁸¹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 34

⁸¹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 35

Caliph in my^{saww} Family'. He^{azwj} Said to me^{saww}: "Convey to him^{asws} the Greetings from Me^{azwj}, and tell him^{asws}: 'His^{asws} strike is mighty and his^{asws} approval is wise'.

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْعَلِيُّ الْأَعْلَى وَهَبْتُ لِأَخِيكَ اسْمًا مِنْ أَسْمَائِي فَسَمَّيْتُهُ عَلِيًّا وَأَنَا الْعَلِيُّ الْأَعْلَى

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

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاطِرُ السَّمَاوَاتِ وَالْأَرْضِ وَهَبْتُ لِابْنَتِكَ اسْمًا مِنْ أَسْمَائِي فَسَمَّيْتُهَا فَاطِمَةَ وَأَنَا فَاطِرُ كُلِّ شَيْءٍ

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

يَا مُحَمَّدُ إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا الْحُسَيْنُ الْبَلَاءِ وَهَبْتُ لِسَبْطَيْنِكَ اسْمَيْنِ مِنْ أَسْمَائِي فَسَمَّيْتُهُمَا الْحُسَيْنَ وَالْحُسَيْنَ وَأَنَا الْحُسَيْنُ الْبَلَاءِ

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

قَالَ فَلَمَّا حَدَّثَ النَّبِيُّ ص فُرَيْشًا بِحَدِّثِ الْحَدِيثِ قَالَ قَوْمٌ مَا أَوْحَى اللَّهُ إِلَى مُحَمَّدٍ بِشَيْءٍ وَإِنَّمَا تَكَلَّمَ عَنْ هَوَى نَفْسِهِ

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

فَأَنْزَلَ اللَّهُ تَبَارَكَ وَتَعَالَى تَبَيَّنَ ذَلِكَ وَالتَّجَمُّ إِذَا هَوَى مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَى إِلَى آخِرِ الْآيَاتِ.

Therefore Allah^{azwj} Blessed and Exalted Revealed the explanation of that: **(I Swear) by the star when it swoops down [53:1] Your companion does not err, and does not deviate [53:2] – up to the end of the Verses**".⁸¹²

37- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ ابْنِ خَارِجَةَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ قَالَ الثَّقَلَانِ نَحْنُ وَالْقُرْآنُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Tawee Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Ibn Kharjat, from Yaqoub Bin Shueyb,

'From Abu Abdullah^{asws} said: **'We shall soon Deal with you (with) the two weighty things! [55:31]**, he^{asws} said: 'The two weighty things – Us^{asws} and the Quran".⁸¹³

⁸¹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 36

⁸¹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 37

38- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَمَيْرِيِّ عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبَانَ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سَنَفْرُغُ لَكُمْ أَيُّهُ الثَّقَلَانِ قَالَ كِتَابُ اللَّهِ وَ نَحْنُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Al Himeyri, from Al Sindy Bin Muhammad, from Aban, from Zurara who said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} Mighty and Majestic: **We shall soon Deal with you (with) the two weighty things! [55:31]**. He^{asws} said: 'Book of Allah^{azwj} and us^{asws}, 814

39- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنِ ابْنِ مُحَمَّدٍ عَنْ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ اَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا يَعْنِي بِمَوْتِهَا كُفْرَ أَهْلِهَا وَ الْكَافِرُ مَيِّتٌ فَيُحْيِيهَا اللَّهُ بِالْقَائِمِ فَيَعْدِلُ فِيهَا فَتَحْيَا الْأَرْضُ وَ يَحْيَا أَهْلُهَا بَعْدَ مَوْتِهِمْ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Humeid Bin Ziyadd, from Al Hassan Bin Sama'at, from Ibn Mahboub, from Al Ahowl, from Sallam Bin Al Mustaneer,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **Know that Allah Revives the earth after its death [57:17]**: 'It mean by its death, the Kufr of its people, and the Kafir is a dead (person), so Allah^{azwj} will Revive it by Al-Qaim^{asws}, who^{asws} will do justice in it. Thus the earth would be revived, and its people would be revived, after their death". 815

40- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ أَبِي الْأَزْهَرِ عَنِ الزُّبَيْرِ بْنِ بَكَّارٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ قَالَ رَجُلٌ لِلْحَسَنِ عَ إِنَّ فِيكَ كِبَرًا فَقَالَ كَلَّا الْكِبَرُ لِلَّهِ وَحْدَهُ وَ لَكِنَّ فِيَّ عِزَّةً قَالَ اللَّهُ تَعَالَى وَ لِلَّهِ الْعِزَّةُ وَ لِرَسُولِهِ وَ لِلْمُؤْمِنِينَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Abu Al Azhar, from Al Zubeyr, from one of his companions who said,

"A man said to Al-Hassan^{asws}, 'There is greatness in you^{asws}'. He^{asws} said: 'Never! The greatness is for Allah^{azwj} the One. But, in me^{asws}, there is honour. Allah^{azwj} Mighty and Majestic Says: **And for Allah is the Honour, and for His Rasool, and for the Momineen [63:8]**". 816

41- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة جَاءَ فِي تَفْسِيرِ أَهْلِ الْبَيْتِ عَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَ فِي قَوْلِهِ عَزَّ وَ جَلَّ دَرَبِي وَ مَنْ خَلَقْتُ وَحِيداً قَالَ يَعْنِي بِهَذِهِ الْوَلَايَةِ [الْآيَةِ] إِنْ لَيْسَ اللَّعِينُ خَلَقَهُ وَحِيداً مِنْ غَيْرِ أَبِي وَ لَا أُمِّ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' –

'It has come in the interpretation of People^{asws} of the Household, from Amro Bin Shimir, from Jabir from Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **Leave Me and the one I Created as Al-Waheed [74:11]**, he^{asws} said: 'The Meaning of this verse is the Accursed Iblees^{la} who was Created alone, without a father or mother'.

⁸¹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 38

⁸¹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 39

⁸¹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 40

وَقَوْلُهُ وَ جَعَلْتُ لَهُ مَالًا مَمْدُودًا يَعْنِي هَذِهِ الدَّوْلَةُ إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ يَوْمَ يَقُومُ الْقَائِمُ

And His^{azwj} Words: **And Made extensive wealth to be for him [74:12]** - Means this government up to the Day of known time, the day of the rising of Al-Qaim^{asws}.

وَيَبَيِّنُ شُهُودًا إِلَى قَوْلِهِ كَلَّا إِنَّهُ كَانَ لِأَيَاتِنَا عَنِيدًا يُقُولُ مُعَانِدًا لِأَلَيْمَةِ يَدْعُو إِلَى غَيْرِ سَبِيلِهَا وَ يَصُدُّ النَّاسَ عَنْهَا وَ هِيَ آيَاتُ اللَّهِ

And boys as witnesses [74:13] – up to His^{azwj} Words: **[74:15] Never! Surely he was stubborn to Our Signs [74:16]**. He^{azwj} is Saying: “He^{la} disobeyed the Imams^{asws}, called to other than their^{asws} ways, and repelled the people from it, and they^{asws} are the Signs of Allah^{azwj}”.

وَقَوْلُهُ سَأَرْهِفُهُ صَعُودًا قَالَ أَبُو عَبْدِ اللَّهِ ع صَعُودٌ جَبَلٌ فِي النَّارِ مِنْ خُحَّاسٍ يُحْمَلُ عَلَيْهِ حَبْرٌ لَيَصْعَدُهُ كَارِهًا فَإِذَا ضَرَبَ يَدَيْهِ عَلَى الْجَبَلِ ذَابَتْ حَتَّى تَلْحَقًا بِالرَّجَبَيْنِ فَإِذَا رَفَعَهُمَا عَادَتَا فَلَا يَزَالُ هَكَذَا مَا شَاءَ اللَّهُ

Soon I will Overtake him with an ever-increasing Punishment [74:17]. Abu Abdullah^{asws} said: “Saoud’ is a mountain of brass in the Fire. Hibter (Abu Bakr) would be carried to it in order to climb it unwillingly. When he hits his hand upon the mountain, it (his hand) would melt, until they adhere with the two knees. When he raises them, they would return. It will not cease to be like that for as long as Allah^{azwj} so Desires.

وَقَوْلُهُ تَعَالَى إِنَّهُ فَكَّرَ وَ قَدَّرَ فَقُلْتُ كَيْفَ قَدَّرَ إِلَى قَوْلِهِ إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ قَالَ هَذَا يَعْنِي تَذْيِيرَهُ وَ نَظَرَهُ وَ فِكْرَهُ وَ اسْتِكْبَارَهُ فِي نَفْسِهِ وَ ادِّعَاءَهُ الْحَقَّ لِنَفْسِهِ دُونَ أَهْلِهِ

And His^{azwj} Words: **He pondered and plotted [74:18] So he would be killed, how (much) he plotted! [74:19]** – up to His^{azwj} Words: **Surely these are only words of the human’ [74:25]**. He^{asws} said: ‘This is his arrangement, and his view, and his thoughts, and his arrogance within himself, and his claiming the truth for himself besides its rightful ones’.

ثُمَّ قَالَ اللَّهُ تَعَالَى سَأُصْلِيهِ سَقَرَ إِلَى قَوْلِهِ لَوَاحَةٌ لِلْبَشَرِ قَالَ يَرَاهُ أَهْلُ الشَّرْقِ كَمَا يَرَاهُ أَهْلُ الْغَرْبِ أَنَّهُ إِذَا كَانَ فِي سَقَرَ يَرَاهُ أَهْلُ الشَّرْقِ وَ الْغَرْبِ وَ يَتَبَيَّنُ حَالُهُ وَ الْمَعْنَى فِي هَذِهِ الْآيَاتِ جَمِيعُهَا حَبْرٌ

The Allah^{azwj} the Exalted Said: **‘I will Make him arrive to Saqar (Inferno) [74:26]** – up to His^{azwj} Words: **Scorching for the person [74:29]**. The people of the east would see it just as the people of the west would see it. When he will be in Saqar, the people of the east and the west will see him and his state would be manifested, and the meaning in all these Verses is Hibter (Abu Bakr).

قَالَ قَوْلُهُ عَلَيْهَا تِسْعَةَ عَشَرَ أَيِ تِسْعَةَ عَشَرَ رَجُلًا فَيَكُونُونَ مِنَ النَّاسِ كُلُّهُمْ فِي الشَّرْقِ وَ الْغَرْبِ

Regarding His^{azwj} Words: **Upon it are nineteen [74:30]** – i.e., nineteen men happening to be from the people, all of them in the east and the west.

وَقَوْلُهُ وَ مَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً قَالَ فَالْثَّانِي هُوَ الْقَائِمُ ع الَّذِي أَنَارَ ضَوْؤُهُ وَ خُرُوجُهُ لِأَهْلِ الشَّرْقِ وَ الْغَرْبِ وَ الْمَلَائِكَةُ هُمُ الَّذِينَ يَمْلِكُونَ عِلْمَ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ

And His^{azwj} Words: **And have not Made the wardens of the Fire, except the Angels, [74:31].** He^{asws} said: 'So the Fire, it is Al-Qaim^{asws} whose illumination and his^{asws} coming out would be a fire for the people of the east and the west; and the Angels, they are those who learnt the Knowledge of the Progeny^{asws} of Muhammad^{saww}.'

وَقَوْلُهُ وَ مَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا قَالَ يَغْنِي الْمُرْجَةُ

And for His^{azwj} Words: **and We have not Made their number except as a Fitna for those who commit Kufr** – he^{asws} said: 'It means the Murjiites'.

وَقَوْلُهُ لَيَسْتَيِّقَنَّ الَّذِينَ أُوتُوا الْكِتَابَ قَالَ هُمُ الشَّيْعَةُ وَ هُمُ أَهْلُ الْكِتَابِ وَ هُمُ الَّذِينَ أُوتُوا الْكِتَابَ وَ الْحُكْمَ وَ النَّبُوَّةَ

And the Words of the Exalted: **and for those Given the Book to be certain [74:31],** he^{asws} said: 'They are the Shias, and they are the People of the Book, and they are the ones who have been Given the Book and the Wisdom and the Prophet-hood'.

وَقَوْلُهُ وَ يَزِدَادُ الَّذِينَ آمَنُوا إِيمَانًا وَ لَا يَزْتَابُ الَّذِينَ أُوتُوا الْكِتَابَ أَيَّ لَا يَشْكُ الشَّيْعَةُ فِي شَيْءٍ مِنْ أَمْرِ الْقَائِمِ ع وَ قَوْلُهُ وَ لَيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَغْنِي بِذَلِكَ الشَّيْعَةُ وَ ضَعْفَاءُهَا وَ الْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

And the Words of the Exalted: **and increase the Eman of those who believe, and (although) those Given the Book and Momineen do not doubt** - i.e. the Shias do not doubt in anything from the Matter of Al-Qaim^{asws}, **And for those in whose hearts there is a sickness, and the Kafirs to be saying, 'What is that which Allah Intends with these examples?'**

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ هُمْ كَذَلِكَ يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَ يَهْدِي مَنْ يَشَاءُ فَالْمُؤْمِنُ يُسَلِّمُ وَ الْكَافِرُ يَشْكُ

So Allah^{azwj} Mighty and Majestic Said to them. **Like that, Allah Lets stray one He so Desires to and Guides one He so Desires to** - So the Momin submits, and the Kafir doubts.

وَقَوْلُهُ وَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ فَجُنُودُ رَبِّكَ هُمُ الشَّيْعَةُ وَ هُمُ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

And the Words of the Exalted: **And none know the armies of your Lord except Him** - So the armies of your Lord^{azwj}, they are the Shias, and they are the witnesses of Allah^{azwj} in the earth.

وَقَوْلُهُ وَ مَا هِيَ إِلَّا ذِكْرٌ لِلْبَشَرِ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ يَغْنِي الْيَوْمَ قَبْلَ خُرُوجِ الْقَائِمِ ع مَنْ شَاءَ قَبْلَ الْحَقِّ وَ تَقَدَّمَ إِلَيْهِ وَ مَنْ شَاءَ تَأَخَّرَ عَنْهُ

And His^{azwj} Words: **and it is not, except a Zikr for the humans [74:31] For one of you who desires can either go ahead or stay behind [74:37].** He^{asws} said: 'It means the day before emergence of Al-Qaim^{asws}. One who so desires can face the truth and go ahead to it, and one who so desires, can stay behind from it.

وَقَوْلُهُ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهينَةٌ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ أَطْفَالُ الْمُؤْمِنِينَ قَالَ اللَّهُ تَعَالَى وَ اتَّبَعْتَهُمْ دُرَيْتُهُمْ بِإِيمَانٍ أَلْحَقْنَا بِهِمْ دُرَيْتَهُمْ قَالَ يَغْنِي أَنَّهُمْ آمَنُوا فِي الْمَيْتَاتِ

And His^{azwj} Words: **Every soul would be held for what it earns [74:38] Except companions of the right hand [74:39]**. He^{asws} said: 'They are children of the Momineen. Allah^{azwj} Said: **their offspring follow them with Eman, We will Unite their offspring to be with them [52:21]**. He^{asws} said: 'They believe in the Covenant'.

وَقَوْلُهُ وَكُنَّا نَكْذِبُ يَوْمَ الدِّينِ قَالَ يَوْمَ الدِّينِ خُرُوجُ الْقَائِمِ ع

And His^{azwj} Words: **And we used to belie the Day of Religion [74:46]**. He^{asws} said: 'The Day of religion is the day of emergence of Al-Qaim^{asws}.

وَقَوْلُهُ فَمَا هُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ يَعْنِي بِالتَّذْكِرَةِ وَالْآيَةِ أَمِيرَ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ

And His^{azwj} Words: **So what is the matter with them, turning away from the Tazkira? [74:49]** – meaning by the Tazkira and the Sign is Amir Al-Momineen^{asws}.

وَقَوْلُهُ كَانَهُمْ حُمْرٌ مُسْتَنْفِرَةٌ فَرَّتْ مِنْ قَسْوَرَةٍ قَالَ يَعْنِي كَانَهُمْ حُمْرٌ وَخَشِيَ فَرَّتْ مِنَ الْأَسَدِ حِينَ رَأَتْهُ وَكَذَلِكَ الْمُرْجِئَةُ إِذَا سَمِعَتْ بِفَضْلِ آلِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ نَفَرَتْ عَنِ الْحَقِّ

And His^{azwj} Words: **As if they were frightened donkeys [74:50] Fleeing from a lion [74:51]**. He^{asws} said: 'meaning as if they are wild donkeys fleeing from the lion when they see it, and like that are the Murjiites, when they hear the merits of Progeny^{asws} of Muhammad^{saww}, they flee from the truth.

ثُمَّ قَالَ اللَّهُ تَعَالَى بَلْ يُرِيدُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُؤْتَى صُحُفًا مُنْتَشَرَةً قَالَ يُرِيدُ كُلُّ رَجُلٍ مِنَ الْمُخَالِفِينَ أَنْ يَنْزَلَ عَلَيْهِ كِتَابٌ مِنَ السَّمَاءِ

Then Allah^{azwj} the Exalted Said: **'But, every person from them wants to be Given pages spread out [74:52]**. He^{asws} said: 'Every man from the adversaries wants that a Book be Revealed unto him from the sky.

ثُمَّ قَالَ تَعَالَى كَلَّا بَلْ لَا يَخَافُونَ الْآخِرَةَ هِيَ دَوْلَةُ الْقَائِمِ ع

Then Allah^{azwj} the Exalted Said: **'Never! But, they are not fearing the Hereafter [74:53]**. He^{asws} said: 'It is the government of Al-Qaim^{asws} (they are not fearing).

ثُمَّ قَالَ تَعَالَى بَعْدَ أَنْ عَرَفَهُمُ التَّذْكِرَةَ أَنَّهَا الْوَلَايَةُ كَلَّا إِنَّهُ تَذْكِرَةٌ فَمَنْ شَاءَ ذَكَرَهُ وَ مَا يَذْكُرُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ هُوَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَعْرِفَةِ قَالَ فَالتَّقْوَى فِي هَذَا الْمَوْضِعِ النَّبِيُّ ص وَ الْمَعْرِفَةُ أَمِيرُ الْمُؤْمِنِينَ ع.

The Allah^{azwj} the Exalted, after Making them recognise that the 'Tazkira', it is the Wilayah of Ali^{asws}, Said: **Never! It is a Tazkira [74:54] So the one who desires it, would pay heed [74:55] And they will not be paying heed except if Allah so Desires. He is rightful to be feared and rightful for (Granting) the Forgiveness [74:56]**. He^{asws} said: 'So the piety is this place is the Prophet^{saww}, and the Forgiveness is Amir Al-Momineen^{asws},⁸¹⁷

⁸¹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 41

42- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى عَنْ الْبَرْقِيِّ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ الْخَلِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ بَلَّ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ إِمَامَهُ أَيْ يَكْذِبَهُ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat al Zaahira' – It is reported from Al Barqy, from Khalaf bin Hammad, from Al Halby who said,

'I heard Abu Abdullah^{asws} reciting: **But, the human being wants to undermine his Imam [75:5]**, i.e., belie him^{asws}, 818

43- وَ قَالَ بَعْضُ أَصْحَابِنَا عَنْهُمْ صَلَوَاتُ اللَّهِ عَلَيْهِمْ إِنَّ قَوْلَهُ عَزَّ وَ جَلَّ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ إِمَامَهُ قَالَ يُرِيدُ أَنْ يَفْجُرَ أَمِيرَ الْمُؤْمِنِينَ ع يَعْنِي يَكِيدُهُ.

And one of our companions said:

'From him^{asws}: 'The Words of Allah^{azwj} Mighty and Majestic: **But, the human being wants to undermine his Imam [75:5]**, he^{asws} said: 'But he intends that he should undermine Amir Al-Momineen^{asws}, in the meaning of plotting against him^{asws}, 819

44- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عُثْمَانَ الْخَزَّازِ قَالَ سَمِعْتُ أَبَا سَعِيدٍ الْمَدَائِنِيِّ يَقُولُ كَلَّا إِنَّ كِتَابَ الْأَنْبَارِ لَفِي عَلَيَيْنِ وَ مَا أَذْرَاكَ مَا عَلَيُّونَ كِتَابَ مَرْفُوعٍ بِالْخَيْرِ مَرْفُوعٍ بِحُبِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah, from Ibrahim Bin Muhammad, from Saeed Bin Usman Al Khazaz who said,

'I heard Abu Saeed Al-Madainy saying: **'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]**, with the good with love of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, 820

(Not a Hadeeth)

45- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ الْحُسَيْنِ مُعْتَمِناً عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ تَعَالَى فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ إِلَى رَبِّ الْعَالَمِينَ قَالَ أَبُو جَعْفَرٍ ع أَمَا قَوْلُهُ فَلَمَّا نَسُوا مَا دُكِّرُوا يَعْنِي لَمَّا تَرَكُوا وَلَايَةَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ قَدْ أُمِرُوا بِهَا.

Tafseer Furat Bin Ibrahim – Muhammad Bin Al Hassan transmitting from Jabir having said,

'I asked Abu Ja'far^{asws} about Words of Allah^{azwj} the Exalted: **But when they forgot what they had been Reminded with, We Opened upon them the doors of all things, [6:44]**. Abu Ja'far^{asws} said: 'As for His^{azwj} Words: **But when they forgot what they had been Reminded with**, it means, when they neglected Wilayah of Ali^{asws} Bin Abu Talib^{asws}, and (although) they had been Commanded with it". 821

46- فر، تفسير فرات بن إبراهيم مُحَمَّدُ بْنُ مُحَمَّدٍ الْفَزَارِيُّ بِإِسْنَادِهِ عَنْ خَيْثَمَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى يَوْمَ تَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا إِلَى آخِرِ الْآيَةِ قَالَ يَعْنِي مَوَدَّتَنَا وَ نُصْرَتَنَا

⁸¹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 42

⁸¹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 43

⁸²⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 44

⁸²¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 45

Tafseer Furat Bin Ibrahim – Ja'far Bin Muhammad Al Fazary, by his chain from Khaysama,

'From Abu Ja'far^{asws} regarding Words of the Exalted: **The day some of the Signs of your Lord do come, a soul will not benefit from its Eman [6:158]** – up to the end of the Verse. He^{asws} said: 'It means our^{asws} cordiality, and our^{asws} help'.

فُلْتُ إِمَّا [إِنَّمَا] فَدَرَّ اللَّهُ مِنْهُ بِاللِّسَانِ وَ الْيَدَيْنِ وَ الْقَلْبِ قَالَ يَا خَيْثَمَةُ نُصْرَتُنَا بِاللِّسَانِ كُنْصَرْتُنَا بِالسَّيْفِ وَ نُصْرَتُنَا بِالْيَدَيْنِ أَفْضَلُ

I said, 'But rather, Allah^{azwj} Determined from it with the tongue, and the hands, and the heart'. He^{asws} said: 'O Khaysama! Helping us^{asws} with the tongue is like helping us^{asws} with the sword, and helping us^{asws} with the hands is superior.

يَا خَيْثَمَةُ إِنَّ الْقُرْآنَ نَزَّلَتْ أَثْلَاثًا فَكُلُّتُ فِيْنَا وَ ثُلُثٌ فِي عَدُوِّنَا وَ ثُلُثٌ فَرَانِصُ وَ أَحْكَامُ وَ لَوْ أَنَّ آيَةَ نَزَلَتْ فِي قَوْمٍ ثُمَّ مَاتُوا أَوَّلَيْكَ مَاتَتِ الْآيَةُ إِذَا مَا بَقِيَ مِنَ الْقُرْآنِ شَيْءٌ إِنَّ الْقُرْآنَ يَجْرِي مِنْ أَوَّلِهِ إِلَى آخِرِهِ مَا قَامَتِ السَّمَاوَاتُ وَ الْأَرْضُ فَلِكُلِّ قَوْمٍ آيَةٌ يَتْلُونَهَا

O Khaysama! The Quran is Revealed in thirds. A third is regarding us^{asws}, and a third is regarding our^{asws} enemies, and a third is Obligations and Rulings; and had a Verse been Revealed regarding a (particular) people, then they died, the Verse would die, then nothing of the Quran would remain. The Quran flows from its beginning to its end for as long as the skies and the earth stand, so for every people there is a Verse they can be reading it.

يَا خَيْثَمَةُ إِنَّ الْإِسْلَامَ بَدَأَ غَرِيبًا وَ سَيَعُودُ غَرِيبًا فَطُوبَى لِلْغُرَبَاءِ

O Khaysama! Al-Islam began as unknown and will be returning to be unknown, so beatitude to the unknown people.

يَا خَيْثَمَةُ سَيَأْتِي عَلَى النَّاسِ زَمَانٌ لَا يَعْرِفُونَ اللَّهَ مَا هُوَ وَ التَّوْحِيدَ حَتَّى يَكُونَ خُرُوجُ الدَّجَالِ وَ حَتَّى يَنْزِلَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ مِنَ السَّمَاءِ وَ يَقْتُلَ اللَّهُ الدَّجَالَ عَلَى يَدَيْهِ وَ يُصَلِّيَ بِهِمْ رَجُلٌ مِّنْ أَهْلِ الْبَيْتِ أَلَا تَرَى أَنَّ عِيسَى يُصَلِّيَ خَلْفَنَا وَ هُوَ نَبِيٌّ أَلَا وَ نَحْنُ أَفْضَلُ مِنْهُ.

O Khaysama! There will be coming a time upon the people, they will not be recognising Allah^{azwj}, what He^{azwj} is, and the Tawheed, until the Dajjal^{la} emerges, and until Isa^{as} Bin Maryam^{as} descends from the sky and Allah^{azwj} Kills the Dajjal^{la} upon his^{as} hand, and a man^{asws} from us^{asws} People^{asws} of the Household prays Salat leading them. Can't you see that Isa^{as} would be praying Salat behind us^{asws}, and although he^{as} is a Prophet^{as}? Indeed, and we^{asws} are superior than him^{as}.⁸²²

47- فر، تفسير فرات بن إبراهيم فرأت بن إبراهيم الكوفي رحمه الله عليه مُعْتَمَناً عَنْ زَيْدِ بْنِ عَلِيٍّ عَلَيْهِ السَّلَامُ فِي قَوْلِهِ تَعَالَى فَلَوْ لَا كَانَ مِنَ الْقُرُونِ مَنْ قَبْلَكُمْ أُولُوا بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَى آخِرِ الْآيَةِ قَالَ يَخْرُجُ الطَّاغُوتُ مِنَّا وَ مَثَلْنَا كَمَنْ كَانَ قَبْلَنَا مِنَ الْقُرُونِ فَمِنْهُمْ مَنْ يُقْتَلُ وَ تَبَقَّى مِنْهُمْ بَقِيَّةٌ يُحْيُوا ذَلِكَ الْأَمْرَ يَوْمًا مَا.

Tafseer Furat Bin Ibrahim – Furat Bin Ibrahim Al Kufy transmitting,

'From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}) regarding Words of the Exalted: **So, why were there not, from the generations from before you, people of balance forbidding from the**

⁸²² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 46

corruption in the earth, [11:116] – up to the end of the Verse. He said, ‘A group from us and like us would emerge like the ones who were before us from the generation. From them would be one who will be killed, and from them a people will remain in order to revive that matter, one day’.⁸²³ **(Not a Hadeeth)**

48- وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْقَزَارِيِّ مُعْتَمِدًا عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: هَذِهِ الْآيَةُ فِينَا نَزَلَتْ.

And from Ja'far Bin Muhammad Al Fazary transmitting,

‘From Zayd son of Ali^{asws} (Bin Al-Husayn^{asws}), from his forefather^{asws}, from Ali^{asws} Bin Abu Talib^{asws} having said: ‘This Verse was Revealed regarding us^{asws}’.⁸²⁴

49- شي، تفسير العياشي عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ قَالَ فِينَا عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ قَالَ فِينَا حَرِصٌ عَلَيْكُمْ قَالَ فِينَا بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ قَالَ شَرَكْنَا الْمُؤْمِنِينَ فِي هَذِهِ الرَّابِعَةِ وَ ثَلَاثَةٌ لَنَا.

Tafseer, from Sa'alba,

‘From Abu Abdullah^{asws} said: “Allah^{azwj} Blessed and Exalted Said: **There has come to you a Rasool from yourselves [9:128]**: ‘It is regarding us^{asws}’; **It is grievous upon him what is distressing upon you**: ‘It is regarding us^{asws}’, **being full of concern upon you**: ‘It is regarding us^{asws}’; **With the Momineen he is kind, merciful [9:128]**, said: ‘The Momineen have been associated with us^{asws} in this fourth (point), and the three are for us^{asws}’.⁸²⁵

50- شي، تفسير العياشي عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَلَا هَذِهِ الْآيَةَ لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ قَالَ مِنْ أَنْفُسِنَا قَالَ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ قَالَ مَا عَنِتْنَا قَالَ حَرِصٌ عَلَيْكُمْ عَلَيْنَا بِالْمُؤْمِنِينَ رُؤُوفٌ رَحِيمٌ قَالَ بِشِيعَتِنَا رُؤُوفٌ رَحِيمٌ فَلَنَا ثَلَاثَةٌ أَرْبَاعُهَا وَ لِشِيعَتِنَا رُبُعُهَا.

Tafseer Al Ayyashi – From Abdullah Bin Suleyman,

‘From Abu Ja'far^{asws}, he^{asws} recited this Verse: **There has come to you a Rasool from yourselves [9:128]**, said: ‘From among us^{asws}’. **It is grievous upon him what is distressing upon you**, said: ‘What is burdening us^{asws}’. **being full of concern upon you**, said: ‘(Concerned) for us^{asws}’. **With the Momineen he is kind, merciful [9:128]**, said: ‘With our^{asws} Shias he is kind, merciful. Thus, for us is three-quarters of it, and for our^{asws} Shias is a quarter’.⁸²⁶

51- شي، تفسير العياشي عَنْ خَطَّابِ بْنِ سَلَمَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَا بَعَثَ اللَّهُ نَبِيًّا قَطُّ إِلَّا بَوَلَّيْنَا وَ الْبَرَاءَةَ مِنْ عَدُوِّنَا وَ ذَلِكَ قَوْلُ اللَّهِ فِي كِتَابِهِ وَ لَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَ اجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَ مِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ يَتَكَذَّبُونَ آلَ مُحَمَّدٍ ع ثُمَّ قَالَ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ.

Tafseer Al Ayyashi – From Khattab Bin Salama who said,

⁸²³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 47

⁸²⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 48

⁸²⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 49

⁸²⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 50

'Abu Ja'far^{asws} said: 'Allah^{azwj} did not Send any Prophet^{as} at all except with our^{asws} Wilayah, and the disavowment from our^{asws} enemies, and that is the Word of Allah^{azwj} in His^{azwj} Book: **And We had Sent a Rasool in every community saying: 'Worship Allah and shun the tyrants'. But, from them were ones Allah Guided, and from them were ones straying was deserved upon. [16:36]**, due to their belying Progeny^{asws} of Muhammad^{saww}. Then He^{azwj} Said: **Therefore, travel in the land and look at how was the end result of the beliers! [16:36]**'.⁸²⁷

52- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ رَفَعَهُ إِلَى التَّوْفَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَا السَّجَّارَةُ الْمَرْجُوءَةُ الْمُنْجِيَةُ مِنَ الْعَذَابِ الْأَلِيمِ الَّتِي دَلَّ عَلَيْهَا فِي كِتَابِهِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَذْلَكُكُمْ عَلَى نَجَاتٍ تُنَجِّكُمْ مِنْ عَذَابِ أَلِيمٍ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, raising it to Al Nofaly,

'From Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} said: "I^{asws} am the lucrative trade which saves from the painful Punishment which Allah^{azwj} has Pointed to in His^{azwj} Book, so He^{azwj} Said: **O you those who believe! Shall I point you upon a trade rescuing you from a painful Punishment? [61:10]**".⁸²⁸

53- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ عَنْ عُبَيْدِ بْنِ كَثِيرٍ عَنْ حُسَيْنِ بْنِ نَصْرِ بْنِ مُزَاحِمٍ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ أَبِي عِيَّاشٍ عَنْ سَلِيمِ بْنِ قَيْسٍ عَنْ عَلِيِّ ع قَالَ: نَحْنُ الَّذِينَ بَعَثَ اللَّهُ فِيْنَا رَسُولًا يَتْلُو عَلَيْنَا آيَاتِهِ وَ يُزَكِّيْنَا وَ يُعَلِّمُنَا الْكِتَابَ وَ الْحِكْمَةَ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim, from Ubeyd Bin Kaseer, from Husayn Bin Nasr Bin Muzahim, from his father, from Aban Bin Abu Ayyash, from Suleym Bin Qays,

'From Ali^{asws} having said: 'We^{asws} are the ones, Allah^{azwj} Sent a Rasool^{saww} among us^{asws} reciting His^{azwj} Verses to us^{asws}, and purifying us^{asws} and teaching us^{asws} the Book and the Wisdom".⁸²⁹

54- فس، تفسير القمي أَحْمَدُ بْنُ عَلِيٍّ عَنْ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عُمَرَ الْكَلْبِيِّ عَنْ أَبِي الصَّامِتِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّيْلَ وَ النَّهَارَ اثْنَتَا عَشْرَةَ سَاعَةً وَ إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَشْرَفُ سَاعَةٍ مِنْهَا وَ هُوَ قَوْلُهُ تَعَالَى بَلْ كَذَّبُوا بِالسَّاعَةِ وَ أَغْتَابُوا بِالسَّاعَةِ سَعِيرًا.

Tafseer Al Qummi - from Ahmad Bin Ali, from Al-Husayn Bin Ahmad, from Ahmad Bin Hilal, from Umar Al-Kalby, from Abu Al-Saamit who said,

'Abu Abdullah^{asws} said: 'The night and the day are of twelve hours, and Ali^{asws} Bin Abu Talib^{asws} is the noblest from those twelve Hours, and these are the Words of Allah^{azwj} the Exalted: **But they are belying the Hour, and We have Prepared a Blazing Fire for the one belies the Hour [25:11]**'.⁸³⁰

⁸²⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 51

⁸²⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 52

⁸²⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 53

⁸³⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 54

55- فس، تفسير القمي الحسين بن محمد عن المعلى عن الوشاء عن محمد بن الفضل عن أبي حمزة عن أبي جعفر ع في قوله تعالى إنها لإحدى الكبر نذيراً للبشر قال يعني فاطمة ع.

Tafseer Al Qummi – Al Husayn Bin Muhammad, from Al Moalla, from Al Washa, from Muhammad Bin Al Fuzeyl, from Abu Hamza,

‘From Abu Ja’far^{asws} regarding Words of the Exalted: **Surely, it is the great one [74:35] A warning to the humans [74:36]**. He^{asws} said: ‘It means (Syeda) Fatima^{asws}’ 831

56- كا، الكافي العدة عن أحمد بن محمد عن الحسين بن سعيد عن بعض أصحابنا عن حنان بن سدير عن سالم الحنطال قال: قلت لأبي جعفر ع أخبرني عن قول الله تبارك و تعالى نزل به الروح الأمين على قلبك لتكون من المنذرين بلسان عربي مبين قال هي الولاية لأمر المؤمنين ع.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from one of our companions, from Hanan Bin Sadeyr, from Salim Al Hannat who said,

‘I said to Abu Ja’far^{asws}, ‘**The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195]**. He^{asws} said: ‘It is the (descent of the) Wilayah of Amir Al-Momineen^{asws}’ 832

57- كا، الكافي أحمد بن إدريس عن محمد بن أحمد عن يعقوب بن يزيد عن ابن محبوب عن محمد بن الفضل عن أبي الحسن ع في قول الله عز و جل يؤفون بالنذر الذي أخذ عليهم من ولايتنا.

(The book) ‘Al Kafi’ – Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Mahboub Bin Al Fuzeyl,

‘From Abu Al-Hassan^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **They are fulfilling the vows [76:7]**, he^{asws} said: ‘They fulfil the vows which were taken upon them of our^{asws} Wilayah’ 833

58- كا، الكافي محمد بن يحيى عن سلمة بن الخطاب عن الحسن بن عبد الرحمن عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع في قول الله عز و جل و إذا نزلنا آياتنا بينات قال الذين كفروا للذين آمنوا أي الفريقين خير مقاماً و أحسن ندياً قال كان رسول الله ص دعا قريشاً إلى ولايتنا فتنفروا و أنكروا

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Al Hassa Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And when Our clear Verses are recited unto them, those who commit Kufr say to those who believe, ‘Which of the two groups is better in position and best in assembly?’ [19:73]**. He^{asws} said: ‘Rasool-Allah^{saww} had called the Quraysh to our^{asws} Wilayah, but they turned away and denied it.

فقال الذين كفروا من قريش للذين آمنوا الذين آمنوا لا يفرأوا لأمر المؤمنين و لنا أهل البيت أي الفريقين خير مقاماً و أحسن ندياً تغييراً منهم

831 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 55

832 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 56

833 Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 57

(And) **those who commit Kufr** – from the Quraysh, **say to those who believe** – those who accept the Wilayah of Amir Al-Momineen^{asws} and of our^{asws}, the People^{asws} of the Household, **‘Which of the two groups is better in position and best in assembly?’ [19:73]** – being a taunt from them.

فَقَالَ اللَّهُ رَدًّا عَلَيْهِمْ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ مِنَ الْأُمَمِ السَّالِفَةِ هُمْ أَحْسَنُ أَتَانًا وَرَبِّيًّا

Allah^{azwj} Said in Rebuttal against them: **And how many of the generations** – from the communities of the past, **have We Destroyed before them? They were better equipped and in appearance [19:74]**.

فُلْتُ قَوْلُهُ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَنُ مَدًّا

I said, ‘(What about) His^{azwj} Words: **‘One who was in the straying, so let the Beneficent Extend his term for him [19:75]?’**

قَالَ كُلُّهُمْ كَانُوا فِي الضَّلَالَةِ لَا يُؤْمِنُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع وَ لَا بِوَلَايَتِنَا فَكَانُوا ضَالِّينَ مُضِلِّينَ فَيَمْدُدُ لَهُمْ فِي ضَلَالَتِهِمْ وَ طُعْيَانِهِمْ حَتَّى يَمُوتُوا فَيُصَيِّرَهُمُ اللَّهُ شَرًّا مَكَانًا وَ أضعَفَ جُنْدًا

He^{asws} said: ‘All of them were in the straying, not believing in the Wilayah of Amir Al-Momineen^{asws}, nor in our^{asws} Wilayah. So they were (leading others) astray and straying (themselves), so they were prolonged in their straying and their insolence until they died. Thus they came to be in an evil place and a weaker army’.

فُلْتُ قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَ إِمَّا السَّاعَةَ فَسَيَعْلَمُونَ مَنْ هُوَ شَرُّ مَكَانًا وَ أضعَفَ جُنْدًا

I said, ‘(What about) His^{azwj} Words: **until when they see what they are being Threatened with, either the Punishment or the Hour, then they would come to know who was in a more evil position and of a weaker army’ [19:75]?’**

قَالَ أَمَّا قَوْلُهُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَهُوَ خُرُوجُ الْقَائِمِ وَ هُوَ السَّاعَةُ فَسَيَعْلَمُونَ ذَلِكَ الْيَوْمَ وَ مَا نَزَلَ بِهِمْ مِنَ اللَّهِ عَلَى يَدَيْ قَائِمِهِ فَذَلِكَ قَوْلُهُ مَنْ هُوَ شَرُّ مَكَانًا يَعْنِي عِنْدَ الْقَائِمِ وَ أضعَفَ جُنْدًا

He^{asws} said: ‘As for His^{azwj} Words: **until when they see what they are being Threatened with [19:75]**, so it is the rising of Al-Qaim^{asws}, and the Hour. Thus, they will come to know on that Day, and what has Descended upon them from Allah^{azwj} upon the hands of His^{azwj} Guardian^{asws}. So these are His^{azwj} Words: **who was in a more evil position** - Meaning, in the presence of Al-Qaim^{asws}, **and of a weaker army’ [19:75]**.

فُلْتُ قَوْلُهُ وَ يَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى قَالَ يَزِيدُهُمْ ذَلِكَ الْيَوْمَ هُدًى عَلَى هُدًى بِاتِّبَاعِهِمُ الْقَائِمَ حَيْثُ لَا يَجْحَدُونَهُ وَ لَا يُنْكِرُونَهُ

I said, ‘His^{azwj} Words: **And Allah would Increase in Guidance those who (seek) Guidance [19:76]**. He^{asws} said: ‘He^{azwj} would Increase them on that day, Guidance upon Guidance, due to their following Al-Qaim^{asws}, when they will neither be rejecting him^{asws} nor denying him^{asws}’.

فُلْتُ قَوْلُهُ لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا قَالَ إِلَّا مَنْ دَانَ اللَّهُ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ عَ فَهُوَ الْعَهْدُ عِنْدَ اللَّهِ

I said, 'His^{azwj} Words: **They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87]**. He^{asws} said: 'Except the one who made it a Religion of Allah^{azwj} by the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}, so it is the Pact with Allah^{azwj}.

فُلْتُ قَوْلُهُ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ عَ هِيَ الْوُدُّ الَّذِي قَالَ اللَّهُ

I said, 'His^{azwj} Words: **Surely, those who are believing and are doing righteous deeds, the Beneficent would Make cordiality to be for them [19:96]**'. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}, it is the cordiality which Allah^{azwj} the Exalted Speaks of'.

فُلْتُ فَإِنَّمَا يَسْتَرْزَاهُ بِلِسَانِكَ لِيُبَشِّرَ بِهِ الْمُتَّقِينَ وَ تُنذِرَ بِهِ قَوْمًا لُدًّا قَالَ إِنَّمَا يَسِّرُهُ اللَّهُ عَلَى لِسَانِهِ حِينَ أَقَامَ أَمِيرِ الْمُؤْمِنِينَ عَ عِلْمًا فَبَشِّرَ بِهِ الْمُؤْمِنِينَ وَ أَنْذَرَ بِهِ الْكَافِرِينَ وَ هُمُ الَّذِينَ ذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ لُدًّا أَيُّ كُفَّارًا

I said, '**But rather We have Eased it by your tongue to give the glad tidings to the pious with it and to warn by it a contentious people [19:97]**'. He^{asws} said: 'But rather, Allah^{azwj} Made it to be easy upon his^{saww} tongue when he^{saww} established Amir Al-Momineen^{asws} as a flag, so the Momineen were given glad tidings of it and the Kafirs were warned of it, and they are those whom Allah^{azwj} Mentioned in His^{azwj} Book as 'contentious', i.e., Kafirs'.

وَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ لِنُذِرَ قَوْمًا مَا أَنْذَرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ قَالَ لِنُذِرَ الْقَوْمَ الَّذِي أَنْتَ فِيهِمْ كَمَا أَنْذَرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ عَنِ اللَّهِ وَ عَنْ رَسُولِهِ وَ عَنْ وَعِيدِهِ

And he (the narrator) said, 'And I asked him^{asws} about the Words **For you to warn a people what their fathers had been warned about, but they are heedless [36:6]**. He^{asws} said: 'In order to warn the people whom you^{saww} are among just as their fathers were warned, but they were heedless from Allah^{azwj}, and from His^{azwj} Rasool^{saww}, and from His^{azwj} Threats.

لَقَدْ حَقَّ الْقَوْلُ عَلَى أَكْثَرِهِمْ مِنْ أَنْ لَا يُعْتَرُونَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ فَهُمْ لَا يُؤْمِنُونَ بِإِمَامَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ

The Word has proved true upon most of them, by they are not believing [36:7] - from the ones who are not acknowledging the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. Thus, they do not believe in the Imamate of Amir Al-Momineen^{asws} and the successors^{asws} from after him^{asws}.

فَلَمَّا لَمْ يُعْرِضُوا كَانَتْ عُقُوبَتُهُمْ مَا ذَكَرَ اللَّهُ إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ فِي نَارِ جَهَنَّمَ

So when they were not acknowledging, their consequential Punishment was what Allah^{azwj} Mentioned: **Surely We Made shackles to be in their necks, so these are up to their chins, so their heads are raised [36:8]** - in the Fire of Hell.

ثُمَّ قَالَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ عُقُوبَةً مِنْهُ هُمْ حَيْثُ أَنْكَرُوا وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ مِنْ بَعْدِهِ هَذَا فِي الدُّنْيَا وَ فِي الْآخِرَةِ فِي نَارِ جَهَنَّمَ مُقْمَحُونَ

Then He^{azwj} Said: **And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9]** - the consequential Punishment for them when they denied the Wilayah of Amir Al-Momineen^{asws} and the Imams^{asws} from after him^{asws}. This is in the world, and in the Hereafter it is the Fire of Hell with their heads raised aloft’.

ثُمَّ قَالَ يَا مُحَمَّدُ وَ سَوَاءٌ عَلَيْهِمْ أَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُونَ بِاللَّهِ وَ بِلَايَةِ عَلِيِّ وَ مِنْ بَعْدِهِ

Then He^{azwj} Said: “O Muhammad^{saww}! **And it is the same upon them, whether you warn them or do not warn them, they will not believe [36:10]** - in the Wilayah of Ali^{asws} and the ones^{asws} from after him^{asws} .

ثُمَّ قَالَ إِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ وَ خَشِيَ الرَّحْمَنَ الْعَلِيمَ فَبَشِّرْهُ يَا مُحَمَّدُ بِمَغْفِرَةٍ وَ أَجْرٍ كَرِيمٍ.

Then He^{azwj} Said: **But rather, you warn one who follows the Zikr** – meaning Amir Al Momineen^{asws}, **and fears the Beneficent in private, therefore give him glad tidings** – O Muhammad^{saww}, **of Forgiveness and an honourable Recompense [36:11]”**.

كَمَا رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الصَّادِقِ ع قَالَ: كَانَ سَبَبَ نُزُولِ هَذِهِ الْآيَةِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ جَالِساً بَيْنَ يَدَيْ رَسُولِ اللَّهِ ص فَقَالَ لَهُ قُلَان يَا عَلِيُّ اللَّهُمَّ اجْعَلْ لِي فِي قُلُوبِ الْمُؤْمِنِينَ وَدّاً فَأَنْزَلَ اللَّهُ تَعَالَى الْآيَةَ.

Just as it has been reported by Ali Bin Ibrahim,

‘From Al-Sadiq^{asws} having said: ‘The reasons for the Revelation of this Verse is that Amir Al-Momineen^{asws} was seated in front of Rasool-Allah^{saww}, and he^{saww} said to him^{asws}: ‘Say, O Ali^{asws}: ‘O Allah^{azwj}! Make cordiality for me^{asws} to be in the hearts of the Momineen’’. So Allah^{azwj} the Exalted Revealed the Verse”’.⁸³⁴

59- كما، الكافي علي بن محمد عن بعض أصحابنا عن ابن محبوب عن محمد بن الفضيل عن أبي الحسن الماضي ع قال: سأله عن قول الله جل و عز يريدون ليطفئوا نور الله بأفواههم قال يريدون ليطفئوا ولاية أمير المؤمنين ع بأفواههم

(The book) ‘Al Kafi’ – Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, from Muhammad in Al Fuzeyl,

‘From Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}), he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} Majestic and Mighty: **They are intending to extinguish the Light of Allah with their mouths [61:8]**. He^{asws} said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineen^{asws} with their mouths (by talking against it)’.

قُلْتُ وَ اللَّهُ مُبِينُ نُورِهِ قَالَ وَ اللَّهُ مُبِينُ الْإِمَامَةِ لِقَوْلِهِ عَزَّ وَ جَلَّ الَّذِينَ آمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّورِ الَّذِي أَنْزَلْنَا فَأَنُورُ هُوَ الْإِمَامُ

I said, ‘The Words of the Exalted: **but Allah will Complete His light [61:8]**. He^{asws} said: ‘And Allah^{azwj} will Complete the Imamate. And the Imamate, it is the Light (النور), and these are the

⁸³⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 58

Words of the Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**. He^{asws} said: 'The Light (النور), it is the Imam^{asws}'.

قُلْتُ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَ دِينِ الْحَقِّ قَالَ هُوَ الَّذِي أَمَرَ رَسُولَهُ بِالْوَلَايَةِ لَوْصِيهِ وَ الْوَلَايَةُ هِيَ دِينُ الْحَقِّ

I said, '**He is the One Who Sent His Rasool with the Guidance and the Religion of Truth [61:9]**'. He^{asws} said: 'He^{azwj} is Who Commanded His^{azwj} Rasool^{saww} with the Wilayah of his^{saww} successor^{asws}, and the Wilayah - is the Religion of the Truth'.

قُلْتُ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ قَالَ يُظْهِرُهُ عَلَى جَمِيعِ الْأَدْيَانِ عِنْدَ قِيَامِ الْقَائِمِ

I said, '**in order to prevail it upon all the Religions [61:9]**'. He^{asws} said: 'Prevail it upon the entirety of the Religions during the rising of Al-Qaim^{asws}'.

قَالَ يَقُولُ اللَّهُ وَ اللَّهُ مُتِمُّ وَ لَايَةِ الْقَائِمِ وَ لَوْ كَرِهَ الْكَافِرُونَ بِوَلَايَةِ عَلِيِّ ع

He^{asws} said: 'Allah^{azwj} is Saying: **but Allah will Complete His light [61:8]**, the Wilayah of Al-Qaim^{asws}, **and even if the Kafirs abhor [61:8]** - the Wilayah of Ali^{asws}'.

قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ أَمَّا هَذَا الْحَرْفُ فَتَنْزِيلٌ وَ أَمَّا غَيْرُهُ فَتَأْوِيلٌ

I said, 'This is Revelation?' He^{asws} said: 'Yes. As for this word (Wilayah of Ali^{asws}), so it is Revelation, and as for other than it, so it is explanation'.

قُلْتُ ذَلِكَ بِأَنَّهُمْ آمَنُوا ثُمَّ كَفَرُوا قَالَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى سَمَّى مَنْ لَمْ يَتَّبِعْ رَسُولَهُ فِي وَ لَايَةِ وَصِيِّهِ مُنَافِقِينَ

I said, '**That is because they believed then they disbelieved [63:3]**?' He^{asws} said: "Allah^{azwj} Blessed and Exalted Named ones who did not obey His^{azwj} Rasool^{saww} regarding the Wilayah of his^{saww} successor^{asws} as hypocrites.

وَ جَعَلَ مَنْ جَحَدَ وَصِيَّهُ إِمَامَتَهُ كَمَنْ جَحَدَ مُحَمَّدًا وَ أَنْزَلَ بِذَلِكَ قُرْآنًا فَقَالَ يَا مُحَمَّدُ إِذَا جَاءَكَ الْمُنَافِقُونَ بِوَلَايَةِ وَصِيِّكَ قَالُوا نَشْهَدُ إِنَّكَ لَرَسُولُ اللَّهِ وَ اللَّهُ يَعْلَمُ إِنَّكَ لَرَسُولُهُ وَ اللَّهُ يَشْهَدُ إِنَّ الْمُنَافِقِينَ بِوَلَايَةِ عَلِيٍّ لَكَذِبُونَ

And He^{azwj} Made the ones who denied his^{saww} successor^{asws} and his^{asws} Imamate as being like one who denied Muhammad^{saww}, and He^{azwj} Revealed Quran (Verses) for that, so He^{azwj} Said: "O Muhammad^{saww}!" **When the hypocrites come to you, they say, 'We testify that you are a Rasool of Allah'. And Allah Knows that you are indeed His Rasool, and Allah Testifies that the hypocrites – regarding the Wilayah of Ali^{asws} - are lying [63:1].**

اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَ السَّبِيلُ هُوَ الْوَصِيُّ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ

They are taking their oaths as a shield, so they are blocking from the Way of Allah [63:2] – and the Way of Allah^{azwj}, it is the successor^{asws}, It is evil what they have been doing [63:2].

ذَلِكَ بِأَنَّهُمْ آمَنُوا بِرِسَالَتِكَ وَ كَفَرُوا بِوَلَايَةِ وَصِيِّكَ فَطَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ

That is because they believed then they disbelieved – in the Wilayah of your^{saww} successor^{asws}, ***so Allah Sealed upon their hearts, therefore they are not understanding [63:3]***.

قُلْتُ مَا مَعْنَى لَا يَفْقَهُونَ قَالَ يَقُولُونَ لَا يَعْقِلُونَ بِبُيُوتِكَ

I said, 'What is the meaning of ***they are not understanding [63:3]***? He^{asws} said: 'He^{azwj} is Saying: "They are not understanding your^{saww} Prophet-hood.

قُلْتُ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ

'I said, '(What about): ***Come! Rasool-Allah will seek Forgiveness for you' [63:5]?***

قَالَ وَ إِذَا قِيلَ لَهُمْ ارْجِعُوا إِلَىٰ وَلَايَةِ عَلِيٍّ يَسْتَغْفِرْ لَكُمْ النَّبِيُّ مِنْ ذُنُوبِكُمْ لَوْوَا رُؤُسَهُمْ قَالَ اللَّهُ وَ رَأَيْتَهُمْ يَصُدُّونَ عَنْ وَلَايَةِ عَلِيٍّ وَ هُمْ مُسْتَكْبِرُونَ عَلَيْهِ

He^{asws} said: '***And when it is said to them:*** - return to the Wilayah of Ali^{asws}, the Prophet^{saww} would seek Forgiveness for you of your sins, ***they turn back they heads***. Allah^{azwj} Said: '***and you will see them blocking (others)*** – from the Wilayah of Ali^{asws}, ***and they are being arrogant [63:5]*** – upon it'.

ثُمَّ عَطَفَ الْقَوْلَ مِنَ اللَّهِ بِمَعْرِفَتِهِ بِهِمْ فَقَالَ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ يَقُولُ الظَّالِمِينَ لَوْصِيكَ

Then the Words from Allah^{azwj} Complimented His^{azwj} Recognition of them: ***It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely, Allah does not Guide the mischief-making people [63:6]***. Allah^{azwj} is Saying: "The ones who are unjust to your^{saww} successor^{asws}.

قُلْتُ أَ فَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

I asked him^{asws} about: ***Is one who walks prone upon his face more guided, or one who walks upright on a Straight Path? [67:22]***.

قَالَ إِنَّ اللَّهَ ضَرَبَ مَثَلًا مَنْ حَادَ عَنْ وَلَايَةِ عَلِيٍّ كَمَنْ يَمْشِي عَلَىٰ وَجْهِهِ لَا يَهْتَدِي لِأَمْرِهِ وَ جَعَلَ مَنْ تَبِعَهُ سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ وَ الصِّرَاطُ الْمُسْتَقِيمُ أَمِيرُ الْمُؤْمِنِينَ ع

He^{asws} said: 'Allah^{azwj} has Struck an example of the one who is away from the Wilayah of Ali^{asws} to be like the one who walks upon his face, not being guided in his affairs and Made the one who follows him^{asws} to be upon the Straight Path. And: ***the Straight Path [67:22]*** is Amir Al-Momineen^{asws}.

قَالَ قُلْتُ قَوْلُهُ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ قَالَ يَعْنِي جَبْرِئِيلَ عَنِ اللَّهِ فِي وَلَايَةِ عَلِيٍّ

'I asked, '(What about): ***Surely it is a word of an honourable Rasool [69:40]?*** He^{asws} said: 'It Means Jibraeel^{as}, from Allah^{azwj}, regarding the Wilayah of Ali^{asws}.

قَالَ قُلْتُ وَ مَا هُوَ يَقُولُ شَاعِرٌ قَلِيلًا مَا تُؤْمِنُونَ قَالَ قَالُوا إِنَّ مُحَمَّدًا كَذَّابٌ عَلَى رَبِّهِ وَ مَا أَمَرَهُ اللَّهُ بِهَذَا فِي عَليٍّ

He (the narrator) said, 'I said, '(What about): **And it is not the word of a poet. Little is what you are believing in [69:41]?**' He^{asws} said: 'They were saying, 'Muhammad^{saww} is lying upon his^{saww} Lord^{azwj}. And Allah^{azwj} has not Commanded by this regarding Ali^{asws}.'

فَأَنْزَلَ اللَّهُ بِذَلِكَ قُرْآنًا فَقَالَ إِنَّ وَلَايَةَ عَلِيٍّ عَ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ وَ لَوْ تَقَوْلَ عَلَيْنَا مُحَمَّدٌ بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

Allah^{azwj} Revealed the Quran (Verses) with that, so He^{azwj} Said: "Surely Wilayah of Ali^{asws}, **It is a Revelation from Lord of the Worlds [69:43] And if he – Muhammad^{saww}, were to say (fabricate) upon Us some of the sayings [69:44] We would have Seized him by the right hand, [69:45] Then We would certainly have cut off the aorta (vein) from him [69:46]**".

ثُمَّ عَطَفَ الْقَوْلَ فَقَالَ إِنَّ وَلَايَةَ عَلِيٍّ لَتَذَكُّرٌ لِلْمُتَّقِينَ لِلْعَالَمِينَ وَ إِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ وَ إِنَّ عَلَيْنَا لَحَسْرَةً عَلَى الْكَافِرِينَ وَ إِنَّ وَلَايَتَهُ لَحَقُّ الْيَقِينِ

Then there is Kindness in the Words, so He^{azwj} Said: **And he is a Zikr for the pious [69:48] – of the worlds. And We know that from you all, there are beliers [69:49] And he - Ali^{asws}, is a regret upon the Kafirs [69:50] And surely, his^{asws} Wilayah, is the true certainty [69:51].**

فَسَبِّحْ يَا مُحَمَّدُ بِاسْمِ رَبِّكَ الْعَظِيمِ يَقُولُ اشْكُرْ رَبَّكَ الْعَظِيمَ الَّذِي أَعْطَاكَ هَذَا الْفَضْلَ

Therefore Glorify, O Muhammad^{saww}, the Name of your Lord, the Magnificent [69:52]. He^{azwj} is Saying: "Thank your^{saww} Lord^{azwj} the Magnificent, Who Gave you^{saww} this Grace'.

قُلْتُ قَوْلُهُ لَمَّا سَمِعْنَا الْهُدَى آمَنَّا بِهِ قَالَ الْهُدَى الْوَلَايَةُ آمَنَّا بِمَوْلَانَا فَمَنْ آمَنَ بِوَلَايَةِ مَوْلَاهُ فَلَا يَخَافُ بَخْسًا وَ لَا رَهَقًا قُلْتُ تَنْزِيلٌ قَالَ لَا تَأْوِيلَ

'I said, '(What about) His^{azwj} Words: **And we, when we heard the Guidance, we believed in it [72:13],** he^{asws} said: 'The Guidance is the Wilayah. (They said), 'We believed in our Master (Ali^{asws}), so the one who believes in the Wilayah of his Master^{asws}, so he should neither fear loss nor Punishment'. I said, '(This is) Revelation?' He^{asws} said: 'No, interpretation'.

قُلْتُ قَوْلُهُ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا قَالَ إِنَّ رَسُولَ اللَّهِ ص دَعَا النَّاسَ إِلَى وَلَايَةِ عَلِيٍّ فَاجْتَمَعَتْ إِلَيْهِ فَرِيشٌ فَقَالُوا يَا مُحَمَّدُ أَعَفَيْنَا مِنْ هَذَا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص هَذَا إِلَى اللَّهِ لَيْسَ إِلَيَّ فَاتَّهَمُوهُ وَ خَرَجُوا مِنْ عِنْدِهِ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21].** He^{asws} said: 'Rasool-Allah^{saww} called the people to the Wilayah of Ali^{asws}. So the Quraysh gathered to him^{saww} and they said, 'O Muhammad^{saww}! Excuse us from this!' But Rasool-Allah^{saww} said to them: 'This is up to Allah^{azwj}, it isn't to me^{saww}. So they accused him^{saww} and went out from his^{saww} presence.

فَأَنْزَلَ اللَّهُ قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَ لَا رَشَدًا قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ إِنْ عَصَيْتُهُ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِهِ مُلْتَحَدًا إِلَّا بَلَاغًا مِنَ اللَّهِ وَ رِسَالَتِي فِي عَليٍّ قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

Thus, Allah^{azwj} Revealed: **Say: 'I cannot not control for you, neither harm nor rightful Guidance' [72:21] Say: 'Surely no one can ever protect me from Allah, and I will never find**

a shelter from besides Him' [72:22] It is only a delivery from Allah and His Message regarding Ali [72:23]. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

ثُمَّ قَالَ تَزْكِيْدًا وَ مَنْ يَعْصِ اللَّهَ وَ رَسُوْلَهُ فِيْ وَلايَةِ عَلِيٍّ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدًا فِيْهَا أَبَدًا

Then he^{asws} said: 'An emphasis - **And one who disobeys Allah and His Rasool** - regarding the Wilayah of Ali^{asws}, **then for him is Fire of Hell, abiding therein for ever [72:23]**'.

قُلْتُ حَتَّى إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضَعَفَ نَاصِرًا وَ أَقْلُ عَدَدًا قَالَ يَعْني بِذَلِكَ الْقَائِمُ وَ أَنْصَارُهُ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Until when they see what they are being threatened with, then they would come to know who is with weaker helpers and fewer number [72:24]**. (He^{asws} said): 'It Means by that Al-Qaim^{asws} and his^{asws} helpers'.

قُلْتُ وَ اصْبِرْ عَلَى مَا يَقُولُونَ قَالَ يَقُولُونَ فِيكَ وَ اهْجُرْهُمْ هَجْرًا جَمِيْلًا وَ دَرْبِي يَا مُحَمَّدُ وَ الْمُكَذِّبِينَ بِوَصِيَّتِكَ أُولِي النِّعَمَةِ وَ مَهْلُهُمْ قَلِيْلًا قُلْتُ إِنَّ هَذَا تَنْزِيلٌ قَالَ نَعَمْ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: '**And be patient upon what they are saying [73:10]**' He^{asws} said: 'What they are saying regarding you^{saww} **and avoid them with a beautiful avoidance [73:10] And leave Me, O Muhammad, and the beliers of your successor, possessors of the bounties, and their respite is (only) a little [73:11]**'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

قُلْتُ لَيْسَتَيْنِ الَّذِينَ أُوْتُوا الْكِتَابَ قَالَ يَسْتَفِيقُونَ أَنَّ اللَّهَ وَ رَسُوْلَهُ وَ وصِيَّهُ حَقٌّ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **and for those Given the Book to be certain [74:31]**'. He^{asws} said: 'That they would become convinced that Allah^{azwj} and His^{azwj} Rasool^{saww} and his^{saww} successor^{asws} are true'.

قُلْتُ وَ يَزِدَادَ الَّذِينَ آمَنُوا إِيمَانًا قَالَ يَزِدَادُونَ بِوَلَايَةِ الْوَصِيِّ إِيمَانًا

I said, '**and increase the Eman of those who believe**'. He^{asws} said: 'And they would be increased in Eman of the Wilayah of the successor^{asws}'.

قُلْتُ وَ لَا يَزِيْزَتِ الَّذِينَ أُوْتُوا الْكِتَابَ وَ الْمُؤْمِنُونَ قَالَ بِوَلَايَةِ عَلِيٍّ قُلْتُ مَا هَذَا الْإِزْتِيَابُ قَالَ يَعْني بِذَلِكَ أَهْلَ الْكِتَابِ وَ الْمُؤْمِنِينَ الَّذِينَ ذَكَرَ اللَّهُ فَقَالَ وَ لَا يَزِيْزُونَ فِي الْوَلَايَةِ

I said, '**and (although) those Given the Book and Momineen do not doubt**'. He^{asws} said: 'In the Wilayah of Ali^{asws}'. I said, 'What is this doubt?' He^{asws} said: 'It Means by that the People of the Book and the Momineen whom Allah^{azwj} Mentioned, and He^{azwj} Said: "And they shall not be doubting regarding the Wilayah"'.
قُلْتُ وَ مَا هِيَ إِلَّا ذِكْرِي لِلْبَشَرِ قَالَ نَعَمْ وَ لَا يَنْفِي عَنْهُ عَلِيٌّ

I said, '**and it is not, except a Zikr for the humans [74:31]?**' He^{asws} said: 'Yes, Wilayah of Ali^{asws}'.

قُلْتُ إِنَّهَا لِأَخَذَى الْكُفْرِ قَالَ الْوَلَايَةُ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **Surely it is the great one [74:35]**. He^{asws}: 'The Wilayah'.

قُلْتُ لِمَنْ شَاءَ مِنْكُمْ أَنْ يَتَقَدَّمَ أَوْ يَتَأَخَّرَ قَالَ مَنْ تَقَدَّمَ إِلَى وَلَايَتِنَا أَخَّرَ عَنْ سَقَرٍ وَ مَنْ تَأَخَّرَ عَنَّا تَقَدَّمَ إِلَى سَقَرٍ إِلَّا أَصْحَابَ الْيَمِينِ قَالَ هُمْ وَاللَّهِ شِيعَتُنَا

I said, '**For one of you who desires go ahead or stay behind [74:37]**'. He^{asws} said: 'The one who goes forward to our^{asws} Wilayah would remain away from 'Saqaar' (inferno of Hell), but the one who remains behind from us^{asws}, would go towards the Saqaar, **Except companions of the right hand [74:39]**'. He^{asws} said: 'They, by Allah^{azwj}, are our^{asws} Shias'.

قُلْتُ لَمْ نَكُ مِنَ الْمُصَلِّينَ قَالَ إِنَّا لَمْ نَتَوَلَّ وَصِيَّ مُحَمَّدٍ وَ الْأَوْصِيَاءَ مِنْ بَعْدِهِ وَ لَا يُصَلُّونَ عَلَيْهِمْ

'I asked Him^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **They shall say, 'We were not from the Musalleen [74:43]**'. He^{asws} said: '(They would be saying), 'We did not (have) the Wilayah of the successor^{asws} of Muhammad^{saww} and the successors^{asws} from after him^{asws}, nor did we send Salawat upon them^{asws}'.

قُلْتُ فَمَا هُمْ عَنِ التَّذَكُّرَةِ مُغْرَضِينَ قَالَ عَنِ الْوَلَايَةِ مُغْرَضِينَ

I said, '**So what is the matter with them, turning away from the Tazkira? [74:49]?**' He^{asws} said: 'Turning away from the Wilayah of Amir Al-Momineen^{asws}'.

قُلْتُ كَلَّا إِنَّهَا تَذَكُّرَةٌ قَالَ الْوَلَايَةُ

I said, '(What about): **Surely this is a Tazkira?**' He^{asws} said: 'The Wilayah'.

قُلْتُ قَوْلُهُ يُوفُونَ بِالنَّذْرِ قَالَ يُوفُونَ لِلَّهِ بِالنَّذْرِ الَّذِي أَخَذَ عَلَيْهِمْ فِي الْمِيثَاقِ مِنْ وَلَايَتِنَا

I said, '**They are fulfilling the vows [76:7]** has said: 'They are fulfilling to Allah^{azwj} with the vows which were Taken upon them during the Covenant regarding our^{asws} Wilayah.'

قُلْتُ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا قَالَ بِوَلَايَةِ عَلِيٍّ تَنْزِيلًا قُلْتُ هَذَا تَنْزِيلٌ قَالَ نَعَمْ هَذَا تَأْوِيلٌ

I said, '**Surely We Revealed unto you the Quran in stages [76:23]?**' He^{asws} said: 'With the Wilayah of Ali^{asws}, in stages'. I said, 'This is Revelation?' He^{asws} said: 'No. That is an interpretation'.

قُلْتُ إِنَّ هَذِهِ تَذَكُّرَةٌ قَالَ الْوَلَايَةُ

I said, '(What about): **Surely this is a Tazkira?**' He^{asws} said: 'The Wilayah'.

فُلْتُ يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ قَالِ فِي وَلَايَتِنَا قَالِ وَ الظَّالِمِينَ أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا أَلَا تَرَى أَنَّ اللَّهَ يَقُولُ وَ مَا ظَلَمُونَا وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

I said, '(What about): **[76:31] He Makes whom He pleases to enter into His Mercy?**' He^{asws} said: 'Into our^{asws} Wilayah, **and (for) the unjust ones, He has Prepared for them a painful Punishment [76:31]**. Do you not see that Allah^{azwj} is Saying: **and they were not unjust to Us but they were being unjust to themselves. [2:57]?**'

قَالِ إِنَّ اللَّهَ أَعَزُّ وَ أَمْنَعُ مِنْ أَنْ يَظْلِمَ أَوْ أَنْ يَنْسُبَ نَفْسَهُ إِلَى ظُلْمٍ وَ لَكِنَّ اللَّهَ خَلَقَنَا بِنَفْسِهِ فَجَعَلَ ظُلْمَنَا ظُلْمَهُ وَ وَلَايَتَنَا وَلَايَتَهُ ثُمَّ أَنْزَلَ بِذَلِكَ قُرْآنًا عَلَى نَبِيِّهِ فَقَالَ وَ مَا ظَلَمْنَاهُمْ وَ لَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ فُلْتُ هَذَا تَنْزِيلٌ قَالِ نَعَمْ

He^{asws} said: 'Surely, Allah^{azwj} is Mightier and Insurmountable than to be unjust to, and that He^{azwj} should link the injustice to Himself^{azwj}. But, Allah^{azwj} Referred/Counted us^{asws} with Himself^{azwj}, so He^{azwj} Made the injustice to us^{asws} and being injustice to Himself^{azwj}, and our^{asws} Wilayah as being His^{azwj} Wilayah. Then He^{azwj} Revealed Quran (Verses) for that upon His^{azwj} Prophet^{saww}, so He^{azwj} Said: **and they were not unjust to them, but they were being unjust to themselves [2:57]**'. I said, 'This is Revelation?' He^{asws} said: 'Yes'.

فُلْتُ وَئَيْلَ يَوْمِئِذٍ لِلْمُكَذِّبِينَ قَالِ يَقُولُ وَئَيْلَ لِلْمُكَذِّبِينَ يَا مُحَمَّدُ بِمَا أَوْحَيْتُ إِلَيْكَ مِنْ وَلَايَةِ عَلِيٍّ

I said, '**Woe on that Day is for the beliers [77:19]?**' He^{asws} said: 'He^{azwj} is Saying: "Woe to the beliers – O Muhammad^{saww} – of what I^{azwj} Revealed unto you^{saww} of Wilayah of Ali^{asws}."

أَمْ لَمْ تُهْلِكِ الْأَوَّلِينَ ثُمَّ نَسِيتَهُمُ الْآخِرِينَ قَالِ الْأَوَّلِينَ الَّذِينَ كَذَّبُوا الرُّسُلَ فِي طَاعَةِ الْأَوْصِيَاءِ

Did We not destroy the former ones? [77:16] Then We followed them up with the latter ones [77:17]. He^{asws} said: 'The former ones are the ones who belied the Rasool^{saww} regarding the obedience of the successors^{asws}'.

كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ قَالِ مَنْ أَجْرَمَ إِلَى آلِ مُحَمَّدٍ وَ رَكِبَ مِنْ وَصِيٍّ مَا رَكِبَ

Like that We Deal with the criminals [77:18], he^{asws} said: 'The ones who committed crimes against the Progeny^{asws} of Muhammad^{saww}, and perpetrated with his^{saww} successor^{asws} what they perpetrated'.

فُلْتُ إِنَّ الْمُتَّقِينَ قَالِ نَحْنُ وَ اللَّهُ وَ شِيعَتُنَا لَيْسَ عَلَى مِلَّةِ إِبْرَاهِيمَ غَيْرَنَا وَ سَائِرُ النَّاسِ مِنْهَا بَرَاءٌ

I said, '**Surely pious [77:41]**'. He^{asws} said: 'Us^{asws}, by Allah^{azwj}, and our^{asws} Shias. There isn't anyone upon the Religion of Ibrahim^{as} apart from us^{asws}, and the rest of the people are away from it'.

فُلْتُ يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا قَالِ نَحْنُ وَ اللَّهُ الْمَادُّونَ هُمْ يَوْمَ الْقِيَامَةِ وَ الْفَائِلُونَ صَوَابًا

I said, '**A Day on which the Spirit and the Angels would be standing in rows, not speaking [78:38]** – the Verse. He^{asws} said: 'By Allah^{azwj}! We^{asws} are the ones^{asws} Permitted for on the Day of Qiyamah and the speakers of the correct thing'.

فُلْتُ مَا تَقُولُونَ إِذَا تَكَلَّمْتُمْ قَالَ مُجِدُّ رَتْنَا وَ نُصَلِّي عَلَى نَبِينَا وَ نَشْفَعُ لِشِيعَتِنَا فَلَا يَرُدُّنَا رَتْنَا

I said, 'What will you^{asws} be saying when you^{asws} do speak?' He^{asws} said: 'We^{asws} shall praise our^{asws} Lord^{azwj} and send Salawat upon our^{asws} Prophet^{saww}, and we^{asws} shall intercede for our^{asws} Shias, and our^{asws} Lord^{azwj} will not refute us^{asws}'.

فُلْتُ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ قَالَ هُمُ الَّذِينَ فَجَرُوا فِي حَقِّ الْأَئِمَّةِ وَ اعْتَدَوْا عَلَيْهِمْ

I said, '**Never! Surely the book of the immoral is in Sijjeen [83:7]**'. He^{asws} said: 'They are those who were wicked with regards to the rights of the Imams^{asws} and they transgressed against them^{asws}'.

فُلْتُ ثُمَّ يُقَالُ هَذَا الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ قَالَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ فُلْتُ تَنْزِيلٌ قَالَ نَعَمْ.

I said, '**Then it would be said: 'This is the one you had been belying!' [83:17]?**' He^{asws} said: 'Meaning Amir Al-Momineen^{asws}'. I said, '(This is) Revelation?' He^{asws} said: 'Yes'⁸³⁵.

60- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ أَعْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكاً قَالَ يَعْنِي بِهِ وَلَايَةَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Salama Bin Al Khattab, from Al Husayn Bin Abdul Rahman, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws}: regarding the Words of Allah^{azwj} Mighty and Majestic: **And one who turns away from My Zikr, then surely for him would be a straitened life [20:124]**. He^{asws} said: 'It Means by it (turning away from) the Wilayah of Amir Al-Momineen^{asws}'.

فُلْتُ وَ تَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ يَعْنِي أَعْمَى الْبَصَرِ فِي الْآخِرَةِ أَعْمَى الْقَلْبِ فِي الدُّنْيَا عَنْ وَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ ع

I said, '**and We will Resurrect him on the Day of Judgment as blind [20:124]**'? He^{asws} said: 'It Means blind of vision in the Hereafter, and blind of the heart in the world from the Wilayah of Amir Al-Momineen^{asws}'.

قَالَ وَ هُوَ مُتَحَيِّرٌ فِي الْقِيَامَةِ يَقُولُ لَمْ حَشَرْتَنِي أَعْمَى وَ قَدْ كُنْتُ بَصِيرًا قَالَ كَذَلِكَ أَتَتْكَ آيَاتُنَا فَنَسِيَتْهَا قَالَ الْآيَاتُ الْأُيُومَةُ ع فَتَسِيَتْهَا وَ كَذَلِكَ الْيَوْمُ تُنْسَى يَعْنِي تَرْكُهَا وَ كَذَلِكَ الْيَوْمُ تُتْرَكُ فِي النَّارِ كَمَا تَرُكُ الْأُيُومَةُ ع فَلَمْ تُطِعْ أَمْرَهُمْ وَ لَمْ تَسْمَعْ لَهُمْ

And he would be confused on the Day of Judgment: **He shall say, 'Lord! Why did You Resurrect me as blind, and I used to be a seeing one? [20:125] He will say: "Like that, We Gave you Our Signs, but you forgot them! He^{asws} said: 'The Signs are the Imams^{asws}, but you forgot them! And Like that, today We will Forget you!"** You forgot, meaning neglected them^{asws}, and similarly you will be neglected in the Fire just as you neglected the Imams^{asws}, as you did not obey their^{asws} orders and did not listen to their^{asws} words'.

⁸³⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 59

قُلْتُ وَكَذَلِكَ يُجْزَى مَنْ أَسْرَفَ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ لَعَذَابُ الْآخِرَةِ أَشَدُّ وَ أَبْقَى قَالَ يَعْنِي مَنْ أَشْرَكَ بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ وَ لَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ وَ تَرَكَ الْأَئِمَّةَ مُعَانِدَةً فَلَمْ يَتَّبِعْ أَتَارَهُمْ وَ لَمْ يَتَوَلَّهُمْ

I said, '**And Like that We Recompense one who is extravagant and does not believe in the Signs of his Lord, and the Punishment of the Hereafter is more severe and Lasting [20:127].**

He^{asws} said: 'It Means the one who associates someone else with the Wilayah of Amir Al-Momineen^{asws}, and does not believe in the Signs of his Lord^{azwj}, and deliberately neglects the Imams^{asws}. So he neither follows their^{asws} Ahadeeth, nor acknowledges their^{asws} Wilayah'.

قُلْتُ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ

'I said, '(What about): **Allah is Gentle with His servants. He Graces one He so Desires to [42:19]?**' He^{asws} said: '(The Grace) is Amir Al-Momineen^{asws}'.

قُلْتُ مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ قَالَ مَعْرِفَةُ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ ع نَزِدَ لَهُ فِي حَرْثِهِ قَالَ نَزِيدُهُ مِنْهَا قَالَ يَسْتَوْفِي نَصِيبَهُ مِنْ دَوْلَتِهِمْ

I said, '(What about): **One Who wants the harvest of the Hereafter [42:20]?**' He^{asws} said: 'Recognition of Amir Al-Momineen^{asws} and the Imams^{asws}. **We will Increase in his harvest for him**, he^{asws} said: 'We^{asws} will Give him more from it'. He^{asws} said: 'Fulfilling his share from their^{asws} governance'.

وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَ مَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ قَالَ لَيْسَ لَهُ فِي دَوْلَةِ الْحَقِّ مَعَ الْقَائِمِ نَصِيبٌ.

and one who wants the harvest of the world, We would Give to him from it, and there would not be a share for him in the Hereafter [42:20], he^{asws} said: 'There would be no portion for them in the government of Al-Qaim^{asws}, 836

61- فس، تفسير القمي وَ الشَّفْعُ قَالَ الشَّفْعُ رُكْعَتَانِ وَ الْوُتْرُ رُكْعَةٌ

Tafseer Al-Qummi - **And the even [89:3].** He said, 'The even are two Cycles (of Salat), and **the odd [89:3]** is one Cycle (of Salat)'.

وَ فِي حَدِيثٍ آخَرَ قَالَ الشَّفْعُ الْحَسَنُ وَ الْحُسَيْنُ وَ الْوُتْرُ أَمِيرُ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

And in another narration he said, 'The even are Al-Hassan^{asws} and Al-Husayn^{asws}, and the 'Watr' (Single) is Amir Al-Momineen^{asws}. 837 (Not a Hadeeth)

62- فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عَبْدِ اللَّهِ بْنِ مُوسَى عَنْ ابْنِ الْبَطَّائِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ يَا أَيُّهَا النَّفْسُ الْمُطْمَئِنَّةُ الْآيَةُ يَعْنِي الْحُسَيْنَ بْنَ عَلِيٍّ ع.

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa, from Ibn Al Batainy, from his father, from Abu Baseer,

⁸³⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 60

⁸³⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 61

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***O you the contented soul! [89:27]***, It Means Al-Husayn^{asws} Bin Ali^{asws},⁸³⁸

63- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشَّفْعُ هُوَ رَسُولُ اللَّهِ ص وَ عَلِيٌّ ع وَ الْوَثْرُ هُوَ اللَّهُ الْوَاحِدُ عَزَّ وَ جَلَّ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat' – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus Bin Yaquoub,

'From Abu Abdullah^{asws} having said: ***'the even [89:3]***, it is Rasool-Allah^{saww} and Ali^{asws}, and ***the odd [89:3]***, it is Allah^{azwj} the One, Mighty and Majestic".⁸³⁹

64- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ حُجْبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ لَتَرْكَبَنَّ طَبَقًا عَنْ طَبَقٍ قَالَ يَا زُرَّارَةُ أَوْ لَمْ تَرْكَبْ هَذِهِ الْأُمَّةَ بَعْدَ نَبِيِّهَا طَبَقًا عَنْ طَبَقٍ فِي أَمْرِ فَلَانٍ وَ فَلَانٍ وَ فَلَانٍ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Zurara,

'From Abu Ja'far^{asws} regarding His^{azwj} Words: ***You will be indulging in a state after a state [84:19]***. He^{asws} said: 'O Zurara! And didn't this community, after its Prophet^{saww}, enter into one state after another with regards to the matter of so and so, and so and so, and so and so, and so and so (Abu Bakr, Umar, and Usman)?"⁸⁴⁰

قَالَ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِ تِلْكَ الْآيَةِ يَقُولُ سَالًا بَعْدَ سَالٍ يَقُولُ لَتَرْكَبَنَّ شَيْئًا مِمَّنْ كَانَ قَبْلَكُمْ سَدُّوا النَّعْلَ بِالنَّعْلِ وَ الْقَدَّةَ بِالْقَدَّةِ لَا تُحِيطُونَ طَرِيقَهُمْ وَ لَا تُحِيطُونَ شَيْئًا بِشَيْءٍ وَ ذِرَاعٌ بِذِرَاعٍ وَ بَاعٌ بِبَاعٍ حَتَّى أَنْ لَوْ كَانَ مِنْ قَبْلَكُمْ دَخَلَ جَحْرٌ ضَبَّ لَدَ خَلْفِهِمْ ثَالِثًا الْيَهُودَ وَ النَّصَارَى تَعْنِي يَا رَسُولَ اللَّهِ قَالَ فَمَنْ أَعْيَى لَفَنُضْضَ عَرَى الْإِسْلَامِ عُرْوَةً عُرْوَةً فَيَكُونُ أَوَّلَ مَا تُنْفَضُّونَ مِنْ دِيْنِكُمُ الْأَمَانَةُ وَ آخِرُهُ الْعَصَاةُ

65- كا، الكافي الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ لَقَدْ عَاهَدْنَا إِلَى آدَمَ مِنْ قَبْلِ فَنَسِيَ وَ لَمْ يَجِدْ لَهُ عَزْمًا قَالَ عَهْدْنَا إِلَيْهِ فِي مُحَمَّدٍ وَ الْأَيْمَةِ مِنْ بَعْدِهِ فَتَرَكَ وَ لَمْ يَكُنْ لَهُ عَزْمٌ أَنَّهُمْ هَكَذَا

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Mufazzal Bin Salih, from Jabir,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} the Exalted: ***And We had Covenanted to Adam before, but he forgot, and We did not find for him having determination [20:115]***. He^{asws} said: 'We^{azwj} Covenanted to him^{as} regarding Muhammad^{saww}, and the Imams^{asws} from after him^{saww}, but he^{as} neglected and there did not happen to be any determination for him^{as} that they^{asws} are like this.

وَ إِنَّمَا سُمِّيَ أَوَّلُ الْعَزْمِ أَوَّلِي الْعَزْمِ أَنَّهُ [لَأَنَّهُ] عَهْدَ إِلَيْهِمْ فِي مُحَمَّدٍ وَ الْأَوْصِيَاءِ مِنْ بَعْدِهِ ع وَ سِيرَتِهِ وَ أَجْمَعَ عَزْمُهُمْ عَلَى أَنَّ ذَلِكَ كَذَلِكَ وَ الْإِقْرَارُ بِهِ.

⁸³⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 62

⁸³⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 63

⁸⁴⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 64

And rather, the Determined Ones (Ul Al-Azam) have been named as such because it was Covenanted to them^{as} regarding Muhammad^{saww} and the successors^{asws} from after him^{asws}, and the Mahdi^{asws}, and his^{asws} way, and gathered their^{as} determination upon that, that is like that, and the acknowledgment with it".⁸⁴¹

66- كا، الكافي الحسين بن محمد عن المفضل عن جعفر بن محمد عن محمد بن عيسى القمي عن سليمان بن عبد الله بن سنان عن أبي عبد الله ع في قوله ولقد عهدنا إلى آدم من قبل كلمات في محمد وعلي وفاطمة والحسن والحسين والأئمة ع من ذريتهم فَنَسِي هَكَذَا وَاللَّهِ أَنزَلْتُ عَلَى مُحَمَّدٍ ص.

(The book) 'Al Kafi' – Al Husayn Bin Muhammad, from Al Moalla, from Ja'far Bin Muhammad Bin Ubeydullah, from Muhammad bin Isa Al Qummi, from Muhammad Bin Suleyman, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And We had Given a Covenant to Adam before, words regarding Muhammad, and Ali, and Fatima, and Al-Hassan, and Al-Husayn, and the Imams from their offspring [20:115]** – like this, by Allah^{azwj}, it was Revealed unto Muhammad^{saww}.⁸⁴²

67- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روى الحسين بن جبير في تحب المناقب بإسناده عن الباقر ع في قوله تعالى وَ يَسْتَنْبِئُكَ أَ حَقُّ هُوَ قُلْ إِي وَ رَبِّي إِنَّهُ حَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ قَالَ يَسْأَلُونَكَ يَا مُحَمَّدُ أَعَلَيْ وَ صِيكَ قُلْ إِي وَ رَبِّي إِنَّهُ لَوْصِي.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Husayn Bin Jubeyr in (the book) Nujab Al Manaqib', by his chain,

'From Al-Baqir^{asws} regarding Words of the Exalted: **And they are asking you for information, 'Is it true?' Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53].** He^{asws} said: 'They are asking you^{saww}, O Muhammad^{saww}, 'Is Ali^{asws} your^{saww} successor^{asws}?' Say: 'Yes, by my^{saww} Lord^{azwj}, he^{asws} is my^{saww} successor^{asws}'.⁸⁴³

68- كا، الكافي علي عن أبيه عن القاسم بن محمد الجوهري عن بعض أصحابه عن أبي عبد الله ع في قوله وَ يَسْتَنْبِئُكَ أَ حَقُّ هُوَ قَالَ مَا تَقُولُ فِي عَلِيٍّ ع قُلْ إِي وَ رَبِّي إِنَّهُ حَقٌّ وَ مَا أَنْتُمْ بِمُعْجِزِينَ.

(The book) 'Al Kafi' – Ali, from his father, from Al Qasim Bin Muhammad Al Jowhari, from one of his companions,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: **And they are asking you for information, 'Is it true?' [10:53].** He^{asws} said: 'What you^{saww} are saying regarding Ali^{asws}'. **Say: 'Yes, by my Lord! It is true, and you will not be escaping it [10:53]'**.⁸⁴⁴

69- فس، تفسير القمي أبي عن ابن أبي عمير عن جميل بن صالح عن المفضل عن جابر عن أبي جعفر ع قَالَ: أَلَمْ وَ كُلُّ حَرْفٍ فِي الْقُرْآنِ مُقَطَّعَةٌ مِنْ حُرُوفِ اسْمِ اللَّهِ الْأَعْظَمِ الَّذِي يُؤَلِّفُهُ الرَّسُولُ وَ الْإِمَامُ ع فَيَدْعُو بِهِ فَيَجَابُ

Tafseer Al Qummi – My father, from Abu Umeyr, from Jameel Bin Salih, from Al Mufazzal, from Jabir,

⁸⁴¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 65

⁸⁴² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 66

⁸⁴³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 67

⁸⁴⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 68

'From Abu Ja'far^{asws} having said: '**Alif Lam Meem [2:1]**, and every abbreviated letter in the Quran are from letter of a Magnificent Name of Allah^{azwj} which the Rasools^{as} and the Imams^{asws} compose and supplicate with it, and it is Answered'.

قَالَ قُلْتُ قَوْلُهُ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ قَالَ الْكِتَابُ أَمِيرُ الْمُؤْمِنِينَ لَا شَكَّ فِيهِ أَنَّهُ إِمَامٌ هُدًى لِلْمُتَّقِينَ فَلَا يَتَّانِ لِشَيْعَتِنَا هُمْ الْمُتَّقُونَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَهُوَ الْبَعْثُ وَ النُّشُورُ وَ قِيَامُ الْقَائِمِ وَ الرَّجْعَةُ وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ قَالَ مِمَّا عَلَّمْنَاهُمْ مِنَ الْقُرْآنِ يَتْلُونَ.

He (the narrator) said, 'I said, 'His^{azwj} Words: **That is the Book. There is no doubt in it is Guidance for the pious [2:2]**'. He^{asws} said: 'The Book is Amir Al-Momineen^{asws}, there is no doubt in it that he^{asws} is the Imam^{asws}. These two Verses are for our^{asws} Shias, they are the pious, **those who are believing in the unseen**' [2:3] and that is the Resurrection, the publicising (of deeds), and the rising of Al-Qaim^{asws}, and the Return (Raj'at) **and from what We have Given them they are spending** - from what we^{asws} have taught them from the Quran, they are reciting".⁸⁴⁵

70- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رَوَى الْحَسَنُ بْنُ أَبِي الْحَسَنِ الدَّيْلَمِيُّ بِإِسْنَادِهِ عَنْ فَرَجِ بْنِ أَبِي شَيْبَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ وَ قَدْ تَلَا هَذِهِ الْآيَةَ وَ إِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ يَغْنِيَ اللَّهُ عَنْكُمْ لَتَنْصُرُنَّهُ يَغْنِيَ وَصِيَّهُ أَمِيرُ الْمُؤْمِنِينَ ع وَ لَمْ يَبْعَثِ اللَّهُ نَبِيًّا وَ لَا رَسُولًا إِلَّا وَ أَخَذَ عَلَيْهِ الْمِيثَاقَ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ بِالْإِمَامَةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported by Al Hassan Bin Abu Al Hassan Al Daylami, by his chain from Faraj Bin Abu Shayba who said,

'I heard Abu Abdullah^{asws} saying, and he^{asws} had recited this Verse: **And when Allah Took a Covenant of the Prophets: "When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, - meaning Rasool-Allah^{saww}, and you must help him". [3:81]** – meaning his^{saww} successor^{asws} Amir Al-Momineen^{asws}, and Allah^{azwj} did not Send any Prophet^{as} nor a Messenger^{as} except and He^{azwj} Took a Covenant upon him^{as} for Muhammad^{saww} with the Prophet-hood, and for Ali^{asws} with the Imamate".⁸⁴⁶

71- كافي، الكافي الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أُورَمَةَ وَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى عَمَّ يَتَسَاءَلُونَ عَنِ النَّبِيِّ الْعَظِيمِ قَالَ النَّبِيُّ الْعَظِيمُ الْوَلَايَةُ

(The book) 'Kafi' – Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Muhammad Bin Awrama and Muhammad Bin Abdullah, from Ali Bin Hassan, from Abdullah Bin Kaseer,

'From Abu Abdullah^{asws} regarding Words of the Exalted: **What are they asking about? [78:1] About the Magnificent News [78:2]**. He^{asws} said: 'The Magnificent News is the Wilayah'.

وَ سَأَلَتْهُ عَنْ قَوْلِهِ هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ قَالَ وَلَايَةُ أَمِيرِ الْمُؤْمِنِينَ ع.

⁸⁴⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 69

⁸⁴⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 70

And I asked him^{asws} about His^{azwj} Words: **Over there, the Wilayah for Allah is the Truth. [18:44]**. He^{asws} said: 'Wilayah of Amir Al-Momineen^{asws}, 847

72- كا، الكافي العدة عن أحمد بن محمد عن إبراهيم الحمداني يرفعه إلى أبي عبد الله عليه السلام في قوله تعالى وَ نَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ قَالَ الْأَنْبِيَاءُ وَ الْأَوْصِيَاءُ ع.

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad, from Ibrahim Al Hamdany, raising it to,

'Abu Abdullah^{asws} regarding Words of the Exalted: **And We will Place scales of fairness on the Day of Judgment, [21:47]**. He^{asws} said: 'The Prophets^{as} and the successors^{asws}, 848

73- كا، الكافي العدة عن أحمد بن محمد بن أبي نصر عن حماد بن عثمان عن أبي عبيدة الخدائي قال: سألت أبا جعفر ع عن الإسقاط ع قول الناس فقال و تلا هذه الآية و لا يرألون مختلفين إلا من رحم ربك و لذلك خلقهم يا أبا عبيدة الناس مختلفون في إصابة القول و كلهم هالك

(The book) 'Al Kafi' – The number, from Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Abu Ubeyda al Haza'a who said,

'I asked Abu Ja'far^{asws} about the capability and the words of the people. So he^{asws} said and recited this Verse: **'and they will not stop differing [11:118] Except the one whom your Lord shows Mercy, and it is for that He Created them [11:119]**. He^{asws} said: 'O Abu Ubeyda! The people are differing regarding the correct words, and all of them are destroyed'.

قَالَ قُلْتُ قَوْلُهُ إِلَّا مَنْ رَحِمَ رَبُّكَ قَالَ هُمْ شِيعَتُنَا وَ لِرَحْمَتِهِ خَلَقَهُمْ وَ هُوَ قَوْلُهُ وَ لِدَلِكْ خَلَقَهُمْ

He (the narrator) said, 'I said, '(But what about) His^{azwj} Words **Except the one whom your Lord shows Mercy [11:119]**? He^{asws} said: 'These are our^{asws} Shias, and it is for His^{azwj} Mercy did He^{azwj} Create them, and it is in His^{azwj} Words: **and it is for that He Created them [11:119]**.

يَقُولُ لِمَا عَنِ الْإِمَامَةِ الرَّحْمَةِ الَّتِي يَقُولُ وَ رَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ يَقُولُ عِلْمُ الْإِمَامِ وَ وَسِعَ عِلْمُهُ الَّذِي هُوَ مِنْ عِلْمِهِ كُلُّ شَيْءٍ وَ هُوَ شِيعَتُنَا

He^{azwj} is Saying for the obedience of the Imam^{asws} of the Mercy which He^{azwj} is Saying: **[7:156] and My Mercy Extends to all things [7:156]**. He^{azwj} is Saying that the knowledge of the Imam^{asws} and that which is from his^{asws} knowledge encompasses everything, they being our^{asws} Shias'.

ثُمَّ قَالَ فَسَأَلْتُهَا لِلَّذِينَ يَتَّقُونَ يَعْنِي وَلَايَةَ عَنِ الْإِمَامِ وَ طَاعَتَهُ ثُمَّ قَالَ يَجِدُونَهُ مَكْتُوباً عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَعْنِي النَّبِيِّ ص وَ الْوَصِيِّ وَ الْقَائِمِ يَأْمُرُهُمْ بِالْمَعْرُوفِ إِذَا قَامَ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ الْمُنْكَرِ مَنْ أَنْكَرَ فَضْلَ الْإِمَامِ وَ حَدَّه وَ يُجْلُ هُمُ الطَّيِّبَاتِ أَخَذَ الْعِلْمَ مِنْ أَهْلِهِ وَ يُخْرِجُ عَلَيْهِمُ الْحَبَائِثَ وَ الْحَبَائِثُ قَوْلُ مَنْ خَالَفَ

Then He^{azwj} Said: **'So, We Ordained it for those who are fearing [7:156]** – meaning wilayah of other imam and obeying him. Then He^{azwj} Said **whom they are finding written with them in the Torah and the Evangel [7:157]** - Meaning the Prophet^{saww} and the successor^{asws} and

⁸⁴⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 71

⁸⁴⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 72

Al-Qaim^{asws} **(that) he would be instructing them with the good things** when he^{asws} rises **and forbidding them from the evil**, the one who denies the merits of the Imam^{asws} and rejects it, **and permitting for them the good things**, taking of the knowledge from its rightful ones, **and prohibiting upon them the bad**, and the bad things are the words of the one who opposes (the Imams^{asws}).

وَصَنَعَ عَنْهُمْ إِصْرَهُمْ وَ هِيَ الذُّنُوبُ الَّتِي كَانُوا فِيهَا قَبْلَ مَعْرِفَتِهِمْ فَضْلَ الْإِمَامِ وَ الْأَعْلَالُ الَّتِي كَانَتْ عَلَيْهِمْ وَ الْأَعْلَالُ مَا كَانُوا يَقُولُونَ بِمَا لَمْ يَكُونُوا أُمُورًا بِهِ مِنْ تَرْكِ فَضْلِ الْإِمَامِ فَلَمَّا عَرَفُوا فَضْلَ الْإِمَامِ وَضَعَ عَنْهُمْ إِصْرَهُمْ وَ الْإِصْرُ الذُّنْبُ وَ هِيَ الْأَصَارُ

and removing from them their burdens - and these are the sins which they used to be in before their recognition of the merits of the Imam^{asws}, **and their shackles which would be upon them** - and the shackles of what they were saying from what they did not happen to have been ordered with, from neglecting the merits of the Imams^{asws}. So when they do recognise the merits of the Imam^{asws}, their offences would be removed from them, and the offence is the sin, and it is the offence’.

ثُمَّ نَسَبَهُمْ فَقَالَ فَالَّذِينَ آمَنُوا بِإِيمَانٍ وَ عَزَّوْهُ وَ نَصَرُوهُ وَ اتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ يَعْنِي الَّذِينَ اجْتَنَبُوا الْجَيْتَ وَ الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَ الْجَيْتَ وَ الطَّاغُوتَ فُلَانٌ وَ فُلَانٌ وَ فُلَانٌ وَ الْعِبَادَةُ طَاعَةُ النَّاسِ هُمْ

Then He^{azwj} Linked them, so He^{azwj} Said **So those who believe in him** - Meaning the Imam^{asws}, **and assist him, and help him, and follow the Light which descends with him, they would be the successful ones [7:157]** - Meaning those who kept aside from the ‘Jibt’ and ‘Taghoot’. And the ‘Jibt’ and ‘Taghoot’ is so and so, and so and so, and so and so, and the worship is the obedience of the people to them’.

ثُمَّ قَالَ أَنِيبُوا إِلَى رَبِّكُمْ وَ اسْلِمُوا لَهُ ثُمَّ جَزَاهُمْ فَقَالَ هُمْ الْبَشَرَى فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ وَ الْإِمَامُ يُبَشِّرُهُمْ بِقِيَامِ الْقَائِمِ وَ يَظْهَرُ وَ يَقْتُلُ أَعْدَائِهِمْ وَ بِالنَّجَاةِ فِي الْآخِرَةِ وَ الْوُزُودَ عَلَى مُحَمَّدٍ ص وَ آلِهِ الصَّادِقِينَ عَلَى الْخَوَاضِ.

Then Said: **And return to your Lord time after time and submit to Him [39:54]**. Then He^{azwj} Recomposed them so He^{azwj} Said **For them is good news in the life of the world and in the Hereafter [10:64]**. And the Imam^{asws} gives them the good news of the rising of Al-Qaim^{asws} and of his^{asws} appearance, and of the killing of their enemies, and of the salvation in the Hereafter, and the return to Muhammad^{saww}, may Allah^{azwj} Send *Salawat* upon Muhammad^{saww} and his^{saww} Progeny^{asws}, the truthful, at the Fountain”.⁸⁴⁹

74- كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ ابْنِ عِيسَى عَنْ ابْنِ مَجْبُوبٍ عَنْ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ سَلَامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ قَوْلِهِ تَعَالَى الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا قَالَ هُمْ الْأَوْصِيَاءُ مِنْ خِيفَةِ عَدُوِّهِمْ.

(The book) ‘Al Kafi’ – Muhammad Bin Yahya, from Ibn Isa, from Ibn Mahboub, from Muhammad Bin Al Numan, from Sallam who said,

“I asked Abu Ja’far^{asws} about the Words of the Exalted: **And the servants of the Beneficent are those who walk on the earth humbly [25:63]**, he^{asws} said: ‘They are the successors^{asws}, from the fear of their^{asws} enemies’”.⁸⁵⁰

75- كا، الكافي علي بن محمد وعنه عن سهل عن ابن زياد عن زيار القندي عن عمارة الأسدي عن أبي عبد الله ع في قول الله عز وجل حل إليه يصعد الكلم الطيب والعمل الصالح يرفعه ولا يتنا أهل البيت وأهوى بيده إلى صدره فمن لم يتوكلنا لم يرفع الله له عملاً.

(The book) ‘Al Kafi’ – Ali Bin Muhammad and others, from Sahl, from Ibn Yazeed, from Ziyad Al Qandy, from Ammar Al Asady,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **To Him ascend the good words, and the righteous deeds raise it [35:10]**, he^{asws} said: ‘Our^{asws} Wilayah, of the People^{asws} of the Household’ – and he^{asws} gestured by his^{asws} hand to his^{asws} own chest. ‘So the one who does not befriend us^{asws}, Allah^{azwj} would not Raise a (single) deed (of his) to Him^{azwj}’.⁸⁵¹

76- وروي عن الرضا ع أنه قال: الكلم الطيب هو قول لا إله إلا الله محمد رسول الله علي ولي الله وخليفته حقاً وخلفاؤه خلفاء الله والعمل الصالح يرفعه فهو دليله وعمله اعتقاده الذي في قلبه بأن هذا الكلام صحيح كما قلته بلساني.

And it is reported from Al-Reza^{asws} having said: ‘(Regarding this Verse: **To Him ascend the good words [35:10]**): The good words are, ‘There is no god but Allah^{azwj}. Muhammad^{saww} is Rasool^{saww} of Allah^{azwj}, Ali^{asws} is the Guardian of Allah^{azwj}, and Caliph of Muhammad^{saww} Rasool^{saww} of Allah^{azwj} truly, and his^{saww} Caliphs are the Caliphs of Allah^{azwj}’.⁸⁵²

77- كا، الكافي علي بن أبيه عن ابن أبي عمير عن سماعة عن أبي عبد الله ع في قول الله عز وجل وأوفوا بعهدي قال بولاية أمير المؤمنين ع أوف بعهدكم أوف لكم بالجنة.

(The book) ‘Al Kafi’ – Ali, from his father, from Ibn Abu Umeyr, from Sama’at,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **and fulfil My Covenant, [2:40]**. He^{asws} said: ‘(Fulfil) with the Wilayah of Amir Al-Momineen^{asws}, **I will Fulfil My Covenant with you [2:40]**, Fulfil with the Paradise’”.⁸⁵³

78- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة محمد بن العباس عن أحمد بن محمد عن أحمد بن الحسن بن الحسن بن محرق عن أبي الورد عن أبي جعفر ع قال: قوله عز وجل أن الأرض يرثها عبادي الصالحون هم آل محمد صلوات الله عليهم.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Muhammad, from Ahmad Bin Al Hassan, from Al Hassan Bin Mukhariq, from Abu Al Ward,

‘From Abu Ja’far^{asws} having said: **‘the earth, My righteous servants shall inherit it [21:105]**, they^{asws} are Progeny^{asws} of Muhammad^{saww}’.⁸⁵⁴

⁸⁵⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 74

⁸⁵¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 75

⁸⁵² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 76

⁸⁵³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 77

⁸⁵⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 78

79- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ بْنِ حَكِيمٍ عَنْ سُفْيَانَ بْنِ إِبْرَاهِيمَ الْجَرِيرِيِّ عَنْ أَبِي صَادِقٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ آيَةً قَالَ نَحْنُ هُمْ

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Ali, from his father, from his grandfather, from Ali Bin Hakeem, from Sufyan Bin Ibrahim Al Jariry, from Abu Sadiq who said,

'I asked Abu Ja'far^{asws} about the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**. He^{asws} said: 'They^{asws} are us^{asws}'.

قَالَ قُلْتُ إِنَّ فِي هَذَا لَبَلَاغًا لِقَوْمٍ عَابِدِينَ قَالَ هُمْ شِيعَتُنَا.

He (the narrator) said, 'I said, '(What about) **Surely, in this there is a Message for a worshipping people [21:106]**?' He^{asws} said: 'They are our^{asws} Shias"⁸⁵⁵.

80- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّخَّارِ عَنْ أَبِي الْحَسَنِ مُوسَى عَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ كَتَبْنَا فِي الزُّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرْثُهَا عِبَادِيَ الصَّالِحُونَ قَالَ أَلْ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ مَنْ تَابَعَهُمْ عَلَى مَنَاجِحِهِمْ وَ الْأَرْضُ أَرْضُ الْجَنَّةِ.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic: **And We had Written in the Psalms from after the Zikr, that the earth, My righteous servants shall inherit it [21:105]**, he^{asws} said: 'The Progeny^{asws} of Muhammad^{saww} and those that follow them^{asws} upon their^{asws} Manifesto. And the earth, it is the land of the Paradise"⁸⁵⁶.

81- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنْ عَ عَنْ أَبِيهِ عَنْ جَدِّهِ أَبِي جَعْفَرٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّ النَّبِيَّ ص قَالَ ذَاتَ يَوْمٍ إِنَّ رَبِّي وَعَدَنِي نُصْرَتَهُ وَ أَنَّ مُبْدِي بِلَايَتِي هُمْ وَ أَنَّهُ نَاصِرُنِي بِهِمْ وَ بَعَلِّي عَ أَخِي خَاصَّةً مِنْ بَنِي أَهْلِي

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – By this chain,

'From him^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} Abu Ja'far^{asws} that the Prophet^{saww} said one day: "My^{saww} Lord^{azwj} Promised me^{saww} His^{azwj} Help, and that He^{azwj} would Supply me^{saww} with Angels and that He^{azwj} would Help me^{saww} by them and by Ali^{asws} my^{saww} brother in particular from among my^{saww} family.

فَاشْتَدَّ ذَلِكَ عَلَى الْقَوْمِ أَنَّ حَصَّ عَلِيًّا عَ بِالنُّصْرَةِ وَ أَغَاظَهُمْ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ مَنْ كَانَ يَظُنُّ أَنَّ لَنْ يَنْصُرَهُ اللَّهُ مُحَمَّدًا يَعْلِي فِي الدُّنْيَا وَ الْآخِرَةِ فَلَمَّعْدُ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لَيُقْطَعُ فَلْيَنْظُرْ هَلْ يُدْهَبُ كَيْدُهُ مَا يَغِيظُ قَالَ لَيَضَعُ حَبْلًا فِي عُقْبِهِ إِلَى سَمَاءِ بَيْتِهِ يُدْهَبُ حَتَّى يَخْتَنِقَ فَيَمُوتَ فَيَنْظُرْ هَلْ يَدْهَبُ كَيْدُهُ غِيظُهُ.

⁸⁵⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 79

⁸⁵⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 80

So that was difficult upon the people that Ali^{asws} had been particularised for the help, and that angered them. Therefore Allah^{azwj} Mighty and Majestic Revealed: **One who thought that Allah will never Help him in the world and the Hereafter, so let him extend a rope to the sky, then let him cut off. Then let him look, did his plan remove what enraged him? [22:15].** Let him place a rope around his neck to the sky (ceiling) of his house and hang himself until he chokes. So he would die, **Then let him look, did his plan remove what enraged him? [22:15]**”⁸⁵⁷.

82- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بهذا الإسناد عنه ع في قوله تعالى وَ طَهَّرَ بَيْتِي لِلطَّائِفِينَ وَ الْقَائِمِينَ وَ الرَّجْعِ السُّجُودِ يَغْنِي بِهِمْ آلَ مُحَمَّدٍ ص.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain,

‘From him^{asws} regarding Words of the Exalted: **and Purify My House for the Tawaaf performers, and the ones standing (for the Salat), and the performers of the Rukus and the Sajdahs!**” [22:26], He^{azwj} Means by them, the Progeny^{asws} of Muhammad^{sawww}”⁸⁵⁸.

83- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بهذا الإسناد عنه ع في قوله عز و جل وَ لَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضُهُمْ بِبَعْضٍ لَفُتَّتْ صَوَامِعُ وَ بَيْعَ وَ صَلَوَاتُ وَ مَسَاجِدُ يُذَكَّرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – By this chain,

‘From him^{asws} regarding Words of Mighty and Majestic: **And if Allah does not Repel the people, some of them by the others, the Monasteries and Churches, and Synagogues and Masjid would have been demolished, wherein the Name of Allah is mentioned a lot [22:40],**

قَالَ هُمْ الْأَيْمَةُ ع وَ هُمُ الْأَعْلَامُ وَ لَوْ لَا صَبْرُهُمْ وَ انْتِظَارُهُمُ الْأَمْرُ أَنْ يَأْتِيَهُمْ مِنَ اللَّهِ لَقُتِلُوا جَمِيعًا قَالَ اللَّهُ عز و جل وَ لَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ.

He^{asws} said: ‘They^{asws} are the Imams^{asws}, the Flags. And had it not been for their^{asws} patience, and their^{asws} awaiting the matter (Al-Qaim^{asws}) that would be coming to them from Allah^{azwj}, all of them^{asws} would have been murdered in their^{asws} entirety. Allah^{azwj} Mighty and Majestic Says: **And Allah will Help the one who Helps him, surely Allah is Strong, Mighty [22:40]**”⁸⁵⁹.

84- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة بهذا الإسناد عنه ع في قوله تعالى ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَ لْيُوفُوا نُذُورَهُمْ قَالَ هُوَ لِقَاءُ الْإِمَامِ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Ahmad Bin Howzat, raising it to, Abdullah Bin Sinan, from Zareeh Al Muhariby who said,

‘I said to Abu Abdullah^{asws}, ‘Words of the Exalted: **Then let them accomplish their rituals, and let them fulfil their vows [22:29].** He^{asws} said: ‘It is meeting the Imam^{asws}’.

⁸⁵⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 81

⁸⁵⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 82

⁸⁵⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 83

و يُؤَيِّدُهُ مَا رَوَاهُ الْكُلَيْبِيُّ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ ذَرِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ اللَّهَ أَمَرَنِي فِي كِتَابِهِ بِأَمْرٍ فَأُحِبُّ أَنْ أَعْلَمَهُ قَالَ وَ مَا ذَاكَ قُلْتُ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ

And it is supported by what is reported by Al-Kulayni from Abdullah Bin Sinan, from Zareeh who said,

‘I said to Abu Abdullah^{asws}, ‘Allah^{azwj} has Commanded me in His^{azwj} Book with a Command and I would love to know it’. He^{asws} said: ‘And what is that?’ I said, ‘Words of Allah^{azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**’.

قَالَ لِيَقْضُوا تَفَنَّهُمْ لِقَاءَ الْإِمَامِ وَ لِيُؤْفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He^{asws} said: ‘**Then let them accomplish their rituals**, - meeting the Imam^{asws}, **and let them fulfil their vows [22:29]** – those rituals’.

قَالَ عَبْدُ اللَّهِ بْنُ سِنَانٍ فَأَنْتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَقُلْتُ جُعِلْتُ فِدَاكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَقْضُوا تَفَنَّهُمْ وَ لِيُؤْفُوا نُذُورَهُمْ قَالَ ع أَخَذُ الشَّارِبِ وَ قَصُّ الْأُظْفَارِ وَ مَا أَشَبَّهُ ذَلِكَ

Abdullah Bin Sinan said, ‘I went to Abu Abdullah^{asws} and said, ‘May I be sacrificed for you^{asws}! Words of Allah^{azwj} Mighty and Majestic: **Then let them accomplish their rituals, and let them fulfil their vows [22:29]**’. He^{asws} said: ‘Taking (reducing) the moustaches and clipping the nails and what resembles that’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ إِنَّ ذَرِيحاً الْمُحَارَبِيَّ حَدَّثَنِي عَنْكَ بِأَنَّكَ قُلْتَ لَهُ لِيَقْضُوا تَفَنَّهُمْ لِقَاءَ الْإِمَامِ وَ لِيُؤْفُوا نُذُورَهُمْ تِلْكَ الْمَنَاسِكُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{asws}! Zareeh Al-Maharaby narrated to me from you^{asws} that you^{asws} said to him: **Then let them accomplish their rituals [22:29]**, meeting the Imam^{asws} **and let them fulfil their vows [22:29]**, that is a ritual (of Hajj)?’

قَالَ صَدَقَ ذَرِيحٌ وَ صَدَقْتُ إِنَّ لِلْقُرْآنِ ظَاهِراً وَ بَاطِناً وَ مَنْ يَحْتَمِلُ مِثْلَ مَا يَحْتَمِلُ ذَرِيحٌ.

So he^{asws} said: ‘Zareeh spoke the truth, and you speak the truth. Surely the Quran has an apparent and a hidden. And who can tolerate the like of what Zareeh (a devout companion) can?’⁸⁶⁰

85- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنِ الْحَسَنِ بْنِ سَمَاعَةَ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حُجْرِ بْنِ زَائِدَةَ عَنْ حُرَّانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَوْ لَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ الْآيَةَ فَقَالَ كَانَ قَوْمٌ صَالِحُونَ هُمْ مُهَاجِرُونَ قَوْمٌ سَوَاءٌ خَوْفاً أَنْ يُفْسِدُوهُمْ فَيَدْفَعُ اللَّهُ بِهِمْ مِنَ الصَّالِحِينَ وَ لَمْ يَأْخُزْ أُولَئِكَ بِمَا يَدْفَعُ بِهِمْ وَ فِينَا مِثْلُهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Ziyad, from Al Hassan Bin Sama’at, from Safwan, from Ibn Muskan, from Hujr Bin Zaida, from Humran,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And if Allah does not Repel the people, some of them by the others, [22:40]** –

⁸⁶⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 84

the Verse. He^{asws} said: 'They were a righteous people. They emigrated from an evil people fearing they might corrupt them. So, Allah^{azwj} Repelled them from the righteous ones, and did not Recompense those by what they had been repelled with, and in us^{asws} is their example".⁸⁶¹

86- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّخَّارِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ الَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا إِلَى قَوْلِهِ إِنَّ اللَّهَ لَعَلِيمٌ خَلِيمٌ قَالَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

'From Musa^{asws} Bin Ja'far^{asws}, from his^{asws} father^{asws} retarding Words of Allah^{azwj} Mighty and Majestic: **And those who emigrate in the Way of Allah, then are killed or they die, [22:58]** – up to His^{azwj} Words: **surely Allah is Knowing, Forbearing [22:59]**. He^{asws} said: 'It was Revealed regarding Amir Al-Momineen^{asws}'.

وَ قَالَ سَمِعْتُ أَبِي مُحَمَّدَ بْنَ عَلِيٍّ ع كَثِيرًا مَا يُرَدُّ هَذِهِ الْآيَةُ وَ مَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرْنَهُ اللَّهُ فَقُلْتُ يَا أَبَتِ جُعِلْتُ فِدَاكَ أَحْسَبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع خَاصَّةً قَالَ نَعَمْ.

And he^{asws} said: 'I^{asws} heard my^{asws} father Muhammad^{asws} Bin Ali^{asws} repeat this Verse many times: **and one who retaliates with what he had been afflicted with, then he is punished upon it, Allah will Help him. [22:60]**, so I^{asws} said: 'O father^{asws}! May I^{asws} be sacrificed for you^{asws}! I^{asws} reckon this Verse was Revealed regarding Amir Al-Momineen^{asws} in particular'. He^{asws} said: 'Yes".⁸⁶²

87- وَ بِهَذَا الْإِسْنَادِ عَنِ الْكَاظمِ عَنْ أَبِيهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ جَمَعَهُمْ رَسُولُ اللَّهِ ﷺ قَالِ يَا مَعْشَرَ الْمُهَاجِرِينَ وَ الْأَنْصَارِ إِنَّ اللَّهَ تَعَالَى يَقُولُ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ وَ الْمَنْسَكُ هُوَ الْإِمَامُ لِكُلِّ أُمَّةٍ بَعْدَ نَبِيِّهَا حَتَّى يُدْرِكُهُ نَبِيٌّ

And by this chain from Al-Kazim^{asws}, from his^{asws} father^{asws} having said: "When this Verse was Revealed: **For every community We Made rituals which they are performing [22:67]**, Rasool-Allah^{saww} gathered them, then said: 'O group of the Emigrants and the Helpers! Allah^{azwj} is Saying: **For every community We Made rituals which they are performing [22:67]**. And the ritual (المنسك), he^{asws} is the Imam^{asws} for every community after its Prophet^{as}, until a Prophet^{as} comes across him^{as}.

أَلَا وَ إِنَّ لَكُمْ لُؤْمَ الْإِمَامِ وَ طَاعَتَهُ هُوَ الدِّينُ وَ هُوَ الْمَنْسَكُ وَ هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِمَامُكُمْ بَعْدِي فَإِنِّي أَدْعُوكُمْ إِلَى هَذَا وَ إِنَّهُ عَلَى هُدًى مُسْتَقِيمٍ

Indeed! And the necessity of the Imam^{asws} and being obedience to him^{asws}, it is the Religion. And he^{asws} is the ritual, and he^{asws} is Ali^{asws} Bin Abu Talib^{asws}, your Imam^{asws} after me^{saww}. I^{saww} therefore, call you all to his^{asws} Guidance, for he^{asws} is upon **a Straight Guidance [22:67]**'.

فَقَامَ الْقَوْمُ يَتَعَجَّبُونَ مِنْ ذَلِكَ وَ يَقُولُونَ وَ اللَّهُ إِذَا لَتَنَارِعُنَ الْأَمْرَ وَ لَا تَرْضَى طَاعَتَهُ أَبَدًا

⁸⁶¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 85

⁸⁶² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 86

So the people stood up being astounded from that and they were saying, 'By Allah^{azwj}! Then we shall snatch the command, and we will not be pleased to be obedient to him^{asws}, ever!'

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ ادْعُ إِلَى رَبِّكَ إِنَّكَ لَعَلَى هُدًى مُسْتَقِيمٍ وَإِنْ جَادَلُوكَ فَقُلِ اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ اللَّهُ يَخُكُّمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ وَالْأَرْضِ إِنَّ ذَلِكَ فِي كِتَابٍ إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ.

Thus, Allah^{azwj} Mighty and Majestic Revealed: **and call to your Lord, surely you are upon a Straight Guidance [22:67] And if they contend with you, say: 'Allah is more Knowing with what you are doing [22:68] Allah will Judge between you on the Day of Judgment regarding what you were differing in [22:69] Do you not know that Allah Knows whatever is in the sky and the earth? Surely that is in a Book. Surely that is easy upon Allah [22:70]'**.⁸⁶³

88- وَ بِحَذَا الْإِسْنَادِ عَنْهُ عَنْ أَبِيهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَإِذَا تَنَلَّى عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ تَعْرِفُ فِي وُجُوهِ الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونُ بِالَّذِينَ يَنْتَلُونَ عَلَيْهِمْ آيَاتِنَا الْآيَةَ

And by this chain from him^{asws}, from his^{asws} father^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And when Our clear Verses are recited to them you will recognise the denial on the faces of those who commit Kufr. They are almost attacking those who are reciting Our Verses to them. [22:72] – the Verse.**

قَالَ كَانَ الْقَوْمُ إِذَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ آيَةٌ فِي كِتَابِ اللَّهِ فِيهَا فَرَضُ طَاعَتِهِ أَوْ فَضِيلَةٌ فِيهِ أَوْ فِي أَهْلِهِ سَخَطُوا ذَلِكَ وَ كَرِهُوا حَتَّى هُمُوا بِهِ وَ أَرَادُوا بِهِ الْعَظِيمَ وَ أَرَادُوا بِرَسُولِ اللَّهِ ص أَيْضاً لَيْلَةَ الْعَقَبَةِ غَيْظاً وَ غَضَباً وَ حَسِداً حَتَّى نَزَلَتْ هَذِهِ الْآيَةُ

He^{asws} said: 'There was a group, whenever a Verse was Revealed regarding Amir Al-Momineen^{asws} in the Book of Allah^{azwj} wherein obedience to him^{asws} was Obligated, or a merit regarding him^{asws}, or regarding his^{asws} family^{asws}, that angered them and they disliked it to the extent that they thought of (killing) him^{asws}, and they intended grievous (harm) with him^{asws}, and intended it with Rasool-Allah^{saww} as well on the night of Al-Aqaba, out of anger, and envy, until this Verse was Revealed'.

وَ قَالَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا الْآيَةَ أَمَرَهُمْ بِالرُّكُوعِ وَ السُّجُودِ وَ عِبَادَةِ اللَّهِ وَ قَدْ افْتَرَضَهَا اللَّهُ عَلَيْهِمْ وَ أَمَّا فِعْلُ الْخَيْرِ فَهُوَ طَاعَةُ الْإِمَامِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع بَعْدَ رَسُولِ اللَّهِ ص

And he^{asws} said regarding Words of Mighty and Majestic: **O you who believe! Perform Ruku and Sajdah [22:77] – the Verse: 'He^{azwj} Commanded them with performing Ruku and Sajdah and worship Allah^{azwj}, and He^{azwj} had already Obligated it upon them. And as for the good deeds, so it is obedience to the Imam^{asws}, Amir Al-Momineen Ali^{asws} Bin Abu Talib^{asws} after Rasool-Allah^{saww}.**

وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ يَا شَيْعَةَ آلِ مُحَمَّدٍ

And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you – O Shias of Progeny^{asws} of Muhammad^{saww}.

⁸⁶³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 87

وَمَا جَعَلْنَا عَلَى الدِّينِ مِنْ حَرْجٍ قَالَتْ مِنْ ذِيقِ مِلَّةِ إِبْرَاهِيمَ هُوَ سَمَّاكُمُ الْمُسْلِمِينَ مِنْ قَبْلُ وَ فِي هَذَا لِيَكُونَ الرَّسُولُ شَهِيدًا عَلَيْكُمْ يَا آلَ مُحَمَّدٍ يَا مَنْ قَدْ اسْتَوْدَعَكُمْ الْمُسْلِمِينَ وَ افْتَرَضَ طَاعَتَكُمْ عَلَيْهِمْ

And did not Make any hardship upon you in the Religion, he^{asws} said: 'straitness', **being a sect of your father Ibrahim. He named you all as the Muslims from before. And regarding this, the Rasool happens to be a witness upon you,,** O Progeny^{asws} of Muhammad^{saww}, O ones being called as Muslims, and obedience to you^{asws} has been Obligated upon them.

وَتَكُونُوا أَنْتُمْ شُهَدَاءَ عَلَى النَّاسِ بِمَا قَطَعُوا مِنْ رَحِمِكُمْ وَ ضَيَّعُوا مِنْ حَقِّكُمْ وَ مَرَّقُوا مِنْ كِتَابِ اللَّهِ وَ عَدَلُوا حُكْمَ غَيْرِكُمْ بِكُمْ فَالزُّمُوا الْأَرْضَ فَأَقِيمُوا الصَّلَاةَ وَ آثُوا الزَّكَاةَ وَ اغْتَصِمُوا بِاللَّهِ يَا آلَ مُحَمَّدٍ وَ أَهْلَ بَيْتِهِ هُوَ مَوْلَاكُمْ أَنْتُمْ وَ شِيَعَتُكُمْ فَيَعْمَ الْمَوْلَى وَ نَعْمَ النَّصِيرُ.

And you happen to be witnesses upon the people. – with what they have cut-off from their relationships, and wasted from your^{asws} rights, and they ripped off from the Book of Allah^{azwj}, and adopted the rulings of others with you, **Therefore**, necessitate the earth, **establish the Salat and give the Zakat, and adhere with Allah**, - O Progeny^{asws} of Muhammad^{saww} and People^{asws} of his^{saww} Household, **He is your Master.** – of you^{asws} and your^{asws} Shias, **So, Excellent is the Master, and Excellent is the Helper! [22:78]**".⁸⁶⁴

89- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ عُبَيْدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدي عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ الْعَبَّاسِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ سُلَيْمَانَ بْنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ص الْمَدِينَةَ أُعْطِيَ عَلِيًّا ع وَ عُثْمَانَ أَرْضاً أَعْلَاهَا يُعْثَمَانُ وَ أَسْفَلُهَا لِعَلِيِّ ع فَقَالَ عَلِيُّ ع لِعُثْمَانَ إِنَّ أَرْضِي لَا تَصْلُحُ إِلَّا بِأَرْضِكَ فَاشْتَرِ مِنِّي أَوْ بَعْني فَقَالَ لَهُ أَنَا أَيْبَعُكَ فَاشْتَرَى مِنْهُ عَلِيُّ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Qasim Bin Ubeyd, from Ja'far Bin Abdullah Al Muhammady, from Ahmad Bin Ismail, from Al Abbas Bin Abdul Rahman, from Suleyman, from Al Kalby, from Abu Salih, from Ibn Abbas who said,

'When the Prophet^{saww} proceeded to Al-Medina, He^{saww} gave Ali^{asws} and Usman a land, the higher part of is for Usman and its lower one for Ali^{asws}. So Ali^{asws} said to Usman: 'My^{asws} land will not be correct unless if it is with your land, therefore either buy from me^{asws} or sell to me'. He said to him^{asws}, 'I shall sell to you^{asws}'. So Ali^{asws} bought it from him.

فَقَالَ لَهُ أَصْحَابُهُ أَيُّ شَيْءٍ صَنَعْتَ بِعْتَ أَرْضَكَ مِنْ عَلِيٍّ وَ أَنْتَ لَوْ أَمْسَكْتَ عَنْهُ الْمَاءَ مَا أَنْبَتَتْ أَرْضُهُ شَيْئاً حَتَّى يَبِيعَكَ بِحُكْمِكَ

But his companion (Abdul Rahman Bin Awf) said to him, 'Which thing did you do? You sold your land to Ali^{asws}! And you, had you withheld the water from him^{asws}, nothing would have grown on his^{asws} land, until he^{asws} would have sold in according to your decision (price)'.

قَالَ فَجَاءَ عُثْمَانُ إِلَى عَلِيٍّ ع فَقَالَ لَهُ لَا أُجِيرُ الْبَيْعَ فَقَالَ لَهُ بَعْتَ وَ رَضِيتَ وَ لَيْسَ ذَلِكَ لَكَ قَالَ فَاجْعَلْ بَيْنِي وَ بَيْنَكَ رَجُلًا قَالَ عَلِيُّ ع النَّبِيُّ ص فَقَالَ عُثْمَانُ هُوَ ابْنُ عَمِّكَ وَ لَكِنْ اجْعَلْ بَيْنِي وَ بَيْنَكَ غَيْرُهُ فَقَالَ عَلِيُّ ع لَا أَحَاكِمُكَ إِلَّا غَيْرَ النَّبِيِّ ص وَ النَّبِيُّ شَاهِدٌ عَلَيْنَا

He (the narrator) said, 'So Usman came to Ali^{asws} and said to him^{asws}, 'The sale is not allowed'. He^{asws} said to him: 'You sold and were pleased, and (now) that isn't for you (to withdraw from it)'. He said, 'Then make another man to be (a judge) between you^{asws} and

⁸⁶⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 88

you^{asws}. Ali^{asws} said: 'I^{asws} will not take the judgment to any other than the Prophet^{saww}, and the Prophet^{saww} would be a witness upon us!'

فَأَبَىٰ ذَلِكَ فَانزَلَ اللَّهُ وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَ مَا أُولَئِكَ بِالْمُؤْمِنِينَ وَ إِذَا دُعُوا إِلَى اللَّهِ وَ رَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ إِلَىٰ قَوْلِهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ.

But he refused that, so Allah^{azwj} Revealed these Verses up to His^{azwj} Words: **And they are saying, 'We believe in Allah and in the Rasool and we obey!' Then a group of them turned back after this, and they are not with the Momineen [24:47] And when they are called to Allah and His Rasool for him to judge between them, then a group of them are turning aside [24:48] – up to His^{azwj} Words: they would be the successful ones [24:51]**".⁸⁶⁵

90- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ هُمَيْدٍ عَنْ جَعْفَرِ بْنِ عَبْدِ اللَّهِ الْمُحَمَّدي عَنْ كَثِيرِ بْنِ عَيَّاشٍ عَنْ أَبِي الْجَاوُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا الْآيَاتِ قَالَ إِنَّهَا نَزَلَتْ فِي رَجُلٍ اشْتَرَى مِنْ عَلِيٍّ بَنٍ أَبِي طَالِبٍ ع أَرْضاً ثُمَّ نَدِمَ وَ نَدِمَهُ أَصْحَابُهُ فَقَالَ لِعَلِيٍّ ع لَا حَاجَةَ لِي فِيهَا فَقَالَ لَهُ قَدِ اشْتَرَيْتَ وَ رَضِيتَ فَانْطَلِقْ أُخَاصِمَكَ إِلَى رَسُولِ اللَّهِ ص

(The books) 'Kunz Jamie Al-Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Husayn Bin Humeyd, from Ja'far Bin Abdullah Al Muhammady, from Kaseer Bin Abbas, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And they are saying, 'We believe in Allah and in the Rasool and we obey!' [24:47] – the Verses.** He^{asws} said: 'But rather, it was revealed regarding a man who bought a land from Ali^{asws} Bin Abu Talib^{asws}, then regretted it, and his companion (also) regretted it. So he said to Ali^{asws}, 'I have no need with regards to it'. But he^{asws} said to him: 'You have bought it and were happy with it, so take your dispute to Rasool-Allah^{saww}.'

فَقَالَ لَهُ أَصْحَابُهُ لَا تُخَاصِمُهُ إِلَى رَسُولِ اللَّهِ ص فَقَالَ انْطَلِقْ أُخَاصِمَكَ إِلَى أَبِي بَكْرٍ وَ عُمَرُ أَيُّهُمَا شِئْتَ بَيْنِي وَ بَيْنَكَ قَالَ عَلِيٌّ ع لَا وَ اللَّهُ وَ لَكِنْ إِلَى رَسُولِ اللَّهِ ص بَيْنِي وَ بَيْنَكَ لَا أَرْضَى بِغَيْرِهِ

His companion said to him^{asws}, 'Do not take his^{asws} dispute to Rasool-Allah^{saww}, and he said, 'Take your^{asws} dispute to Abu Bakr, and Umar, whichever of the two you like, to be between me and you^{asws}. Ali^{asws} said: 'No, by Allah^{azwj}! But Rasool-Allah^{saww} would be between me^{asws} and you. I^{asws} will not be happy with someone else'.

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الْآيَاتِ وَ يَقُولُونَ آمَنَّا بِاللَّهِ وَ بِالرَّسُولِ وَ أَطَعْنَا إِلَى قَوْلِهِ وَ أُولَئِكَ هُمُ الْمُفْلِحُونَ.

Thus Allah^{azwj} Mighty and Majestic Revealed these Verses: **they are saying, 'We hear and we obey!' And these, they would be the successful ones [24:51] – up to His^{azwj} Words: so these, they would be the victorious ones [24:52]**".⁸⁶⁶

91- كآ، الكافي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْكُنَاسِيِّ عَنْ زَعْفَرٍ إِلَى أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجاً وَ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ

⁸⁶⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 89

⁸⁶⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 90

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ali Bin Al Husayn, from Muhammad Al Kunasy, from the one who raised it to,

'Abu Abdullah^{asws} regarding Words of Mighty is His^{azwj} Mention: **And one who fears Allah, He would Make an outlet for him [65:2] And He would Sustain him from where he does not reckon. [65:3].**

قَالَ هَؤُلَاءِ قَوْمٌ مِنْ شِيعَتِنَا ضَعَفَاءُ لَيْسَ عِنْدَهُمْ مَا يَتَحَمَّلُونَ بِهِ إِلَيْنَا فَيَسْمَعُونَ حَدِيثَنَا وَ يَقْتَسِبُونَ مِنْ عِلْمِنَا فَيَرْحَلُ قَوْمٌ فَوْقَهُمْ وَ يُنْفِقُونَ أَمْوَالَهُمْ وَ يُتْعَبُونَ أَبْدَانَهُمْ حَتَّى يَدْخُلُوا عَلَيْنَا فَيَسْمَعُوا حَدِيثَنَا فَيَنْفُلُوهُ إِلَيْهِمْ فَيَعْبَهُ هَؤُلَاءِ وَ يُضِيعُهُ هَؤُلَاءِ فَأُولَئِكَ الَّذِينَ يَجْعَلُ اللَّهُ عَزَّ ذِكْرَهُ لَهُمْ مَخْرَجًا وَ يَرْزُقُهُمْ مِنْ حَيْثُ لَا يَحْتَسِبُونَ

He^{asws} said: 'These are our^{asws} weak Shias who do not have the means in order to take it (directly) from us^{asws}. So they hear our^{asws} Hadeeth and they try to accumulate from our^{asws} Knowledge. A people who are higher than them, (are those) who spend their wealth, tiring their bodies to the extent that they came up to us^{asws}, hear our^{asws} Hadeeth and transmit these to them. So those ones (the weak) preserve them, while these ones waste them. So they are the ones for whom Allah^{azwj} Mighty is His^{azwj} Mention Makes an outlet for them and Gives them Sustenance (Ahadeeth) from a source which they had not even considered beforehand'.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ قَالَ الَّذِينَ يَعْتَشُونَ الْإِمَامَ إِلَى قَوْلِهِ عَزَّ وَ جَلَّ لَا يُسْمِنُ وَ لَا يُغْنِي مِنْ جُوعٍ قَالَ لَا يَنْفَعُهُمْ وَ لَا يُغْنِيهِمْ لَا يَنْفَعُهُمُ الدُّخُولُ وَ لَا يُغْنِيهِمُ الْقُعُودُ.

And regarding Words of Allah^{azwj} Mighty and Majestic: **Has there come to you a Hadeeth of the overwhelming event? [88:1],** he^{asws} said: 'The one who will overwhelm (them) is the Imam^{asws}, - up to Words of Mighty and Majestic: **Neither fattening nor availing from hunger [88:7],** he^{asws} said: 'It will neither benefit them (health wise), nor avail them (from hunger), nor benefit them for copulation, nor avail them of the sitting back (resting)'".⁸⁶⁷

92- كَأَ، الكافي علي بن محمد عن علي بن الحسين عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع في قول الله عز وجل ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أين ما كانوا ثم يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

(The book) 'Al Kafi' – Ali Bin Muhammad, from Ali Bin Al Husayn, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **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. Then He would Inform them on the Day of Judgment of what they had been doing. Surely Allah is Knower of all things [58:7].**

قَالَ نَزَلَتْ هَذِهِ الْآيَةُ فِي فَلَانٍ وَ فَلَانٍ وَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَ سَالِمٍ مَوْلَى أَبِي حَدَيْفَةَ وَ الْمُغِيرَةِ بْنِ شُعْبَةَ حَيْثُ كَتَبُوا الْكِتَابَ بَيْنَهُمْ وَ تَعَاهَدُوا وَ تَوَافَقُوا لَئِنْ مَضَى مُحَمَّدٌ لَا يَكُونُ الْخِلَافَةُ فِي بَنِي هَاشِمٍ وَ لَا النَّبُوءَةُ أَبَدًا فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ فِيهِمْ هَذِهِ الْآيَةَ

⁸⁶⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 91

He^{asws} said; 'This was Revealed regarding so and so and so and so (Abu Bakr and Umar), and Abu Ubeyda Ibn Al-Jarrah, and Abdul Rahman Ibn Awf, and Saalim Mawla Abu Huzeyfa, and Al-Mugheira Bin Sho'ba, when they wrote the agreement in between them and took a pledge and agreed that if Muhammad^{saww} were to pass away, they would not let the Caliphate to be in the Clan of Hashim^{asws}, nor the Prophet-hood ever. So, Allah^{azwj} Mighty and Majestic Revealed this Verse with regards to them.

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَ جَلَّ أَمْ أُبْرِمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَ نَجْوَاهُمْ بَلَى وَ رُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ قَالَ وَ هَاتَانِ الْآيَتَانِ نَزَلَتَا فِيهِمْ ذَلِكَ الْيَوْمَ

He (the narrator) said, 'I said, 'The Words of the Mighty and Majestic: **Or are they (trying to) conclude a matter? But We are the Concluders [43:79] Or are they reckoning that We cannot Hear their secrets and their whisperings? Yes! And our Messengers (who are) with them, are recording [43:80].** He^{asws} said: 'And these two Verse were (also) Revealed regarding them on that day'.

قَالَ أَبُو عَبْدِ اللَّهِ ع لَعَلَّكَ تَرَى أَنَّهُ كَانَ يَوْمٌ يُشْبِهُ يَوْمَ كَتَبَ الْكِتَابَ إِلَّا يَوْمَ قَتْلِ الْحُسَيْنِ ع وَ هَكَذَا كَانَ فِي سَابِقِ عِلْمِ اللَّهِ عَزَّ وَ جَلَّ الَّذِي أَعْلَمَهُ رَسُولُ اللَّهِ ص أَنَّ إِذَا كُتِبَ الْكِتَابُ قُتِلَ الْحُسَيْنُ ع وَ خَرَجَ الْمَلِكُ مِنْ بَنِي هَاشِمٍ فَقَدْ كَانَ ذَلِكَ كُلُّهُ

Abu Abdullah^{asws} said: 'Hopefully you will see that it was a day resembling the day of the writing of the agreement except for the day Al-Husayn^{asws} was martyred, and thus it had preceded in the Knowledge of Allah^{azwj} Mighty and Majestic which He^{azwj} Made known to the Rasool-Allah^{saww} that when the agreement is written down, Al-Husayn^{asws} would be martyred, and the kingdom would exit from the Clan of Hashim^{asws}. So, all of that did take place'.

قُلْتُ وَ إِنَّ طَائِفَتَيْنِ مِنَ الْمُؤْمِنِينَ افْتَتَلُوا فَأَصْلَحُوا بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلُوا الَّتِي تَبْغِي حَتَّى تَفِيءَ إِلَى أَمْرِ اللَّهِ فَإِنْ فَاءَتْ فَأَصْلَحُوا بَيْنَهُمَا بِالْعَدْلِ

I (the narrator) said, 'The Verse: **And if two parties from the Momineen fight, then reconcile between them. But, if one of them were to oppress the other, then fight the one which oppresses until it returns to the Command of Allah. So when it does return, then reconcile between them with the justice [49:9].**

قَالَ الْفَيْتَانِ إِنَّمَا جَاءَ تَأْوِيلُ هَذِهِ الْآيَةِ يَوْمَ الْبَصْرَةِ وَ هُمُ أَهْلُ هَذِهِ الْآيَةِ وَ هُمُ الَّذِينَ بَغَوْا عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَكَانَ الْوَاجِبُ عَلَيْهِ قِتَالَهُمْ وَ قَتَلَهُمْ حَتَّى يَفِيئُوا إِلَى أَمْرِ اللَّهِ

He^{asws} said: 'The two parties - rather its explanation came on the day of Al-Basra (The battle of the Camel), and they are the ones belonging to this Verse, and they are the ones who rebelled against Amir Al-Momineen^{asws}. Thus, it was Obligatory upon him^{asws} to fight them, and he^{asws} fought them until they submitted to the Command of Allah^{azwj}.

وَ لَوْ لَمْ يَفِيئُوا لَكَانَ الْوَاجِبُ عَلَيْهِ فِيمَا أَنْزَلَ اللَّهُ أَنْ لَا يَرْفَعَ السَّيْفَ عَنْهُمْ حَتَّى يَفِيئُوا وَ يَرْجِعُوا عَنْ رَأْيِهِمْ لِأَنَّهُمْ بَايَعُوا طَائِعِينَ غَيْرَ كَارِهِينَ وَ هِيَ الْفَيْتَةُ الْبَاغِيَّةُ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ

فَكَانَ الْوَاجِبُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع أَنْ يَعْدَلَ فِيهِمْ حَيْثُ كَانَ ظَفِيرٌ يَحْمِيهِمْ كَمَا عَدَلَ رَسُولُ اللَّهِ ص فِي أَهْلِ مَكَّةَ إِنَّمَا مَنْ عَلَيْهِمْ وَ عَقَا وَكَذَلِكَ صَنَعَ أَمِيرُ الْمُؤْمِنِينَ ع بِأَهْلِ الْبَصْرَةِ حَيْثُ ظَفِيرٌ يَحْمِيهِمْ مِثْلَ مَا صَنَعَ النَّبِيُّ ص بِأَهْلِ مَكَّةَ حَذَوُ النَّعْلِ بِالنَّعْلِ

قَالَ قُلْتُ قَوْلُهُ عَزَّ وَجَلَّ وَ الْمُؤْتَفِكَةَ أَهْوَى قَالَ هُمْ أَهْلُ الْبَصْرَةِ هِيَ الْمُؤْتَفِكَةُ

قُلْتُ وَ الْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ قَالَ أَوَلَيْكَ قَوْمٌ لُوطٌ ائْتَمَّكَ عَلَيْهِمْ انْقَلَبْتَ عَلَيْهِمْ.

93- فر، تفسیر فرات بن ابراهیم علی بن مُحَمَّد بن عَلِی بن عُمَر الرُّمَرِیُّ مُعْتَمَدًا عَنْ مُحَمَّد بنِ عَلِی ابْنِ الْحَنْفِیَّةِ أَنَّهُ قَرَأَ وَ إِذَا النُّفُوسُ رُوحَتْ قَالَ وَ الَّذِی نَفْسِی بَیْدهُ لَوْ أَنَّ رَجُلًا عَبَدَ اللَّهَ بَیْنَ الرَّجُلِ وَ الْمَقَامِ حَتَّى تَلْتَقِی تَرْفُوتَاهُ لَحَسَرَهُ اللَّهُ مَعَ مَنْ یُحِبُّ.

‘He recited: ***And when souls are paired [81:7]***. He said, ‘By the One^{azwj} in Whose Hand is my soul! If a man were to worship Allah^{azwj} between the corner (of the Kabah) and the Standing Place (of Ibrahim^{as}) until his two eyebrows meet, Allah^{azwj} would Resurrect him with the ones he loves”.⁸⁶⁹ (Not a Hadeeth)

94- كا، الكافي عليّ بنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ يَسْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ يَفْتَرِ حَسَنَةً نَّزَلْ لَهُ فِيهَا حَسَنًا قَالَ مَنْ تَوَلَّى الْأَوْصِيَاءَ مِنْ آلِ مُحَمَّدٍ ص وَ اتَّبَعَ آثَارَهُمْ فَذَلِكَ يَرْبُدُهُ وَلَا يَهُ مِنْ مَضَى مِنَ النَّبِيِّينَ وَ الْمُؤْمِنِينَ الْأَوَّلِينَ حَتَّى يَصِلَ وَلَا يَنْتَهُمُ إِلَى آدَمَ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا

⁸⁶⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 93

'From Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **And one who earns good, We will Increase the good for him therein [42:23]**. He^{asws} said: 'One who is in the Wilayah of successors^{asws} from Progeny^{asws} of Muhammad^{saww} and follows their^{asws} Hadeeth, so that one will be increased with Wilayah of the ones past from the Prophets and former Momineen, until their Wilayah connect to Adam^{as}, and these are the Words of Allah^{azwj}: **One who comes with the good deed, for him would be better than it [27:89]**.

تَدْخِلُهُ الْجَنَّةَ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ قُلْ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ يَقُولُ أَجْرُ الْمَوَدَّةِ الَّذِي لَمْ أَسْأَلْكُمْ غَيْرَهُ فَهُوَ لَكُمْ تَهْتَدُونَ بِهِ وَ تَنْجُونَ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

He^{azwj} will Enter him into the Paradise, and these are the Words of Allah^{azwj}: **'Whatever recompense I ask you for, so it is for yourselves [34:47]**. He^{saww} is saying that the recompense of the cordiality (أَجْرُ الْمَوَدَّةِ) which I^{saww} never asked for anything other than it, so it is for you to be Guided by it, and to be Rescued by it from the Punishment on the Day of Judgement'.

وَ قَالَ لِأَعْدَاءِ اللَّهِ أُولِيَاءِ الشَّيْطَانِ أَهْلِ التَّكْذِيبِ وَ الْإِنْكَارِ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَ مَا أَنَا مِنَ الْمُتَكَلِّفِينَ يَقُولُ مُتَكَلِّفًا أَنْ أَسْأَلُكُمْ مَا لَسْتُمْ بِأَهْلِهِ

And he^{saww} said to the enemies of Allah^{azwj}, the friends of Satan^{la}, the people of the belying and the denial: **Say: 'I do not ask you for any recompense over it, nor am I from the pretenders [38:86]**. He^{saww} is saying; 'I^{saww} would be a pretender if I^{saww} were to ask you what you are not deserving of'.

فَقَالَ الْمُنَافِقُونَ عِنْدَ ذَلِكَ بَعْضُهُمْ لِبَعْضٍ أَمَا يَكْفِي مُحَمَّدًا أَنْ يَكُونَ قَهْرَنَا عِشْرِينَ سَنَةً حَتَّى يُرِيدَ أَنْ يَحْمِلَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا

So the hypocrites said to each other, with regards to that, 'But it did not suffice Muhammad^{saww} after having conquered us for twenty years, to the extent that he^{saww} now wants to burden us with the People^{asws} of his^{saww} Household upon our necks'.

فَقَالُوا مَا أَنْزَلَ اللَّهُ هَذَا وَ مَا هُوَ إِلَّا سَيِّئٌ يَتَقَوَّلُهُ يُرِيدُ أَنْ يَرْفَعَ أَهْلَ بَيْتِهِ عَلَى رِقَابِنَا وَ لَئِنْ قُتِلَ مُحَمَّدٌ أَوْ مَاتَ لَنَنْزِعَنَّهَا مِنْ أَهْلِ بَيْتِهِ ثُمَّ لَا نُعِيدُهَا فِيهِمْ أَبَدًا

And they said, 'Allah^{azwj} has not Revealed this, nor is it anything except for his^{saww} words, intending to raise the People^{asws} of his^{saww} Household upon our necks, and if Muhammad^{saww} were to be killed or dies, we would take it (rule) away from the People^{asws} of his^{saww} Household, then we would not let it return to be among them ever'.

وَ أَرَادَ اللَّهُ أَنْ يُعَلِّمَ نَبِيَّهُ الَّذِي أَخْفَوْا فِي صُدُورِهِمْ وَ أَسْرَوْا بِهِ فَقَالَ فِي كِتَابِهِ عَزَّ وَ جَلَّ أَمْ يَقُولُونَ افْتَرَى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَاءِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ يَقُولُ لَوْ شِئْتُ حَبَسْتُ عَنْكَ الْوَحْيَ فَلَمْ تَكَلِّمْ بِفَضْلِ أَهْلِ بَيْتِكَ وَ لَا بِمَوَدَّتِهِمْ

And Allah^{azwj} Wanted to Let His^{azwj} Prophet^{saww} know that which they were hiding in their chests and being secretive with, so He^{azwj} Said in His^{azwj} Book, Mighty and Majestic: **Or are they saying, He has fabricated a lie upon Allah? But if Allah so Desires, He would Seal upon your heart, [42:24]**. He^{azwj} is Saying: "If I^{azwj} so Desired, I^{azwj} would have Withheld the

Revelation from you^{saww} so you^{saww} would not be able to speak with the merits of People^{asws} of your^{saww} Household, nor of their^{asws} cordiality”.

وَقَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ يَخْلُقُ اللَّهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمَاتِهِ يَقُولُ الْحَقُّ لِأَهْلِ بَيْتِكَ الْوَلَايَةُ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ يَقُولُ إِنَّمَا الْقُوَّةُ فِي صُدُورِهِمْ مِنَ الْعَدَاوَةِ لِأَهْلِ بَيْتِكَ وَ الظُّلْمِ بِغَدَاكَ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ أَسْرُوا النَّخْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَ فَتَأْتُونَ السَّحَرَ وَ أَنْتُمْ تُبْصِرُونَ

And Allah^{azwj} has Said: **and Allah Deletes the falsehood and Confirms the Truth with His Word.**, Saying: “The truth is for People^{asws} of your^{saww} Household, the Wilayah, **He is All-Knowing with the contents of the chests [42:24]**. And He^{azwj} Says: “With what is cast in their chests from the enmity to People^{asws} of your^{saww} Household, and the injustices after you^{saww}”, and it is Words of Allah^{azwj} Mighty and Majestic: **Their hearts are distracted, and they consulted in secret, those who are unjust, ‘Is this one except a human being like you all? Will you be going to the sorcery while you are seeing?’ [21:3]**.

وَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ النَّجْمِ إِذَا هَوَىٰ قَالَ أَقَسَمَ بِقَبْرِ مُحَمَّدٍ ص إِذَا فُيْضَ مَا ضَلَّ صَاحِبُكُمْ بِتَفْصِيلِهِ أَهْلَ بَيْتِهِ وَ مَا عَوَى وَ مَا يَنْطَلِقُ عَنِ الْهَوَىٰ يَقُولُ مَا يَتَكَلَّمُ لِفَضْلِ أَهْلِ بَيْتِهِ بِهَوَاهُ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ هُوَ إِلَّا وَحْيٌ يُوحَىٰ

And regarding Words of Allah^{azwj} Mighty and Majestic: **(I Swear) by the star when it swoops down [53:1]**. He^{azwj} Said: “I^{azwj} Swear by the grave of Muhammad^{saww} when he^{asws} passes away, **Your companion does not err**, with his^{saww} meriting People^{asws} of his^{saww} Household”, **and does not deviate [53:2] And he does not speak out of (personal) desire [53:3]**, He^{azwj} is Saying he^{saww} does not speak the merits of People^{asws} of his^{saww} Household by his^{saww} own desired, and it is the Word of Allah^{azwj} Mighty and Majestic: **Surely, it is only a Revelation He Revealed [53:4]**.

وَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمُحَمَّدٍ فَلَن لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَفُضِّي الْأَمْرَ بَيْنِي وَ بَيْنَكُمْ قَالَ لَوْ أَنِّي أَمَرْتُ أَنْ أُغْلِبَكُمْ الَّذِي أَخَفَيْتُمْ فِي صُدُورِكُمْ مِنْ اسْتِعْجَالِكُمْ يَمُوتِي لَتَظْلِمُوا أَهْلَ بَيْتِي مِنْ بَعْدِي

Say: ‘If it was with me, what you are hastening with, the matter would have been decided between me and you, [6:58]. He^{saww} said: ‘Had I^{saww} been Commanded to, I^{saww} would have informed you all of what you are hiding in your chests of the hastening of my^{saww} death, so that you would perpetrate injustices to the People^{asws} of my^{saww} Household from after me^{saww}’.

فَكَانَ مِثْلُكُمْ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ يَقُولُ أَضَاءَتْ الْأَرْضُ بِنُورِ مُحَمَّدٍ ص كَمَا تُضِيءُ الشَّمْسُ فَضَرَبَ مَثَلًا مُحَمَّدٍ ص الشَّمْسَ وَ مَثَلَ الْوَصِيِّ الْقَمَرَ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ جَعَلَ الشَّمْسُ ضِيَاءً وَ الْقَمَرَ نُورًا وَ قَوْلُهُ وَ آيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ

So your example is as Allah^{azwj} Mighty and Majestic Said: **Their example is like the example of those who kindled a fire, but when it had illumined all around them [2:17]** –he^{asws} said: ‘When the earth illuminated by the light of Muhammad^{saww} just as the sun illuminates. So Allah^{azwj} Struck an example of Muhammad^{saww} as being the sun, and example of the successor^{asws} as being the moon. And these are the Words of Mighty and Majestic **He is the**

(One) Who Made the sun a brightness and the moon a light [10:5]. And a sign to them is the night: We draw forth from it the day, so they are in the darkness [36:37].

وَقَوْلُهُ عَزَّ وَ جَلَّ ذَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ يَعْنِي فُيَضَ مُحَمَّدٌ ص فَظَهَرَتِ الظُّلُمَةُ فَلَمْ يُبْصِرُوا فَضَلَّ أَهْلَ بَيْتِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ إِنَّ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ

And the Words of the Mighty and Majestic: **Allah Took away their light, and left them in darkness – not seeing [2:17]** – Meaning the passing away of Muhammad^{saww}, and the darkness appeared, so they were not seeing the merits of the People^{asws} of his^{saww} Household, and these are the Words of the Mighty and Majestic **And if you invite them to Guidance, they are not listening and you see them looking towards you, and they are not seeing [7:198].**

ثُمَّ إِنَّ رَسُولَ اللَّهِ ص وَضَعَ الْعِلْمَ الَّذِي كَانَ عِنْدَهُ عِنْدَ الْوَصِيِّ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ يَقُولُ أَنَا هَادِي السَّمَاوَاتِ وَ الْأَرْضِ مِثْلَ الْعِلْمِ الَّذِي أُعْطِيْتُهُ وَ هُوَ نُورِي الَّذِي يُهْتَدَى بِهِ مِثْلُ الْمَشْكَاةِ فِيهَا الْمَصْبَاخُ فَالْمَشْكَاةُ قَلْبُ مُحَمَّدٍ ص وَ الْمَصْبَاخُ النُّورُ الَّذِي فِيهِ الْعِلْمُ

Then Rasool-Allah^{saww} placed the knowledge which was with him^{saww}, to be with the successor^{asws}, and it is the Word of Allah^{azwj} Mighty and Majestic: **Allah is Light of the skies and the earth [24:35].** He^{azwj} is Saying: “I^{azwj} am the Guide of the skies and the earth. An example of the knowledge which I^{azwj} Gave him^{saww}, and it is My^{azwj} Light which he^{saww} is Guided by. **An example of His Light is like a niche wherein is a lamp [24:35],** and the niche is the heart of Muhammad^{saww}, and the lamp is the Light in which is the Knowledge.

وَقَوْلُهُ الْمَصْبَاخُ فِي رُحَاةٍ يَقُولُ إِنِّي أُرِيدُ أَنْ أَقْبِضَكَ فَاجْعَلِ الَّذِي عِنْدَكَ عِنْدَ الْوَصِيِّ كَمَا يُجْعَلُ الْمَصْبَاخُ فِي الرُّحَاةِ كَأَنَّهَا كَوَكَبٌ دُرِّيٌّ فَأَعْلَمَهُمْ فَضْلَ الْوَصِيِّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ فَأَصْلُ الشَّجَرَةِ الْمُبَارَكَةِ إِبْرَاهِيمُ ع وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ رَحِمْتُ اللَّهُ وَ بَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ

And His^{azwj} Words: **the lamp is in a glass,** He^{azwj} is Saying: “I^{azwj} Wanted to Make you^{saww} pass away, and Make that which is with you^{saww} to be with the successor^{asws} just as the lamp is made to be in a glass, **and the glass is as if it is a brightly shining star, ignited from a Blessed tree of olives.** So the origin of the Blessed tree is Ibrahim^{as} and these are the Words of the Mighty and Majestic: **The Mercy of Allah and His Blessings are upon you, the People of the Household, surely He is Praised, Glorious [11:73].**

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ اصْطَفَى آدَمَ وَ نُوحًا وَ آلَ إِبْرَاهِيمَ وَ آلَ عِمْرَانَ عَلَى الْعَالَمِينَ ذُرِّيَّتَهُ بَعْضُهَا مِنْ بَعْضٍ وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And these are the Words of Allah^{azwj} Mighty and Majestic: **Surely, Allah chose Adam and Noah and the progeny of Ibrahim and the progeny of Imran above the worlds [3:33] Offspring, one being from the other; and Allah is Hearing, Knowing [3:34].**

لَا شَرِيعَةَ وَ لَا غَرَبِيَّةٍ يَقُولُ لَسْتُمْ بِيَهُودٍ فَتُصَلُّوا قِبَلَ الْمَغْرِبِ وَ لَا نَصَارَى فَتُصَلُّوا قِبَلَ الْمَشْرِقِ وَ أَنْتُمْ عَلَى مِلَّةِ إِبْرَاهِيمَ ع وَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَ لَا نَصْرَانِيًّا وَ لَكِنْ كَانَ حَنِيفًا مُسْلِمًا وَ مَا كَانَ مِنَ الْمُشْرِكِينَ

(As for): **neither eastern nor western [24:35]** - He^{azwj} is saying: “You are neither Jews so that you pray in the direction of the west, nor are you Christians, so that you pray in the direction of the east, but you are the nation of Ibrahim^{as}”, and Allah^{azwj} Mighty and Majestic

has Said: ***Ibrahim was neither a Jew nor a Christian, but he was (an) upright (man), a Muslim (submitter), and he was not from the Polytheists [3:67].***

وَقَوْلُهُ عَزَّ وَ جَلَّ يَكَاذُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ مَثَلُ أَوْلَادِكُمُ الَّذِينَ يُؤَلِّدُونَ مِنْكُمْ كَمَثَلِ الزَّيْتِ الَّذِي يُعَصَّرُ مِنَ الزَّيْتُونِ يَكَاذُ زَيْتُهَا يُضِيءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَقُولُ يَكَاذُونَ أَنْ يَتَكَلَّمُوا بِالنَّبَوَّةِ وَ لَوْ لَمْ يُنْزَلْ عَلَيْهِمْ مَلَكٌ.

And the Words of the Mighty and Majestic: ***Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35],*** He^{azwj} is Saying: “The example of your^{asws} children from you^{asws}, those who are born unto you^{asws}, is like the example of the oil which comes out from the olive, ***Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to [24:35].*** He^{azwj} is saying that they^{asws} almost speak with the Prophet-hood even though that has not been Revealed unto them^{asws}, 870.

95- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ ابْنِ سَعَادَةَ عَنِ ابْنِ سَدِيدٍ عَنْ أَبِي مُحَمَّدٍ الْحَنَاطِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع قَوْلَ اللَّهِ عَزَّ وَ جَلَّ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ وَ إِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ قَالَ وَ لَا يَدَّ عَلَيَّ ع.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Humeyd Bin Ziyad, from Ibn Sama’at, from Ibn Sadeyr, from Abu Muhammad Al Hannat who said,

‘I said to Abu Ja’far^{asws}: ‘Words of Allah^{azwj} Mighty and Majestic: ***The Trustworthy Spirit descended with it [26:193] Upon your heart for you to become from the warners [26:194] In clear Arabic language [26:195] And surely it is in the Scriptures of the former ones [26:196].*** He^{asws} said: ‘It is the (descent of the) Wilayah of Ali^{asws}, 871.

96- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ صَفْوَانَ عَنْ أَبِي عُمَرَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ أَوْفَرَأَيْتَ إِنْ مَتَّعْنَاهُمْ سِنِينَ ثُمَّ جَاءَهُمْ مَا كَانُوا يُوعَدُونَ قَالَ خُرُوجَ الْقَائِمِ مَا أَعْنَى عَنْهُمْ مَا كَانُوا يُمَتَّعُونَ قَالَ هُمْ بَنُو أُمَيَّةَ الَّذِينَ مَتَّعُوا فِي دُنْيَاهُمْ.

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Al Husayn Bin Ahmad, from Muhammad Bin Isa, from Yunus, from Safwan, from Abu Usman, from Moallah Bin Khunays,

‘From Abu Abdullah^{asws} regarding Words of Mighty and Majestic: ***Can you see, if We were to Let them enjoy for years [26:205] Then there comes to them what they were threatened of [26:206],*** he^{asws} said: ‘The rising of Al-Qaim^{asws}. ***It would not avail them what they were enjoying? [26:207],*** he^{asws} said: ‘They are the clan of Umayyad who enjoyed themselves in the world’’. 872

⁸⁷⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 94

⁸⁷¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 95

⁸⁷² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 96

97- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْخُثْعَمِيِّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ الْحُسَيْنِ بْنِ حَمَّادٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ تَقَلُّبِكَ فِي السَّاجِدِينَ قَالَ فِي عَلِيِّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ أَهْلِ بَيْتِهِ ع.

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Al Hassan Al Khash'amy, from Abbad Bin Yaquoub, from Al Hassan Bin Hammad, from Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Mighty and Majestic: **And your transfer among the Sajdah performers [26:219]**, he^{asws} said: 'Regarding Ali^{asws}, and (Syeda) Fatima^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the People^{asws} of his^{saww} Household".⁸⁷³

98- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة رُويَ مِنْ طَرِيقِ الْعَامَّةِ عَنْ ابْنِ عَبَّاسٍ قَالَ: قَوْلُهُ عَزَّ وَ جَلَّ وَ مَا يَسْتَوِي الْأَعْمَى وَ الْبَصِيرُ قَالَ الْأَعْمَى أَبُو جَهْلٍ وَ الْبَصِيرُ أَمِيرُ الْمُؤْمِنِينَ ع

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – It is reported from the way of the general Muslims, from Ibn Abbas who said,

'He said, 'Words of Mighty and Majestic: **And they are not equal, the blind one and the seeing one [35:19]**, said, 'The blind is Abu Jahl, and the seeing one is Amir Al-Momineen^{asws}.

وَ لَا الظُّلُمَاتُ وَ لَا النُّورُ فَالظُّلُمَاتُ أَبُو جَهْلٍ وَ النُّورُ أَمِيرُ الْمُؤْمِنِينَ

Neither the multiple darkness nor the light [35:20] - so the multiple darkness is Abu Jahl, and the light is Amir Al-Momineen^{asws}.

وَ لَا الظِّلَّ وَ لَا الْحَرُّ فَالظِّلُّ ظِلُّ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْحِنَّةِ وَ الْحَرُّ يَعْنِي جَهَنَّمَ لِأَنَّ جَهْلًا ثُمَّ جَمَعَهُمْ جَمِيعًا

Neither the shade nor the heat [35:21] - the shade is the shade of Amir Al-Momineen^{asws} in the Paradise, and the heat means Hell for Abu Jahl, then all of them were Gathered together.

فَقَالَ وَ مَا يَسْتَوِي الْأَحْيَاءُ وَ لَا الْأَمْوَاتُ فَأَلْحِيَاءُ عَلِيٍّ وَ حَمْرُهُ وَ جَعْفَرُ وَ الْحُسَيْنُ وَ فَاطِمَةُ وَ خَدِيجَةُ ع وَ الْأَمْوَاتُ كُفَّارُ مَكَّةَ.

Then He^{azwj} Said: **And neither are the living equal to the dead [35:22]**, so the living are Ali^{asws}, and Hamza^{asws}, and Ja'far^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and (Syeda) Fatima^{asws}, and Khadeeja^{asws}. And the dead are the Kafirs of Makkah".⁸⁷⁴ (Not a Hadeeth)

99- كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ أَسَدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الثَّقَفِيِّ عَنْ يُوسُفَ بْنِ كَلْبٍ الْمَسْعُودِيِّ عَنْ عَمْرِو بْنِ عَبْدِ الْعَفَّارِ الْقُفَيْمِيِّ عَنْ مُحَمَّدٍ عَنْ أَبِي الْحَكَمِ بْنِ الْمُخْتَارِ عَنِ الْكَلْبِيِّ عَنْ أَبِي صَالِحٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: **حَمِ اسْمُ مَنْ أَسْمَاءُ اللَّهِ عَزَّ وَ جَلَّ عَسَقَ عَلِيٌّ يَفْسُقُ كُلَّ جَمَاعَةٍ وَ نَفَاقَ كُلَّ فِرْقَةٍ.**

(The books) 'Kunz Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Ali Bin Abdullah Bin Asad, from Ibrahim Bin Muhammad Al Saqafy, from Yusuf Bin Kuleyb Al Masoudy, from Amro Bin

⁸⁷³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 97

⁸⁷⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 98

Abdul Gaffar Al Fuqeymi, from Muhammad, from Abu Al Hakam Bin Al Mukhtar, from al Kalby, from Abu Salih, from Ibn Abbas who said,

'Ha Meem [42:1], is a Name from Names of Allah^{azwj} Mighty and Majestic. **Ayn Seen Qaf [42:2]** – knowledge of Ali^{asws} with the mischief of every community and hypocrisy of every sect".⁸⁷⁵ (Not a Hadeeth)

100- وَ يَحْذِفُ الْإِسْنَادَ يَرْفَعُهُ إِلَى مُحَمَّدِ بْنِ جُمُهورٍ عَنِ السَّكُونِيِّ عَنْ أَبِي جَعْفَرٍ قَالَ: حَمَّ خَتَمٌ وَعَيْنٌ عَذَابٌ وَسَيْنٌ سِنُونَ كَسْبِي يُوسَفُ وَ قَافٌ قَذْفٌ وَ حَسَفٌ وَ مَسْحٌ يَكُونُ فِي آخِرِ الزَّمَانِ بِالسُّفْيَانِيِّ وَ أَصْحَابِهِ وَ نَاسٌ مِنْ كُلِّ ثَلَاثُونَ أَلْفٍ يَخْرُجُونَ مَعَهُ وَ ذَلِكَ حِينَ يَخْرُجُ الْقَائِمُ عَ بَمَكَّةَ وَ هُوَ مَهْدِيٌّ هَذِهِ الْأُمَّةُ.

By the deleted chain, raising it to Muhammad Bin Jamhour, from Al Sakuny,

'From Abu Ja'far^{asws} having said: **"Ha Meem [42:1]** is Ordained, and: **Ayn [42:2]** is Punishment, and: **Seen** are years like the years of Yusuf^{as}, and: **Qaf** is the repelling and the swallowing (by the earth) and the metamorphosis which would happen during the end of the times with Al-Sufyani and his companions, and the thirty thousand dogs of the people who would come out with him, and that is when Al-Qaim^{asws} would emerge at Makkah, and he^{asws} is the Mahdi^{asws} of this community".⁸⁷⁶

101 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ سَهْلٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ قَالَ حَدَّثَنِي أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع قَالَ: كُنْتُ عِنْدَ أَبِي يَوْمًا قَاعِدًا حَتَّى أَتَى رَجُلٌ فَوَقَفَ بِهِ قَالَ أَرَأَيْتُمْ بَارِئَ الْعِلْمِ وَ رَئِيسَهُ مُحَمَّدُ بْنُ عَلِيٍّ قِيلَ لَهُ نَعَمْ

(The books) 'Jamie Al Fawaid' and 'Taweel Al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail al Alawy, from Isa Bin Dawood Al Najjar who said,

'It is narrated to me by Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} having said: 'One day I^{asws} was seated with my^{asws} father^{asws} until a man came and paused at him^{asws} and said, 'Is there among you 'Expounder of the knowledge' and its chief Muhammad^{asws} Bin Ali^{asws}? It was said to him, 'Yes'.

فَجَلَسَ طَوِيلًا ثُمَّ قَامَ إِلَيْهِ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فِي قِصَّةِ زَكَرِيَّا وَ إِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَ كَانَتْ امْرَأَتِي عَاقِرًا

He sat for a long time, then stood up to him^{asws} and said: 'O son^{asws} of Rasool-Allah^{saww}! Inform me about Words of Allah^{azwj} Mighty and Majestic in the story of Zakariya: **And I fear my successors from after me, and my wife is barren, [19:5]** – the Verse'.

قَالَ نَعَمْ الْمَوَالِيَ بَنُو الْعَمِّ وَ أَحَبُّ اللَّهِ أَنْ يَهَبَ لَهُ وَلِيًّا مِنْ صُلْبِهِ وَ ذَلِكَ أَنَّهُ فِيمَا كَانَ عَلِمَ مِنْ فَضْلِ مُحَمَّدٍ ص قَالَ يَا رَبِّ أَمَعَ مَا شَرَفْتَ مُحَمَّدًا وَ كَرَّمْتَهُ وَ رَفَعْتَ ذِكْرَهُ حَتَّى قَرْنَتْهُ بِذِكْرِكَ فَمَا يَمْتَنِعُكَ يَا سَيِّدِي أَنْ تَهَبَ لَهُ ذُرِّيَّةً مِنْ صُلْبِهِ فَيَكُونَ فِيهَا النَّبِيُّ

He^{asws} said: 'Yes. The successors were the sons of the uncles, and he^{as} loved it that Allah^{azwj} should Gift to him^{as} a successor from his^{as} own bloodline, and that he^{as} knew of the merits of Muhammad^{saww}. He^{as} said: 'O Lord^{azwj}! Did You^{azwj} not Give nobility to Muhammad^{saww},

⁸⁷⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 99

⁸⁷⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 100

and Honoured him^{saww}, and Elevated his^{saww} mentioned to the extent that You^{azwj} Joined it with Your^{azwj} Mention? So what is Preventing You^{azwj} – O my^{as} Master^{azwj} – to Endow him^{as} an offspring from his^{as} bloodline, so the Prophet-hood would come to be in him?’

قَالَ يَا زَكَرِيَّا قَدْ فَعَلْتُ ذَلِكَ بِمُحَمَّدٍ ص وَ لَا نُبُوَّةَ بَعْدَهُ وَ هُوَ خَاتَمُ الْأَنْبِيَاءِ وَ لَكِنَّ الْإِمَامَةَ لِابْنِ عَمِّهِ وَ أَحِبِّهِ عَلَيَّ بْنِ أَبِي طَالِبٍ مِنْ بَعْدِهِ

He^{azwj} Said: “O Zakariyya^{as}! I^{azwj} have (already) Done that with Muhammad^{saww}, and there is no Prophet-hood after him^{saww}, and he^{saww} is the final of the Prophets^{as}. But, the Imamate is for the son^{asws} of his^{saww} uncle^{as}, and his^{saww} brother^{asws} Ali^{asws} Bin Abu Talib^{asws} from after him^{saww}.

وَ أَخْرَجْتُ الذَّرِّيَّةَ مِنْ صَلْبِ عَلِيٍّ إِلَى بَطْنِ فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ صَيَّرْتُ بَعْضَهَا مِنْ بَعْضٍ فَخَرَجَتْ مِنْهُ الْأُئِمَّةُ حُجَّجِي عَلَى خَلْقِي وَ إِنِّي مُخْرِجٌ مِنْ صَلْبِكَ وَلَدًا يَرِثُكَ وَ يَرِثُ مِنْ آلِ يَعْقُوبَ فَوَهَبَ اللَّهُ لَهُ يَحْيَى ع.

And I^{azwj} will Bring out the offspring from the rib of Ali^{asws} to the lap of Fatima^{asws} the daughter of Muhammad^{saww}, and render one from the other. So I^{azwj} shall Bring out from it the Imams^{asws} as My^{azwj} Divine Authorities over My^{azwj} creatures. And I^{azwj} shall Bring out from your^{as} bloodline, a son^{as} who shall inherit you^{as} and inherit from the Progeny of Yaqoub”. Thus, Allah^{azwj} Endowed Yahya^{as} to him^{asws}.⁸⁷⁷

102 كُنْز، كُنْز، جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدٌ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ سَهْلِ بْنِ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ الْعُلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ النَّجَّارِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ أُولَئِكَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ مِنْ ذُرِّيَةِ آدَمَ وَ مِنْ حَمَلْنَا مَعَ نُوحٍ

(The books) ‘Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – Muhammad Bin Al Abbas, from Muhammad Bin Hammam, from Sahl, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

‘From Abu Al-Hassan Musa^{asws}, he (the narrator) said, **‘They are those whom Allah Favoured upon, from the Prophets from the offspring of Adam and from the ones We Carried along with Noah, [19:58].**

قَالَ نَحْنُ ذُرِّيَّةُ إِبْرَاهِيمَ وَ الْمَحْمُولُونَ مَعَ نُورٍ وَ نَحْنُ صَفْوَةُ اللَّهِ وَ أَمَّا قَوْلُهُ وَ مِنْ هَدَيْنَا وَ اجْتَبَيْنَا فَهُمْ وَ اللَّهُ شِيعَتُنَا الَّذِينَ هَدَاهُمُ اللَّهُ لِمُودَّتِنَا وَ اجْتَبَاهُمْ لِدِينِنَا فَحَبَّبُوا إِلَيْهِ وَ مَاتُوا عَلَيْهِ وَ صَفَّهُمُ اللَّهُ بِالْعِبَادَةِ وَ الْحُشُوعِ وَ رَقَّةِ الْقُلُوبِ فَقَالَ إِذَا تُتْلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ خَرُّوا سُجَّدًا وَ بُكْيًا

He^{asws} said: ‘We^{asws} are the offspring of Ibrahim^{as}, and we^{asws} are the ones carried with Noah^{as}, and we^{asws} are the elites of Allah^{azwj}. And as for His^{azwj} Words: **and of those whom We Guided and Chose**, so they, by Allah^{azwj}, are our^{asws} Shias whom Allah^{azwj} Guided to our^{asws} cordiality, and Chose them for our^{asws} Religion. So they live upon it, and die upon it, and Allah^{azwj} Described them with the worship, and the humbleness, and the tender-heartedness, so He^{azwj} Said: **When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58].**

قَالَ عَزَّ وَ جَلَّ فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غَيًّا وَ هُوَ جَبَلٌ مِنْ صُفْرِ يُدْورُ فِي وَسْطِ جَهَنَّمَ

⁸⁷⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 101

Then the Mighty and Majestic Said: **Then there succeeded from after them a succeeding (generation) who wasted the Salat and followed the lustful desires, so they will soon be facing Ghayya [19:59]** - and it is a revolving yellow (sulphuric) mountain in Hell.

ثُمَّ قَالَ عَزَّ وَ جَلَّ إِلَّا مَنْ تَابَ مِنْ عَشْرِ آلِ مُحَمَّدٍ وَ آمَنَ وَ عَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَ لَا يُظْلَمُونَ شَيْئًا إِلَى قَوْلِهِ مَنْ كَانَ تَقِيًّا.

Then the Mighty and Majestic Said: **Except for the one who repents [19:60]** - from having cheated the Progeny^{asws} of Muhammad^{saww}, **and believes and does righteous deeds, so they would be entering the Paradise, and they will not be wronged of anything [19:60]** - up to His^{azwj} Words: **ones who were pious [19:63]**".⁸⁷⁸

103 فس، تفسير القمي أبي عن حماد بن عيسى عن إبراهيم بن عمر اليماني عن أبي الطفيل عن أبي جعفر ع قال: جاء رجل إلى علي بن الحسين ع فقال له إن ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن في أي يوم نزلت و فيمن نزلت

Tafseer Al Qummi – My father, from Hammad Bin Isa, from Ibrahim Bin Umar Al Yamani, from Abu Al Tufayl,

“From Abu Ja’far^{asws} having said: ‘A man came over to my^{asws} father^{asws} Ali^{asws} Bin Al-Husayn^{asws} and he said, ‘Ibn Abbas is claiming that he knows every Verse Revealed in the Quran, in which day it was Revealed, and regarding whom it was Revealed’.

فَقَالَ أَبِي ع سَلُهُ فَيَمَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلَّ سَبِيلًا وَ فَيَمَنْ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ وَ فَيَمَنْ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِعُوا

So my^{asws} father^{asws} said: ‘So ask him, regarding whom it was 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]**?’

فَأَتَاهُ الرَّجُلُ فَسَأَلَهُ فَقَالَ وَدِدْتُ أَنَّ الَّذِي أَمَرَكَ بِهَذَا وَاجْهَنِي بِهِ فَاسْأَلُهُ عَنِ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ وَ مَتَى خَلَقَ وَ كَيْفَ هُوَ

So the man went to him and asked him. He said, ‘I wish you to go to the one^{asws} who instructed you with this, and have an encounter with him^{asws}, so ask him about the Throne – where did Allah^{azwj} Create it, and when was it Created, and How much (size) is it, and how is it (in description)?’

فَانْصَرَفَ الرَّجُلُ إِلَى أَبِي ع فَقَالَ أَبِي ع فَهَلْ أَجَابَكَ بِالْآيَاتِ قَالَ لَا قَالَ أَبِي لَكِنْ أُجِيبُكَ فِيهَا بِعِلْمٍ وَ نُورٍ غَيْرِ الْمُدْعَى وَ لَا الْمُتَحَلِّ

So the man came to my^{asws} father^{asws}, and my^{asws} father^{asws} said: ‘So, did he answer you regarding the Verses?’ He said, ‘No’. My^{asws} father^{asws} said: ‘But, I^{asws} will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

⁸⁷⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 102

أَمَّا قَوْلُهُ وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَأَصْلُهُ سَبِيلًا فَفِيهِ نَزَلَ وَفِي أَبِيهِ وَأَمَّا قَوْلُهُ لَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ فَفِي أَبِيهِ نَزَلَتْ وَأَمَّا الْآخَرَى فَفِي بَنِيهِ نَزَلَتْ

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]** – so it was Revealed regarding him (Ibn Abbas) and regarding his father (Al Abbas). And as for His^{azwj} Words: **And my advice will not benefit you if I intend to advise you and Allah Intends to Let you stray [11:34]**, so it was Revealed regarding his father, and as for the other, so it was Revealed regarding his son.

وَفِينَا وَلَمْ يَكُنِ الرَّبَاطُ الَّذِي أَمَرْنَا بِهِ وَ سَيَكُونُ ذَلِكَ مِنْ نَسْلِنَا الْمُرَاطُ وَمِنْ نَسْلِهِ الْمُرَاطُ

And regarding us^{asws}, and the steadfastness has not happened, what which we^{asws} are Commanded with, and that steadfastness would be happening from our^{asws} lineage, and from his lineage would be the stalling.

وَأَمَّا مَا سَأَلَ عَنْهُ مِنَ الْعَرْشِ مِمَّ خَلَقَهُ اللَّهُ فَإِنَّ اللَّهَ خَلَقَهُ أَرْبَاعًا لَمْ يَخْلُقْ قَبْلَهُ إِلَّا ثَلَاثَةً أَشْيَاءَ الْهَوَاءَ وَالْقَلَمَ وَالنُّورَ

And as for what he has asked about, the Throne, from what Allah^{azwj} Created it. So, Allah^{azwj} Created as a fourth. He^{azwj} did not Create before it except for three – the atmosphere, and the Pen, and the Light.

ثُمَّ خَلَقَهُ مِنْ أَلْوَانٍ أُنْوَارٍ مُخْتَلِفَةٍ مِنْ ذَلِكَ النُّورِ نُورٌ أَخْضَرُ مِنْهُ اخْضَرَّتِ الْخُضْرُ وَ نُورٌ أَصْفَرُ مِنْهُ اصْفَرَّتِ الصُّفْرُ وَ نُورٌ أَحْمَرُ مِنْهُ احْمَرَّتِ الْحُمْرُ وَ نُورٌ أَبْيَضُ وَ هُوَ نُورُ الْأَنْوَارِ وَ مِنْهُ ضَوْءُ النَّهَارِ

Then He^{azwj} Created different types of colours of lights – and from that light is the green light, and from it is the greenery of the green; and yellow light, and from it is the yellowness of the yellow; and red light, and from it is the redness of the red; and white light, and it is the light of the lights, and from it is the illumination of the day.

ثُمَّ جَعَلَهُ سَبْعِينَ أَلْفَ طَبَقٍ غَلَطَ كُلُّ طَبَقٍ كَأَوَّلِ الْعَرْشِ إِلَى أَسْفَلِ السَّافِلِينَ لَيْسَ مِنْ ذَلِكَ طَبَقٌ إِلَّا يُسَبِّحُ بِحَمْدِ رَبِّهِ وَ يُقَدِّسُهُ بِأَصْوَاتٍ مُخْتَلِفَةٍ وَ أَلْسِنَةٍ غَيْرِ مُشْتَبِهَةٍ لَوْ أَدْنَى لِّلْسَانٍ وَاحِدٍ فَاسْمَعُ شَيْئًا يَمَّا تَحْتَهُ لَهَدَمَ الْجِبَالُ وَ الْمَدَائِنُ وَ الْحُصُونُ وَ كَشَفَتِ الْبِحَارُ وَ لَهْلَكَ مَا دُونَهُ

Then He^{azwj} Made seventy thousand layers, the thickness of each layer being like the beginning of the Throne to its lowest bottom, and there isn't a layer from that except and it Glorifies with the Praise of its Lord^{azwj}, and Extols His^{azwj} Holiness in different sounds (voices), and languages not resembling each other. If one of the tongues was Permitted to be heard by something from what is beneath it, it would demolish the mountains, and the cities, and the fortresses, and the oceans would subside and it would be destroy whatever is beneath it.

لَهُ ثَمَانِيَةُ أَزْكَانٍ يَجْعَلُ كُلُّ رُكْنٍ مِنْهَا مِنَ الْمَلَائِكَةِ مَا لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ يُسَبِّحُونَ بِاللَّيْلِ وَ النَّهَارِ لَا يَفْئُتُونَ وَ لَوْ أَحَسَّ حَسَّ شَيْءٍ يَمَّا فَوْقَهُ مَا قَامَ لِذَلِكَ طَرْفَةٌ عَيْنٍ بَيْنَهُ وَ بَيْنَ الْإِحْسَاسِ الْخَبْرُوتِ وَ الْكِبَرِيَاءِ وَ الْعَظَمَةِ وَ الْقُدُسِ وَ الرَّحْمَةِ وَ الْعِلْمِ وَ لَيْسَ وَرَاءَ هَذَا مَقَالٌ

For it there are eight corners. Each corner from it is carried by Angels whose numbers cannot be counted except by Allah^{azwj}. They are Glorifying night and day, not cooling down,

and if they could feel something from what is above it, they would not be able to withstand even for the blink of an eye. And in front of it is the sense of the Supremeness, and the Greatness, and the Magnificence, and the Holiness, and the Mercy, and the Knowledge, and there aren't any words behind this.

فَقَالَ لَقَدْ طَمِعَ الْخَائِزُ فِي غَيْرِ مَطْمَعٍ أَمَا إِنَّ فِي صَلْبِهِ وَدِيعَةً قَدْ دُرْتُ لِنَارِ جَهَنَّمَ فَيُخْرِجُونَ أَقْوَاماً مِنْ دِينِ اللَّهِ وَ سَتُصْبِغُ الْأَرْضُ بِدِمَائِهِ أَفَرَاخٍ مِنْ أَفْرَاحِ آلِ مُحَمَّدٍ تَنْهَضُ تِلْكَ الْفَرَاخُ فِي غَيْرِ وَقْتٍ وَ تَطْلُبُ غَيْرَ مُدْرِكٍ وَ يَرَابِطُ الَّذِينَ آمَنُوا وَ يَصْبِرُونَ وَ يُصَابِرُونَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَ هُوَ خَيْرُ الْحَاكِمِينَ.

So the confused one (Ibn Abbas) has coveted from without greed. But, in his loins is a deposit which is for the Fire of Hell. Thus, a people would be exiting from the Religion of Allah^{azwj}, and the earth would be dyed with blood of the fledglings from the fledglings of the Progeny^{asws} of Muhammad^{saww}. Those fledglings would rise up in other than its time and would be sought without realising, and those who believe would be steadfast, and they would be patient and excel in patience until Allah^{azwj} Decides between us^{asws} and He^{azwj} is the Best of the Judges".⁸⁷⁹

104 فس، تفسير القمي جَعْفَرُ بْنُ أَحْمَدَ عَنْ عُبَيْدِ اللَّهِ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِيهِ وَ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ وَ عَبْدِ اللَّهِ بْنِ وَصَّاحٍ وَ شُعَيْبِ الْعَمَرِيُّ جَمِيعُهُمْ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يَعْنِي فِي الْخَلْقِ أَنَّهُ مِثْلُهُمْ خَلْقُ يُوحَى إِلَيَّ إِنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

Tafseer Al Qummi – Ja'far Bin Ahmad, from Ubeydullah Bin Musa. From Al Hassan Bin Ali Bin Abu Hamza, from his father and Al Husayn Bin Abu Al Aa'ala, and Abdulla Bin Wassah and Shuayb Al Aqarquy, all of them from Abu Baseer,

'From Abu Abdullah^{asws} regarding His^{azwj} Words: ***'But rather, I am a human being like you [18:110] - Meaning regarding the Creation, that he^{saww} is a creature like them' He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].***

قَالَ لَا يَتَّخِذُ مَعَ وَلَايَةِ آلِ مُحَمَّدٍ غَيْرَهُمْ وَلَا يَتَّخِذُ الْعَمَلُ الصَّالِحُ فَمَنْ أَشْرَكَ بِعِبَادَةِ رَبِّهِ فَقَدْ أَشْرَكَ بِوَلَايَتِنَا وَ كَفَرَ بِهَا وَ جَحَدَ أَمِيرَ الْمُؤْمِنِينَ ع حَقَّهُ وَ وَلَايَتَهُ

He^{asws} said: 'Do not take, along with the Wilayah of the Progeny^{asws} of Muhammad^{saww}, the wilayah of others. Their^{asws} Wilayah is the righteous deed, so the one who associates anyone with the worship of his Lord^{azwj}, so he has associated with our^{asws} Wilayah, and disbelieved by it, and fought against Amir Al-Momineen^{asws} of his^{asws} rights and his^{asws} Wilayah'.

قُلْتُ قَوْلُهُ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي قَالَ يَغْنِي بِالذِّكْرِ وَلَايَةِ عَلِيِّ ع وَ هُوَ قَوْلُهُ ذِكْرِي قُلْتُ قَوْلُهُ لَا يَسْتَطِيعُونَ سَمْعًا قَالَ كَانُوا لَا يَسْتَطِيعُونَ إِذَا ذُكِرَ عَلِيُّ عِنْدَهُمْ أَنْ يَسْمَعُوا ذِكْرَهُ لِشِدَّةِ بُغْضٍ لَهُ وَ عَدَاوَةٍ مِنْهُمْ لَهُ وَ لِأَهْلِ بَيْتِهِ

I said, '(What about) His^{azwj} Words ***Those whose eyes were under a cover from My Zikr (Mention) [18:101]?*** He^{asws} said: 'What is Meant by the Zikr is the Wilayah of Amir Al-Momineen^{asws}, and it is His^{azwj} Words: ***My Zikr***'. I said, '(What about) His^{azwj} Words: ***and they***

⁸⁷⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 103

were unable to hear [18:101]? He^{asws} said: 'They could not (bear to) hear, whenever there was a mention of Ali^{asws} in their presence due to the severity of their hatred for him^{asws}, and their enmity for him^{asws} the his^{asws} family^{asws}.'

قُلْتُ قَوْلُهُ أَ فَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

I said, '(What about) His^{azwj} Words: **Do they reckon, those who commit Kufr, that they can take My servants as guardians from besides Me? Surely We have Prepared Hell as a lodging [18:102]?**'

قَالَ يَغْنِيهِمَا وَ أَشْيَاعُهُمَا الَّذِينَ اتَّخَذُوهُمَا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَ كَانُوا يَرَوْنَ أَنََّّهُمْ يُحِبُّهُمَا إِنَّمَا أَنَّهُمَا يُنْجِيَانِي مِنَ عَذَابِ اللَّهِ وَ كَانُوا يُحِبُّهُمَا كَافِرِينَ

He^{asws} said: 'It Means those two (Abu Bakr and Umar) and the adherents of those two, whom they took as guardians besides Allah^{azwj}, and they used to see the two of them with they love for them, that these two would Rescue them from the Punishment of Allah^{azwj}, and they were Kafirs due to their love for those two'.

قُلْتُ قَوْلُهُ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا أَيُّ مَنْزِلًا فِيهَا هُمَا وَ لِأَشْيَاعِهِمَا عَتِيدَةً عِنْدَ اللَّهِ قُلْتُ قَوْلُهُ نُزُلًا قَالَ مَأْوَى وَ مَنْزِلًا.

I said, '(What about) His^{azwj} Words: **Surely, We have Prepared Hell as a lodging [18:102]?**' He^{asws} said: 'i.e., a house. So it is Prepared for the both of them (Abu Bakr and Umar), and the adherents of these two, in the Presence of Allah^{azwj},'⁸⁸⁰

105 شي، تفسير العياشي عن أبي الطفيل عامر بن واثلة عن أبي جعفر ع قال: جاء رجل إلى أبي فقال ابن عباس يزعم أنه يعلم كل آية نزلت في القرآن في أي يوم نزلت و فيمن نزلت

Tafseer Al Ayyashi – From Abu Al Tufayl Aamir Bin Wasilah,

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

قَالَ فَسَلُهُ فِيمَنْ نَزَلَتْ وَ مَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى وَ أَضَلَّ سَبِيلًا وَ فِيمَنْ نَزَلَتْ وَ لَا يَنْفَعُكُمْ نَصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ وَ فِيمَنْ نَزَلَتْ يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَ صَابِرُوا وَ رَابِعُوا

So my^{asws} father^{asws} said: 'So ask him, regarding whom it was 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]?**'

فَأَنَّهُ الرَّجُلُ فَعَظِبَ وَ قَالَ وَدِدْتُ أَنَّ الَّذِي أَمَرَكَ بِهَذَا وَاجْهَنِي فَأَسْأَلُهُ وَ لَكِنْ سَلُهُ عَنِ الْعَرْشِ مِمَّ خُلِقَ وَ كَيْفَ هُوَ

⁸⁸⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 104

So the man went to him and asked him. He said, 'I wish you to go to the one^{asws} who instructed you with this, and have an encounter with him^{asws}, so ask him about the Throne – where did Allah^{azwj} Create it, and when was it Created, and how is it (in description)?'

فَانْصَرَفَ الرَّجُلُ إِلَى أَبِي فَقَالَ مَا قِيلَ لَهُ فَقَالَ هَلْ أَحَابَكَ فِي الْآيَاتِ قَالَ لَا قَالَ لَكِي أَجِيبُكَ فِيهَا بِنُورٍ وَعِلْمٍ غَيْرِ الْمَدْعَى وَلَا الْمُسْخَلِ

So the man came to my^{asws} father^{asws}, and my^{asws} father^{asws} said: 'So, did he answer you regarding the Verses?' He said, 'No'. My^{asws} father^{asws} said: 'But, I^{asws} will answer you regarding these with knowledge and it cannot be defended against, nor falsified.

أَمَّا الْأُولَيَانِ فَتَزَلَّتَا فِيهِ وَفِي أَبِيهِ وَأَمَّا الْأُخْرَى فَتَزَلَّتْ فِي أَبِي وَفِينَا وَلَمْ يَكُنِ الرِّبَاطُ الَّذِي أَمَرْنَا بِهِ بَعْدُ وَ سَيَكُونُ مِنْ نَسْلِنَا الْمُرَاطُ وَ مِنْ نَسْلِهِ الْمُرَاطُ.

As for the first two Verses, these were Revealed regarding him and his father, and as for the other, it was Revealed regarding my^{asws} father^{asws} and us^{asws}, steadfastness would be happening from our^{asws} lineage, and from his lineage would be the stalling".⁸⁸¹

106 م، تفسير الإمام عليه السلام يا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) - ***O you people! Eat from what is in the earth, lawful, good, and do not follow the footsteps of Satan; he, for you all, is a Clarified enemy [2:168] But rather, he is instructing you with the evil and the immoralities, and that you should be saying against Allah what you do not know [2:169].***

قَالَ الْإِمَامُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ مِنْ أَنْوَاعِ ثَمَرِهَا وَأَطِيعَتِهَا حَلَالًا طَيِّبًا لَكُمْ إِذَا أُطْعِمْتُمْ رَبَّكُمْ فِي تَعْظِيمٍ مِنْ عَظَمَةٍ وَ الْإِسْتِخْفَافِ لِمَنْ أَهَانَهُ وَ صَغَرُهُ

'Allah^{azwj} Mighty and Majestic Said: ***O you people! Eat from what is in the earth*** – from the varieties of its fruits and its foods, ***lawful, good*** – for you all when your Lord^{azwj} Feeds you, in reverence of the one He^{azwj} Magnifies, and taking lightly with the one He^{azwj} Humiliates and Belittles.

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ مَا يَخْطُو بِكُمْ إِلَيْهِ وَ يُغَيِّرُكُمْ بِهِ مِنْ مُخَالَفَةِ مَنْ جَعَلَهُ اللَّهُ رَسُولًا أَفْضَلَ الْمُرْسَلِينَ وَ أَمْرَهُ يَنْصَبُ مَنْ جَعَلَهُ أَفْضَلَ الْوَصِيِّينَ وَ سَائِرٍ مَنْ جَعَلَهُمْ خُلَفَاءَهُ وَ أَوْلِيَاءَهُ

and do not follow the footsteps of Satan – what he^{la} laid out for you leading to him^{la}, and deceiving you with it to oppose the one whom Allah^{azwj} Made him^{saww} as a Rasool^{saww} as being the most superior of the Mursils, and Commanded him^{saww} to appoint the one whom Allah^{azwj} Made him^{asws} as the most superior of the successors^{asws}, and the rest of His^{azwj} Caliphs and His^{azwj} Guardians^{asws}.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ لَكُمْ الْعَدَاوَةُ وَ يَأْمُرُكُمْ بِمُخَالَفَةِ أَفْضَلِ النَّبِيِّينَ وَ مُعَانَدَةِ أَشْرَفِ الْوَصِيِّينَ

⁸⁸¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 105

he, for you all, is a Clarified enemy [2:168] – his^{la} enmity having been explained to you, and he^{la} is instructing you to oppose the most superior of the Prophets^{as} and to be inimical to the noblest of the successors^{asws}.

إِنَّمَا يَأْمُرُكُم بِالسُّوءِ بِالْسُّوءِ الْمَذْهَبِ وَ الْإِغْتِقَادِ فِي خَيْرِ خَلْقِ اللَّهِ مُحَمَّدٍ رَسُولُ اللَّهِ ص وَ جُحُودِ وَلَايَةِ أَفْضَلِ أَوْلِيَاءِ اللَّهِ بَعْدَ مُحَمَّدٍ رَسُولِ اللَّهِ ص وَ أَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ بِإِمَامَةٍ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ فِي الْإِمَامِ حَقًّا وَ مَنْ جَعَلَهُ مِنْ أَرَادِلِ أَعْدَائِهِ وَ أَغْظَمِهِمْ كُفْرًا بِهِ.

But rather, he is instructing you – the Satan^{la}, **with the evil** – with the evil doctrine and the beliefs with regards to the best of the creatures of Allah^{azwj} – Muhammad^{saww} Rasool^{saww} of Allah^{azwj} – and to reject the Wilayah of the most superior of the Guardians^{asws} of Allah^{azwj} after Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, **and that you should be saying against Allah what you are not knowing [2:169]** – with the Imamate of the one whom Allah^{azwj} did not Make a share to be for him in the Imamate, and the one whom Allah^{azwj} Made to be the most despicable of His^{azwj} enemies and the greatest of them in *Kufr* with Him^{azwj}.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص فَضَّلْتُ عَلَى الْخَلْقِ أَجْمَعِينَ وَ شَرَّفْتُ عَلَى جَمِيعِ النَّبِيِّينَ وَ اخْتَصَصْتُ بِالْقُرْآنِ الْعَظِيمِ وَ أَكْرَمْتُ بِعَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ غَظَّيْتُ بِشِيعَتِهِ خَيْرَ شِيعَةِ النَّبِيِّينَ وَ الْوَصِيِّينَ

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘I^{saww} have been Preferred over the entirety of the creatures, and Ennobled upon the entirety of the Prophets^{as}, and Particularised with the Magnificent Quran, and Honoured with Ali^{asws} as the Chief of the successors^{as}, and Dignified with his^{asws} Shias as being the best of the Shias of the Prophets^{as} and the successors^{as}.

وَ قِيلَ لِي يَا مُحَمَّدُ قَابِلِ نِعْمَائِي عَلَيْكَ بِشُكْرِ الْمُتَمَتِّعِي لِلْمَزِيدِ فَقُلْتُ يَا رَبِّي وَ مَا أَفْضَلُ مَا أَشْكُرُكَ بِهِ فَقَالَ لِي يَا مُحَمَّدُ أَفْضَلُ ذَلِكَ بَثُّكَ فَضْلَ أَحَبِّكَ عَلَيَّ وَ بَعَثْتُ سَائِرَ عِبَادِي عَلَى تَعْظِيمِهِ وَ تَعْظِيمِ شِيعَتِهِ

And He^{azwj} Said to me^{saww}: “O Muhammad^{saww}! Speak of My^{azwj} Bounties upon you^{saww} with the thankfulness continuously, for the increase”. So I^{saww} said: ‘O my^{saww} Lord^{azwj}! And what is the most superior of what I^{saww} can thank You^{azwj} with?’ He^{azwj} Said to me^{saww}: ‘O Muhammad^{saww}! The most superior of that is your^{saww} brother Ali^{asws}, and Sent you^{saww} to the rest of My^{azwj} servants upon revering him^{asws} and reverence of his^{asws} Shias.

وَ أَمَرْتُكَ إِثَانَهُمْ أَنْ لَا يَتَوَادُّوا إِلَّا بِي وَ لَا يَتَبَاعَضُوا إِلَّا بِي وَ لَا يُؤَالُوا وَ لَا يُعَادُوا إِلَّا بِي وَ أَنْ يَنْصِبُوا الْحَزْبَ لِإِبْلِيسَ وَ عُنَاةَ مَرَدِّهِ الدَّاعِينَ إِلَى مُخَالَفَتِي وَ أَنْ يَجْعَلُوا حُنَّتَهُمْ مِنْهُمْ الْعَادَاةَ لِأَعْدَائِ مُحَمَّدٍ وَ عَلِيِّ وَ أَنْ يَجْعَلُوا أَفْضَلَ سِلَاحِهِمْ عَلَى إِبْلِيسَ وَ حُنُودَهُ تَفْضِيلَ مُحَمَّدٍ عَلَى جَمِيعِ النَّبِيِّينَ وَ تَفْضِيلَ عَلِيٍّ عَلَى سَائِرِ أُمَّتِهِ أَجْمَعِينَ وَ اعْتِمَادَهُمْ بِأَنَّهُ الصَّادِقُ لَا يَكْذِبُ وَ الْحَلِيمُ لَا يَجْهَلُ وَ الْمُصِيبُ لَا يَعْغُلُ

And for you^{saww} to order them not to be inimical except for My^{azwj} Sake, nor to hate each other except for My^{azwj} Sake, nor to be friends or enemies except for My^{azwj} Sake, and that they should be establishing the war against Iblees^{la} and the hardened ones of his^{la} renegades, the callers to opposing Me^{azwj}, and that they should be making their shield from them, the enmity to the enemies of Muhammad^{saww} and Ali^{asws}, and that they should make the best of their weapons against Iblees^{la} and his^{la} armies, the preferring of Muhammad^{saww} over the entirety of the Prophets^{as}, and the preference of Ali^{asws} over the rest of his^{saww}

community in their entirety, and their beliefs that he^{saww} is the truthful not a liar, and the wise not an ignorant ones, and the correct not being heedless’.

وَالَّذِي يَحْكُمُهُ تَقَالُ مَوَازِينُ الْمُؤْمِنِينَ وَ يُخَالَفَتِهِ تَخِفُ مَوَازِينُ النَّاصِبِينَ فَإِذَا هُمْ فَعَلُوا ذَلِكَ كَانَ إِبْلِيسُ وَ جُنُودُهُ الْمَرْدَةُ أَخْسَأُ الْمُؤْمِنِينَ وَ أَضْعَفُ الضَّعِيفِينَ.

And the one^{asws}, by (having) his^{asws} love, the scales of the *Momineen* would be heavier, and by (having) his^{asws} hatred, the scales of the *Nasibis* would be light. So, when they would be doing that, Iblees^{la} and his^{la} armies of despicable renegades would be vanquished and be the weakest of the weak”.⁸⁸²

107 م، تفسير الإمام عليه السلام وَ إِذَا قِيلَ لَهُمْ أَتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلَى نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئاً وَ لَا يَهْتَدُونَ

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) - **And when it is said to them, ‘Follow what Allah has Revealed!’**, they are saying, **‘But, we follow what we found our fathers to be upon’, even though their fathers were neither understanding anything nor were they Guided [2:170].**

قَالَ الْإِمَامُ ع وَصَفَ اللَّهُ هَؤُلَاءِ الْمُتَّبِعِينَ لِحُطُوتِ الشَّيْطَانِ فَقَالَ وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ فِي كِتَابِهِ مِنْ وَصْفِ مُحَمَّدٍ وَ حَلِيَّةٍ عَلَيَّ وَ وَصْفِ فَضَائِلِهِ وَ ذِكْرِ مَنَاقِبِهِ وَ إِلَى الرَّسُولِ وَ تَعَالَوْا إِلَى الرَّسُولِ لَتَقْبَلُوا مِنْهُ مَا يَأْمُرُكُمْ بِهِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا مِنَ الدِّينِ وَ الْمَذْهَبِ

The Imam^{asws} said: ‘Allah^{azwj} Described these followers of the footsteps of Satan^{la}, so He^{azwj} Said: **And when it is said to them** – Come to what Allah^{azwj} Revealed in His^{azwj} Book from the description of Muhammad^{saww} and features of Ali^{asws}, and Described his^{asws} merits, and mentioned his^{asws} good deeds, and (his^{asws} good deeds) to the Rasool^{saww}. And come to the Rasool^{saww} to be accepting from him^{saww} what he^{saww} is ordering you with, they are saying, ‘It is sufficient what we found our fathers to be upon, from the religion and the doctrine’.

فَاقْتَدُوا بِدِينِ آبَائِهِمْ فِي مُخَالَفَةِ رَسُولِ اللَّهِ ص وَ مُنَابَذَةِ عَلِيِّ وَ إِلَيَّ اللَّهُ ع قَالَ اللَّهُ عَزَّ وَ جَلَّ أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئاً وَ لَا يَهْتَدُونَ إِلَى شَيْءٍ مِنَ الصَّوَابِ.

So they were following their forefathers in the opposition of Rasool-Allah^{saww} and the deputyship of Ali^{asws}, Guardian^{asws} of Allah^{azwj}. Allah^{azwj} Mighty and Majestic Said **even though their fathers were neither understanding-** not knowing, **anything nor were they Guided [2:170]** – to anything from the correctness.

قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ اتَّبِعُوا أَحْيِي وَ وَصِيَّيَّ عَلَيَّ بَنَ أَبِي طَالِبٍ بِأَمْرِ اللَّهِ وَ لَا تَكُونُوا كَالَّذِينَ اتَّخَذُوا أَرْبَاباً مِنْ دُونِ اللَّهِ تَقْلِيداً لِحَالِ آبَائِهِمُ الْكَافِرِينَ بِاللَّهِ فَإِنَّ الْمُقَلِّدَ دِينَهُ مِمَّنْ لَا يَعْلَمُ دِينَ اللَّهِ يُبْذَرُ بِغَضَبٍ مِنَ اللَّهِ وَ يَكُونُ مِنْ أَسْرَاءِ إِبْلِيسَ لَعِينِ اللَّهِ

Ali^{asws} Bin Al-Husayn^{asws} said: ‘Rasool-Allah^{saww} said: ‘O servants of Allah^{azwj}! Follow my^{saww} brother, my^{saww} successor Ali^{asws} Bin Abu Talib^{asws} by the Command of Allah^{azwj}, and do not become like those who are taking lords from besides Allah^{azwj}, in Taqleed of the ignorance of their forefathers, the disbelievers in Allah^{azwj}, for the Muqallid (the emulator) in his religion

⁸⁸² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 106

is from the ones who does not know the Religion of Allah^{azwj}, engulfed by the Wrath from Allah^{azwj}, and becomes from the captives of Iblees^{la}, may Allah^{azwj} Curse him^{la}.

وَاغْلَمُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ أَحْيَىٰ أَفْضَلَ زِينَةِ عَيْشِي فَقَالَ وَمَنْ وَالَاهُ وَوَالِي أَوْلِيَاءَهُ وَغَادَىٰ أَغْدَاءَهُ جَعَلْتُهُ مِنْ أَفْضَلِ زِينَةِ جَنَانِي وَمِنْ أَشْرَفِ أَوْلِيَائِي وَخُلَصَائِي

And know that Allah^{azwj} Mighty and Majestic Made my^{saww} brother Ali^{asws} as the most superior of adornments of my^{saww} family. So, Allah^{azwj} Said: “The one who befriends him^{asws}, and shakes his^{asws} hand, and befriends his^{asws} friends, and is inimical to his^{asws} enemies, I^{azwj} shall Make him to be from the most superior of the adornments of My^{azwj} Gardens, and from the noblest of My^{azwj} friends and My^{azwj} Purified ones”.

وَمَنْ أَدْمَنَ مُحَبَّتَنَا أَهْلَ الْبَيْتِ فَتَحَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنَ الْجَنَّةِ ثَمَانِيَةَ أَبْوَابٍ وَأَبَاحَهُ جَمِيعَهَا يَدْخُلُ بِمَا شَاءَ مِنْهَا وَكُلُّ أَبْوَابِ الْجَنَّةِ تُنَادِيهِ يَا وَلِيَّ اللَّهِ أَمْ تَدْخُلُنِي أَمْ تَخْصَنِي مِنْ بَيْنِنَا.

And the one who is continuously upon our^{asws} love of the People^{asws} of the Household, Allah^{azwj} Mighty and Majestic would Open for him eight gates of the Paradise, and Permit all of them for him. He can enter from whatever (gate) he so desires to, and each gate of the Gardens would be calling out to him: ‘O friend of Allah^{azwj}! Will you not enter through me? Will you not specialise me from between us (gates)?’⁸⁸³

108 م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَجَلَّ لَيْسَ الْبِرُّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَ الْمَلَائِكَةِ وَ الْكِتَابِ وَ النَّبِيِّنَ وَ آتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَ الْيَتَامَىٰ وَ الْمَسَاكِينَ وَ ابْنَ السَّبِيلِ وَ السَّائِلِينَ وَ فِي الرِّقَابِ وَ أَقَامَ الصَّلَاةَ وَ آتَى الزَّكَاةَ وَ الْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ.

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) – Words of Mighty and Majestic: ***It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, and the Angels, and the Book, and the Prophets, and gives the wealth over his own love (for it) to the ones with relationships, and the orphans, and the poor, and the travellers, and the beggars, and regarding the necks (freeing slaves), and establishes the Salat, and gives the Zakat, and they fulfil their promises when they are promising, and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177].***

قَالَ الْإِمَامُ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع لَيْسَ الْبِرُّ أَنْ تُوَلُّوا الْآيَةَ قَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَضَّلَ عَلِيًّا ع وَ أَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَجَلَّ وَ أَبَانَ عَنْ فَضَائِلِ شَيْعَتِهِ وَ أَنْصَارِ دَعْوَتِهِ وَ وَبَّحَ الْيَهُودَ وَ النَّصَارَىٰ عَلَىٰ كُفْرِهِمْ وَ كَيْتَمَانِهِمْ لِذِكْرِ مُحَمَّدٍ وَ عَلِيٍّ عَلَيْهِمَا وَ آهِمَا السَّلَامُ فِي كُتُبِهِمْ بِفَضَائِلِهِمْ وَ تَحَاسِنِهِمْ فَخَرَّبَ الْيَهُودَ وَ النَّصَارَىٰ عَلَيْهِمْ

The Imam (Hassan Al-Askari^{asws}) said: ‘Ali^{asws} Bin Al-Husayn^{asws} said: ***‘It isn't righteousness that you should be turning*** – the Verse. When Rasool-Allah^{saww} preferred Ali^{asws} and informed about his^{asws} majesty in the Presence of his^{asws} Lord^{azwj} Mighty and Majestic, and clarified about the merits of his^{asws} Shias and the helpers of his^{asws} call, and Rebuked the

⁸⁸³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 107

Jews and the Christians upon their *Kufr* and their concealment of the mention of Muhammad^{saww}, and Ali^{asws}, and their^{asws} Progeny^{asws}, (which were) in their Books of their^{asws} merits and their^{asws} beauties, the Jews and the Christians prided against them^{asws}.

فَقَالَتِ الْيَهُودُ قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَفِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَهِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا

So the Jews said, 'We have prayed this Salat towards our Qiblah numerous, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa^{as} which he^{as} has ordered us with'.

وَقَالَتِ النَّصَارَى قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَفِينَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَهِيَ قِبْلَةُ عِيسَى عَ الَّتِي أَمَرْنَا بِهَا

And the Christians said, 'We have prayed this Salat numerous towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa^{as} ordered us with'.

وَقَالَ كُلُّ وَاحِدٍ مِنَ الْقَرِيقَيْنِ أَرَأَيْتَ رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ وَصَلَّاتِنَا إِلَى قِبْلَتِنَا لِأَنَّا لَا نَتَّبِعُ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَجْهِهِ

And each one of the two groups said, 'Do you^{saww} view that our Lord^{azwj} would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad^{saww} upon his^{saww} personal desires with regards to himself^{saww} and his^{saww} brother Ali^{asws}?'

فَأَنْزَلَ اللَّهُ تَعَالَى يَا مُحَمَّدُ فُلْ لَيْسَ الْبِرُّ الطَّاعَةَ الَّتِي تَنَالُونَ بِهَا الْجَنَانَ وَ تَسْتَحِقُّونَ بِهَا الْعُقْرَانَ وَ الرِّضْوَانَ أَنْ تَوَلُّوا وُجُوهَكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ يَا أَيُّهَا النَّصَارَى وَ قِبَلَ الْمَغْرِبِ يَا أَيُّهَا الْيَهُودُ وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَلِيِّ اللَّهِ مُعْتَاطُونَ

Allah^{azwj} the Exalted Revealed: "Say, O Muhammad^{saww}! **It isn't righteousness** – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, **that you should be turning your faces** – by your prayers - **facing the east** - O you Christians – **and** – facing **the west** – O you Jews, and you are opposing the Command of Allah^{azwj} are enraged upon the Guardian^{asws} of Allah^{azwj}.

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ يَعْنِي بَأَنَّهُ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ يُعْظَمُ مَنْ يَشَاءُ وَ يُكْرِمُ مَنْ يَشَاءُ وَ يُهَيِّئُ مَنْ يَشَاءُ وَ يُذِلُّهُ لَا رَادَّ لِأَمْرِهِ وَ لَا مُعَقِّبَ حُكْمِهِ

But the righteous is the one who believes in Allah – that He^{azwj} is the One, the Alone, the Individual, the Solid. He^{azwj} Reveres the one He^{azwj} so Desires to, and Honours the one He^{azwj} so Desires to, and Disgraces the one He^{azwj} so Desires to and Humiliates him. There is neither a repeller of His^{azwj} Command, nor is there an overturner of His^{azwj} Decision.

وَ الْيَوْمِ الْآخِرِ وَ آمَنَ بِالْيَوْمِ الْآخِرِ الْيَوْمِ الْقِيَامَةِ الَّتِي أَفْضَلُ مَنْ يُؤَافِقُهَا مُحَمَّدٌ سَيِّدُ النَّبِيِّينَ وَ بَعْدَهُ عَلِيُّ أَخُوهُ وَ صَفِيُّهُ سَيِّدُ الْوَصِيِّينَ وَ الَّتِي لَا يَخْضُرُهَا مِنْ شَيْعَةِ مُحَمَّدٍ أَحَدٌ إِلَّا أَضَاعَتْ فِيهَا أَنْوَارُهُ فَسَارَ فِيهَا إِلَى حَنَاتِ النَّعِيمِ هُوَ وَ إِخْوَانُهُ وَ أَزْوَاجُهُ وَ ذُرِّيَّتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ

And - believe in, **the Last Day** – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad^{saww}, Chief of the Mursils^{as}, and after him^{asws} would be Ali^{asws}, his^{saww} brother, and his^{saww} successor^{asws}, Chief of the successors^{asws}. And (the Day) in

which no one from his^{asws} Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.

وَلَا يَحْضُرُهَا مِنْ أَغْدَاءِ مُحَمَّدٍ أَحَدٌ إِلَّا غَشِيَتْهُ ظُلُمَاتُهَا فَيَصِيرُ فِيهَا إِلَى الْعَذَابِ الْأَلِيمِ هُوَ وَشُرَكَاءُهُ فِي عَقْدِهِ وَدِينِهِ وَ مَذْهَبِهِ وَ الْمُتَقَرَّبُونَ كَانُوا فِي الدُّنْيَا إِلَيْهِ لِعِزِّ تَقِيَّةٍ لِحَقِّقَتُهُمْ

Nor would anyone from the enemies of Muhammad^{saww} be present except its darkness would overwhelm him, so he would travel in it to the painful Punishment, him and his associates in his beliefs, and his religion, and his doctrines, and those who were going closer to them when they were in the world, without there being dissimulation, to get their rights (from him).

وَأَتَى تُنَادِي الْجَنَانُ فِيهَا إِلَيْنَا أَوْلِيَاءَ مُحَمَّدٍ وَعَلِيٍّ ع وَ شِيعَتَهُمَا وَ عَنَّا أَعْدَاءَ مُحَمَّدٍ وَعَلِيٍّ ع وَ أَهْلَ مُخَالَفَتِهِمَا

(And the Day) in which the Gardens would be calling out: 'To us! To us, O friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And 'Away from us! Away from us, enemies of Muhammad^{saww} and Ali^{asws} and the people who opposed them!'

وَتُنَادِي النَّيرانُ عَنَّا أَوْلِيَاءَ مُحَمَّدٍ وَعَلِيٍّ ع وَ شِيعَتَهُمَا وَ إِلَيْنَا أَعْدَاءَ مُحَمَّدٍ وَعَلِيٍّ ع وَ شِيعَتَهُمَا

And the Fires would be calling out: 'Away from us! Away from us, friends of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!' And, 'To us! To us, enemies of Muhammad^{saww} and Ali^{asws} and their^{asws} Shias!'

يَوْمَ تَقُولُ الْجَنَانُ يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ تَعَالَى أَمَرَنَا بِطَاعَتِكُمَا وَ أَنْ نَأْذَنَّا فِي الدُّخُولِ إِلَيْنَا مَنْ تَدْخُلَانِيهِ فَاْمْلَقَانَا بِشِيعَتِكُمَا مَرْحَبًا بِهِمْ وَ أَهْلًا وَ سَهْلًا

The Day (in which) the Gardens would be saying: 'O Muhammad^{saww}, and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and that we (only) Permit the entry into us the ones whom you^{asws} (permit to) enter. Therefore fill us with your^{asws} Shias. Welcome to them, welcome to them!'

وَتَقُولُ النَّيرانُ يَا مُحَمَّدُ وَ يَا عَلِيُّ إِنَّ اللَّهَ أَمَرَنَا بِطَاعَتِكُمَا وَ أَنْ يُحْرَقَ بِنَا مَنْ تَأْمُرَانِيَا بِحَرْقِهِ فَاْمْلَقَانَا بِأَعْدَائِكُمَا

And the Fires would be saying: 'O Muhammad^{saww} and O Ali^{asws}! Allah^{azwj} the Exalted Commanded us with being obedient to you^{asws} both, and he should be incinerated with us, the one whom your^{asws} both order with his incineration. Therefore fill us with your^{asws} enemies!'

وَالْمَلَائِكَةُ وَ مَنْ آمَنَ بِالْمَلَائِكَةِ أَنَّهُمْ عِبَادٌ مَعْصُومُونَ لَا يُعْصُونَ اللَّهَ عَزَّ وَ جَلَّ مَا أَمَرَهُمْ وَ يُفَعِّلُونَ مَا يُؤْمَرُونَ وَ إِنَّ أَشْرَفَ أَعْمَالِهِمْ فِي مَرَاتِبِهِمُ الَّتِي قَدْ رُتِبُوا فِيهَا مِنَ الثَّرَى إِلَى الْعَرْشِ الصَّالَةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَ اسْتِدْعَاءُ رَحْمَةِ اللَّهِ وَ رِضْوَانِهِ لِشِيعَتِهِمُ الْمُتَّقِينَ وَ اللَّعْنُ لِلْمُنَافِعِينَ لِأَعْدَائِهِمُ الْمُجَاهِرِينَ وَ الْمُنَافِقِينَ

and the Angels – And the one who believes in the Angels that they are infallible servants, not disobeying Allah^{azwj} Mighty and Majestic is whatever He^{azwj} Commands them and they

are doing whatever they are being Commanded with, and that the noblest of their deeds regarding their ranks is what which they are being ranked with, from the earth to the Throne, is the Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, and to supplicate for the Mercy of Allah^{azwj} for their^{asws} pious Shias, and (supplicating for) the consecutive Curses for their^{asws} outspoken enemies, the hypocrites.

المُجَاهِدِينَ وَ الْكِتَابَ وَ يُؤْمِنُونَ بِالْكِتَابِ الَّذِي أَنْزَلَ اللَّهُ مُشْتَمِلًا عَلَى ذِكْرِ فَضْلِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ عَلَى الْمَخْصُوصِ بِمَا لَمْ يُخَصَّ بِهِ أَحَدٌ مِنَ الْعَالَمِينَ وَ عَلَى ذِكْرِ فَضْلِ مَنْ تَبِعَهُمَا وَ أَطَاعَهُمَا مِنَ الْمُؤْمِنِينَ وَ بُعِضَ مَنْ خَالَفَهُمَا مِنَ الْمُعَانِدِينَ وَ الْمُنَافِقِينَ

and the Book – and believing in the Book which Allah^{azwj} Revealed, inclusive upon the mention of the merits of Muhammad^{saww} and Ali^{asws}, Chief of the Muslims and the successors^{as}, the one particularised with what no one from the worlds has been particularised with, and (inclusive) of the mention of the merits of the one who follows them^{asws} and obeys them^{asws}, from the *Momineen*, and hate the one opposes them^{asws} from the enemies and the hypocrites.

وَ النَّبِيِّنَّ وَ آمَنَ بِالنَّبِيِّينَ أَنَّهُمْ أَفْضَلُ خَلْقِ اللَّهِ أَجْمَعِينَ وَ أَنَّهُمْ كُلُّهُمْ ذُلُّوا عَلَى فَضْلِ مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَ فَضْلِ عَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ فَضْلِ شِبَعَتِهِمَا عَلَى سَائِرِ الْمُؤْمِنِينَ بِالنَّبِيِّينَ وَ بِأَنَّهُمْ كَانُوا لِفَضْلِ مُحَمَّدٍ وَ عَلِيِّ مُعْتَرِفِينَ وَ هُمَا بِمَا خَصَّهُمَا اللَّهُ بِهِ مُسْلِمِينَ

and the Prophets – and the one who believes in the Prophets^{as} that they^{as} are the most superior of the creatures of Allah^{azwj} in their entirety, and they^{as}, all of them^{as}, pointed upon the merits of Muhammad^{saww}, the Chief of the Mursils^{as}, and the merits of Ali^{asws}, Chief of the successors^{as}, and merits of their^{asws} Shias over the rest of the believers in the Prophets^{as}, and that they (the previous Prophets^{as} were acknowledging the merits of Muhammad^{saww} and Ali^{asws}, and they^{as} were submitting to them^{asws} both with what Allah^{azwj} had Particularised them^{asws} with.

وَ أَنَّ اللَّهَ تَعَالَى أَعْطَى مُحَمَّدًا ص مِنَ الشَّرَفِ وَ الْفَضْلِ مَا لَمْ تَسْمُ إِلَيْهِ نَفْسٌ أَحَدٍ مِنَ النَّبِيِّينَ إِلَّا نَهَاهُ اللَّهُ عَنْ ذَلِكَ وَ رَجَرَهُ وَ أَمَرَهُ أَنْ يُسَلِّمَ لِمُحَمَّدٍ وَ عَلِيٍّ وَ آلِهِمَا الطَّيِّبِينَ فَضْلَهُمْ وَ أَنَّ اللَّهَ قَدْ فَضَّلَ مُحَمَّدًا بِفَاتِحَةِ الْكِتَابِ عَلَى جَمِيعِ النَّبِيِّينَ مَا أَعْطَاهَا أَحَدًا قَبْلَهُ إِلَّا مَا أَعْطَى سُلَيْمَانَ بْنِ دَاوُدَ مِنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَرَأَاهَا أَشْرَفَ مِنْ جَمِيعِ مَمَالِكِهِ كُلِّهَا الَّتِي أُعْطِيَهَا

And that Allah^{azwj} the Exalted Gave Muhammad^{saww}, from the nobility and the merits, what no one from the Prophets^{as} have named with, except Allah^{azwj} the Exalted Forbid him^{as} from that, and Rebuked him^{as}, and Commanded him^{as} that he^{as} submits to Muhammad^{saww} and Ali^{asws}, and their^{asws} goodly Progeny^{asws} of their^{asws} merits. And Allah^{azwj} has Graced Muhammad^{saww} with the Opening of the Book over the entirety of the Prophets^{as}, and did not Give to anyone before him^{saww} except what He^{azwj} Gave to Suleyman^{as} Bin Dawood^{as} from it, '**In the Name of Allah^{azwj} the Beneficent, the Merciful [1:1]**, so he^{as} viewed it as the noblest than the entirety of his^{as} kingdom, what he^{as} had been Given.

فَقَالَ يَا رَبِّ مَا أَشْرَفُهَا مِنْ كَلِمَاتٍ إِنَّهَا لَأَثَرُ مِنْ جَمِيعِ مَمَالِكِي الَّتِي وَهَبْتَهَا لِي قَالَ اللَّهُ تَعَالَى يَا سُلَيْمَانُ وَ كَيْفَ لَا تَكُونُ كَذَلِكَ وَ مَا مِنْ عَبْدٍ وَ لَا أَمَةٍ سَمَانِي بِهَا إِلَّا أَوْجِبَتْ لَهُ مِنَ الثَّوَابِ أَلْفَ ضِعْفٍ مَا أَوْجِبَتْ لِمَنْ تَصَدَّقَ بِأَلْفِ ضِعْفٍ مَمَالِكِكَ يَا سُلَيْمَانُ هَذِهِ سُبُعُ مَا أَهْبُهُ لِمُحَمَّدٍ سَيِّدِ النَّبِيِّينَ تَمَامَ فَاتِحَةِ الْكِتَابِ إِلَى آخِرِهَا

So he (Suleyman^{as}) said: 'O Lord^{azwj}! How noble are these from the words. These are more preferable in my^{as} presence that the entirety of my^{as} kingdom which You^{azwj} have Granted to me^{as}'. Allah^{azwj} the Exalted Said: "O Suleyman^{as}! And how can it not happen to be like that, and there is none from a servant nor a maid who names Me^{azwj} with it except I^{azwj} shall Obligate for him, from the Rewards, a thousand multiple of what I^{azwj} would Obligate for the one who gives in charity with a thousand multiple of your^{as} kingdom. O Suleyman^{as}! These are seven (Verses) what I^{azwj} would be Granting to Muhammad^{saww}, Chief of the Prophets^{as}, complete Opening of the Book, up to its end".

فَقَالَ يَا رَبِّ أَتَأْتِدُنِي أَنْ أَسْأَلَكَ تَمَامَهَا قَالَ اللَّهُ تَعَالَى يَا سُلَيْمَانُ اقْنَعْ بِمَا أُعْطَيْتُكَ فَلَنْ تَبْلُغَ شَرَفَ مُحَمَّدٍ

So he^{as} said: 'O Lord^{azwj}! Will You^{azwj} Permit me^{as} to ask for the complete of it?' Allah^{azwj} the Exalted Said: "O Suleyman^{as}! Be content with what I^{azwj} have Given you^{as}, for you^{as} will never (be able to) reach the nobility of Muhammad^{saww}.

وَإِيَّاكَ وَأَنْ تَفْتَرِحَ عَلَى دَرَجَةِ مُحَمَّدٍ وَفَضْلِهِ وَحَلَالِهِ فَأُخْرِجَكَ عَنْ مُلْكِكَ كَمَا أُخْرِجْتُ آدَمَ عَنْ مُلْكِ الْجَنَّةِ لَمَّا افْتَرَحَ دَرَجَةَ مُحَمَّدٍ وَعَلَيَّ فِي الشَّجَرَةِ الَّتِي أَمَرْتُهُ أَنْ لَا يَفْرَحَهَا يَوْمٌ أَنْ يَكُونَ لَهُ فَضْلُهَا

And beware of suggesting upon Me^{azwj} a level of Muhammad^{saww}, and his^{saww} merits, and his^{saww} majesty, for I^{azwj} will Exit you^{as} from your^{as} kingdom just as I^{azwj} Exited Adam^{as} from those Gardens due to what he^{as} suggested of the level of Muhammad^{saww} regarding the tree which I^{azwj} had Commanded Him^{azwj} that he^{as} should not go near it. He^{as} was (also) wishing that their^{asws} merits would happen to be for him^{as}.

وَهِيَ شَجَرَةٌ أَصْلُهَا مُحَمَّدٌ - وَ أَكْبَرُ أَغْصَانِهَا عَلِيُّ وَ سَائِرُ أَغْصَانِهَا آلُ مُحَمَّدٍ عَلَى قَدَرِ مَرَاتِبِهِمْ وَ فَضَائِلِهَا شِبَعُهُ وَ أَمْنُهُ عَلَى مَرَاتِبِهِمْ وَ أَحْوَالِهِمْ إِنَّهُ لَيْسَ لِأَحَدٍ مِثْلُ دَرَجَاتِ مُحَمَّدٍ

And it is a tree, its origin (roots) is Muhammad^{saww}, and the biggest of its branch is Ali^{asws}, and the rest of its branches are the Progeny^{asws} of Muhammad^{saww} in accordance of their^{asws} ranks, and its twigs (leaves) are his^{saww} Shias and his^{saww} community – upon a measurement of – their ranks and their states. It isn't for anyone, like the rank of Muhammad^{saww}.

فَعِنْدَ ذَلِكَ قَالَ سُلَيْمَانُ يَا رَبِّ فَتَعْنِي بِمَا رَزَقْتَنِي فَأَقْنَعُهُ فَقَالَ يَا رَبِّ سَلِّمْتُ وَ رَضِيتُ وَ قَبِعْتُ وَ عَلِمْتُ أَنْ لَيْسَ لِأَحَدٍ مِثْلُ دَرَجَاتِ مُحَمَّدٍ ص

So during that, Suleyman^{as} said: 'O Lord^{azwj}! Cause me^{as} to be content with whatever You^{azwj} have Graced me^{as}'. So He^{azwj} Caused him^{as} to be content. He^{as} said: 'O Lord^{azwj}! I^{as} submit, and am pleased, and am content, and know that there isn't for anyone the like of the levels of Muhammad^{saww}.

وَ آتَى الْمَالَ عَلَى حُبِّهِ أُعْطِيَ فِي اللَّهِ الْمُسْتَحَقِّينَ مِنَ الْمُؤْمِنِينَ عَلَى حُبِّهِ لِلْمَالِ وَ شِدَّةَ حَاجَتِهِ إِلَيْهِ يَأْمُلُ الْحَيَاةَ وَ يَخْشَى الْفَقْرَ لِأَنَّهُ صَحِيحٌ شَحِيحٌ

And gives the wealth over his own Love (for it) – gives for the Sake of Allah^{azwj} to the deserving ones from the Momineen upon His^{azwj} love over his own lover for the wealth and the intensity of his own need to it, (although) he hopes for the life and fears the poverty, because it is correct, scarce (hard to come by).

دَوِيَ الْقُرْبَىٰ أَعْطَىٰ قَرَابَةَ النَّبِيِّ الْفُقَرَاءَ هَدِيَّةً وَ بِرّاً لَا صَدَقَةً فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ أَحْلَهُمْ عَنِ الصَّدَقَةِ وَ آتَىٰ قَرَابَةَ نَفْسِهِ صَدَقَةً وَ بِرّاً وَ عَلَىٰ أَيِّ سَبِيلٍ أَرَادَ

To the ones with relationships – gives to the relatives of the Prophet^{saww}, the poor ones, as a gift or (as an act of righteousness), not as charity, for Allah^{azwj} Mighty and Majestic has Deemed them as being loftier that (be recipients) of the charity. And gives to his own relatives as charity, and (as an act of) righteousness, and upon whichever cause he so wants to.

وَ الْيَتَامَىٰ وَ آتَى الْيَتَامَى مِنْ بَنِي هَاشِمٍ الْفُقَرَاءَ بِرّاً لَا صَدَقَةً وَ آتَى يَتَامَى غَيْرِهِمْ صَدَقَةً وَ صَلَةً

And the orphans – and gives to the orphans from the Clan of Hashim^{as}, the poor ones, as (an act of) righteousness, not charity, and gives to the orphans of others as charity and as a help.

وَ الْمَسَاكِينَ مَسَاكِينَ النَّاسِ

And the poor – the poor ones of the (general) people.

وَ ابْنِ السَّبِيلِ الْمُحْتَازَ الْمُنْقَطِعَ بِهِ لَا تَقَفَّةَ مَعَهُ

And the travellers – The one who travelled more than he anticipated, the ones cut-off from his means, there being no expense monies with him.

وَ السَّائِلِينَ الَّذِينَ يَتَكَفَّفُونَ وَ يَسْأَلُونَ الصَّدَقَاتِ

And the beggars – those who are begging and are asking for the charities.

وَ فِي الرِّقَابِ الْمُكَاتِبِينَ يُعِينُهُمْ لِيُؤَدُّوا فِيمَتَّقُوا

And regarding the necks (freeing slaves) – the contracted ones, assisting them to pay off (their outstanding contract) so they would be liberated.

قَالَ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يَحْتَمِلُ الْمُوَاسَاةَ فَلْيُجَدِّدِ الْإِفْرَازَ بِتَوْحِيدِ اللَّهِ وَ نُبُوَّةِ مُحَمَّدٍ رَسُولِ اللَّهِ وَ لِيُجَهِّزَ بِتَفْضِيلِنَا وَ الْإِعْزَافَ بِوَاجِبِ خُفُوفِنَا أَهْلَ الْبَيْتِ وَ بِتَفْضِيلِنَا عَلَى سَائِرِ النَّبِيِّينَ وَ بِتَفْضِيلِ مُحَمَّدٍ عَلَى سَائِرِ النَّبِيِّينَ وَ مُوَالَاةَ أَوْلِيَائِنَا وَ مُعَادَاةَ أَعْدَائِنَا وَ الْبِرَاءَةَ مِنْهُمْ كَاتِباً مَنْ كَانُوا آبَاءَهُمْ وَ أُمَّهَاتِهِمْ وَ دَوِيَ قَرَابَتِهِمْ وَ مَوَدَّاتِهِمْ فَإِنَّ وَلَايَةَ اللَّهِ لَا تُنَالُ إِلَّا بِوَلَايَةِ أَوْلِيَائِهِ وَ مُعَادَاةِ أَعْدَائِهِ

He^{asws} said: 'So if there does not happen to be wealth for him, he should carry the sympathy, so let him renew the acknowledgment of the Tawheed of Allah^{azwj}, and the Prophet-hood of Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}, and let him be vocal with our^{asws} merits, and the acknowledgement with the Obligatory of our^{asws} rights, the People^{asws} of the Household, and with our^{asws} preferences over the rest of the progenies of the Prophets^{as}, and the preference of Muhammad^{saww} over the rest of the Prophets^{as}, and the friendship of our^{asws} friends and the enmity of our^{asws} enemies, and the disavowment from them, whoever they may be, (whether they are) their fathers, and their mothers, and the ones with their relationships

and their cordiality, for the Wilayah of Allah^{azwj} cannot be attained except by the Wilayah of His^{azwj} friends and the enmity of His^{azwj} enemies.

وَأَقَامَ الصَّلَاةَ قَالَ وَ الْبِرُّ بِرُّ مَنْ أَقَامَ الصَّلَاةَ بِحُدُودِهَا وَ عَلِمَ أَنَّ أَكْبَرَ حُدُودِهَا الدُّخُولُ فِيهَا وَ الْخُرُوجُ عَنْهَا مُعْتَرِفًا بِفَضْلِ مُحَمَّدٍ سَيِّدِ أَنْبِيَائِهِ وَ عِبِيدِهِ وَ الْمُوَالَاةِ لِسَيِّدِ الْأَوْصِيَاءِ وَ أَفْضَلِ الْأَتَقِيَاءِ عَلَيَّ سَيِّدِ الْأَبْتَرَارِ وَ قَائِدِ الْأَخْيَارِ وَ أَفْضَلِ أَهْلِ دَارِ الْقَرَارِ بَعْدَ النَّبِيِّ الرَّكِيِّ الْمُخْتَارِ

And establishes the Salat – And the righteousness. And act of righteousness of the one who establishes the Salat with its limits, and knows that the greatest of its limits entering into it, and the exiting from it, is acknowledgment of the merits of Muhammad^{saww} as the Chief of His^{azwj} servants and His^{azwj} maids, and the Wilayah of the Chief of the successors^{as}, and the best of the pious ones, Ali^{asws}, Chief of the righteous ones, and guide of the chosen ones, and the most superior of the inhabitants of the House of Bliss after the Prophet^{saww}, the Pure, the Chosen one.

وَ آتَى الرِّكَاءَ الْوَاجِبَةَ عَلَيْهِ لِإِخْوَانِهِ الْمُؤْمِنِينَ فَإِنْ لَمْ يَكُنْ لَهُ مَالٌ يُزَكِّيهِ فَرَكَاةً بَدَنِهِ وَ عَقْلِهِ وَ هُوَ أَنَّ يَجْهَرَ بِفَضْلِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ آلِهِ إِذَا قَدَرَ وَ يَسْتَعْمِلُ التَّقِيَّةَ عِنْدَ الْبَلَاءِ إِذَا عَمَّتْ وَ الْمَحَنَ إِذَا نَزَلَتْ وَ لِأَعْدَائِنَا إِذَا غَلَبُوا أَوْ يُعَاشِرَ عِبَادَ اللَّهِ بِمَا لَمْ يَتْلَمْ دِينَهُ وَ لَا يَقْدَحُ فِي عَرِضِهِ وَ بِمَا يَسْلَمُ مَعَهُ دِينُهُ وَ دُنْيَاهُ

And gives the Zakat – the Obligatory upon him, to his *Momineen* brethren. So, if there does not happen to be wealth for him to pay Zakat with, so the Zakat of his body and his intellect, and it is that he should be vocal with the merits of Ali^{asws} and the goodly ones from his^{asws} Progeny^{asws} when he is able to, and he should utilise the dissimulation during the affliction when they prevail, and the tribulations when they descend, and the enemies when they overcome, and interact with the servants of Allah^{azwj} with what neither would be Religion be dented with, nor would his honour be slandered with and with what his Religion would be safe with and (as well as) his world.

فَهُوَ اسْتِعْمَالُ التَّقِيَّةِ يُوقِّرُ نَفْسَهُ عَلَى طَاعَةِ مَوْلَاهُ وَ يَصُونُ عَرِضَهُ الَّذِي فَرَضَ اللَّهُ عَلَيْهِ صِيَانَتَهُ وَ يَحْفَظُ عَلَى نَفْسِهِ أَمْوَالَهُ الَّتِي جَعَلَهَا اللَّهُ لَهُ قِيَامًا وَ لِدِينِهِ وَ عَرِضِهِ وَ بَدَنِهِ قَوَامًا

So, it is the utilization of the dissimulation, to save himself (to be) upon the obedience of his Master^{asws}, and protect the honour which Allah^{azwj} has Necessitated upon him to protect it, and preserves his wealth upon himself which Allah^{azwj} has Made to him as a standing, and for his Religion, and his honour, and his body as a strength.

وَ لَعَنَ الْمُعْضُوبَ عَلَيْهِمُ الْآخِذِينَ مِنَ الْخِصَالِ بِأَذْنُلٍ وَ مِنَ الْخِلَالِ بِأَسْخَطِهَا لِدَفْعِهِمُ الْحَقُوقَ عَنْ أَهْلِهَا وَ تَسْلِيمِهِمُ الْوَلَايَاتِ إِلَى غَيْرِ مُسْتَحَقِّهَا

And curse be upon the ones (Allah^{azwj} is) Wrathful upon, the seizers of the characteristics with its disgrace, and traits of its anger, in order to repel the rights from its rightful ones, and their submission of the Master-ship to other than its rightful ones.

ثُمَّ قَالَ وَ الْمُؤَفَّقُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا قَالَ وَ مِنْ أَعْظَمِ عُهْدِهِمْ أَنْ لَا يَسْتَرْوُوا مَا يَعْلَمُونَ مِنْ شَرَفٍ مِنْ شَرَفَةِ اللَّهِ تَعَالَى وَ فَضْلٍ مِنْ فَضْلِهِ اللَّهُ وَ أَنَّ لَا يَصْغُوا الْأَسْمَاءَ الشَّرِيفَةَ عَلَى مَنْ لَا يَسْتَحِقُّهَا مِنَ الْمُقْصِرِينَ وَ الْمُسْرِفِينَ الضَّالِّينَ الَّذِينَ ضَلُّوا عَمَّنْ دَلَّ اللَّهُ عَلَيْهِ بِدَلَالَتِهِ وَ اخْتَصَّهُ بِكَرَامَاتِهِ الْوَاصِفِينَ لَهُ بِخِلَافِ صِفَاتِهِ وَ الْمُنْكَرِينَ لِمَا عَرَفُوا مِنْ دَلَالَتِهِ وَ غَلَامَاتِهِ الَّذِينَ سَمَّوْا بِأَسْمَائِهِمْ مَنْ لَيْسُوا بِأَكْفَائِهِمْ مِنَ الْمُقْصِرِينَ الْمُتَمَرِّدِينَ

Then He^{azwj} Said: **and they fulfil their promises when they are promising** – and from the greatest of their promises is that they will not conceal what they are knowing from the nobilities of the one whom Allah^{azwj} Ennobled, and the merits of the one whom Allah^{azwj} Merited, and that they will not be wasting the noble names upon the one who is not rightful of it, from the derogators, and the extravagant ones, the straying ones, those who are straying from the one^{asws} whom Allah^{azwj} Pointed upon with His^{azwj} Evidence, and Particularised with His^{azwj} Prestige, those who are describing him^{asws} with opposite to his^{asws} description, and the deniers to what they are recognising from his^{asws} evidences and his^{asws} signs, those who are naming with their^{asws} names the ones who aren't with the qualifications, from the derogators and the insurgents.

ثُمَّ قَالَ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ يَعْنِي فِي مُحَارَبَةِ الْأَعْدَاءِ وَ لَا عُدُوَّ يُحَارِبُهُ أَعْدَى مِنْ إِبْلِيسَ وَ مَرَدَّتِهِ يَهْتَفُ بِهِ وَ يَدْفَعُهُ وَ إِنَّا هُمْ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عَلَيْهِمُ السَّلَامُ

And the patient ones during the adversity – meaning during the wars of the enemies, and there is no enemy more inimical than Iblees^{la} and his^{la} renegades cheering him^{la}, and one can repel him^{la} and them with the Salawat upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}.

وَ الضَّرَّاءِ الْفَقْرُ وَ الشَّدَّةُ وَ لَا فَقْرَ أَشَدُّ مِنْ فَقْرٍ مُؤْمِنٍ يَلْجَأُ إِلَى التَّكْفُفِ مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ

And the desperation – the poverty and the difficulties, and there is no poverty more intense than the poverty of the Momin, leading him to the sufficing from the enemies of the Progeny^{asws} of Muhammad^{saww}.

يَصْبِرُ عَلَى ذَلِكَ وَ يَرَى مَا يَأْخُذُهُ مِنْ مَالِهِمْ مَغْنَمًا يَلْعَنُهُمْ بِهِ وَ يَسْتَعِينُ بِمَا يَأْخُذُهُ عَلَى تَجْدِيدِ ذِكْرِ وَلَايَةِ الطَّيِّبِينَ الطَّاهِرِينَ

He should be patient upon that, and he should view what he takes from his wealth as booty to cursing them with, and he should seek assistance with what he is taking upon renewing the mention of the Wilayah of the goodly, the Pure (Masumeen^{asws}).

وَ حِينَ الْبَأْسِ عِنْدَ شِدَّةِ الْقِتَالِ يَذْكُرُ اللَّهُ وَ يُصَلِّي عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ وَ عَلَى عَلِيٍّ وَ آلِهِ وَ يُؤَالِي بَقَلْبِهِ وَ لِسَانِهِ أَوْلِيَاءَ اللَّهِ وَ يُعَادِي كَذَلِكَ أَعْدَاءَ اللَّهِ

And when distressed – during the intensity of the fighting, he mentioned Allah^{azwj} and sends Salawat upon Muhammad^{saww}, Rasool^{saww} of Allah^{azwj} and upon Ali^{asws}, Guardian^{asws} of Allah^{azwj}, and befriend with his hear and his tongue, the friends of Allah^{azwj}, and be inimical like that to the enemies of Allah^{azwj}.

قَالَ اللَّهُ عَزَّ وَ جَلَّ أُولَئِكَ أَهْلُ هَذِهِ الصَّفَاتِ الَّتِي ذَكَرَهَا الْمُوصُفُونَ بِمَا الَّذِينَ صَدَقُوا فِي إِمَانِهِمْ وَ صَدَقُوا أَقَاوِيلَهُمْ بِأَفَاعِيلِهِمْ

Allah^{azwj} Mighty and Majestic Said: **they** – the ones of this description which I^{asws} mentioned, and the ones described with these, **are those who are true** – in their Eman, so they are ratifying their words with their deeds.

وَ أُولَئِكَ هُمُ الْمُتَّقُونَ لِمَا أُمِرُوا بِاتَّقَائِهِ مِنْ عَذَابِ النَّارِ وَ لِمَا أُمِرُوا بِاتَّقَائِهِ مِنْ شُرُورِ النَّوَاصِبِ الْكُفَّارِ.

And these, they are the fearing ones [2:177] – Due to what they had been Commanded with fearing from the Punishment of the Fire, and due to what they had been Commanded with the fearing from the evil deeds of the *Nasibis*, the *Kafirs*”.⁸⁸⁴

109 ير، بصائر الدرجات أحمد بن محمد عن الحسن بن علي بن النعمان عن محمد بن مزوان عن الفضيل عن أبي جعفر ع في قول الله يا أهل الكتاب لستهم على شيء حتى تقيموا التوراة والإنجيل وما أنزل إليكم من ربكم قال هي الولاية وهو قول الله تعالى يا أيها الرسول بلغ ما أنزل إليك من ربك وإن لم تفعل فما بلغت رسالته قال هي الولاية.

(The book) ;Basaair al Darajaat’ – Ahmad Bin Muhammad, from Al Hassan Bin Ali Bin Al Numan, from Muhammad bin Marwan, from Al Fuzeyl,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **O People of the Book! You wouldn’t be upon anything until you observe the Torah and the Evangel and what is Revealed to you from your Lord; [5:68].** He^{asws} said: ‘It is the Wilayah, and it is the Word of Allah^{azwj} the Exalted: **O you Rasool! Deliver what has been Revealed unto you from your Lord; [5:67],** and it is the Wilayah’”.⁸⁸⁵

110 ير، بصائر الدرجات ابن معروف عن حماد عن ربيعة عن محمد بن مسلم عن أبي جعفر ع في قول الله تبارك وتعالى ولو أنهم أقاموا التوراة والإنجيل وما أنزل إليهم من ربهم قال الولاية.

(The book) ‘Basaair Al Darajaat’ – Ibn Marouf, from Hammad, from Rabie, from Muhammad bin Muslim,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} Blessed and Exalted: **And if they had observed the Torah and the Evangel and what was Revealed to them from their Lord, [5:66]** – it is the Wilayah’”.⁸⁸⁶

111 سن، المحاسن ابن فضال عن علي بن عتبة عن أبيه عن سليمان بن خالد قال: كنت في محمل أقرأ إذ ناداني أبو عبد الله ع أقرأ يا سليمان وأنا في هذه الآيات التي في آخر تبارك والذين لا يدعون مع الله الهاً آخر ولا يقتلون النفس التي حرم الله إلا بالحق ولا يزنون ومن يفعل ذلك يلق أثاماً فقال هذه فينا أما والله لقد وعظنا وهو يعلم أننا لا نزي أقرأ يا سليمان

(The book) ‘Al Mahasin’ – Ibn Fazzal, from Ali Bin Uqba, from his father, from Suleyman Bin Kkhalid who said,

‘I was in the carriage reciting when Abu Abdullah^{asws} called out: ‘Recite, O Suleyman!’ and I was in the end of these Blessed Verses: **And those who are not supplication to another god along with Allah, and are not killing the soul which Allah Forbade except with the right, nor are they committing adultery. And one who does that, indulges in sin [25:68].** He^{asws} said: ‘This is regarding us^{asws}, and Allah^{azwj} has Preached to us^{asws}, and He^{azwj} Knows that we^{asws} do not commit adultery. Recite, O Suleyman!’

فقرأت حتى انتهت إلى قوله إلا من تاب وآمن وعمل عملاً صالحاً فأولئك يبدل الله سيئاتهم حسنات قال فف هذه فيكم إنه يؤتى بالمؤمن المذنب يوم القيامة حتى يوقف بين يدي الله عز وجل فيكون هو الذي يلي حسابه

⁸⁸⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 108

⁸⁸⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 109

⁸⁸⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 110

So, I recited until I ended up to His^{azwj} Words: **Except one who repents, and believes, and does righteous deeds, so those ones, Allah would Replace their evil deeds with good deeds, [25:70].** He^{asws} said: 'Pause! This is regarding you all. They will come with the Momin, the sinner, on the Day of Qiyamah until he pauses in front of Allah^{azwj} Mighty and Majestic, and He^{azwj} will be the one in charge of his Reckoning.

فَيُوقِفُهُ عَلَى سَيِّئَاتِهِ شَيْئًا شَيْئًا فَيَقُولُ عَمِلْتَ كَذَا فِي يَوْمٍ كَذَا فِي سَاعَةِ كَذَا فَيَقُولُ يَا رَبِّ قَالَ حَتَّى يُوقِفَهُ عَلَى سَيِّئَاتِهِ كُلِّهَا كُلَّ ذَلِكَ يَقُولُ أَعْرِفُ فَيَقُولُ سَرَّهَا عَلَيْكَ فِي الدُّنْيَا وَ أَغْفِرُهَا لَكَ الْيَوْمَ أَبْدَلُوهَا لِعِبْدِي حَسَنَاتٍ قَالَ فَتَرْفَعُ صَحِيفَتُهُ لِلنَّاسِ فَيَقُولُونَ سُبْحَانَ اللَّهِ أَمَا كَانَتْ لِهَذَا الْعَبْدِ سَيِّئَةٌ وَاحِدَةٌ وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ

He will be paused upon his evil deeds, thing by thing and He^{azwj} be Saying: "You did such during such a time'. He will say, 'I recognise, O Lord^{azwj}!', until He^{azwj} Pauses him upon his evil deeds, all of them, (during) all that he will say, 'I recognise'. He^{azwj} will Say: "I^{azwj} Veiled these upon you in the world and I^{azwj} Forgive these for you today. I^{azwj} shall Replace these to be good deeds for My^{azwj} servant".

قَالَ ثُمَّ قَرَأْتُ حَتَّى انْتَهَيْتُ إِلَى قَوْلِهِ وَ الَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَ إِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا فَقَالَ عَ هَذِهِ فِينَا

He (the narrator) said, 'Then I recited until I ended up to his^{azwj} Words: **And those who are not witnessing the falsities, and when they pass by the vanities, they pass by nobly [25:72].** He^{asws} said: 'These are regarding us^{asws}'.

ثُمَّ قَرَأْتُ وَ الَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يُخِرُّوا عَلَيْهَا صُمًّا وَ عُصِيَانًا فَقَالَ هَذِهِ فِيكُمْ إِذَا ذُكِّرْتُمْ فَضَلْنَا لَمْ تَشْكُوا

Then I recited: **'And those, when the Signs of their Lord are mentioned, do not fall deaf and blind upon these [25:73].** He^{asws} said: 'These are regarding you all. Whenever our^{asws} merits are mentioned, you do not doubt'.

ثُمَّ قَرَأْتُ وَ الَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ إِلَى آخِرِ السُّورَةِ فَقَالَ هَذِهِ فِينَا.

Then, I recited: **And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, [25:74] – up to the end of the Chapter.** He^{asws} said: 'These are regarding us^{asws}'⁸⁸⁷.

112 م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةً فَمَا فَوَقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ أَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا وَ مَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) – His^{azwj} Words: **Surely Allah has no Reservations from Striking an example - (that of) a mosquito or what is above it; then as for those who believe, they are knowing that it is the Truth from their Lord, and as for those who disbelieve, they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! And He does not Let Stray by it (any) except the transgressors [2:26] Those who are breaking the Pact of Allah from after Covenanting**

⁸⁸⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 111

it and are cutting asunder what Allah has Commanded to be joined, and are making mischief in the land; those are the losers [2:27].

قَالَ الْبَاقِرُ ع فَلَمَّا قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ وَ ذَكَرَ الذُّبَابُ فِي قَوْلِهِ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَنْ يَخْلُقُوا ذُبَاباً أَلَايَةً وَ لَمَّا قَالَ مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنْكَبُوتِ اتَّخَذَتْ بَيْتاً وَ إِنَّ أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ لَوْ كَانُوا يَعْلَمُونَ

Al-Baqir^{asws} said: 'When Allah^{azwj} the Exalted Said: **O you people! An example is Struck**, and Mentioned the fly in His^{azwj} Words **surely those whom you call upon besides Allah will never be (able to) create a fly [22:73]** - the Verse. And when He^{azwj} Said: **The example of those who take guardians besides Allah is as the example of the spider taking a house; and the frailest of the houses is a house of the spider, if only they knew [29:41].**

وَ ضَرَبَ الْمَثَلَ فِي هَذِهِ السُّورَةِ بِالَّذِي اسْتَوْفَدَ نَاراً وَ بِالصَّيْبِ مِنَ السَّمَاءِ قَالَتْ النُّوَاصِبُ وَ الْكُفَّارُ وَ مَا هَذَا مِنَ الْأَمْثَالِ فَتُضْرَبُ يُرِيدُونَ بِهِ الطَّعْنَ عَلَى رَسُولِ اللَّهِ ص

And He^{azwj} Struck two Examples in this Chapter by **those who kindled a fire [2:17]** and **rainstorm from the sky [2:19]**, the unbelievers and the *Nasibis* (Hostile to Friends of Allah^{azwj}) said: 'So what are these examples He^{azwj} is Striking?'. They intended this to be a snide (hurtful) upon Rasool-Allah^{saww}.

فَقَالَ اللَّهُ يَا مُحَمَّدُ إِنَّ اللَّهَ لَا يَسْتَحْيِي لَا يَتَزَكَّى حَيَاءً أَنْ يَضْرِبَ مَثَلاً لِلْحَقِّ يُوَضِّحُهُ بِهِ عِنْدَ عِبَادِهِ الْمُؤْمِنِينَ مَا بَعُوضَةٌ مَا هُوَ بَعُوضَةُ الْمَثَلِ فَمَا فَوْقَهَا فَمَا فَوْقَ الْبَعُوضَةِ وَ هُوَ الذُّبَابُ يَضْرِبُ بِهِ الْمَثَلَ إِذَا عَلِمَ أَنَّ فِيهِ صَلَاحَ عِبَادِهِ وَ نَفْعَهُمْ

Allah^{azwj} Said: 'O Muhammad^{saww}! **Surely, Allah has no Reservations [2:26]** - He^{saww} does not avoid embarrassment **from Striking an example** so the Truth may be manifested to the Momineen servants (**that of**) **a mosquito** i.e., be it an example of a mosquito **or what is above it** or something bigger and that is of a fly. He^{azwj} Strikes an example when He^{azwj} Knows that in it is correction of His^{azwj} servants and their benefit.

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَ بِوَلَايَةِ مُحَمَّدٍ وَ عَلِيٍّ وَ آلهِمَا الطَّيِّبِينَ وَ سَلَّمَ لِرَسُولِ اللَّهِ ص وَ لِلْأَيْمَةِ ع أَحْكَامَهُمْ وَ أَخْبَارَهُمْ وَ أحوَالَهُمْ وَ لَمْ يُقَابِلْهُمْ فِي أُمُورِهِمْ وَ لَمْ يَتَعَاطَ الدُّخُولَ فِي أَسْرَارِهِمْ وَ لَمْ يُفْشِ شَيْئاً مِمَّا يَقِفُ عَلَيْهِ مِنْهَا إِلَّا بِإِذْنِهِمْ فَيَعْلَمُونَ يَعْلَمُ هَؤُلَاءِ الْمُؤْمِنُونَ الَّذِينَ هَذِهِ صِفَتُهُمْ أَنَّهُ الْمَثَلُ الْمَضْرُوبُ الْحَقُّ مِنْ رَبِّهِمْ أَرَادَ بِهِ الْحَقُّ وَ إِتَانَتَهُ وَ الْكُشْفَ عَنْهُ وَ إِضْطِحَاحَهُ

Then as for those who believe in Allah^{azwj} and the Wilayah of Muhammad^{saww} and Ali^{asws} and their^{asws} goodly Progeny^{asws}, and submit to Rasool-Allah^{saww} and to the Imams^{asws}, to their^{asws} orders and their^{asws} Ahadeeth and their^{asws} situations and do not confront them^{asws} in their^{asws} affairs and do not interfere in their^{asws} secrets and do not disclose anything given to them in trust from them^{asws} without their^{asws} permission. **They know** those Momineen of these characteristics, that **it** – the example being struck **is the Truth from their Lord** intended to manifest the Truth and explain it, and the uncovering from it and its clarification.

وَ أَمَّا الَّذِينَ كَفَرُوا بِمُحَمَّدٍ ص بِمُعَارَضَتِهِمْ فِي عَلِيٍّ ع بِلِمٍّ وَ كَيْفٍ وَ تَرْكِهِمُ الْإِنْقِيَادَ لَهُ فِي سَائِرِ مَا أَمَرَ بِهِ فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلاً يُضِلُّ بِهِ كَثِيراً وَ يَهْدِي بِهِ كَثِيراً يَقُولُ الَّذِينَ كَفَرُوا إِنَّ اللَّهَ يُضِلُّ بِهَذَا الْمَثَلِ كَثِيراً وَ يَهْدِي بِهِ كَثِيراً أَيْ فَلَا مَعْنَى لِلْمَثَلِ لِأَنَّهُ وَ إِنَّ نَفَعَ بِهِ مَنْ يَهْدِيهِ فَهُوَ يُضِلُّ بِهِ مَنْ يُضِلُّهُ بِهِ

And as for those who disbelieve in Muhammad^{saww} by their objections to him^{saww} regarding Ali^{asws}, (by questioning) 'Why?' and 'How?' and yielding to him^{saww} in the rest of what he^{saww} ordered with, **they are saying: What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it!** Those who disbelieved said: 'Allah^{azwj} Strays many with these examples and Guides many by it – i.e., – So what is the meaning of these examples, for if He^{azwj} Profits many by Guiding them then many also incur losses due to Him^{azwj} Causing them to go astray by it (as they deny the Clear Proofs due to their Kufr-disbelief).'

فَرَدَّ اللَّهُ تَعَالَى عَلَيْهِمْ قِيلَهُمْ فَقَالَ مَا يُضِلُّ اللَّهُ بِالْمَثَلِ إِلَّا الْفَاسِقِينَ الْخَائِنِينَ عَلَى أَنْفُسِهِمْ بِتَرْكِ تَأْمِينِهِ وَبُؤْسِهِ عَلَى خِلَافِ مَا أَمَرَ اللَّهُ بِوُضْعِهِ عَلَيْهِ

Allah^{azwj} Refuted upon them by Saying to them: **And He does not Let Stray by it (any)** – Meaning Allah^{azwj} does not let Stray with the examples **except the transgressors**. The two offences upon themselves - by neglecting the contemplation of it, and placing it upon opposite to what Allah^{azwj} Commanded with placing it upon.

ثُمَّ وَصَفَ هَؤُلَاءِ الْفَاسِقِينَ الْخَائِنِينَ عَنْ دِينِ اللَّهِ وَطَاعَتِهِ مِنْهُمْ فَقَالَ عَزَّ وَجَلَّ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ الْمَأْخُودَ عَلَيْهِمْ لِلَّهِ بِالرُّبُوبِيَّةِ وَ لِلْمُحَمَّدِ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ بِالْإِمَامَةِ وَ لِشَيْعَتِهِمَا بِالْمَحَبَّةِ وَ الْكِرَامَةِ مِنْ بَعْدِ مِيثَاقِهِ إِحْكَامِهِ وَ تَعْلِيلِهِ

'Then He^{azwj} Described the characteristics of these transgressors who exited from the Religion of Allah^{azwj} and His^{azwj} obedience from them, the Mighty and Majestic Says: **Those who are breaking the Pact of Allah [2:27]** – the one Allah^{azwj} Took upon them with the Lordship, and for Muhammad^{saww} of the Prophet-hood and for Ali^{asws} of the Imamate, and for their Shias with their^{asws} love and prestige **after Covenanting it** – its Rulings and strictly obeying it.

وَ يَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ مِنَ الْأَرْحَامِ وَ الْقَرَابَاتِ أَنْ يَتَعَاهدُوهُمْ وَ يَقْضُوا حُقُوقَهُمْ وَ أَفْضَلَ رَحِمٍ وَ أَوْجِبُهُ حَقًّا رَحِمَ مُحَمَّدٍ ص فَإِنَّ حَقَّهُمْ بِمُحَمَّدٍ كَمَا أَنَّ حَقَّ قَرَابَاتِ الْإِنْسَانِ بِأَبِيهِ وَ أُمِّهِ وَ مُحَمَّدٌ أَكْثَرُ حَقًّا مِنْ أَبَوَيْهِ كَذَلِكَ حَقُّ رَحِمِهِ أَكْثَرُ وَ قَطِيعَتُهُ أَفْطَعُ وَ أَفْضَحُ

And are cutting asunder what Allah has Commanded to be joined - from the womb relationships and the relatives that they should be compacting and fulfilling their rights. And the most superior of the relationships and the most Obligatory right is the relationship with Muhammad^{saww}, for their rights with Muhammad^{saww} are just as the rights of the relatives of the person with his father and his mother, but Muhammad^{saww} is of greater rights than his parents. And similar to that the rights of his^{saww} relatives are greater (than the rights of a Believer's own family), and it's cutting off is more severe, and more outrageous and more flagrant.

وَ يُغْسِلُونَ فِي الْأَرْضِ بِالْبِرَاءَةِ مَنْ قَرَضَ اللَّهُ إِمَامَتَهُ وَ اعْتِقَادَ إِمَامَةٍ مَنْ قَدْ قَرَضَ اللَّهُ مُخَالَفَتَهُ **أُولَئِكَ أَهْلُ هَذِهِ الصِّفَةِ هُمُ الْخَاسِرُونَ** خَسِرُوا أَنْفُسَهُمْ لَمَّا صَارُوا إِلَى النَّيرانِ وَ حُرِمُوا الْجَنَّاتِ فَيَا لَهَا مِنْ خَسَارَةٍ لَزِمَتْهُمْ عَذَابُ الْأَبَدِ وَ حَرَمَتْهُمْ نَعِيمَ الْأَبَدِ

And are making mischief in the land - By disavowing from the ones whose Imamate Allah^{azwj} has Obligated, and believing in the Imamate of the ones Allah^{azwj} has Necessitated opposition to, **these it is** – the people of these descriptions **they are the losers**. They would be incurring losses themselves when they go into the Fires, and are deprived the Gardens.

So, what a loss it would be when the eternal Punishment is necessitated upon them, and their being deprived of the eternal Bliss.

قَالَ وَ قَالَ الْبَاقِرُ عَ لَا وَ مَنْ سَلَّمَ لَنَا مَا لَا يَدْرِيهِ ثِقَةً بِأَنَّا مُحِقُّونَ عَالِمُونَ لَا نَقِفُ بِهِ إِلَّا عَلَى أَوْصَحِ الْمَحَجَّاتِ سَلَّمَ اللَّهُ تَعَالَى إِلَيْهِ مِنْ قُصُورِ الْجَنَّةِ
أَيْضاً مَا لَا يَعْلَمُ قَدْرَهَا هُوَ وَ لَا يُقَادِرُ قَدْرَهَا إِلَّا خَالِفُهَا وَ وَاهِبُهَا

He^{asws} said: ‘And Al-Baqir^{asws} said: ‘Indeed! And the one who submits to us^{asws} what he does not know, trusting that we^{asws} are rightful, knowing that we^{asws} would not pause with it except upon clear proofs, Allah^{azwj} the Exalted would Submit to him from the castles of the Paradise as well what he does not know it’s worth, nor can anyone evaluate it except its Creator and its Endower.

أَلَا وَ مَنْ تَرَكَ الْمِرَاءَ وَ الْجِدَالَ وَ افْتَصَرَ عَلَى التَّسْلِيمِ لَنَا وَ تَرَكَ الْأَدَى فَإِذَا حَبَسَهُ اللَّهُ تَعَالَى عَلَى الصِّرَاطِ فَجَاءَتْهُ الْمَلَائِكَةُ يُحَادِلُهُ عَلَى أَعْمَالِهِ وَ تُوَافِقُهُ
عَلَى ذُنُوبِهِ فَإِذَا النَّدَاءُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ يَا مَلَأَتِكِي عَبْدِي هَذَا لَمْ يُجَادِلْ وَ سَلَّمَ الْأَمْرَ لِأَيْمَتِهِ فَلَا يُجَادِلُوهُ وَ سَلَّمُوهُ فِي جَنَانِي إِلَى أَيْمَتِهِ يَكُونُ
مُنِيحاً فِيهَا بِفَرْجِهِمْ كَمَا كَانَ مُسَلِّماً فِي الدُّنْيَا لَهُمْ

Indeed! And the one who leaves a bitter argument and the controversy – and confines upon the submission to us^{asws}, and leaves the harming, Allah^{azwj} would Withhold him upon the Bridge. So the Angels would come to him arguing upon his deeds and his indulging upon his sins, and there would be a Call from Allah Mighty and Majestic: “O My^{azwj} Angels! This servant of Mine^{azwj} did not argue, and submitted the matter to his Imams^{asws}, therefore do not argue with him and submit him to be in My^{azwj} Garden to his Imams^{asws} to be residing therein, in proximity to them^{asws}, just as he was submissive to them^{asws} in the world’.

وَ أَمَّا مَنْ عَارِضَ يَلَمُّ وَ كَيْفَ وَ نَقَضَ الْجُمْلَةَ بِالتَّفْصِيلِ قَالَتْ لَهُ الْمَلَائِكَةُ عَلَى الصِّرَاطِ وَافِقْنَا يَا عَبْدَ اللَّهِ وَ جَادِلْنَا عَلَى أَعْمَالِكَ كَمَا جَادَلْتَ فِي
الدُّنْيَا الْحَاكِمِينَ لَكَ عَنْ أَيْمَتِكَ فَسَيَأْتِيهِمْ النَّدَاءُ صَدَقْتُمْ بِمَا عَامَلْتُمْ فَعَامِلُوهُ أَلَا فَوَاقِفُوهُ

And as for the one who raises objections to us^{asws} by ‘why’, and ‘how’, and overturn the sentence in detail, the Angels would say to him upon the Bridge, ‘Pause with us, O servant of Allah^{azwj}, and argue with us upon your deeds – just as you had argue in the world with the judges to you from your Imams^{asws}. A call would come: ‘You speak the truth! So make him world with what he has done’.

فَيُؤَاقِفُ وَ يَطُولُ حِسَابُهُ وَ يَشْتَدُّ فِي ذَلِكَ الْحِسَابِ عَذَابُهُ فَمَا أَعْظَمَ هُنَاكَ نَدَامَتَهُ وَ أَشَدَّ حَسْرَاتِهِ لَا تُنْجِيهِ هُنَاكَ إِلَّا رَحْمَةُ اللَّهِ إِنْ لَمْ يَكُنْ فَارَقَ فِي
الدُّنْيَا جُمْلَةَ دِينِهِ وَ إِلَّا فَهُوَ فِي النَّارِ أَبَدَ الْأَبْدِينَ

So he would be paused, and his Reckoning would be prolonged, and during that Reckoning, his Punishment would be intensified. How great would be his regret over these, and how intense would be his sorrows. Nothing would rescue him over there except the Mercy of Allah^{azwj} – if the total of his Religion did not separate from him in the world – or else he would be in the Fire forever and ever’.

قَالَ الْبَاقِرُ عَ وَ يُقَالُ لِلْمُؤْمِنِ بِعُهُودِهِ فِي الدُّنْيَا وَ نُذُورِهِ وَ أَمَانِهِ وَ مَوَاعِيدِهِ يَا أَيُّهَا الْمَلَائِكَةُ وَفِي هَذَا الْعَبْدُ فِي الدُّنْيَا بِعُهُودِهِ فَوَفُوا لَهُ هَاهُنَا بِمَا وَعَدْنَاهُ وَ
سَاهِمُوهُ وَ لَا تُنَاقِشُوهُ فَحِينَئِذٍ تُصَيِّرُهُ الْمَلَائِكَةُ إِلَى الْجَنَانِ

And Al-Baqir^{asws} said: ‘And He^{azwj} would Say to the fulfiller of his pact – in the world regarding his vows, and his oaths, and his promises: “O you Angels! This servant fulfilled his pacts in the world, therefore fulfil for him over here with what We^{azwj} had Promised him, and excuse him and do not discuss with him (too much about his sins)”. So this is where the Angels would take him to the Gardens.

وَأَمَّا مَنْ قَطَعَ رَحْمَهُ فَإِنْ كَانَ وَصَلَ رَحِمَ مُحَمَّدٍ ص وَ قَدْ قَطَعَ رَحِمَ نَفْسِهِ شَقَعَ أَرْحَامَ مُحَمَّدٍ لَهُ إِلَى رَحِمِهِ وَ قَالُوا لَكَ مِنْ حَسَنَاتِنَا وَ طَاعَتِنَا مَا شِئْتَ فَأَعْفُ عَنْهُ فَيُعْطُوهُ مَا يَشَاءُ فَيَعْفُوا عَنْهُ وَ يُعَوِّضُ اللَّهُ الْمُعْطِينَ وَ لَا يَنْقُصُهُمْ

And as for the one who cuts off his relationships, so if he was maintaining with the relatives of Muhammad^{saww}, and he had cut off his own relatives, the relatives of Muhammad^{saww} would intercede to his relative, and they would be saying to him, ‘For you are our good deeds and our (acts of) obedience whatever you so desire, therefore forgive him’. And they would be forgiving him from these whatever he so desires, and he would forgive them, and Allah^{azwj} would Give to the giver what would benefit them and He^{azwj} would not be deficient with them.

وَ إِنْ كَانَ وَصَلَ أَرْحَامَ نَفْسِهِ وَ قَطَعَ أَرْحَامَ مُحَمَّدٍ ص بِأَنْ جَحَدَ حُقُوقَهُمْ وَ دَفَعَهُمْ عَنْ وَاجِبِهِمْ وَ سَمَّى غَيْرَهُمْ بِأَسْمَائِهِمْ وَ لَقَّبَهُمْ بِالْقَابِئِمْ وَ نَبَرَ بِالْأَلْقَابِ الْقَبِيحَةِ مُخَالِفِيهِ مِنْ أَهْلِ وَلَا يَتِيهِمْ قِيلَ لَهُ يَا عَبْدَ اللَّهِ أَكُنْتُمْ عَدَاوَةً إِلَى مُحَمَّدٍ الطَّهْرَاءِ [الْمُطَهَّرِ] أَتَيْتَكَ لِصِدَاقَةِ هَؤُلَاءِ فَاسْتَعِينَ بِكُمْ الْآنَ لِيُعِينُوكَ فَلَا يَجِدُوا مُعِينًا وَ لَا مُغِيثًا وَ يَصِيرُ إِلَى الْعَذَابِ الْأَلِيمِ الْمُهِينِ

And if he had maintained relationships of his own relatives and cut off the relatives of Muhammad^{saww}, by rejecting their^{asws} rights, and repelling them^{asws} from what Obligates for them^{asws}, and name others with their^{asws} names, and entitle others with their^{asws} titles, and denounce with the ugly titles his adversaries from the people of their^{asws} Wilayah, it would be said to him, ‘O servant of Allah^{azwj}! You earned the enmity of the Progeny^{asws} of Muhammad^{saww}, the clean, your Imams^{asws}, in your ratification of these ones, so seek assistance with them no to assist you’. But he would not (be able to) find an aide, nor a helper, and he would come to the painful, abasing Punishment.

قَالَ الْبَاقِرُ ع وَ مَنْ سَمَّانَا بِأَسْمَائِنَا وَ لَقَّبَنَا بِالْقَابِئِمْ وَ لَمْ يُسَمِّ أَضْدَادَنَا بِأَسْمَائِنَا وَ لَمْ يُلَقِّبْهُمْ بِالْقَابِئِمْ إِلَّا عِنْدَ الصَّرُورَةِ الَّتِي عِنْدَ مِثْلِهَا تُسَمَّى نَحْنُ وَ نُلَقَّبُ أَغْدَاءَنَا بِأَسْمَائِنَا وَ أَلْقَابِنَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لَنَا يَوْمَ الْقِيَامَةِ اقْرَحُوا لِأَوْلِيَائِكُمْ هَؤُلَاءِ مَا تَعْنُونَهُمْ بِهِ

Al-Baqir^{asws} said: ‘And the one who names us^{asws} with our^{asws} names, and entitles us^{asws} with our^{asws} titles, and does not name our^{asws} opposites (adversaries) with our^{asws} names, and does not entitle them with our^{asws} titles, except during necessity – which we^{asws} would name our^{asws} names, and we^{asws} would entitle our^{asws} enemies with our^{asws} titles – then Allah^{azwj} Mighty and Majestic would be Saying to us^{asws} on the Day of Judgment: “Suggest for these friends of yours^{asws} what you^{asws} can be assisting them with”.

فَنَقْتَرِحُ لَهُمْ عَلَى اللَّهِ عَزَّ وَ جَلَّ مَا يَكُونُ قَدْرُ الدُّنْيَا كُلِّهَا فِيهِ كَقَدْرِ خَزَائِدَةٍ فِي السَّمَاوَاتِ وَ الْأَرْضِ فَيُعْطِيهِمُ اللَّهُ تَعَالَى إِثَابَهُ وَ يُضَاعِفُهُ لَهُمْ أَضْعَافًا مُضَاعَفَاتٍ

So we^{asws} would (then) be suggesting to Allah^{azwj} Mighty and Majestic for them – what would happen to be a worth of the world, all of it, (and whatever) is in it – it’s worth being

like a mustard seed in the skies and the earth, so Allah^{azwj} would Give it to them and Multiply it for them with a manifold multiples’.

فَقِيلَ لِلْبَاقِرِ عَ فَإِنَّ بَعْضَ مَنْ يَنْتَحِلُ مُوَالَاتِكُمْ يَزْعُمُ أَنَّ الْبُعْضَةَ عَلَيَّ وَأَنَّ مَا فَوْقَهَا وَهُوَ الذُّبَابُ مُحَمَّدٌ رَسُولُ اللَّهِ ص فَقَالَ الْبَاقِرُ ع سَمِعَ هَذَا شَيْئاً لَمْ يَضَعُوهُ عَلَى وَجْهِهِ

It was said to Al-Baqir^{asws}, ‘But there is one who pretends to have your^{asws} friendship, he is claiming that the **mosquito [2:26]** - is Ali^{asws}, and that **or what is above it [2:26]** – it is the fly, Muhammad^{saww}, Rasool^{saww} of Allah^{azwj}. So Al-Baqir^{asws} said: ‘They have heard something and (but) did not place it upon its (correct) perspective.

إِنَّمَا كَانَ رَسُولُ اللَّهِ ص قَاعِداً ذَاتَ يَوْمٍ وَعَلَيَّ إِذْ سَمِعَ قَائِلاً يَقُولُ مَا شَاءَ اللَّهُ وَ شَاءَ مُحَمَّدٌ وَ سَمِعَ آخَرَ يَقُولُ مَا شَاءَ اللَّهُ وَ شَاءَ عَلِيٌّ

But rather, one day Rasool-Allah^{saww}, he^{saww} and Ali^{asws} were seated, when he^{saww} heard someone saying, ‘Whatever Allah^{azwj} so Desires, and Muhammad^{saww} so desires’. And he^{saww} heard another one saying, ‘Whatever Allah^{azwj} so Desires, and Ali^{asws} desires’.

فَقَالَ رَسُولُ اللَّهِ ص لَا تَقْرَبُوا مُحَمَّدًا وَ لَا عَلِيًّا بِاللَّهِ عَزَّ وَ جَلَّ وَ لَكِنْ قُولُوا مَا شَاءَ اللَّهُ ثُمَّ مَا شَاءَ مُحَمَّدٌ ثُمَّ مَا شَاءَ عَلِيٌّ ثُمَّ مَا شَاءَ اللَّهُ ثُمَّ مَا شَاءَ عَلِيٌّ إِنَّ مَشِيئَةَ اللَّهِ هِيَ الْقَاهِرَةُ الَّتِي لَا تُسَاوَى وَ لَا تُكَافَى وَ لَا تُدَانَى

Rasool-Allah^{saww} said: ‘Do not pair Muhammad^{saww} nor Ali^{asws} with Allah^{azwj} Mighty and Majestic. But, you should be saying, ‘Whatever Allah^{azwj} so Desires, then Muhammad^{saww} desires what Allah^{azwj} Desired, then Ali^{asws} desires’. The Desire of Allah^{azwj}, it is the conquering which can neither be equalled, nor matched, nor be near to’.

وَ مَا مُحَمَّدٌ رَسُولُ اللَّهِ ص فِي دِينِ اللَّهِ وَ فِي قُدْرَتِهِ إِلَّا كَذُبَابَةٍ تَطِيرُ فِي هَذِهِ الْمَمَالِكِ الْوَاسِعَةِ وَ مَا عَلِيٌّ فِي دِينِ اللَّهِ وَ فِي قُدْرَتِهِ إِلَّا كَبُعْضَةٍ فِي جُمْلَةِ هَذِهِ الْمَمَالِكِ

And Muhammad^{saww}, the Rasool^{saww} of Allah^{azwj} is not in the Religion of Allah^{azwj}, and in His^{azwj} Power, except like a fly flying around in these vast kingdoms. And Ali^{asws} is not in the Religion of Allah^{azwj} and in His^{azwj} Power except like a mosquito in the totality of these kingdoms.

مَعَ أَنَّ فَضْلَ اللَّهِ تَعَالَى عَلَى مُحَمَّدٍ وَ عَلِيٍّ الْفَضْلُ الَّذِي لَا يَفِي بِهِ فَضْلُهُ عَلَى جَمِيعِ خَلْقِهِ مِنْ أَوَّلِ الدَّهْرِ إِلَى آخِرِهِ هَذَا مَا قَالَ رَسُولُ اللَّهِ ص فِي ذِكْرِ الذُّبَابِ وَ الْبُعْضَةِ فِي هَذَا الْمَكَانِ فَلَا يَدْخُلُ فِي قَوْلِهِ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ.

Along with that, the Grace of Allah^{azwj} the Exalted upon Muhammad^{saww} and Ali^{asws} is the Grace which cannot be matched by His^{azwj} Grace upon the entirety of His^{azwj} creatures, from the beginning of the time to its end. This is what Rasool-Allah^{saww} regarding the mention of the fly and the mosquito – in this place, therefore do not include it in His^{azwj} Words **Surely Allah has no Reservations from Striking an example - (that of) a mosquito [2:26]** (i.e., it has nothing to do with the Verse)’.

فينافيه ظاهر ما رواه علي بن إبراهيم عن أبيه عن النضر بن سويد عن القاسم بن سليمان عن المعلى بن خنيس عن أبي عبد الله ع أن هذا المثل ضربه الله لأمر المؤمنين ع فالبعوضة أمير المؤمنين و ما فوقها رسول الله ص و الدليل على ذلك قوله فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ يعني أمير المؤمنين كما أخذ رسول الله ص الميثاق عليهم له و أَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَ يَهْدِي بِهِ كَثِيرًا

It is negated in the apparent is what is reported by Ali Bin Ibrahim, from his father, from Al Nazar Bin Suweyd, from Al Qasim Bin Suleyman, from Al Moala Bin Khunays,

‘From Abu Abdullah^{asws}: ‘This is the example Allah^{azwj} has Struck for Amir Al-Momineen^{asws}. So, the **mosquito** is (a reference to) Amir Al-Momineen^{asws}, and **what is above it**, is (a reference to) Rasool-Allah^{saww}, and the evidence upon that are His^{azwj} Words: **then as for those who believe, they are knowing that it is the Truth from their Lord [2:26]** – meaning Amir Al-Momineen^{asws}, just as Rasool-Allah^{saww} took the Covenant upon them for him^{asws}: **What is it that Allah which Means by this example: He is Straying many by it and Guiding many by it! [2:26]**.

فرد الله عليهم فقال و ما يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَ يَقَطْعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ يعني من صلة أمير المؤمنين و الأئمة صلوات الله عليهم وَ يُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ.

Allah^{azwj} Responded against them Saying: **And He does not Let Stray by it (any) except the transgressors [2:26] Those who are breaking the Pact of Allah from after Covenanting it and are cutting asunder what Allah has Commanded to be joined, [2:27]** – meaning one who connects with Amir Al-Momineen^{asws} and the Imams^{asws}, **and are making mischief in the land; those are the losers [2:27]**”⁸⁸⁸.

113 م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ آمَنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَ لَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَ لَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَ إِنِّي قَاتِلُهُمْ فَاتَّقُونِ

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) - And the Words of the Mighty and Majestic: **And believe in what I have Revealed, a ratification of what is with you, and do not become the first disbeliever by it, and do not be exchanging My verses for a small price; and from Me you should be fearing [2:41]**.

قَالَ الْإِمَامُ ع قَالَ اللَّهُ تَعَالَى لِلْيَهُودِ آمَنُوا أَيُّهَا الْيَهُودُ بِمَا أَنْزَلْتُ عَلَى مُحَمَّدٍ ص مِنْ ذِكْرِ نُبُوَّتِهِ وَ أَنْبَاءِ إِمَامَةِ أَخِيهِ عَلِيِّ وَ عِزَّتِهِ الطَّاهِرِينَ مُصَدِّقًا لِمَا مَعَكُمْ فَإِنَّ مِثْلَ هَذَا الذِّكْرِ فِي كِتَابِكُمْ أَنَّ مُحَمَّدًا النَّبِيَّ سَيِّدَ الْأَوَّلِينَ وَ الْآخِرِينَ الْمُؤَيَّدَ بِسَيِّدِ الْوَصِيِّينَ وَ خَلِيفَةَ رَبِّ الْعَالَمِينَ فَارُوقِ الْأُمَّةَ وَ بَابَ مَدِينَةِ الْحِكْمَةِ وَ وَصِيَّ رَسُولِ رَبِّ الرَّحْمَةِ

The Imam (Hassan Al-Askari^{asws}) said: ‘Then Allah^{azwj} Mighty and Majestic Said to the Jews **And believe O you Jews! in what I have Revealed** unto Muhammad^{saww} My^{azwj} Prophet^{saww} from the mention of his^{saww} Prophet-hood and the news of the Imamate of his^{saww} brother Ali^{asws} and his^{saww} goodly Progeny^{asws}, the purified, **a ratification of what is with you**, for the example of this Remembrance in your Books that Muhammad^{saww} is the Chief of the former ones and the latter ones, the one supported by the Chief of the successors^{as}, the Caliph of the Rasool^{saww} of the Lord^{azwj} of the Worlds, the differentiator of this community, the door to the city of wisdom, and the Successor^{asws} of the Rasool^{saww} of the Lord^{azwj} of Mercy’.

⁸⁸⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 112

وَلَا تَشْتَرُوا بِآيَاتِي الْمُنْزَلَةِ لِنُبُوءَةِ مُحَمَّدٍ وَ إِمَامَةِ عَلِيٍّ وَ الطَّيِّبِينَ مِنْ عَتَرَتِهِ نَمَنًا قَلِيلًا بِأَنْ تَجْهَدُوا نُبُوءَةَ النَّبِيِّ ص وَ إِمَامَةَ الْإِمَامِ ع وَ تَعْتَاظُوا مِنْهَا عَرْضَ الدُّنْيَا فَإِنَّ ذَلِكَ وَ إِنْ كَثُرَ فَإِلَى نَفَادٍ وَ خَسَارٍ وَ بَوَارٍ

And do not be exchanging My verses - the Revelation of the Prophet-hood of Muhammad^{saww} and the Imamate of Ali^{asws} and the goodly from his^{saww} Family^{asws} **for a small price** – by your rejecting the Prophet-hood of the Prophet Muhammad^{saww}, and the Imamate of Imam Ali^{asws} and their^{asws} Progeny^{asws} – and be substituting instead the display of the world, for that, even if it is a lot, it would enter you into losses and failures.

ثُمَّ قَالَ عَزَّ وَ جَلَّ وَ إِنِّي فَاتَّقُونِ فِي كِتْمَانِ أَمْرِ مُحَمَّدٍ وَ أَمْرِ وَصِيِّهِ فَإِنِّكُمْ إِنْ لَمْ تَتَّقُوا لَمْ تَقْدَحُوا فِي نُبُوءَةِ النَّبِيِّ ص وَ لَا فِي إِمَامَةِ الْوَصِيِّ بَلْ حُجِّجَ اللَّهُ عَلَيْكُمْ قَائِمَةً وَ بَرَاهِينُهُ بِذَلِكَ وَاضِحَةٌ قَدْ قَطَعْتُ مَعَاذِيرَكُمْ وَ أَبْطَلْتُ تَوْبِيهَكُمْ

Then the Mighty and Majestic Said: **And from Me you should be fearing** in the concealment of the matter of Muhammad^{saww} and the matter of his^{saww} successor^{asws}. So if you are fearing, you will not be slandering regarding the Prophet-hood of the Prophet^{saww}, nor regarding the successorship of the successor^{asws}. But, the arguments have been established upon you all, and His^{saww} proofs with that are clear. Your excuses have been cut off and your camouflage has been invalidated.

وَ هَؤُلَاءِ يَهُودُ الْمَدِينَةِ جَحَدُوا نُبُوءَةَ مُحَمَّدٍ وَ خَانُوهُ وَ قَالُوا نَحْنُ نَعْلَمُ أَنَّ مُحَمَّدًا نَبِيٌّ وَ أَنَّ عَلِيًّا وَصِيُّهُ وَ لَكِنْ لَسْتُ أَنتَ ذَلِكَ وَ لَا هَذَا يُشِيرُونَ إِلَى عَلِيٍّ

And those Jews of Al-Medina rejected the Prophet-hood of Muhammad^{saww} and betrayed him^{saww}, and they said, 'We know that Muhammad^{saww} is a Prophet^{saww}, and that Ali^{asws} is his^{saww} successor^{asws}, you^{saww} aren't that one, nor is he^{asws} this one' –gesturing towards Ali^{asws}.

فَأَنطَقَ اللَّهُ تَعَالَى ثِيَابَهُمُ الَّتِي عَلَيْهِمْ وَ خِفَافُهُمُ الَّتِي فِي أَرْجُلِهِمْ يَقُولُ كُلُّ وَاحِدٍ مِنْهَا لِإِسْهِ كَذَبْتَ أَنتَ يَا عَدُوَّ اللَّهِ بَلِ النَّبِيُّ مُحَمَّدٌ هَذَا وَ الْوَصِيُّ عَلِيٌّ هَذَا وَ لَوْ أَذِنَ لَنَا لَضَعَطْنَاكُمْ وَ عَقَرْنَاكُمْ وَ قَتَلْنَاكُمْ

Allah^{azwj} Caused their clothes which were upon them, and their shoes which were in their legs to speak, each one saying to its wearer, 'You are lying, O enemy of Allah^{azwj}! But, the Prophet^{saww} Muhammad^{saww}, is this one, and the successor Ali^{asws} is this one, and had Allah^{azwj} Permitted us we would have squeezed you, and cut you, and killed you'.

فَقَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ يُمְهِلُهُمْ لِعِلْمِهِ بِأَنَّهُ سَيُخْرِجُ مِنْ أَصْلَابِهِمْ دُرِّيَّاتٍ طَيِّبَاتٍ مُؤْمِنَاتٍ وَ لَوْ تَزَيَّلُوا لَعَذَّبَ اللَّهُ هَؤُلَاءِ عَذَابًا أَلِيمًا إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْقَوْتَ.

Rasool-Allah^{saww} said: 'Allah^{azwj} Mighty and Majestic gave them Respite in accordance with His^{azwj} Knowledge that He^{azwj} would be Bringing out from their backs, goodly offspring, Momineen. And had they slipped, Allah^{azwj} could have Punished them with a painful Punishment. But rather, hasty is the one who fears the loss of opportunity'.⁸⁸⁹

⁸⁸⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 113

114 م، تفسير الإمام عليه السلام قَوْلُهُ عَزَّ وَ جَلَّ وَ أَقِيمُوا الصَّلَاةَ وَ اتُّوا الزَّكَاةَ وَ ارْكَعُوا مَعَ الرَّاكِعِينَ قَالَ أَقِيمُوا الصَّلَاةَ الْمَكْتُوبَاتِ الَّتِي جَاءَ بِهَا مُحَمَّدٌ وَ أَقِيمُوا أَيْضاً الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الَّذِينَ عَلَى سَيِّدِهِمْ وَ فَاضِلِهِمْ

Tafseer Imam^{asws} (Hassan Al-Askari^{asws}) - **And establish the Salat and give the Zakat and perform Ruku with the Ruku performers [2:43]**. He^{asws} said: '**And establish the Salat [2:43]** - The prescribed ones which Muhammad^{saww} came with, and establish as well the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, the clean ones^{asws} - who Ali^{asws} is their^{asws} Chief and their^{asws} superior.

وَ اتُّوا الزَّكَاةَ مِنْ أَمْوَالِكُمْ إِذَا وَجَبَتْ وَ مِنْ أَسْمَائِكُمْ إِذَا لَزِمَتْ وَ مِنْ مَعُونَتِكُمْ إِذَا التَّمَسَّتْ

And give the Zakat – from your wealth when you can find it, and from your bodies when required, and from your assistances when sought.

وَ ارْكَعُوا مَعَ الرَّاكِعِينَ تَوَاضَعُوا مَعَ الْمُتَوَاضِعِينَ لِعَظَمَةِ اللَّهِ عَزَّ وَ جَلَّ فِي الْإِقْتِيَادِ لِأَوْلِيَاءِ اللَّهِ مُحَمَّدٍ نَبِيِّ اللَّهِ وَ عَلِيِّ وَلِيِّ اللَّهِ وَ الْأَئِمَّةِ بَعْدَهُمَا سَادَاتِ أَصْفِيَاءِ اللَّهِ.

And perform Ruku with the Ruku performers – In reverence along with the revering ones to the Magnificence of Allah^{azwj} Mighty and Majestic in subjugation to the Guardians^{asws} of Allah^{azwj} – to Muhammad^{saww} the Prophet^{saww} of Allah^{azwj}, and to Ali^{asws} the Guardian^{asws} of Allah^{azwj}, and to the Imams^{asws} after them^{asws}, being the Chiefs of the elites of Allah^{azwj}.⁸⁹⁰

115 م، تفسير الإمام عليه السلام قَالَ اللَّهُ تَعَالَى لِسَائِرِ الْيَهُودِ وَ الْكَافِرِينَ الْمُظْهِرِينَ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ بِالصَّبْرِ عَنِ الْحَرَامِ عَلَى تَأْدِيَةِ الْأَمَانَاتِ وَ بِالصَّبْرِ عَنِ الرِّئَاسَاتِ الْبَاطِلَةِ عَلَى الْإِعْتِرَافِ لِمُحَمَّدٍ بِنُبُوَّتِهِ وَ لِعَلِيِّ بِوَصِيَّتِهِ

Tafseer Imam (Hassan Al-Askari^{asws}) - Then Allah^{azwj} Mighty and Majestic Said to the rest of the Jews and the unbelievers, the endorsers **And seek Assistance through the patience and the Salat [2:45]** – i.e., by the patience about the Prohibitions and upon the paying back of the entrustments, and by the patience upon the governments of the falsehood, and upon the acknowledgment to Muhammad^{saww} of his^{saww} Prophet-hood, and to Ali^{asws} of his^{saww} successor-ship.

وَ اسْتَعِينُوا بِالصَّبْرِ عَلَى خِدْمَتَيْهِمَا وَ خِدْمَةٍ مَنْ يَأْمُرَانِكُمْ بِخِدْمَتِهِ عَلَى اسْتِحْقَاقِ الرِّضْوَانِ وَ الْعُفْرَانِ وَ دَائِمِ نَعِيمِ الْجَنَانِ فِي جَوَارِ الرَّحْمَنِ وَ مُرَافَقَةِ نَجَارِ الْمُؤْمِنِينَ وَ التَّمَتُّعِ بِالنَّظَرِ إِلَى عَتَرَةِ مُحَمَّدٍ سَيِّدِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ عَلِيِّ سَيِّدِ الْوَصِيِّينَ وَ السَّادَةِ الْأَخْيَارِ الْمُتَنَجِّحِينَ فَإِنَّ ذَلِكَ أَقْرَبُ لِعُيُونِكُمْ وَ أَمُّ لِسُرُورِكُمْ وَ أَكْمَلُ لِهِدَايَتِكُمْ مِنْ سَائِرِ نَعِيمِ الْجَنَانِ

And seek Assistance through the patience [2:45] on serving both of them^{asws} and serving the one that they^{asws} order you with serving him to be deserving of the Divine Pleasure and the Forgiveness, and the eternal Bliss of the Gardens in the vicinity of the Beneficent, and the friendship of the best of the *Momineen*, and the enjoyment of looking at the honour (Bestowed upon) Muhammad^{saww}, the Chief of the former ones and the latter ones, and (looking at) Ali^{asws}, the Chief of the successors^{as} and the Chiefs (Imams^{asws}), the best of the

⁸⁹⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 114

Chosen ones^{asws}, for that would be delightful to your eyes and completion of your joyfulness, and the most perfect of your gifts than the rest of the Bounties of the Gardens.

وَسْتَعِينُوا أَضْيَافَ الصَّلَاةِ الْخَمْسِ وَ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ عَلَى قُرْبِ الْوُضُوءِ إِلَى جَنَّاتِ النَّعِيمِ وَ إِنَّهَا أَيْ هَذِهِ الْفَعْلَةُ مِنَ الصَّلَاةِ الْخَمْسِ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ مَعَ الْإِنْقِيَادِ لِأَوَامِرِهِمْ وَ الْإِيمَانِ بِسِرِّهِمْ وَ غَلَائِبَتِهِمْ وَ تَرْكِ مُعَارَضَتِهِمْ بِلَمْ وَ كَيْفَ لَكَبِيرَةٌ عَظِيمَةٌ إِلَّا عَلَى الْخَاشِعِينَ الْخَائِفِينَ عَنِ اللَّهِ فِي مُخَالَفَتِهِ فِي أَعْظَمِ فَرَائِضِهِ.

And seek Assistance as well with the five (daily) *Salat* and with the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws} (upon the nearness of the access to the Gardens of Bliss). **and it** – i.e., the performance of the five (daily) *Salat*, and the *Salawat* upon Muhammad^{saww} and his^{saww} goodly Progeny^{asws}, along with the submission to their^{asws} orders, and the Eman in their^{asws} secrets and their^{asws} public notifications, and leaving out the objections to them^{asws} with (asking), ‘Why?’, and ‘How?’ **is certainly a difficult thing** – grievous - **except upon the humble ones**, the ones fearing from the Punishment of Allah^{azwj} in opposing Him^{azwj} in the greatest of His^{azwj} Obligations’⁸⁹¹.

(The book) ‘Muntakhab Al Basair Al Darajaat’ – Ahmad, from Al Bazanty, from hisham Bin Salim, from Sa’ad,

116 حص، منتخب البصائر ير، بصائر الدرجات أحمد بن محمد بن محمد بن أبي جعفر ع قال: نحن عنده ثمانية رجال فذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان ولا جاء رمضان فإن رمضان اسم من أسماء الله لا يجيء ولا يذهب وإنما يجيء ولا يذهب الزائل ولكن قولوا- شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذي أنزل فيه القرآن جعله الله مثلاً و عبداً

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘We were eighty men in his^{asws} presence, so we mentioned ‘Ramazan’’. So he^{asws} said: ‘Do not be saying, ‘This is Ramazan’, nor ‘Ramazan is gone’, nor ‘Ramazan has come’, for ‘Ramazan’ is a Name from the Names of Allah^{azwj} Mighty and Majestic. ‘It’ neither comes nor does ‘It’ go. But rather it is the transient (thing) which comes and goes. But, you should be saying, ‘Month of Ramazan’, for the ‘Month’ is an adverb to the Name, and the Name is a Name of Allah^{azwj}, Mighty is His^{azwj} Mention, and it is the Month in which the Quran was Revealed, Made to be an example and a Festival’.

ألا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذي من دخل فيه طواف بالحصى والحصى هو الإمام فكبر عند رؤيته كانت له يوم القيامة صخرة أثقل في ميزانه من السماوات السبع والأرضين السبع وما فيهن وما بينهن وما تحتهن

Indeed! And one who goes out during a Month of Ramazan from his house in the Way of Allah^{azwj}, and we^{asws} are the Way of Allah^{azwj} which one who enters it, would be encircled by the fortress, and the fortress, it is the Imam^{asws}. So, exclaim Takbeer at seeing him^{asws}. One the Day of Qiyamah, he^{asws} will have for him^{asws} a rock heavier than the seven skies and the seven earths in his^{asws} Scale, and what is between them, and what is between them, and what is beneath them’.

قلت يا با جعفر وما الميزان قال إنك قد ازددت قوة ونظراً يا سعد رسول الله الصخرة ونحن الميزان ذلك قول الله في الإمام ليؤمن الناس بالقيسط

⁸⁹¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 115

I said, 'O Abu Ja'far^{asws}! And what is the Scale?' He^{asws} said: 'You have increased in strength and consideration, O Sa'd! Rasool-Allah^{saww} is the rock, and we^{asws} are the Scale, and that is the Word of Allah^{azwj} regarding the Imam^{asws}: **in order for them to establish justice with the people [57:25]**'.

قَالَ وَ مَنْ كَبَّرَ بَيْنَ يَدَيِ الْإِمَامِ وَ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَخَذَهُ لَا شَرِيكَ لَهُ كَتَبَ اللَّهُ لَهُ رِضْوَانَهُ الْأَكْبَرَ وَ مَنْ يَكْتُمِ اللَّهُ لَهُ رِضْوَانَهُ الْأَكْبَرَ يَجْمَعُ بَيْنَهُ وَ بَيْنَ إِبْرَاهِيمَ وَ مُحَمَّدٍ وَ الْمُرْسَلِينَ فِي دَارِ الْجَلَالِ

He^{asws} said: 'And the one who exclaims Takbeer in front of the Imam^{asws} and says, 'There is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}', Allah^{azwj} would Write for him His^{azwj} Pleasure, the greatest, and one for whom Allah^{azwj} Writes His^{azwj} greatest Pleasure for him, He^{azwj} will Gather between him and Ibrahim^{as} and Muhammad^{saww} and the Messengers^{as} in the House of the Majesty'.

فَقُلْتُ لَهُ وَ مَا دَارُ الْجَلَالِ فَقَالَ نَحْنُ الدَّارُ وَ ذَلِكَ قَوْلُ اللَّهِ تِلْكَ الدَّارُ الْأَخِرَةُ نَجْعُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَ لَا فَسَادًا وَ الْعَاقِبَةُ لِلْمُتَّقِينَ فَنَحْنُ الْعَاقِبَةُ يَا سَعْدُ

I said to him^{asws}, 'And what is the House of Majesty?' He^{asws} said: 'We^{asws} are the House, and that is the Word of Allah^{azwj}: **That is the House of the Hereafter. We Make it to be for those who are not wanting to exalt themselves in the land nor make mischief, and the end-result is for the pious [28:83]**. We^{asws} are the end-result, O Sa'ad!

وَ أَنَا مَوْدَّتُنَا لِلْمُتَّقِينَ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَ الْإِكْرَامِ فَتَحْنُ جَلَالَ اللَّهِ وَ كَرَامَتُهُ الَّتِي أَكْرَمَ اللَّهُ تَبَارَكَ وَ تَعَالَى الْعِبَادَ بِطَاعَتِنَا.

And as for our^{asws} cordiality for the pious, Allah^{azwj} Blessed and Exalted Said: **Blessed is the Name of your Lord, with the Majesty and the Honour! [55:78]**, so he^{asws} said: 'We^{asws} are the Majesty of Allah^{azwj}, and His^{azwj} Honour which He^{azwj} has Honoured His^{azwj} servants with being obedient to us^{asws},⁸⁹²

117 شي، تفسير العياشي عَنْ هَارُونَ بْنِ مُحَمَّدٍ الْحَلِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ يَا بَنِي إِسْرَائِيلَ قَالَ هُمْ نَحْنُ خَاصَّةً.

Tafseer Al Ayyashi – From Haroun Bin Muhammad Al Halby who said,

'I heard Abu Abdullah^{asws} about Words of Allah^{azwj}: **O Children of Israel!**, he^{asws} said: 'They are us^{asws} in particular'⁸⁹³.

118 شي، تفسير العياشي عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ يَا بَنِي إِسْرَائِيلَ قَالَ هِيَ خَاصَّةٌ بِآلِ مُحَمَّدٍ.

Tafseer Al Ayyashi – From Muhammad Bin Ali,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about His^{azwj} Words: **O Children of Israel!** He^{asws} said: 'It is especially for Progeny^{asws} of Muhammad^{saww},⁸⁹⁴

⁸⁹² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 116

⁸⁹³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 117

119 شي، تفسير العياشي عن أبي داود عمن سمع رسول الله ص يقول أنا عبد الله اسمي أحمد وأنا عبد الله اسمي إسرائيل فما أمره فقد أمرني وما عناه فقد عناي.

Tafseer Al Ayyashi – From Abu Dawood,

‘From the one who heard Rasool-Allah^{saww} saying: ‘I^{saww} am a servant of Allah^{azwj}. My^{saww} name is ‘Ahmad’, and I^{saww} a servant of Allah^{azwj}, my^{saww} name is ‘Israeel’. So, whatever He^{azwj} has Commanded it, so He^{azwj} has Commanded me^{saww}, and whatever He^{azwj} Meant it, so He^{azwj} has Meant me^{saww}’. 895

120 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة روي مرفوعاً عن عمرو بن شمر عن جابر عن أبي عبد الله ع في قول الله تعالى و الليل إذا يغشى قال دولة إيليس إلى يوم القيامة و هو يوم قيام القائم و النهار إذا تجلى و هو القائم إذا قام

(The books) ‘Kunz Jamie Al Fawaid’ and ‘Taweel Al Ayaat Al Zaahira’ – It is reported by an unbroken chain, from Amro Bin Shimr, from Jabir,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **(I Swear) by the night when it overcomes [92:1]**. He^{asws} said: ‘Government of Iblees^{la} up to the Day of Qiyamah, and it is the day of rising of Al-Qaim^{asws}; **And the day when it is displayed [92:2]**, and it is Al-Qaim^{asws} when he^{asws} rises.

و قوله فاما من أعطى و اتقى أعطى نفسه الحق و اتقى الباطل فسئسره للبسرى أي الجنة

And His^{azwj} Words: **So, as for one who gives and fears [92:5]** – give the truth to himself and fears the falsehood; **So We will be Facilitating him to the ease [92:7]**, i.e., the Paradise.

و أما من بخل و استغنى يعني بنفسه عن الحق و استغنى بالباطل عن الحق و كذب بالحسنى بولاية علي بن أبي طالب ع و الأئمة من بعده

And as for one who is stingy and (considers himself) needless [92:8] – meaning with himself from the truth and is needless with the falsehood from the truth, **And belies the most excellent [92:9]** – (belying) the Wilayah of Ali^{asws} Bin Abu Talib^{asws} and the Imams^{asws} from after him^{asws}.

فسئسره للبسرى يعني النار و أما قوله إن علياً للهدي يعني أن علياً هو الهدي و إن له الآخرة و الأولى

So We will be Facilitating him to the difficulties [92:10] – meaning the Fire; and as for His^{azwj} Words: **Surely, upon Us is to Guide [92:12]** – meaning Ali^{asws}, he^{asws} is the guide, and that for him^{asws} is **the Hereafter and the closeness [92:13]**.

فأندركم نارا تلظى قال هو القائم إذا قام بالعصب فيقتل من ألف تسعمائة و تسعة و تسعين

So I warn you of a Fire set ablaze [92:14], he^{asws} said: ‘He^{asws} is Al-Qaim^{asws} when he^{asws} rises with the anger, and he^{asws} will kill nine hundred and ninety nine from a thousand.

⁸⁹⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 118

⁸⁹⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 119

لَا يَصْلَاهَا إِلَّا الْأَشْقَى قَالَ هُوَ عَدُوُّ آلِ مُحَمَّدٍ ع

None shall arrive to it except the most wretched [92:15], he^{asws} said, 'He is an enemy of Progeny^{asws} of Muhammad^{saww}'.

وَسَيُجَنَّبُهَا الْأَتْقَى قَالَ ذَاكَ أَمِيرُ الْمُؤْمِنِينَ وَشَيْعَتُهُ.

And the pious would be kept away from it [92:17], he^{asws} said: 'That is Amir Al-Momineen^{asws} and his^{asws} Shias'.⁸⁹⁶

121 وَ يُؤَيِّ بِإِسْنَادٍ مُتَّصِلٍ إِلَى سُلَيْمَانَ بْنِ سَمَاعَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى اللَّهُ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَ الْأُنْثَى وَ لِعَلِّي الْأَخِرَةُ وَ الْأُولَى.

It is reported by the chain connected to Suleyman Bin Sama'at, from Abdullah Bin Al Qasim, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: **'(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2]**. He^{azwj} Created the pairs, the male and the female, and for Ali^{asws} is the Hereafter and the closeness'.⁸⁹⁷

122 وَ رَوَى مُحَمَّدُ بْنُ خَالِدٍ الْبَرْهَنِيُّ عَنْ يُوسُفَ بْنِ طَبَّيَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ فَيْضِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ إِنَّ عَلِيًّا لِلْهَدَى وَ إِنَّ لَهُ الْأَخِرَةَ وَ الْأُولَى وَ ذَلِكَ حَيْثُ سُئِلَ عَنِ الْقُرْآنِ قَالَ فِيهِ الْأَعَاجِيبُ فِيهِ وَ كَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ بَعْلِي ع وَ فِيهِ أَنَّ عَلِيًّا لِلْهَدَى وَ أَنَّ لَهُ الْأَخِرَةَ وَ الْأُولَى.

And it is reported by Muhammad Bin Kkhalid al Barqy, from Yunus Bin Zabyan, from Ali Bin Abu Hamza, from Fayz Bin Mukhtar,

"Abu Abdullah^{asws} that he^{asws} recited: **Surely, Ali is for the Guidance, and surely for him is the Hereafter and the closeness [92:12]**, and that is when he^{asws} was asked about the Quran. He^{asws} said: 'The wonders are in it: **and Allah Sufficed the Momineen in the battle, by Ali, and Allah would always be Strong, Mighty [33:25]**, and in it is: **Surely Ali is for the Guidance [92:12]**, and that for him^{asws} is the Hereafter and the closeness'.⁸⁹⁸

123 وَ يُؤَيِّدُهُ مَا رَوَاهُ مَرْفُوعاً بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَوْزَمَةَ عَنِ الرَّبِيعِ بْنِ بَكْرِ عَنْ يُوسُفَ بْنِ طَبَّيَانَ قَالَ قَرَأَ أَبُو عَبْدِ اللَّهِ ع وَ اللَّيْلِ إِذَا يَغْشَى وَ النَّهَارِ إِذَا تَجَلَّى اللَّهُ خَالِقِ الزَّوْجَيْنِ الذَّكَرِ وَ الْأُنْثَى وَ لِعَلِّي الْأَخِرَةُ وَ الْأُولَى.

And it is supported by what is reported with an unbroken chain, by his chain from Muhammad Bin Awrama, from Al Rabie Bin Bakr, from Yunus Bin Zabyan who said,

⁸⁹⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 120

⁸⁹⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 121

⁸⁹⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 122

'Abu Abdullah^{asws} recited: '(I Swear) by the night when it overcomes [92:1] And the day when it is displayed [92:2] **Allah Created the two pairs, the male and the female [92:3] And for Ali is the Hereafter and the closeness [92:13]**'.⁸⁹⁹

124 وَ يَعْضُدُهُ مَا رَوَاهُ إِسْمَاعِيلُ بْنُ مِهْرَانَ عَنْ أَيْمَانَ بْنِ مُهْرِزٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ نَزَلَتْ هَذِهِ الْآيَةُ هَكَذَا وَ اللَّهُ اللَّهُ خَالِقُ الرُّوحَيْنِ الذَّكَرِ وَ الْأُنثَى وَ لِعَلِيِّ الْآخِرَةِ وَ الْأُولَى.

And it is supported by what is reported by Ismail Bin Mihran, from Ayman Bin Muhriz, from Sama'at,

'From Abu Abdullah^{asws} having said: 'By Allah^{azwj}, it was Revealed like this: "**Allah is the Creator of the pairs, the male and the female [92:3] and for Ali is the Hereafter and the closeness [92:13]**".⁹⁰⁰

125 أَقُولُ رَوَى الْعَلَامَةُ فِي كَشْفِ الْحَقِّ، فِي قَوْلِهِ تَعَالَى وَ لَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا- عَنِ ابْنِ عَبَّاسٍ لَا تَقْتُلُوا أَهْلَ بَيْتِ نَبِيِّكُمْ.

I (Majlisi) am saying, 'The signs are reported in (the book) 'Kashf Al-Haq', regarding Words of the Exalted: **and do not kill your selves; Allah was always Merciful with you all [4:29]** – from Ibn Abbas, 'Do not kill People^{asws} of the Household of your Prophet^{saww}'.⁹⁰¹ (Not a Hadeeth)

126 خَتَصَ، الْإِحْتِصَاصَ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَمْ سُمِّيَتْ يَوْمُ الْجُمُعَةِ يَوْمَ الْجُمُعَةِ قَالَ قُلْتُ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ قَالَ أَوْ لَا أَخْبِرُكَ بِتَأْوِيلِهِ الْأَعْظَمِ قَالَ قُلْتُ بَلَى جَعَلَنِي اللَّهُ فِدَاكَ

(The book) 'Al Ikhtisas', from Jabir Al Jufy who said,

'Abu Ja'far^{asws} said: 'O Jabir, why was the *Jumm'a* named as the day of *Jumm'a*? I said, 'You^{saww} inform me, may Allah^{azwj} make me to be your^{asws} sacrifice.' He^{asws} said: 'Shall I^{asws} tell you it's magnificent explanation?' I said, 'Yes, may Allah^{azwj} make me to be your^{asws} sacrifice.'

فَقَالَ يَا جَابِرُ سَمَى اللَّهُ الْجُمُعَةَ جُمُعَةً لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ جَمَعَ فِي ذَلِكَ الْيَوْمِ الْأَوَّلِينَ وَ الْآخِرِينَ وَ جَمَعَ مَا خَلَقَ اللَّهُ مِنَ الْجِنِّ وَ الْإِنْسِ وَ كُلِّ شَيْءٍ خَلَقَ رَبُّنَا وَ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ الْبَحَارَ وَ الْجَنَّةَ وَ النَّارَ وَ كُلِّ شَيْءٍ خَلَقَ اللَّهُ فِي الْمِيثَاقِ

He^{asws} said: 'Allah^{azwj} has Named the Friday as *Jumm'a* because Allah^{azwj} Mighty and Majestic Gathered (Jamm'a) in that day the former ones and the later ones, and Gathered what Allah^{azwj} had Created from the Jinn, and the Humans, and everything our Lord^{azwj} had Created, and the skies, and the earths, and the oceans, and the Paradise, and the Fire, and everything Allah^{azwj} had Created, for the Covenant.

فَأَخَذَ الْمِيثَاقَ مِنْهُمْ لَهُ بِالرُّبُوبِيَّةِ وَ لِمَحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ ع بِالْوَلَايَةِ وَ فِي ذَلِكَ الْيَوْمِ قَالَ اللَّهُ لِسَمَاوَاتِ وَ الْأَرْضِ اثْنِيَا طَوْعًا أَوْ كَرْهًا قَالْنَا أَتَيْنَا طَائِعِينَ فَسَمَى اللَّهُ ذَلِكَ الْيَوْمَ الْجُمُعَةَ لِحُجْمِهِ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ

⁸⁹⁹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 123

⁹⁰⁰ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 124

⁹⁰¹ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 125

He^{azwj} Took the covenant from them for His^{azwj} Lordship, and to Muhammad^{saww} for his^{saww} Prophet-hood, and to Ali^{asws} for his^{asws} Wilayah, and on that Day Allah^{azwj} Said to the Heavens and the earth: **so He Said to it and to the earth: "Come, willingly or unwillingly!" They both said: 'We come willingly' [41:11].** Allah^{azwj} Named that day as *Al-Jumm'a*, because the former ones and the later ones had gathered therein.

ثُمَّ قَالَ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ عَ يَغْنِي بِالصَّلَاةِ الْوَلَايَةَ وَ هِيَ الْوَلَايَةُ الْكُبْرَى فَبَيَّنَ فِي ذَلِكَ الْيَوْمِ أَتَى الرُّسُلَ وَ الْأَنْبِيَاءَ وَ الْمَلَائِكَةَ وَ كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَ الثَّقَلَانِ الْجِنُّ وَ الْإِنْسُ وَ السَّمَاوَاتُ وَ الْأَرْضُونَ

Then the Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday [62:9]** - from your days in which you have gathered together. And the Salat is the Amir Al-Momineen^{asws}, meaning by the 'Salat' as being the Wilayah', and this is the great Wilayah, for during that day were brought (together) the Rasools^{as}, and the Prophets^{as}, and the Angels, and everything Created by Allah^{azwj}, and the two races of the Jinn and the humans, and the skies and the earths, and the Momineen by their acceptance of Allah^{azwj} Mighty and Majestic.

وَ الْمُؤْمِنُونَ بِالتَّوْبَةِ لِلَّهِ عَزَّ وَ جَلَّ فَامْضُوا إِلَى ذِكْرِ اللَّهِ وَ ذِكْرِ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ وَ ذَرُوا الْبَيْعَ يَغْنِي الْأَوَّلَ ذَلِكَ يَغْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَ وَ وَلَايَتَهُ خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلَايَتِهِ إِنْ كُنْتُمْ تَعْلَمُونَ

And the Momineen, with the *Talbiyya* of Allah^{azwj} Mighty and Majestic: **so be determined (for) the Zikr of Allah [62:9]**, and the Zikr of Allah^{azwj} (Ali^{asws}) is better for you than the allegiance of the first one (Abu Bakr) and his wilayah, **if you only knew [62:9]**.

فَإِذَا فُضِّيتِ الصَّلَاةُ يَغْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ عَ فَانْتَشِرُوا فِي الْأَرْضِ يَغْنِي بِالْأَرْضِ الْأَوْصِيَاءَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ كَمَا أَمَرَ بِطَاعَةِ الرَّسُولِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ

'But when you have accomplished the Salat – meaning the allegiance has been pledged to Amir Al-Momineen^{asws}, **then disperse in the earth** – meaning by the 'earth', the successors^{asws}. Allah^{azwj} Commanded with obeying them^{asws}, and their^{asws} Wilayah, just as He^{azwj} had Commanded with the obedience to the Rasool^{saww}, and obedience to Amir Al-Momineen^{asws}.

كَتَبَ اللَّهُ فِي ذَلِكَ عَنْ أَسْمَائِهِمْ فَسَمَّاهُمْ بِالْأَرْضِ وَ ابْتَغُوا فَضْلَ اللَّهِ

Allah^{azwj} (Utilised) teknonyms about their^{asws} names regarding that, so He^{azwj} Named them^{asws} as the 'earth', **and seek from the Grace of Allah [62:10]**.

قَالَ جَابِرٌ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ وَ ابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ وَ اذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

Jabir said, **'and seek from the Grace of Allah [62:10]?' He^{asws} said: 'An alteration! This is how it was Revealed: and seek the Grace of Allah to be upon successors and remember Allah much, that you may be successful [62:10]'**.

ثُمَّ خَاطَبَ اللَّهُ عَزَّ وَ جَلَّ فِي ذَلِكَ الْمُؤَقِّفَ مُحَمَّدًا ص فَقَالَ يَا مُحَمَّدُ إِذَا رَأَوْا الشُّكَّاءَ وَ الْجَاهِلُونَ تَجَارَةً يَغْنِي الْأَوَّلَ أَوْ هَوَاً يَغْنِي الثَّانِي انْصَرَفُوا إِلَيْهَا قَالَ

Then Allah^{azwj} Mighty and Majestic, in that position, Addresses Muhammad^{saww}, so He^{azwj} Said: **And when they see [62:11]** i.e., the doubters and the ungrateful ones, **trade** - meaning the first one (Abu Bakr) **or sport** - meaning the second one (Umar), **they disperse to go to them**.

فُلْتُ أَنْفَضُوا إِلَيْهَا قَالَ تُخْرِفُ هَكَذَا نَزَلَتْ

'I said, '(It is): **they break (the Salat) to (go) to it [62:11]**'. He^{asws} said: 'An alteration. This is how it was Revealed!

و تَرْكُوكَ مَعَ عَلِيٍّ قَائِمًا فُلْنِ يَا مُحَمَّدُ مَا عِنْدَ اللَّهِ مِنْ وَلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ خَيْرٌ مِنَ اللَّهِ وَ مِنَ التَّجَارَةِ يَغْنِي بَيْعَةَ الْأَوَّلِ وَ الثَّانِي لِلَّذِينَ اتَّقَوْا

And they leave you standing – with Ali^{asws}. **Say:** - O Muhammad^{saww}! **'Whatever is in the Presence of Allah** – from the Wilayah of Ali^{asws} and the successors^{asws}, **is better than the sport and the trade** – meaning the first one (Abu Bakr) and the second one (Umar), **for those who are pious [62:11]**'.

قَالَ فُلْتُ لَيْسَ فِيهَا لِلَّذِينَ اتَّقَوْا

He (the narrator) said, 'I said, 'There aren't (the Words): **'For those who are pious**' in it?'

قَالَ فَقَالَ بَلَى هَكَذَا نَزَلَتْ وَ أَنْتُمْ هُمْ الَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

He (the narrator) said, 'So he^{asws} said: 'Yes, this is how the Verse was Revealed, and you (Shias), are those who are pious, **and Allah is the best of the sustainers [62:11]**'⁹⁰².

127 فس، تفسير القمي قوله قَدْ أَفْلَحَ مَنْ زَكَّاهَا قَالَ أَبُو عَبْدِ اللَّهِ ع أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ زَكَّاهُ النَّبِيُّ ص.

Tafseer Al-Qummi – His^{azwj} Words: **He has succeeded, one who purifies it [91:9]** – Abu Abdullah^{asws} said: 'Amir Al-Momineen Ali^{asws} bin Abu Talib^{asws}, the prophet^{saww} purified him^{asws}'⁹⁰³.

128 كا، الكافي مُحَمَّدُ بْنُ يَحْيَى عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الْيَمَانِيِّ عَنْ مَنِيعِ بْنِ الْحَجَّاجِ عَنْ يُوسُفَ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ تَعَالَى لَا يَنْتَفِعُ نَفْسًا لِمَا هُمْ لَمْ تَكُنْ أَمَنْتَ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قَالَ الْإِفْرَارِيُّ بِالْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ وَ أَمِيرِ الْمُؤْمِنِينَ خَاصَّةً قَالَ لَا يَنْتَفِعُ لِمَا هُمْ لَأَنَّهَا سُلِبَتْ.

(The book) 'Al Kafi' – Muhammad Bin Yahya, from Hamdan bin Suleyman, from Abdullah Bin Muhammad Al Yamani, from Manie Bin Al Hajjaj, from Yunus, from Hisham Bin Al Hakam,

'From Abu Abdullah^{asws} regarding Words of Allah^{azwj} the Exalted: **a soul will not benefit from its Eman which had not believed from before [6:158]** – Meaning during the Covenant, **or earned goodness during its Eman [6:158]**. He^{asws} said: 'The acknowledgement with the

⁹⁰² Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 126

⁹⁰³ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 127

Prophets^{as} and the successors^{as} and Amir Al-Momineen^{asws} in particular'. He^{asws} said: 'Its Eman would not benefit it because it would have been Confiscated"⁹⁰⁴.

129 كذا، الكافي بالإسناد المتفق عن يونس عن صباح المزي عن أبي حمزة عن أحدهما ع في قول الله جلَّ وعزَّ بلى من كسب سيئةً و أحاطت به خطيئته قال إذا جحد إمامة أمير المؤمنين فأولئك أصحاب النار هم فيها خالدون.

(The book) 'Al Kafi' – By the preceding chain, from Yunus, from Sabbah Al Muzny, from Abu Hamza,

'From one of the two (5th or 6th Imam^{asws}): Regarding Words of Allah^{azwj} Majestic and Mighty: **Yes! The one who earns evil and his sins surround him**, - when they rejected Imamate of Amir Al-Momineen^{asws}, **so they are the inmates of the Fire; they would be in it eternally [2:81]**".⁹⁰⁵

130 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة أبو عبد الله الحسين بن جبير في تحب المناقب، قال رؤينا حديثاً مسنداً عن أبي الورد عن أبي جعفر ع قال: قوله عزَّ وجلَّ أَمَّا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ الْحَقُّ هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ وَ الْأَعْمَى هُنَا هُوَ عَدُوُّهُ وَ أُولُو الْأَلْبَابِ شِيعَتُهُ الْمُؤَصِّفُونَ بِقَوْلِهِ تَعَالَى الَّذِينَ يُؤْفُونَ بِعَهْدِ اللَّهِ وَ لَا يَنْقُضُونَ الْمِيثَاقَ الْمَأْخُودَ عَلَيْهِمْ فِي الدَّرِّ بَوْلَايَتِهِ وَ يَوْمَ الْعَدِيرِ.

(The books) 'Kunz Jamie Al fawaid' and 'Taweel Al Ayaat Al Zaahira' – Abu Abdullah Al Husayn Bin Jubeyr in (the book) 'Nujab Al Muntakhab', said, 'We are reporting an attributed chain from Abu Al Warad,

'From Abu Ja'far^{asws} having said: **'Is the one who knows that what has been Revealed unto you from your Lord is the Truth (like the one who is blind? But rather, the ones with the understanding will be mindful) [13:19]**. He^{asws} is Ali^{asws} Bin Abu Talib^{asws}, and the blind over here, he is his^{asws} enemy, and the ones of understanding are his^{asws} Shias, the ones described by the Words of the Exalted: **Those who are fulfilling the Pact with Allah and are not breaking the Covenant [13:20]**, Taken upon them in the (realm of the) particles of his^{asws} Wilayah, and on the day of Al-Ghadeer"⁹⁰⁶.

131 كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة مُحَمَّدُ بْنُ الْعَبَّاسِ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْعَلَوِيِّ عَنْ عِيسَى بْنِ دَاوُدَ قَالَ قَالَ مُوسَى بْنُ جَعْفَرٍ ع سَأَلْتُ أَبِي عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بَشِّرِ الْمُخْبِتِينَ الْآيَةَ قَالَ نَزَلَتْ فِيْنَا خَاصَّةً.

(The books) 'Kunz Jamie al fawaid' and 'Taweel al Ayaat Al Zaahira' – Muhammad Bin Al Abbas, from Muhammad bin Hammam, from Muhammad bin Ismail Al Alawy, from Isa bin Dawood who said,

'Musa^{asws} Bin Ja'far^{asws} said: 'I^{asws} asked my^{asws} father^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and give glad tidings to the humble ones [22:34]** – the Verse. He^{asws} said: 'It was Revealed regarding us^{asws} in particular"⁹⁰⁷.

132 كذا، الكافي علي عن أبيه و علي بن محمد القاسبي جميعاً عن الأصمغاري عن المنقري عن حفص عن أبي عبد الله ع في قوله تعالى و الَّذِينَ يُؤْتُونَ مَا آتَوْا وَ قُلُوبُهُمْ وَجَلَةٌ أَنَّهُمْ إِلَى رَجَمٍ رَاجِعُونَ قَالَ مَا الَّذِي آتَوْا أَتَوْا وَ اللَّهِ الطَّاعَةَ مَعَ الْمَحَبَّةِ وَ الْوَلَايَةِ وَ هُمْ مَعَ ذَلِكَ خَائِفُونَ لَيْسَ خَوْفُهُمْ خَوْفَ شَيْءٍ وَ لَكِنَّهُمْ خَافُوا أَنْ يَكُونُوا مُقْصَرِينَ فِي طَاعَتِنَا وَ وَلَايَتِنَا.

⁹⁰⁴ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 128

⁹⁰⁵ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 129

⁹⁰⁶ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 130

⁹⁰⁷ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 131

(The book) 'Al Kafi' – Ali, from his father, and Ali Bin Muhammad Al Qashany, altogether from Al Asfahany, from Al Minqary, from Hafs,

'From Abu Abdullah^{asws} regarding Words of the Exalted: ***And those are giving what they are giving, and their hearts are fearful that they would be returning to their Lord [23:60].*** He^{asws} said: 'What is that which they are giving? By Allah^{azwj}! They are giving the obedience along with the love and the Wilayah, and they, along with that, are fearful. Their fear isn't fear of doubt, but they are fearing that they might happen to be deficient in obeying us^{asws} and our^{asws} Wilayah".⁹⁰⁸

⁹⁰⁸ Bihar Al Anwaar – V 24, The book of Imamate, P 1 Ch 67 H 132