

Questions of a Non-Believer on the Holy Quran¹

Once, a nonbeliever came to Amir-ul-Mo'mineen^{asws} and said: Ya Amir-ul-Mo'mineen^{asws}: I would have embraced your religion but I found many inconsistencies and contradictions in Quran.

Amir-ul-Mo'mineen^{asws}: Tell me about your findings.

Non-believer: Allah^{azwj} Says²: (9:67) نَسُوا اللَّهَ فَنَسِيَهُمْ
They have forgotten Allah. So He has forgotten them.

And Allah^{azwj} Says³: (7:51) فَأَلْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا
'Today We shall forget them just as they had forgotten about meeting on this day (hereafter).

And Allah^{azwj} Says⁴: (19:64) وَمَا كَانَ رَبُّكَ نَسِيًّا
And Your Lord is not forgetful.

And Allah^{azwj} Says⁵: (78:38) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا
On the Day when all souls and all the angels will stand up in ranks: none will speak but the one to whom the Most Gracious will have given the permission; and he will say [only] what is right.

And Allah^{azwj} Says: (6:23) ثُمَّ لَمْ تَكُنْ فَتِنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ رَبَّنَا مَا كُنَّا مُشْرِكِينَ
Whereupon, in their utter confusion, they will only [be able to] say: "By Allah our Lord, we have not been associators!"

And Allah^{azwj} Says⁶: (29:25) ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا
And then, on Resurrection Day, you shall disown one another and curse one another.

And Allah^{azwj} Says: (38:64) إِنَّ ذَلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ
Indeed the people in fire will be fighting among themselves.

And Allah^{azwj} Says: (50:28) قَالِ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعْدِ
Do not fight among yourselves in front of Me.

And Allah^{azwj} Says: (36:65) الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ
On that Day, We shall seal their mouths up while their hands will speak to Us and their feet bear witness about what they have been earning.

¹ Kitab al-Ahtijaj Tabrasi, pp. 358 and Bihar-ul-Anwar, Vol-90,Page-98

² (9:67) الْمُتَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ

³ (7:51) الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ

⁴ وَمَا نَنْتَرِلُ إِلَّا بِأَمْرِ رَبِّكَ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا وَمَا بَيْنَ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًّا (19:64)

⁵ يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (78:38)

⁶ (29:25) وَقَالَ إِنَّمَا اتَّخَذْتُمْ مِنْ دُونِ اللَّهِ أَوْثَانًا مَوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا نَسْتَعِينُ مِنْ نَاصِرِينَ

And [Abraham] said: "You have chosen to worship idols instead of God for no other reason than to have a bond of love in the life of this world, between yourselves [and your forebears]: but then, on Resurrection Day, you shall disown one another and curse one another - for the goal of you all will be the fire, and you will have none to succour you.

And Allah^{azwj} Says: (75:23) *وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ (22) إِلَى رَبِّهَا نَاظِرَةٌ (75:23)*
Some faces will on that Day be bright with happiness. Looking-up to their Rab.

And Allah^{azwj} Says: (6:103) *لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ (6:103)*
No power of vision can comprehend Him, whereas He encompasses all human vision: He is the Subtle, the Informed.

And Allah^{azwj} Says: (53:14) *وَلَقَدْ رَأَهُ نَزَلَةً أُخْرَى (13) عِنْدَ سِدْرَةِ الْمُنْتَهَى (53:14)*
What he sees now he has already seen near the Sidaratul Muntaha (Near the Hawthorn on the Boundary).

And Allah^{azwj} Says: (20:109) *يَوْمَئِذٍ لَا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (20:109)*
On that Day, intercession shall be of no avail [to any] for refuse except those the Most Gracious will have granted the permission.

And Allah^{azwj} Says: (78:38) *يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا (78:38)*
On the Day when all souls and all the angels will stand up in ranks: none will speak but he to whom the Most Gracious will have given the permission.

And Allah^{azwj} Says⁷: (42:51) *وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا (42:51)*
It is not appropriate for Allah to speak to any human being except through inspiration.

And Allah^{azwj} Says: (83:15) *كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ (83:15)*
Indeed they will be screened off from their Lord on that day.

And Allah^{azwj} Says⁸: (6:158) *هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ (6:158)*
Are they only waiting for angels to come to them or for your Lord to arrive?

And Allah^{azwj} Says: (32:10) *وَقَالُوا أَيْنَا ضَلَلْنَا فِي الْأَرْضِ أَنِنَا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ (32:10)*
They disbelieve that they will be brought back to life after death.

And Allah^{azwj} Says: (9:77) *فَأَعْتَبَهُمْ نِفَاقًا فِي قُلُوبِهِمْ إِلَى يَوْمِ يَلْقَوْنَهُ بِمَا أَخْلَفُوا اللَّهَ مَا وَعَدُوهُ وَبِمَا كَانُوا يَكْذِبُونَ (9:77)*
So, He planted hypocrisy in their hearts till the day when they will meet Him because they broke their word to God which they had promised Him and for how they had been lying.

And Allah^{azwj} Says⁹: (18:110) *فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ (18:110)*
Thus those believe in meeting their Rab should keep on carrying out the good deeds.

⁷ (42:51) *وَمَا كَانَ لِنَشْرِ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآدَانِهِ مَا يَشَاءُ إِنَّهُ عَلِيٌّ حَكِيمٌ (42:51)*

⁸ (6:158) *هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ مِنْ قَبْلُ أَوْ كَسِبَتْ فِي (6:158)*

⁹ (18:110) *فَلَنْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا (18:110)*

And Allah^{azwj} Says: (18:53) وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنَّهُمْ مُوَاقِعُوهَا وَلَمْ يَجِدُوا عَنْهَا مَصْرِفًا
Sinners will see the Fire and think they are going to fall into it. They will not find anyway to avert it.

And Allah^{azwj} Says¹⁰: (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ
We shall set up scales for justice on the Resurrection Day. Thus no soul will be subjected to slightest cruelty.

And Allah^{azwj} Says: (23:102) وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدِينَ (23:103)
Those whose scales are heavy will be prosperous; while those whose scales are light will be the ones who have lost their souls; they will remain in Hell.

Amir-ul-Mo'mineen^{asws} replied:

The meanings of (9:67) نَسُوا اللَّهَ فَنَسِيَهُمْ are that they forgot Allah^{azwj} in their world, implying that they did not act according to His^{azwj} commands thus Allah^{azwj} will also ignore them in the hereafter in such a way that they will not have any reward in the next world, as they are the ones who ignored the 'Amal-e-Khair'¹¹.

Similarly, in the next verse (7:51) **'Today We have ignored them as they had forgotten the meeting in the hereafter'** This verse means that Allah^{azwj} will not withhold His^{azwj} Blessings from them because they had forgotten to obey Him^{azwj}, as Allah^{azwj} would bless those who were obedient to Him^{azwj}, remembered Him^{azwj} well, had firm belief in His Prophet^{saww} and in the hereafter.

And When Allah^{azwj} Says (19:64) : وَمَا كَانَ رَبُّكَ نَسِيًّا , Indeed our Lord is so Great and has an Elevated status, it is not possible for Him^{azwj} to forget or drift away, certainly Knowledge and Memory are an integral part of Him^{azwj}. Instead, Allah^{azwj} talks to His servants (as per their traditions), as Arab would say, we have forgotten about a person that's why we do not mention him, meaning Allah^{azwj} neither advises them nor pays any attention to them.

Amir-ul-Mo'mineen^{asws}: The other verses of Allah^{azwj}, **(78:38) يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا , and (6:23) ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا (29:25) , رَبَّنَا مَا كُنَّا مُشْرِكِينَ and (38:64) قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُمُ إِلَيْكُمْ بِالْوَعِيدِ and (50:28) and (36:65) الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ**, meaning, On that Day We shall seal their mouths up, while their hands will speak to Us and their feet shall bear witness about what they had performed. All these States of Allah^{azwj} are specific to various occasions, which are different from the events of the Day of Judgement, and will occur afterwards, over the span of 50,000 years. Here, some sinners will try to disassociate themselves from other sinners (after realising the extent of their sins) and some sinners will be cursing some other sinners and would be denying this verse, as they will do 'AlBarat'¹² to dismiss their previous associates. This would be similar to what Iblis^{la} says in the Chapter of Ibrahim 'You have worshiped Me along with the one which I have already rejected¹³ and Hazrat Ibrahim^{as} says we have denied you¹⁴; meaning we have disassociate ourselves from you.

¹⁰ (21:47) وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ

¹¹ Khair means Amir-ul-Mo'mineen^{asws}, The Wilayat of Amir-ul-Mo'mineen^{asws}.

¹² Disassociation

¹³ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعَدَ الْحَقُّ وَوَعَدْتُمْ فَأَحْلَقْتُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي (14:22) وَلَوْلِمُوا أَنفُسَكُمْ مَا أَنَا بِمُصْرِخِكُمْ وَمَا أَنْتُمْ بِمُصْرِخِي إِيَّيْ كَفَرْتُمْ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Then they will reassemble at another place and where they will cry out with loud screams. These screams will be so horrific that if Allah^{azwj} were to allow these screams to reach the earth then its habitants would come under such distress that their organs would come out of their bodies, but only if Allah^{azwj} wishes so. They will keep on crying for so long that their tears would dry up and they would start shedding tears of blood.

Then they will be asked to reassemble at another point and (Allah^{azwj}) mentions their communication to each other at that place: 'Allah^{azwj} is, in fact, our Lord and we are not 'Mushriqeen'¹⁵. These are the ones who although believed in One God but they will be among the sinners due to their opposition to Allah^{azwj} and His Prophet^{saww}'s message and because of the doubts which they had about their nourisher (Rab).

Their 'belief' in 'One God' will be of no benefit to them due to their betrayal of His Appointees^{asws} and disowning the bounties of 'Wilayat' for worthless worldly gains. They lost what they were, initially, given from the 'Eman'¹⁶ (temporary Eman) due to attributing lies to Allah^{azwj}. As Allah^{azwj} Says, 'See how they are contradicting the verdict of their souls' Then Allah^{azwj} will seal their lips and enable their hands, feet and skin to give evidence of their sins. When Allah^{azwj} will remove the seal of their lips, they will complain to their limbs for giving evidence against them. Their limbs will respond, 'Allah^{azwj} enabled us to speak, He^{azwj} gives the power of speech to all entities'.

Then, they, will be collected at another place where the punishment will be unbearable and under extremely painful conditions, they will be running away from their relatives, as Allah^{azwj} Says: (80:36) وَيَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ (34) وَأُمِّهِ وَأَبِيهِ (35) وَصَاحِبَتِهِ وَبَنِيهِ (80:36) on the day (Judgement) when man will flee from his brother, his mother and his father and his wife and his children.

They will be gathered again at another point where no one else will have the authority to speak except for His Divine 'Wali'¹⁷ and His favoured ones (78:38). All Prophets^{as} will stand-up and question their nations about the 'Message' which they had delivered to them (83:15). And their nations will be asked to explain their acts after having received the clear and unambiguous Divine message. Allah^{azwj} Says: فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ (7:6) Indeed, We will question all those, unto whom, We^{azwj} had sent down Our Messengers and Our Prophets. And they will reply; no Divine informer and advice-giver came to prepare us for the hereafter. At this instance, Rasool Allah^{saww} will give the evidence in favour of the previous Prophets^{as} and reject the lies of their nations. Thus, every nation will be told that, indeed, His^{azwj} informers and advice-givers were sent down to them and Allah^{azwj} has the absolute Authority, meaning that He has the authority to enable their limbs to speak out and give the evidence that His Prophets came down to them for the purpose of preaching (36:65).

That's why Allah^{azwj} Says: (4:41) فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا (4:41) How would it be if, We were to bring a witness from every nation, and bring you as a witness against such people? And they will not be able to deny the evidence out of fear

¹⁴ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا بُرَاءُ مِنْكُمْ وَمِمَّا تَعْبُدُونَ مِنْ دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمْ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا (60:4) حَتَّى تُوْمِنُوا بِاللَّهِ وَحَدُّهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنْتَبْنَا وَإِلَيْكَ الْمَصِيرُ

¹⁵ Who worship Allah^{azwj} along with someone else

¹⁶ Faith/Wilayat,

¹⁷ The Ones^{saws} who He^{azwj} created by His own Light.

that Allah^{azwj} will seal their lips and their body parts and these will start giving evidence against them, their nation, their hypocrites, their collective commitment in Kufr, their grudges and animosity, their pledge breaking, their introduction of innovations, their resentment against Ahlul-Bait^{asws}, turning their backs and accepting 'Kufr' traditions of their unjust and misled predecessors, who have led others to destruction during their lifetimes, who were dishonest to Prophets^{as} of their era and evaded the recognition of His^{azwj} Signs. Thus, they all had to admit, ***'We are the sinners, O our Lord, our ignorance led us to destruction and we were of the misled.'***¹⁸

Then there will be another assembly point (of the believers), which will be the specific sector of Mohammed^{saww} and is called the 'Moqam-e-Mahmood' (the place of the most praised and praise worthy), (The fortunate ones) will praise Allah^{azwj}, in a way that no one had heard those supplications before, then all the angels will be praised to such an extent that all of the angels will be remembered and appreciated, followed by mentioning the attributes of Mohammed^{saww}, and then paying unique tributes to all the Prophets^{as}. They will then admire the contributions of all the believing men and women (Momineen and Mominaat), followed by praising the truthful, the martyrs and upright ones ('Sadiqeen', 'Shuhada' and 'Saleheen'-masomeen^{asws})¹⁹ the righteous-martyrs and devout faithful who guided those who were in the skies and on the earth. Allah^{azwj} refers to this instance:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَّكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا (17:79)

At night, wake up and pray during it as an extra bonus for yourself; perhaps your Lord will raise you once again to a praiseworthy standing 'Muqam-e-Mahmood'. Good news is for those who manage to secure a share in that place, how lucky are they.

There will be another assembly, where some will be asking others to go away from them. This will be the last gathering before the counting of the deeds. Once, counting of the deeds starts, every one of them will be busy in dealing with the presentation of their accounts. (Imam Ali^{asws} says) We^{asws} are the ones, who will organise the accountability on Allah^{azwj}'s behalf.

Amir-ul-Momineen^{asws}: For this instance Allah^{azwj} Says:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ (22) إِلَىٰ رَبِّهَا نَاظِرَةٌ (75:23)

Some faces will on that Day be radiant with happiness. Looking-up to their Rab.

This will occur at the place which is the highest point (above the heavens), reserved for the devout believers. Only a few, out of them, subsequent to the accountability phase, will take a bath in a canal called 'Nahr-e-Hayat'²⁰. They will drink out of another canal which will lighten-up their faces making them even more vibrant. All their grief, pain, distress and trouble will be washed away before they will be asked to make their way into the garden²¹. It will be impossible for those, who managed to reach there, to miss out an opportunity of performing Ziarat²² of their Rab^{asws}, as they will find him^{asws} there on their way to Paradise.

Allah^{azwj} Describes the Salutation of angels on them as:

¹⁸ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا قَوْمًا ضَالِّينَ (23:106)

¹⁹ The Just, the martyred and devout faithfuls

²⁰ The canal of eternal life.

²¹ Amir-ul-momaneen (asws) says, it will be at a distance above heaven like the stars from the earth.

²² To look at with respect.

(39:73) (Angels of Paradise will say:) Peace be upon you! You have been good, so enter it to remain there forever. For this instance Allah^{azwj} Says: Enter into My Paradise, this is your reward. This was the promise of their Lord, Allah^{azwj} Who refers to this as: (75:23) إِلَى رَبِّهَا نَاظِرَةٌ (entering while) Looking towards their Rab.

And Allah^{azwj} also Says: (27:35) وَإِنِّي مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ
I am sending them a gift and (wait) to see with what (answer) (my) ambassadors return.

And Allah^{azwj} Says (for his servant): (53:14-13) وَلَقَدْ رَأَاهُ نَزَّلَهُ أُخْرَىٰ عِنْدَ سِدْرَةِ الْمُنْتَهَىٰ What he sees now he has already seen near the 'Sidaratul Muntaha'²³, meaning Mohammed^{saww} has been to this point of nearness, which is the ultimate limit beyond which no one has access. Allah^{azwj} describes this as: (His Prophet^{saww}'s last visit to this place):

(53:18-17) مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ

His eyesight did not falter nor was it carried away. He saw some of his Rab's Greatest Signs! And saw Gabriel^{as} in his original form twice, once at this place and the second time at another place. The creation of Gabriel^{as} is too among one of the greatest creations which is from the light which people cannot comprehend, except the Lord of the worlds.

Amir-ul-Momineen^{asws}: Allah^{azwj} Says:

وَمَا كَانَ لِيُبَشِّرَ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ (42:51)

It is not appropriate for Allah^{azwj} to speak to any human being except through inspiration or from behind a curtain, or by sending a messenger anything He Wishes to inspire with through His permission. Similarly, Allah^{azwj} Says, 'This is My Prophet^{saww} who receives revelations from the skies through My angels and My Heavenly representatives used to preach on the earth and the worldly preachers got engaged in discussions with them^{as}, which was in addition to the knowledge which was sent down to them through the angels.

Once Rasool Allah^{saww}, asked Gabriel^{as}: 'Have you ever seen your Lord? Gabriel^{as} replied: 'my Lord cannot be seen'. Rasool Allah^{saww} asked: 'where do you bring the Revelations from? He said: I get it from Israfeel^{as}. Rasool Allah^{saww} asked again: Do you know from where Israfeel^{as} obtains the Divine message? Gabriel^{as} replied, from another angel who is superior to the 'al-Ruheen'. Rasool Allah^{saww} asked: 'Where does that angel gets the message from? Gabriel^{as} replied he receives it directly on his heart. Thus this is the revelation and the words of Allah^{azwj} but this is not the only way Allah^{azwj} Communicates with His^{azwj} creation. Some of His messages are directly communicated to His^{azwj} Prophets^{as}, some of these are shown to His Prophets^{as} in their dreams, some are revealed to His Prophets^{as} through a messenger (Wahi), the later are the words of Allah^{azwj} which are recited and read (by others as found in the Book).

Amir-ul-Momineen^{asws}: Allah^{azwj} Says: *They will not be able to see their Lord on That Day.* It means they, for sure, will not receive any reward from their Lord on the Day of Judgement. *And Allah^{azwj} Says: Are they only waiting for angels to come to them or for your Lord to arrive.***²⁴**

²³ (Near the Hawthorn on the Boundary)

²⁴ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ (6:158) أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتظِرُوا إِنَّا مُنْتَظِرُونَ

Mohammed^{saww} warned those, among the hypocrites and non-believers, who declined to accept Allah^{azwj} and His Prophet^{saww} (by reciting this verse). **'Are they only waiting for angels to come to them'**, but when they firmly decided to deny Allah^{azwj} and His Prophet^{saww}, or any of His^{azwj} Signs, at that instant, they were told to be prepared for Allah^{azwj}'s wrath. As, they will be destroyed from the face of the earth, similar to the ones, which were annihilated along with the first 'Qaroon'. This was the revelation which Prophet^{saww} delivered to them and also told them about the 'special day' when the signs of Allah^{azwj} will be made visible but then it will be too late for anyone to embrace faith, unless he/she had 'Eman' on 'them'^{asws} prior to observing those Signs, implying, having no faith prior to seeing them (as they were given an opportunity before but now they will find no other option but to embrace Eman). One of the signs of that day will be that the Sun will rise from the West. But the second sign will be of severe Wrath which will be beyond belief, meaning the destruction they will face, which will gradually find its way into their hearts and destabilise them, through their own created rules, which will be unbearable and very painful.

Amir-ul-Momineen^{asws}: Allah^{azwj} Says: ***They disbelieve that they will be brought back to life after death*** (32:10), and also Allah^{azwj} Says²⁵: ***Those who firmly believe that they will return back to their Lord*** (2:46) and Allah^{azwj} Says: ***Thus those believe in meeting with their Rab should keep on carrying out the good deeds*** (18:110), Allah^{azwj} here, has used the word لِقَاءَ for seeing after resurrection, similarly Allah^{azwj} Says²⁶: For those whose hopes are in the meeting with Allah (in the Hereafter, let them strive); for the term (appointed) by Allah is surely coming and He hears and knows (all things). In this verse لِقَاءَ does not mean to see Him^{azwj} but to meet Him^{azwj} after resurrection. And similarly (Allah^{azwj}): ***Upon meeting with their Lord, it merely increased them in faith and submission*** (33:22)²⁷ It means they will not lose their Eman upon being brought back to life.

Amir-ul-Momineen^{asws}: Allah^{azwj} Says: Sinners will see the Fire and think they are going to fall into it. ***They will not find any way to avert it*** (18:53), it means be assured they will for sure enter into the hell fire. And Allah^{azwj} also Says (for Momineen): ***I always thought that I would face my reckoning*** (69:20)²⁸ but for munafiqeen Allah^{azwj} Says: ***They have different hallucination about Allah*** (33:10)²⁹ which is of doubts and not of faith. Beliefs are of two kinds, the infirm perceptions and the firm faith. The perceptions about the hereafter are included in firm faith but the hopes about this world are in the category of fantasy and delusion.

Amir-ul-Momineen^{asws}: Allah^{azwj} Says: ***We shall set up scales for justice on the Resurrection Day, thus no soul will be subjected to slightest cruelty*** (21:47). This will be that scale of Justice which will be used to question people about their affairs regarding Allah^{azwj}'s religion. And some of His representatives^{asws} will question the deeds of others and give them reward/punishment accordingly. And aggressors will be made to pay for their cruelties committed against their victims. The meanings of 'whose scales are heavier' and 'whose scales are lighter' are for those who will have to go through extensive scrutiny whereas the others will be subjected to very little scrutiny, respectively. People

²⁵ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (2:46)

²⁶ مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ (29:5)

²⁷ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا (33:22)

²⁸ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيهِ (69:20)

²⁹ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونًا (33:10)

will be divided into various sectors based on their respective status. There will be a few, who will face short and convenient scrutiny and join their near ones with ease and happiness.³⁰

There will also be the ones who will go to Paradise without having to go through any accountability whatsoever; this is because they did not indulge into worldly affairs. Indeed, the more one would indulge into the mortal world, the more scrutiny he will face in the hereafter.

There will also be those, however, who will be quizzed on minor offences³¹ and find their way into the raging fire. Among them will be the implanters of Kufr (leaders of non-believers) and devious leaders, who will loose all their authority on that Day and none of their 'Amr or Nahi' (good advice and caution on evil) will be considered and they will permanently made to reside in the Hell. Fire will burn their faces and their bodies and they will remain engulfed in the flames.

Non-believer asks: I find Allah^{azwj} Says:

قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

Say angel of death will remove your soul from your body (32:11) and at another place Allah^{azwj} Says: اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (39:42)

Allah takes back souls when their time has come to an end.

الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ (16:32)

Those whom the angels gather in death while they are in a state of inner purity, greeting them thus: "Peace be upon you! Enter paradise by virtue of what you were doing [in life]!"

What is true out of these states? As sometime a task is attributed to Himself^{azwj}, then to 'Angel of Death' and later to other angels. Whereas I find Him^{azwj} saying:

فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ (21:94)

Whoever does [the least] of righteous deeds as a momin, his endeavour shall not be disowned: for, behold, We shall record it in his favour.

وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ (20:82)

Yet without any doubt, I forgive all sins unto any who repents and attains to faith and does righteous deeds, and thereafter keeps to the right path.

I find in the former verse that one will not take up the path of 'Kufr' after performing the righteous deeds but in the later verse it is implied that righteous deeds and Eman will not be of any benefit without being on the righteous path. Also I find that Allah^{azwj} Says:

وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ آلِهَةً يُعْبَدُونَ (43:45)

And ask those of Our messengers whom We sent before you: Did We ever appoint gods to be worshipped besides the Beneficent Allah?

³⁰ فَسَوْفَ يُحَاسِبُ حِسَابًا يَبِيرًا (8) وَيُنْقَلِبُ إِلَىٰ أَهْلِهِ مَسْرُورًا (84:9)

³¹ Including, causing trough on a date bone, or damaging date skin.

I wonder how people, who are alive, are able to ask from those who have passed away, prior to being resurrected? Also I find Him^{azwj} as Saying:

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُولًا (33:72)
Verily, We did offer the Trust to the heavens, and the earth, and the mountains but they refused to bear it because they were afraid of it. Yet man took it up - for, verily, he has always been prone to be most wicked, most foolish.

What are the meanings of 'Trust' (Amanat)? And who is this 'Man' who has no piety and wisdom and tried to cheat others with his wick traps. And I am aware of the fact that wicked statements have been ascribed to His Prophets^{as}.

وَعَصَى آدَمُ رَبَّهُ فَغَوَى (20:121)³²
And Adam disobeyed his Sustainer, and thus was unsuccessful.

Also

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي (11:45)³³
And Noah called out to his Sustainer, and said: "O my Sustainer! Verily, my son was of my family;

But

قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ (11:46)³⁴
[God] answered: "O Noah, behold, he was not of your family,

And what about Ibrahim^{as} who once submitted to stars, once to moon and once to sun and then what about Joseph^{as}, about whom Allah^{azwj} Says:

وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِهَا لَوْلَا أَنْ رَأَى بُرْهَانَ رَبِّهِ كَذَلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ وَالْفَحْشَاءَ إِنَّهُ مِنْ عِبَادِنَا الْمُخْلَصِينَ (12:24)

And, indeed, she desired him, and he desired her; [and he would have succumbed] had he not seen [in this temptation] an evidence of his Sustainer's truth: thus [We willed it to be] in order that We might avert from him all evil and all deeds of abomination -for, behold, he was truly one of Our servants.

And what about Moses^{as} when he asked from his Lord:

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ (7:143)³⁵.....

And when Moses came to Us, and his Sustainer spoke unto him, he said: "O my Sustainer! Show [Yourself] to me, so that I might behold Yourself!" Said [God]: "you will never be able to see Me.

وَيَوْمَ يَعْصُ الظَّالِمُ عَلَى يَدَيْهِ يَقُولُ يَا لَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُولِ سَبِيلًا (27) يَا وَيْلَتَى لَيْتَنِي لَمْ أَتَّخِذْ فَلَانًا خَلِيلًا (28) لَقَدْ أَضَلَّنِي عَنِ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي (25:29)³⁶

And a Day on which the evildoer will bite his hands [in despair], exclaiming: "Oh, would that I had followed the path shown to me by the apostle! Oh, woe unto me!

³² فَأَكَلَا مِنْهَا فَبَدَتَ لَهُمَا سُوَأُنَّهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَعَصَى آدَمُ رَبَّهُ فَغَوَى (20:121)

³³ وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (11:45)

³⁴ قَالَ يَا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ فَلَا تَسْأَلْنِ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّي أَعِظُكَ أَنْ تَكُونَ مِنَ الْجَاهِلِينَ (11:46)

³⁵ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرَاكَ وَلَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ (7:143)

³⁶ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا: (25:29)

Would that I had not taken so-and-so for a friend! Indeed, he led me astray from the remembrance [of God] after it had come unto me!"

Thus, who are those cruel people whose names Allah^{azwj} did not reveal in the Holy Quran but instead the names of His Prophets are included in the Book! I also find Him saying:
(89:22) وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

Your Lord and rows and rows of angels will come and appear.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ³⁷ (6:158)

Do they, perchance, wait for the angels to appear unto them, or for their Sustainer [Himself] to appear, or for some of th Sustainer's [final] portents to appear.

وَلَقَدْ جِئْتُمُونَا فُرَادَى³⁸ (6:94)

Indeed you have come to us, one by one!

Thus, how it is possible that sometimes His blessings come to them and sometimes people go to Him?

And I know He^{azwj} has revealed (11:17)³⁹:

And there is a witness to His Prophet, coming immediately after him.

And He^{azwj} Says:

نُتَمَّ لِنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ (102:8)

Indeed, questions will be asked regarding His Bounties!

Thus, please inform me what are these Bounties?

بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ⁴⁰ (11:86)

'What Allah has (firmly) established for you is the best for you,

Please inform me what is the everlasting 'Baqiya-tul-Allah'?

And Allah^{azwj} Says:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَى مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِنْ كُنْتُ لَمِنَ السَّخَّارِينَ (39:56)

Alas! Why did I undervalue the attributes of my Lord's 'Near Ones'

And Allah^{azwj} Says:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَنَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (2:115)

And to Allah belong what is in the East and the West: and Wherever You shall turn You will find there the 'Waj' of Allah. Behold, God is infinite, all-knowing.

And Allah^{azwj} Says:

لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (28:88)

³⁷ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلٍ أَوْ كَسَبَتْ فِي إِيْمَانِهَا خَيْرًا قُلْ أَنْتَظِرُوا إِنَّا مُنْتَظِرُونَ (6:158)

³⁸ وَلَقَدْ جِئْتُمُونَا فُرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرْكَبْتُمْ مَا Χَوْلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ نَقَطَ بَيْنَكُمْ وَصَلَ عَنكُمْ مَا كُنْتُمْ تَزْعُمُونَ (6:94)

³⁹ أَفَمَنْ كَانَ عَلَى بَيِّنَةٍ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ مَوْعِدُهُ فَلَا تَكُ فِي (11:17) مَرِيَّةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

⁴⁰ بَقِيَّةُ اللَّهِ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ (11:86)

Everything is going to be destroyed except for Allah's 'Wajh'.

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ (56:27)

And the companions of the right hand; how happy are the companions of the right hand!

Who are those who will get their deeds in their left-hand and who are those who will get in their right-hand? There is no information on who belongs to which group in this verse.

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (20:5)

And Allah^{azwj} Says: **He governs all which is present in the universe.**

And Allah^{azwj} Says:

أَأْمِنْتُمْ مَن فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ فَإِذَا هِيَ تَمُورُ (67:16)

Are you not afraid of what is in the skies?

And Allah^{azwj} Say:

وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ⁴¹ (43:84)

And He is with you wherever you are.

And Allah^{azwj} Says:

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (50:16)

We are closer to you than your jugular vein.

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (57:4)

And He is with you wherever you are; and Allah sees what you do.

And Allah^{azwj} Says:

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى

مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ (58:7)

Do you not see that Allah knows whatever is in the heavens and whatever is in the earth? Nowhere is there a secret counsel between three persons but He is the fourth of them, nor (between) five but He is the sixth of them, nor less than that nor more but He is with them wheresoever they are; then He will inform them of what they did on the day of resurrection: surely Allah is Cognizant of all things.

And Allah^{azwj} Says:

وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ

أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا (4:3)

And you fear that you will not be able to do justice if you marry to Orphans and women'.⁴² Neither all women are orphan nor all orphans are female then what are the meanings of this verse?

And Allah^{azwj} Says⁴³: (34:46).....قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ

⁴¹ (43:84) وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ

هُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلِيحُ فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ

مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (4)

⁴² وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَى فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَنِّي وَثَلَاثَ وَرُبَاعَ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ أَدْنَى أَلَّا تَعُولُوا (4:3)

⁴³ قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْلَ خِيَلٍ مُنْقَذَةٍ مُنْذَرَةً لَكُم مِّنْ عَذَابٍ شَدِيدٍ (34:46)

I do not warn you but from the 'Wahid'. Please tell me what 'Wahid' is?

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (21:107)

You were not sent down but for blessings of all worlds.

But I find the enemies of Islam are not impressed and are determined to oppose it. I also find the mischievous people of other religions; some of whom curse and reject some others. Thus, what is the point of blessing for all worlds (as these will surely be destroyed)?

I also see, your Prophet^{saww} has been given the most elevated position among the rest of Prophets^{as}. And Allah^{azwj} addresses to your Prophet^{saww} in a special way, he^{saww} has been praised when other people tried to insult him and tried to find faults in him, Allah^{azwj} did not address to other Prophets^{as} in the same way. As an example, see:

.....وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (6:35)⁴⁴

If Allah^{azwj} wanted, He could have forced them to follow the righteous path, but be aware do not join the ignorants. (6:35)

وَلَوْلَا أَن تَبَتُّنَاكَ لَقَدْ كُنْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا (74) إِذَا لَادَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا (17: 75)
Allah^{azwj} Says: If We did not keep to firm, your (followers) were about to slightly become fond of them. In this case we would have given twice the punishment in this world as well as in the hereafter. And they would not have found any helper. (17:74-75).

وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ (33:37)⁴⁵

You were hiding that in your heart which Allah was about to disclose to others but you were afraid of them but instead one should be fearful to Allah.

And Allah^{azwj} Says:

.....وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ (46:9)⁴⁶

I do not know what will be done with me or with you.

And Allah^{azwj} Says:

..... مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ (6:38)⁴⁷

There is not a single entity which is not included in the Book.

And Allah^{azwj} Says:

..... وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (36:12)⁴⁸

And all entities have been under the control of 'Imam-e-Mobeen'.

Thus, if every thing is under the control of 'Imam-e-Mobeen' who is Prophet^{saww}'s successor. If Prophet^{saww}'s status is the most elevated and high then how it is possible that Prophet^{saww} does not know, with all these Divine qualities, what would happen to him

⁴⁴ وَإِنْ كَانَ كَبُرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سَلْمًا فِي السَّمَاءِ فَتَأْتِيَهُمْ بَأْيَهُ وَلَوْ شَاءَ اللَّهُ لَجَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ (6:35)

⁴⁵ وَإِذْ تَقُولُ لِلَّذِي أَنْعَمَ اللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ (33:37)

فَلَمَّا قَضَىٰ زَيْدٌ مِنْهَا وَطَرًا زَوَّجْنَاكَهَا لِكَيْ لَا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَزْوَاجِ أَدْعِيَائِهِمْ إِذَا قَضَوْا مِنْهُنَّ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا

⁴⁶ قُلْ مَا كُنْتُ بِدَعَا مِنَ الرَّسْلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَيْعَ إِلَّا مَا يُوْحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا نَذِيرٌ مُّبِينٌ (46:9)

⁴⁷ وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلَكُمْ مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ (6:38)

⁴⁸ إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ (36:12)

as well as to others. These are contradictory and ambiguous issues. Thus, if Prophet^{saww} and the Book are 'Just' then I am destroyed due to my suspicion. However, if they are 'Unjust' then I am not affected at all.

Amir-ul-Momineen^{asws}: Indeed, the Lord of the Spirit and the Angels is the most Praiseworthy and the most Dignified, and is the Lord of 'Quds'⁴⁹, the most Respectable and has the eternal status. Allah^{azwj} Knows all about each and every species and similarly Knows that I have never ever doubted Him^{azwj}.

Non-believer: What you have said, is more than sufficient for me.

Amir-ul-Momineen^{asws}: I would like to give an explanation to your questions. One cannot do any good except after getting inspiration from Allah^{azwj}. I fully rely (Tuwakkil) on Him^{azwj}, seek His^{azwj} blessings and all those who seek nobility turn towards Him^{azwj}. Allah^{azwj} Says: **Allah Takes back life at the time of their death.**⁵⁰

And Says: **The angel of Death takes life away from you,**⁵¹ and our Prophets^{as} take life away. And those are the righteous who meet their death by the hands of our angels. And also those who are killed by the angels are those who have indulged themselves in inappropriate matters.

Thus, Allah^{azwj} is so Elevated and Great that it is inappropriate that He^{azwj} would Himself perform such tasks, therefore He^{azwj} refers those tasks to Himself^{azwj} which are conducted by His angels and His Prophets^{as}, on His^{azwj} behalf as they act purely on His^{azwj} instructions. Thus Allah^{azwj} has decided to create, among His creations some angels^{as} and messengers^{as}, and for whom Allah^{azwj} Says:

Thus a devotee's soul will be taken away by the kind angels whereas a sinner's soul is removed by the angels of wrath.⁵² Both angels of Blessings and Wrath are helpers of 'Malakul Moat' (The angel of death). They just carry out Allah^{azwj}'s Commands, thus their actions are referred to His^{azwj} actions. As other angels' actions are the actions of Angel of death, similarly, the work of Angel of death is the work of Allah^{azwj} because it is Him^{azwj} who chooses the means to bring death onto someone, or to stop it or to extend life or/and gives the rewards or the punishment. Indeed, the tasks of His^{azwj} trustees are His^{azwj} tasks. As Allah^{azwj} Says:

You would never desire for until and unless Allah wants it,⁵³ And Says: **Who carried out 'Amal-ul-Salay'⁵⁴ is a Momin⁵⁵.** Thus, do not be disobedient in the striving of the good deeds. And also Says: 'He who repented, accepted 'Eman', carried out 'Amal-e-Salay' and thus found 'Guidance', will be forgiven'.

⁴⁹ The Holy

⁵⁰ اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلَ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ (39:42)

⁵¹ قُلْ يَتُوبَإِلَيْكُمْ مَلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ (32:11)

⁵² اللَّهُ يَصْطَفِي مِنَ الْمَلَائِكَةِ رُسُلًا وَمِنَ النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ (22:75)

⁵³ وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (76:30)

⁵⁴ Belief in Wilayat (mastership) of Masomeen^{asws}.

⁵⁵ فَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِ وَإِنَّا لَهُ كَاتِبُونَ (21:94)

All these cannot be of any benefit until one adheres to the 'Guidance'⁵⁶. As it is not true that anyone who claims to be among the believers will get refuge, even if he meets his death in sins. If this were true, then the Jews, by having faith in God and His Oneness, would be successful in the Hereafter, along with Iblis^{la} and other non-believers. That is why Allah^{azwj} Says: **Those who embraced 'Eman' (belief) and then did not pollute it with 'Zulm' (disobedience) will be in peace and these are the guided one.**⁵⁷ He^{azwj} also Says about them, 'And all those who merely claim that we have embraced Eman, in fact their hearts are not with it. 'Eman' has various levels, each associated with certain conditions, explanation of which is very lengthy.

But, briefly, 'Eman' is of two kinds: 'Eman-bil-Qalab' (believing in from the heart) and 'Eman-bil-Lisan' (superficial iterating from the tongue). For example, during the time of Prophet^{saww}, hypocrites would only accept faith out of fear of the sword, in the state of depression as well as to avoid alienation; although their hearts were not with their tongues.

Thus, only the 'Eman-bil-Qalab' is acceptable to Allah^{azwj}, whosoever has entrusted all his affairs in the Guardianship of Allah^{azwj}, will never ever disobey Him^{azwj}. Similarly, Iblis's refusal to bow down to Hazrat Adam^{as} or several nations' rejection of accepting commands of the Prophets^{as}, which were sent down for their guidance. They, therefore, neither got any benefit out of accepting the 'Tauheed' nor did Iblis^{la} by performing long prostrations to Allah^{azwj}. Indeed, one of his^{la} prostrations lasted longer than 4,000 years, during which his mind never got distracted by the attractions of the world and beauties of life.

Thus, offering prayers and giving alms for the just cause, will never be of any help, without accepting 'Guidance'⁵⁸. Allah^{azwj} does not take into account the excuses of the masses after revealing His^{azwj} 'Symbols' and sending down His^{azwj} Prophets^{as}, so they cannot put forward any justification for their actions to Him^{azwj}, after listening to His Prophets^{as}. However, this earth has never been or ever will, be without the Divine teachers^{asws} and on them^{asws}; people are dependent for the knowledge but these 'Teachers'^{asws} are always very few in number.

Allah^{azwj} has mentioned about them^{asws} to the previous nations, to whom His Prophets^{as} were sent and has, therefore, exemplified them^{asws} for all the people to come later on. An example of this, is the nation of Noah^{as}, where with the exception of a few, most of his^{as} people did not accept 'Eman'. And Allah^{azwj} also Says about those who embraced 'Eman' from the nation of Moses^{as},

'And among the companions of Moses there have been people who would guide [others] to the 'Just Path' and act justly in its light.'⁵⁹

Allah^{azwj} Says: **When one of the companions of Isa told the nation of Israel, Who is Allah's devotee? Then only the (true followers) replied, we are the devotees of Allah, we firmly believe in Him and give evidence that we are Muslim!**⁶⁰ Meaning, we believe in the Divine blessings, transmitted to us by His^{azwj} 'Wali' and we do not turn away

⁵⁶ Wilayat.

⁵⁷ (6:82) الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ

⁵⁸ Accepting Wilait.

⁵⁹ (7:159) وَمِنْ قَوْمٍ مُّوسَىٰ أُمَّةً يَهْتَدُونَ بِالْحَقِّ وَيَسْأَلُونَ

⁶⁰ فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بِأَنَّا مُسْلِمُونَ (3:52)

from the 'Amr-e-Rab'⁶¹ but again all of them rejected it with the exception of a very few of the devout companions.

Allah^{azwj} has created only a few with the (Divine) knowledge, whereas the masses have been asked to follow them^{as}, therefore Allah^{azwj} Says: **Obey Allah, obey His Prophet and 'Ulul-Amir from among you.**⁶² And Allah^{azwj} Says: **If they would turn to Allah, His Prophet, and Ulul-Amir, who was within them, then people would recognise him and learn from him.**⁶³ And Allah^{azwj} Says: **Fear Allah and follow the 'Sadaqeen' (Divine messengers).**⁶⁴ And Says: **No one knows its real interpretation except Allah and those who are given its Divine knowledge.**⁶⁵ **And enter houses through doors.**⁶⁶ (In this Verse), the houses are the houses of knowledge which are protected by the Prophet^{saww} and his successors^{asws} are the 'doors'.

Thus '**Amal-e-Salay**' (righteous deeds) are only those conducted under (the mastership of Allah^{azwj}'s Wali^{asws}), however, those who followed others then the elevated Teachers^{asws} ('Sadaqeen'), their commitments, their religion and their traditions will never be accepted and are, therefore, worthless and are going to get discarded. In addition, their followers are on the way of 'Kufr' (disbelief). But even then these people are considered to be (by the general public) on Islam. Have you not heard, Allah^{azwj} Says: **There is nothing in the way of their offerings being accepted but their disobedience to Allah, His Prophet, and their reluctance and remorse to follow 'Salat'**⁶⁷ **and spending with sorrow in the way of Allah.**⁶⁸ Thus, whoever will not get the deliverance through the 'People of Eman'^{azwj}, believing in One God will be of no benefit to him. He who is not submissive to the Rights of Allah^{azwj}'s Representatives^{as}, all his deeds are discredited and he will be a looser in the hereafter.

Similarly, Allah^{azwj} Says: **Those who have attributed to Us false traditions, will not get any benefit from having a faith.**⁶⁹ There are several references to these lies in the Quran but 'deliverance' here mean our 'Wilayat'. As per the Words of Lord of the Worlds: **'Those who remained faithful to Allah and His Prophet after embracing Eman, are in Allah's group and are blessed with special powers 'Ghalib'.**⁷⁰ **And among the Righteous Ones^{as}, which embraced Eman like this, remained Our Trustees, one after another, over general public.**

(Be aware) It is not true for anyone, who bows down towards 'Qibla', to get away with only giving two essential testimonies, while being classified as a 'Momin'. However, the 'Munafiqeen' also give two testimonies, 'La a laha Illillah wa Mohammed din Rasool Lillah' but the promises they made to Rasool Allah^{saww}, in regard to Allah^{azwj}'s religion, its

⁶¹ The Commands/Commander of God^{azwj}

⁶² يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

⁶³ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ وَلَو رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يُسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضَّلَ اللَّهُ عَلَيْكُمْ
وَرَحْمَتَهُ لَآتَيْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

⁶⁴ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ (9:119)

⁶⁵ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ
تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِنْ عِنْدِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

⁶⁶ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (24:27)

⁶⁷ Wiliat of Amir-ul-momaneen^{asws}

⁶⁸ وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَبِرَسُولِهِ وَلَا يَأْتُونَ الصَّلَاةَ إِلَّا وَهُمْ كُسَالَى وَلَا يُنْفِقُونَ إِلَّا وَهُمْ كَارِهُونَ (9:54)

⁶⁹ فَلَمْ يَكُ يَنْفَعُهُمْ إِيمَانُهُمْ لَمَّا رَأَوْا بَأْسَنَا سِنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ فِي عِبَادِهِ وَخَسِرَ هُنَالِكَ الْكَافِرُونَ (40:85)

⁷⁰ وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (5:56)

objectives, about the successor^{asws} to Prophet^{saww}, in relation to 'Baraheen-e-Nabuwat'⁷¹ they acted against all of these, they disliked these Divine commands 'Amr' and tried to conceal it from others. They broke those pledges which they were asked to respect and support and to ensure their implementation. Allah^{azwj} Says about them: **Surely not, by your Sustainer! They will never embrace Eman unless they make you judge of all on which they disagree among themselves, but then finding it painful what you would decide for them rather accepting it the way it should be accepted.**⁷²

And Mohammed is one of the Prophets, similar to the (other) apostles who have passed away before him, if he dies or is slain, will you turn about on your heels?⁷³

Also Allah^{azwj} Says: **They will, for sure, follow the foot-steps of previous nations, meaning adapting the path of the previous nations**⁷⁴. As in the past, they turned their back to the successors^{as} of their Prophets^{as}. This aspect of their unfaithfulness has been mentioned in the Book at several places. However, it was very painful for the Prophet^{saww} to know that his^{saww} message will be distorted after him^{saww}, and for this reason, Allah^{azwj} has specifically informed His Prophet^{saww} on the destruction of his nation and told him not to take it to his heart, as it may critically affect his health, resulting in death, which is revealed as:

'Don't be sorry for the Kafirs'⁷⁵

And Allah^{azwj} Says:

'You can ask from our Prophets which have been sent to you before'⁷⁶

Thus these are those proofs which were specifically given to our Prophet^{saww} and this 'Hujjat^{asws,77} was made compulsory on all creation. This is for the time, when Allah^{azwj} put a stop to sending down His Prophets^{as}, and declared (Rasool Allah^{saww}) His^{azwj} Prophet on all previous religions and Prophets^{as}.

And He^{azwj} blessed His^{azwj} Prophet^{saww} by raising him to the Heavens 'Miraj' and on that instance, assembled all His Prophets^{as} and told them^{as} that their primary objective of their being given the Prophet-hood has been the acceptance and submission to Prophet (Mohammed^{saww}) and His Proof^{asws}, 'Baraheen' (Mola Ali^{asws}). (After knowing the details), they all accepted and submitted to the elevated status of (Rasool Allah^{saww}), His successors^{asws}, who were sent down to earth after them^{as} along with the Divine Commands.

They were also asked to acknowledge the higher status of the 'Shias' of Prophet's successor^{asws}, among the men and women who remained devout followers. Allah^{azwj} gave lofty status to those who deserved it and they also demonstrated their elevated position by remaining obedient to Him^{azwj}. Allah^{azwj} also recognised those nations who remained obedient to His Divine Messengers^{asws}, and also those who disregarded their^{aws}

⁷¹ Proof of Prophet-hood, Imam Ali^{asws}

⁷² فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا (4:65)

⁷³ وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ (3:144)

⁷⁴ لَتَتْرَكُنَّ طَنِقًا عَنْ طَنِقِي (84:19)

⁷⁵ أَفَمَنْ زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَأَهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسْرَاتٍ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ (35:7,8)

⁷⁶ وَأَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مَنْ رُسُلُنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ (43:45)

⁷⁷ The verdict

commands, including all those who came before and to come in the future, consisting of the people of previous and future worlds 'Muqaddam and Muakhar'.

The wrongdoing of the Prophets^{as} which you have referred to from the Quran, are on the contrary, not mentioned in Quran, however, the wrong doers have, instead, been mentioned metaphorically, in which those (the wrongdoers) have blamed Prophets^{as} (of their time) for inappropriate actions, which is reported more frequently, which are evident in the Book of Allah^{azwj}. Thus, to (mention these as it is) in the Book, in fact, refers to Allah^{azwj}'s highest form of evidence in relation to His^{azwj}'s extrinsic Psychology, unlimited Jurisdiction, and elevated Status.

This is due to the fact that the responses of His^{azwj} Prophets to their nations were considered to be of paramount importance. There were a few among them who would consider their Prophets^{as} as 'gods', such as Christians' belief in the Son of Mary^{as}. Thus, try to understand their fabrication of lies which were presented against the Oneness of Allah^{azwj}. Have you not heard Allah^{azwj}'s statement in regard to Jesus^{as} and his mother that **'both of them used to eat food'**⁷⁸, meaning eating food would have to have physical implications, and anyone with the burden of body cannot be believed to have those qualities which Christians have attributed to the Son of Mary^{as}. You will not find any, among His Prophets^{as}, with any faults, for which they^{as} have been admonished but instead, those with vision will see that they have been praised.

The use of metaphors for the sinners is not the task of Allah^{azwj} but these are the deeds of those who have falsified and modified its text. These are those who have desecrated the Book for the sake of some worldly gains. Allah^{azwj} has narrated their stories as:

Thus, its too bad for those who write Our Book with their own hands and sell it for a little price as being it is from Allah. Too bad for whatever they earn (from it).⁷⁹

Most surely, there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.⁸⁰

And Allah^{azwj} Says: **They attribute those words to Him which He does not approve.** Those who took over the reigns of government, after Prophet Mohammed^{saww}, were keen to support the unjust, similar to the followers of Moses^{as} and Jesus^{as}, who doctored the Bible and Torah by removing the verses from their places.

They intend to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may not like it.⁸¹

Meaning, even if non-believers are uncomfortable with the revelation of 'Haq'⁸², Allah^{azwj} still Wants to make it clear, however, they tried their best to prove (their perspective) from the Book even though Allah^{azwj} did not reveal it according to their liking, but they

⁷⁸ مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ انظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ (5:75)

⁷⁹ فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَسْتَرْوَا بِهِ نَمَانًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (2:79)

⁸⁰ وَإِنَّ مِنْهُمْ لَفَرِيقًا يَلُؤُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ (3:78)

⁸¹ يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَقْوَاهِمَ وَاللَّهُ مُنِمْ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ (61:8)

⁸² Wilayat of Amir-ul-momaneen^{asws}

succeeded in creating difference of opinion(s) among the masses. Thus, Allah^{azwj} destroyed them spiritually, and they were compelled to abandon what they had innovated and disclosed their lies, identified hypocrites along with their traps and devious plans. That's why Allah^{azwj} Says: Do not pollute 'Haq' with disbelief and their example is quoted by Allah^{azwj} as:

Foam dries out at the surface but what really gives benefit to others is that which seeps into the earth.⁸³ In this verse the meanings of 'FeeZahab' are the words of those non-believers, which they wanted to implant in the Quran. Thus, these actions would make Quran infirm and unjustifiable and so that finally it would be rejected upon being critically analysed.

What would really benefit, the masses, is the Divine Light (Wali^{asws}), which can never be eradicated by the unjust forces, and hearts and minds can never fully comprehend His^{azwj} (Wali). The word 'filarz' (in the above verse) refers to accepting the source of knowledge and adhering to it.

It is inappropriate to disclose the names of those who have executed the changes (in the Book), even in this time of wider observation of 'Taqaaya'⁸⁴ or to add Verses in Quran, in response to, negate what they have omitted from the Quran. This is due to the fact that, by doing so, will only strengthen the criticism and allegation of the non-believers and hypocrites', along with those who reject our Deen.

Both Momineen and monafiqeen are reluctant to ponder any further on this issue, as eventually, those are exposed who have modified the Quran. This is due to the fact that the followers of Iblis^{la} 'Ahlay Batil' have been and always will be in the majority, among the people of the past, or among those who are present or those that are to come later on. Therefore, Allah^{azwj} has made mandatory for His 'Wali-ul-Amr' to be calm and tolerant. As Allah^{azwj} Says to His Prophet, '**Therefore, bear up patiently as did the messengers endowed with constancy, bear up with patience**'.⁸⁵ This is what is expected too, from His Divine representatives (Masomeen^{asws}) and their devout followers, to which Allah^{azwj} refers: **For You O Rasool it is much better to take one step at a time**.⁸⁶

Usually, the consequences of being explicit in 'Taqaaya' (stop observing it) are reflected on the foundation of Deen, thus whatever you have heard so far, as an answer to your query, is sufficient for your purpose.

And Allah^{azwj} Says: **Your Rab and angels came down in rows after rows.** And also Says: **Came to you one by one.**⁸⁷

And Allah^{azwj} Says: **Are they expecting angels to come to them or Your Rab or some Divine Symbols.**⁸⁸ (For Him^{azwj}) Everything is possible and nothing is beyond Him^{azwj} but

⁸³ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّبِيلُ زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حُلِيَّةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ اللَّهُ الْحَقُّ وَالْبَاطِلُ فَاَمَّا الزُّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُتُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ

⁸⁴ Non-discloser of true faith in order to protect lives, honour and livelihood.

⁸⁵ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَرْشِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ كَانَتْ يَوْمَ يَرْوُونَ مَا يُوعَدُونَ لَمْ يَلْبِتُوا إِلَّا سَاعَةً مِنْ نَهَارٍ بَلَاغٌ فَهَلْ يُهْلِكُ إِلَّا الْقَوْمَ الْفَاسِقُونَ (46:35)

⁸⁶ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا (33:21)

⁸⁷ وَلَقَدْ جِئْتُمُونَا فِرَادَى كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ وَمَا نَرَى مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ شُرَكَاءَ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ تَزْعُمُونَ (6:94)

⁸⁸ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ (6:158) أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلِ انْتَظِرُوا إِنَّا مُنْتَظِرُونَ

it is impossible that the Elevated Rab^{azwj} would approach them, just like others do as being among His^{azwj} creations. Indeed, Allah^{azwj} is the Sustainer of all species.

People take different meanings from the Book, in contrary to what has been revealed at the first place. Interpretation of Words of the Lord of the Worlds, cannot be similar to the words of human beings, His^{azwj} actions can, by no means, be a manifestation of the human actions. I will give you an example which will be sufficient for the elaboration of this issue. This is related to Prophet Ibrahim^{as}, When Ibrahim^{as} said: I am going towards my Lord, thus, his going towards his Lord^{azwj} was, in fact his act of worship, to be taken as a metaphor for his perception 'Ijtihad'. Can't you see its interpretation is contrary to its literal meanings?

Allah^{azwj} Says: **Eight pairs of four-legged animals were sent down⁸⁹** and also Says: **We have sent down iron which is extremely hard.⁹⁰ To be used by His creation.** And Says: **You may say if it were possible that my Lord had a son then I would be the first one to worship Him.⁹¹** For the interpretation of this Verse, it is important that one should know that its intrinsic meanings are very different from its extrinsic ones.

Prophet Mohammed^{saww} has explained the meanings of the former verse; 'Are they expecting that angels would visit them or their Lord or His 'Ayat' (Symbols), that the hypocrites and infidels were hoping that angels would visit them so that they can see them. Whereas the meanings of 'Their Lord would come to them or His Signs' is that they (incorrectly) expected to receive direct 'Amr' (Commandments) of Allah^{azwj} and/or His 'Ayat' (Symbols). As, Allah^{azwj}'s Wrath on them, in this world, will be similar to the ones which were faced by the other nations in the past, as it had descended on 'Qaroon'.

And Allah^{azwj} Says: Don't you see that we trim down the earth from its sides, We, then, bring it back to its original shape, meaning that whoever is killed by Allah^{azwj} between 'Qurn and Haqrn'⁹² it is registered as 'Atiyan'⁹³. And Allah^{azwj} Says: **'Allah may kill them, they are running away'** this means Allah^{azwj} rebuke them with the curses, but using the word **'kill them'**. Similarly, (Allah^{azwj} Says) **'Allah may kill those who are unthankful'⁹⁴** here unthankful people are admonished. And Allah^{azwj} Says: **'Thus Allah has killed them and not you, and Allah had tossed towards them handful of dust instead of yourself'⁹⁵** here the actions of His^{azwj} Prophet^{saww} have been referred to Him^{azwj}. Again, don't you see the interpretation of these Verses is, in fact, against their superficial meanings, (as one would try to infer). And Says: **'Instead they reject the fact that they will ever face their Lord'**⁹⁶ here مبعوثون refers to اللقاء (meeting) and similarly Allah^{azwj} Says: **And those who expect to be resurrected to meet their Lord'**, meaning, they believe that they will be brought back to life (in the hereafter). Here, one can see, those who do not believe in the resurrection, say, if they will ever 'be resurrected whereas for Momineen the word 'Alaqa' (meeting) have been used, for Kafir the word 'Bayas' means

⁸⁹ خَلَقْتُمْ مِنْ نَفْسٍ وَاحِدَةٍ ثُمَّ جَعَلْنَا مِنْهَا رَوْحَهَا وَأَنْزَلْنَا لَكُمْ مِنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ بَخَلْفَكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِنْ بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ (39:6) ذَلِكَ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ لَا إِلَهَ إِلَّا هُوَ فَاتَىٰ تُصْرَفُونَ لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ وَأَنْزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللَّهُ مَنْ يَنْصُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ قَوِيٌّ عَزِيزٌ

⁹⁰ (57:25) وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ وَمُوسَىٰ وَهَارُونَ وَآدَمَ كُلًّا وَنَحْنُ أَعْلَمُ بِالَّذِينَ فِي نُفُوسِهِمْ مِمَّا يُكْسِبُونَ
⁹¹ قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ (43:81)

⁹² Various places and time span.

⁹³ Signs.

⁹⁴ قُلِ الْإِنْسَانُ مَا أَكْفَرُهُ (80:17)

⁹⁵ فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَىٰ وَلِيُبْلِيَ الْمُؤْمِنِينَ مِنْهُ بَلَاءً حَسَنًا إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (8:17)

⁹⁶ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَافُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (2:46)

to see (for Momineen it is to believe). But when some of the Kafirs' false beliefs reach the level of certainty, for this Allah^{azwj} Says: ***'The criminals would see the other criminals in the fire and perceive that they are too in the fire.'*** But for the Munafiqeen (hypocrites) Allah^{azwj} Says: They have too much doubt regarding their Lord', here they have the doubt which is comparable to the certainty of the Kafirs. Thus, the same word has completely opposite meanings as compared to its deep and implied meanings.

Similarly, Allah^{azwj} Says: The most Beneficial Who is the heaviest in the Skies⁹⁷ meaning His Knowledge and Jurisdiction have the authority to subdue every one else. And Allah^{azwj} Says: ***It is He Who is Allah in heaven and Allah on earth; and He is full of Wisdom and Knowledge.***⁹⁸, And also Say: ***He is with you wherever you are.*** And Says: ***Three never share a secret without Him being present there as fourth***⁹⁹.

And Says: ***And Allah has decided to enforce the rule of His Divine 'Imnar'***¹⁰⁰ ***and their followers and their actions are in fact His actions.***

Thus, you should try to grasp what I have explained to you, which is quite extensive but (I am certain) it will not be fully absorbed by your heart.

I also tell you, there will not be a single person, (to come to this world) after you, drenched with doubt, as much as you have been sceptical so far. But, in future, people will not be able to easily access 'those^{asws}' who could reply to such questions, as troubles will erupt and 'the knowledge' will be hidden away and people will not be able to reach those^{asws} who know the true interpretations of Quran as the misled and the cruel rulers will strictly implement their values (in religion) and make sure people follow them. The sincere ones will have to wait until the time when Allah^{azwj} brings back, the 'One'^{ajfj} who had been kept in occultation (for a long time) in order to enforce the real Islam.

In the meantime, people will have to go through that period when the Just will be hidden and made obscure but the unjust will be highly visible and widely practised by the masses. This will be a time when the enemies of Allah^{azwj} will become very powerful and implement their policies through ruler-ship. At that time, the just promise of deliverance will be closer. Unbelief and innovations will thrive and troubles will rise everywhere. At this time, Momineen will be engulfed in difficulties and severe disasters would descend onto them. The religion of that time will be 'Kufr' and trouble makers will be hailed as heroes. Thus, a momin will try to save his life and honour from them, in particular, from those ones who will be their closer ones. At this time, Allah^{azwj} will send His representative and organise an army for their rescue and uncover His enemies to the Holder of His Amr^{ajfj}.

Allah^{azwj} Says: ***There is a witness to him, who comes immediately behind him (my Prophet)***¹⁰¹

⁹⁷ الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى (20:5)

⁹⁸ وَهُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ وَهُوَ الْحَكِيمُ الْعَلِيمُ (43:84)

⁹⁹ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا أَدْنَى مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

¹⁰⁰ His Wali

¹⁰¹ أَفَمَنْ كَانَ عَلَى بَيْتِهِ مِنْ رَبِّهِ وَيَتْلُوهُ شَاهِدٌ مِنْهُ وَمَنْ قَبْلَهُ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ فَالنَّارُ (11:16,17)

مَوْعِدُهُ فَلَا تَكُ فِي مَرِيَّةٍ مِنْهُ إِنَّهُ الْحَقُّ مِنْ رَبِّكَ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يُؤْمِنُونَ

This is the 'Hujjat Allah'¹⁰² who was supposed to continue in executing Divine Commands (after Prophet^{saww}) and people recognised him that he is the only deserving person to take the place of Prophet^{saww} after his demise, and that no one is capable of executing the Divine authority after the Holy Prophet^{saww} except the one who is 'Tahir' (pure) like the Prophet^{saww} himself. And as for the transfer of Prophet's status to him, his successor^{asws} should never ever been found to indulge in Kufr, and without leaving it even for a short time, so that no negative aspects about him^{asws} are raised as he^{asws} could never be found supporting kufr and would never ever have played any role in the commitment of sins. This is due to the fact that Allah^{azwj} has made others susceptible to be easily influenced by the Kufr powers, frequently and again and again, even after embracing Eman, therefore, Allah^{azwj} has never given this role to anyone else but to His selected Prophets^{as} and Divine successors^{as}. As Allah^{azwj} has told Ibrahim^{as}: ***I will never give this position to those who have committed sins***.¹⁰³ Do you know, why does Allah^{azwj} recognise the 'Shirk' as cruelty? ***'Indeed, 'Shirk' is committing a great cruelty***'. Thus, Ibrahim^{as} was informed that the Divine position, which Allah^{azwj} refers to 'Imamat' can never be granted to those who have worshiped the idols. Ibrahim^{as} then prayed: ***O my Lord, save me and my progeny from worshiping idols***.¹⁰⁴

Be informed, the actions of monafiqeen against the Sadiqeen^{asws}, and the Kufr against Wali-Allah^{asws} are considered to be serious violations and great sins and this is the reason why Allah^{azwj} has clearly distinguished in His^{azwj} book, the just and the unjust, the pure and the impure and the momin and the kafir. Therefore, the successor of a Prophet^{as}, after his demise, can never be anyone else but the 'one' who is the most truthful, the most just, and the most pure and the most eloquent.

The Divine 'Amanat' (Trust) which Allah^{azwj} has mentioned in the Book (entrusting Divine Position), this 'Amanat' is not permissible and appropriate for anyone else to possess but for the Prophets^{as} and their successors^{as}. As Allah^{azwj} has made them^{asws} custodian of His^{azwj} Commands for the masses and has established His 'Hujjat' (Proofs) on the earth through them^{asws}.

See, (from history) 'Samiry' and his supporters among the kafirs, they all got together while Prophet Moses^{as} was away and helped them to create and worship a calf, until they filled the house of Moses^{asws} with food offerings. This happened as no one else is worthy of securing the 'Amanat' of a Prophet^{as} except the ones who are created specifically for this purpose, without any stains of filth. Thus, he tried to bear the Divine responsibility and positioned himself in the group of cruel and to side with those who were his helpers.

Rasool Allah^{saww} has said: Whoever starts an innovation, those who would adopt it, continue to collect its (dreadful) consequences until the final day of judgement. This statement of Prophet^{saww} is also endorsed by Quran, while narrating the story of Kabeel who killed his brother, Allah^{azwj} Says: ***For this reason did We prescribe to the children of Israel that whoever killed a human, being for other than manslaughter or corruption in the earth, it shall be as if he had killed all mankind; and whoever keeps it alive, it is as though he kept alive all men; and certainly Our messengers***

¹⁰² The Divine representative of Allah^{azwj}.

¹⁰³ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَهِ عَهْدِي الظَّالِمِينَ (2:124)

¹⁰⁴ وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنْتَهِ عَهْدِي الظَّالِمِينَ (2:124)

came to them with clear arguments, but even after that many of them certainly act extravagantly in the land.¹⁰⁵

Here the word أَخْيَا refers to its hidden meanings and not to its superficial ones where it emphasises on the guidance. Over here, guiding someone is like giving him the eternal life (in the hereafter). Thus, Allah^{azwj} calls 'Life' to that which will never be destroyed, the transfer from the world of labour and difficulties to the world of bounties and comfort.

It is, therefore, the adopted methodology of Allah^{azwj} that He^{azwj} sometimes addresses to a single person and sometimes to a group of people. Thus, Allah 'Tabarak wa Tallah' being the Unique and the only One Who introduces the qualities of His^{azwj} 'Nafs' that He^{azwj} being the eternal and beyond any limits is that 'Noor' (Light) which has no resemblance and has never been subjected to evolution. Allah^{azwj} gives Commands as He^{azwj} Likes and after that neither anyone could give additional instructions nor modify the ones which were originally issued by Him^{azwj}. It is impossible that whatever He^{azwj} has created will glorify His^{azwj} Status or whatever He^{azwj} is yet to create has reduced His^{azwj} Esteem Status. Allah^{azwj} has demonstrated His^{azwj} Jurisdiction in the creation of His^{azwj} species and they are under His^{azwj} Sustenance and Mastership and has revealed His^{azwj} Signs for people to benefit from.

Thus, Allah^{azwj} creates what He^{azwj} likes and the way He^{azwj} likes it, and certain things He^{azwj} revealed through the hands of His^{azwj} custodian to whom He^{azwj} has given elevated status and He^{azwj} proclaims their deeds as His^{azwj} Actions and their 'Amr'¹⁰⁶ as His 'Amr' (deeds). For example, Allah^{azwj} Says: **'Whoever obeyed Rasool, he surely obeyed Allah'** Allah^{azwj} has distinguished the 'Good' from the 'Bad', through His^{azwj} Divine knowledge and has selected lineage of His^{azwj} creation both on the earth and in the skies.

Allah^{azwj} has given elevated status to His^{azwj} Prophets^{as} and His^{azwj} Wali^{as} and as such had made people recognise them through blessing His Prophets^{as} with special qualities and rewarding them^{as} with superior essence, with the purpose that people may exemplify them. Allah^{azwj} has asked people to obey them^{as} with the same devotion as they obey Him^{azwj} and that's how He^{azwj} has made it obligatory for the masses to submit to the command of His 'Hujjat'¹⁰⁷.

Allah^{azwj} has addressed them^{asws} in such a way that they are the proof of His^{azwj} Uniqueness and Oneness. Similarly, His Infallible Wali(s)¹⁰⁸ pass on Commands and demonstrate these through their actions, in order to establish and fulfil His^{azwj} Commands. They^{asws} are the highly blessed Ones^{asws}, who have never exaggerated what was entrusted onto them^{asws} and have always acted as per His^{azwj} Commands. Allah^{azwj} helps them through His 'Ruh'¹⁰⁹ and gives His 'Wali', advantage over masses, with the aid of the knowledge of the unforeseen. As Allah^{azwj} Says: He has all the knowledge of the unforeseen, He does not share this knowledge with anyone else except with those among His Prophets^{as}, which He^{azwj} chooses and they are the 'Namat' for which people will be enquired of on the Day of Judgement. This is because Allah^{azwj} through their^{asws} intercession, extended His^{azwj} Bounties onto the righteous people.

¹⁰⁵ مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ (5:32) جَمِيعًا وَلَقَدْ جَاءَهُمْ رَسُولُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

¹⁰⁶ Commandments

¹⁰⁷ Allah azwj's infallible representative.

¹⁰⁸ Infallible Divine Representatives.

¹⁰⁹ A Divine Spirit which is superior than angels.

Non-believer: Who are ‘Hujjajullah’ (His Divine Walis^{asws})?

Amir-ul-Momineen^{asws}: Among them are the Rasool Allah^{saww} and those distinguished ones^{asws}, who are successors of the Prophet^{saww}, who are given proximity to Allah^{asws}, ‘Nafs’¹¹⁰ and Prophet Mohammed^{saww}, and obedience to them^{asws} has been made compulsory to the same level as submission to Allah^{azwj}. They^{asws} are those ‘Wali-ul-Amr’¹¹¹ for which Allah^{azwj} Says: **Obey Allah, Obey Rasool and Those Ulul-Amr among you**¹¹².

And also Says:

If they had referred it to the Messenger and to those in authority among them, those among them who can search out the knowledge of it would have known it, and were it not for the grace of Allah upon you and His mercy, you would have certainly followed the Shaitan .¹¹³

Non-believer: Please inform me about the ‘Amr’

Amir-ul-Momineen^{asws}: The holder of ‘Amr’ is the ‘One’ who is visited by the angels during the night and receives Divine revelations related to the life, death, sustenance, achievements, and deliverance and destruction of species living on the earth as well as in the heavens along with the news of unforeseen and miracles, which no one else is worthy of receiving but only and solely His Divine representative^{asws}. He is the trustee of Allah^{azwj}’s Commands and issues instructions related to everyone’s affairs. They are the Ambassadors of Allah^{azwj} to His creation. They^{asws} are the ‘Waj’¹¹⁴, Allah^{azwj}. As per Allah^{azwj}’s Words: **Wherever you turn, the East or the West you will find face of Allah in front of you.**¹¹⁵ They are the ‘Baqiy-a-Tullah’¹¹⁶ meaning ‘Mahdi’ (ajfj), who would come after a long wait and fill this earth with justice as it would be filled with vice and encroached by the tyrants, as transgression and lawlessness will surround all and therefore restoration, through persecution will be the only option left at that time. The occultation and remaining discrete is one of the signs of that era (for a momin).

You could not have understood the meanings of ‘Amr’ but only from Rasool Allah^{saww} (or now from me). If this is to be addressed for present or past then it will not cover the future but it is indeed eternal. As Allah^{azwj} Says: Angels descend to implement orders of the holder of Amr’, and has said, Angels used to descend in order to distribute and implement the orders of the ‘Person of Amr’^{asws}. The Words of Allah^{azwj} have much deeper meanings and implications than people are able to grasp, but only those who have been His Divine Representatives^{asws} or through them, their devotees. To achieve proximity to His Representatives^{asws}, Allah^{azwj} Says: **Lest a soul should say: O woe to me! for what I fell short of my duty to Junb-Allah, and most surely I was of those who laughed to**

¹¹⁰ Nafs Allah is Imam Ali asws,

¹¹¹ Infallible, who implements Allah azwj’s commands. The use of this title for a fallible person is Sheik

¹¹² يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَارَ عَنْكُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

¹¹³ وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَدَّاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضَّلَ اللَّهُ
عَلَيْكُمْ وَرَحْمَتَهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا

¹¹⁴ Face, direction, reflection, where one should address his supplications

¹¹⁵ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيُّمَا تُلَّوْا فَنَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

¹¹⁶ بَقِيَّةَ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ وَمَا أَنَا عَلَيْكُمْ بِخَفِيظٍ

scorn;¹¹⁷. Would you not understand, that when one tries to portray someone's closeness to another, he says that person is just besides (Junb) to that person.

Indeed, these are the secrets which Allah^{azwj} has beautifully embedded in His^{azwj} Book, which are not known to anyone else but He Himself^{azwj}, His Prophets^{as}, and His 'Hujjat^{asws118}'. It was indeed, in Allah^{azwj}'s Knowledge that the names of His^{azwj} 'Hujjat^{asws}' will be deliberately excluded from the Book, among other modifications, by the followers of the 'Unjust', by employing hypocrisy and pretence, in order to mislead and disguise the truth from the Muslim Nation. But Allah^{azwj} disclosed their secrets and implanted darkness in their hearts and took away their vision, as a punishment for them, since they are responsible for the removal of these (Names) and termination of Allah^{azwj}'s Words, which are the proofs of their introduction of falsehood.

But only those would benefit from the Book, who remained faithful to its real meanings and kept abreast of its deep and explicit message. They belong to those who adhere to the tree of Prophet-hood^{asws}, that tree whose roots are firm and have branches higher up in the skies and its fruits will always be there and will provide nutrition. But those will never get salvation, who always have doubts (in Divine Words) and tried to extinguish the Divine Light while conspiring with their^{asws} opponents. These are called the 'Shajara-e-Mal'oona' the Evils' family-tree. But Allah^{azwj} will never agree on anything else but to fully reveal and establish 'His Noor' (The Light). However, if the hypocrites would realise that the meanings of the explicit Verses which they have removed are already covered in the implicit verses, as for their actions they are cursed by Allah^{azwj}, they would never carry out those tasks.

But, instead, Allah^{azwj} asked people to submit to His 'Hujjat^{asws119}' and therefore, Says: **Allah's Hujjat encompass everything**¹²⁰, they were made oblivious to spot this Verse and their wisdom was suppressed so that they were unable to discover it and they left these types of Verses in the Quran. And they did not remove the implicit verses, as they could not understand their hidden meanings and thus classified them as 'ambiguous'. Thus those will never attain Guidance, who are not blessed by Allah^{azwj} to recognise His^{azwj} 'Noor'.

Thus, the Lord of Eloquence and Wisdom, on the basis of His^{azwj} love for His^{azwj} creation, so Allah^{azwj} certainly had the knowledge that few will succeed, to some extent, in falsifying His Verses, divided His^{azwj} book into three parts. One part consist of that which could easily be understood by a scholar as well as by an illiterate, but its second part cannot be understood by anyone but only those who have clean and pure hearts, sincere approach and are respectful and humble in their attempts and their chests have been dilated by Allah^{azwj} for the acceptance of Islam. The third portion (of the Book) is not known to anyone but to Him^{azwj}, Himself, along with His Prophets^{as} and the ones who were created 'Rasakhon^{asws121}' in knowledge. Allah^{azwj} made this division with the purpose of eliminating any chances for those who would take away the inheritance of His Prophet^{asws} (deceitfully), by claiming that they possess the knowledge of the Book. They were never blessed by Allah^{azwj} for this position. Also they would be helpless in referring to the one

¹¹⁷ (39:56) أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَا عَلَىٰ مَا فَرَّطْتُ فِي جَنبِ اللَّهِ وَإِن كُنتَ لَمِنَ السَّٰخِرِينَ

¹¹⁸ Divine Imams^{asws}

¹¹⁹ The Divine deliverer^{asws}

¹²⁰ قُلْ فَلِلَّهِ الْحُجَّةُ الْبَالِغَةُ فَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ (6:149)

¹²¹ Immersed in knowledge

who is their real ‘Wali-ul-Amr’^{asws}. But still they went ahead with their arrogance whilst attributing lies to Him^{azwj}, violating His^{azwj} Commands and being tempted with their support of their large numbers, by relying on their majority; they eventually committed animosity against Allah^{azwj} and His Prophet^{saww}.

Indeed, the elevated status of His Prophet^{saww} has been revealed in those (explicit) Verses which are clearly understood by literate as well as illiterates, which is, for example, **‘Those who obeyed His Prophet in fact have submitted to their Lord’**¹²² and at another place Allah^{azwj} Says: **‘Indeed, Allah and His angels send Salwat on His Prophet, so those who have embraced Eman should also sand Salwat and be submissive as perfectly as one could’**¹²³. The preceding verse has both inner as well as outer meanings, thus explicitly it is ‘Salu Alay’ (send salwat) whereas its implicit meanings are ‘salimu taslema’ which in fact says that they should bow down to the will of His Prophet^{saww} regarding the choice of his successor^{asws}, after him. He^{asws} has been given superiority over their lives so they should fulfil their pledges of allegiance to him^{asws}. This is the ‘news’ which I have disclosed to you, and no one else knows about its implicit explanations, the way I have described to you, except those whose thoughts are unpolluted, have clear conscious and have the righteous approach.

And similarly, Allah^{azwj}’s words on **‘Salam to the children of Yaseen’**¹²⁴, as Allah^{azwj} called His Prophet^{saww} with the name of ‘Yaseen’, and Says: **Yaseen, by the wisdom filled Quran, You are indeed among the Prophets’**¹²⁵. This title was used due to the fact that it was in the knowledge of Allah^{azwj} that they will eliminate His^{azwj} Words **‘Salam ala Alay Mohammed’** in the similar manner as they did so to some of His^{azwj} other Words (revealed in the Book).

Rasool Allah^{saww} always demonstrated the status of his ‘Aal’ (progeny) to everyone by keeping them^{asws} closer to him^{saww}, showing his^{saww} affection for them^{asws}, making them^{asws} always sit besides him^{saww} and until Allah^{azwj} sent His^{azwj} Commands to move his^{saww} enemies away from his^{saww} proximity. As per Allah^{azwj}’s Words:

‘Dissociate yourself from them with politeness’.¹²⁶ Similarly, at another place Allah^{azwj} Says: **What has happened to these Kafir who are flocking around you from all directions, with the hope of getting access to paradise. Of course, they do not know for what they were created from**¹²⁷. And also Says: **on that day everyone will be called together with his Imam**¹²⁸ rather than saying ‘We shall call them with their names together with the names of their father and mother’.

And Allah^{azwj} Says: **Everything else is going to be destroyed with the exception of His ‘Wajh’**¹²⁹, thus everything else is going to face destruction except His ‘Deen’ as it is inappropriate to terminate all the rest but His^{azwj} Face and above all, Allah^{azwj} is so eloquent, praiseworthy and great to have (a face-structured configuration), indeed all that

¹²² (4:80) مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّىٰ فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

¹²³ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا (33:56)

¹²⁴ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ (37:130)

¹²⁵ بِسْمِ (1) وَالْقُرْآنِ الْحَكِيمِ (2) إِنَّكَ لَمِنَ الْمُرْسَلِينَ (36:3)

¹²⁶ وَأَصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا (37:10)

¹²⁷ فَمَالِ الَّذِينَ كَفَرُوا قَبِلُوا قَبْلَكَ مُهْطِعِينَ (70:36)

¹²⁸ يَوْمَ نَدْعُوا كُلَّ أُنَاسٍ بِإِمَامِهِمْ فَمَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ فَأُولَٰئِكَ يَقْرَءُونَ كِتَابَهُمْ وَلَا يُظْلَمُونَ فَتِيلًا (17:71)

¹²⁹ لَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ إِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ (28:88)

which has no link with Him will be destroyed. Be aware, Allah^{azwj} Says: **Everything is going to face destruction but will remain the face of Your Rab, who is the most great and the most kind**¹³⁰, thus Allah^{azwj} has separated Himself^{azwj} from His^{azwj} creation.

You are unable to comprehend (some of the verses) due to your creation (from mud), Allah^{azwj} Says: **And if you fear that you will not be able to do justice to orphans then you marry to those women which you fancy**¹³¹

Here, there is no connection between treating orphans fairly and marrying women because not all the women are orphans. Thus, this is due to the omission of the names of hypocrites from the Quran, which has left Verses like 'Nikah' with women and orphans, as stated above, inexplicable. In addition, there are several other statements and narrations in the (original) Quran which were deliberately excluded, consisting of over one-third of the (present) Quran. This, as well as, other similar verses, which have been omitted by the hypocrites, are under the consideration of the analysts and the people of wisdom. If I expand on the acts and attempts of the hypocrites and those who were responsible for those omissions, who tried their best to make Quran unreliable and make it to be the subject of ridicule, and to inform you about what it has been modified from and what it contained in its original form, what has been omitted from it and what has been replaced with and what was originally there and what is left in it now, then it will not only be an extensive account but also be subject to the dangers of stretching the boundaries of 'Taqqia', as in that instance, Allah^{azwj}'s praiseworthy servants will be highlighted along with His^{azwj} enemies and their devious acts.

Allah^{azwj} Says: **We did not treat them unjust fully but it were them who were cruel to themselves.**¹³² Thus, the most great and the most powerful entity is above and beyond the commission of any unjust acts. But Allah^{azwj} has Himself moved His 'Amnar' (Wali) closer to the masses and made their elevated qualities, which in fact are from Him^{azwj} made known to others, with the expectations that they will respect and bow down to His Walis^{aswsj}. So, Allah^{azwj} considers any deviation or cruelty committed against His Walis^{asws} as carried out against Himself^{azwj}. As per His^{azwj} Words: **We did not commit cruelty**¹³³ but it were them who nurtured animosity against 'Wali Allah' (His appointees^{asws}) and supported the enemies of His appointees^{azwj}, that's why Allah^{azwj} Says: **They are cruel to their souls.**¹³⁴ Allah^{azwj} has denied their access to Paradise and made their final destination in hell-fire mandatory.

And Allah^{azwj} Says: **You have been given one thing which is the heaviest**¹³⁵ thus Allah^{azwj} has revealed various religious instructions, supplications and obligations at different times, like creation of the earth and the skies within 6 days. However, Allah^{azwj} could have created these within a fraction of a second but, He^{azwj} decided to proceed gradually, in order to show these examples to His^{azwj} 'Amnar' and for the purpose of creating examples, making it compulsory for the masses to accept His^{azwj} 'Hujjat'. Thus, the first element which was made mandatory for the believers was the 'Wahadaniat, Rabubiat and Shahadaat' (Uniqueness, guardianship and pronouncing (three or more)

¹³⁰ كُلُّ مَنْ عَلَيْهَا فَانٍ (26) وَيَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ (55:27)

¹³¹ وَإِنْ حِفْظُهُمْ أَلَّا تُقْسَطُوا فِي الْيَتَامَى فَانْكُحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مِثْنَى وَثَلَاثَ وَرُبَاعَ فَإِنْ حِفْظُهُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ذَلِكَ آدَنَىٰ أَلَّا تَعُولُوا (4:3)

¹³² وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلٍ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (16:118)

¹³³ وَظَلَلْنَا عَلَيْكَ الْعَمَامَ وَأَنْزَلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوى كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (2:57)

¹³⁴ وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلٍ وَمَا ظَلَمْنَاهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (16:118)

¹³⁵ قُلْ إِنَّمَا أَعْظَمُكُمْ بِوَاحِدَةٍ أَنْ تَقُومُوا لِلَّهِ مِثْنَى وَفُرَادَىٰ ثُمَّ تَتَفَكَّرُوا مَا بِصَاحِبِكُمْ مِنْ حِجَّةٍ إِنْ هُوَ إِلَّا نَذِيرٌ لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ (34:46)

testimonies but (all these) through the words of 'la a la ha illillah'. Thus, upon accepting these, including submission to Prophet^{saww}, and giving testimonies in the context of Prophet-hood, then other acts, including Salat, Fast, Hajj, Jihad, Ziqaat, Alms as well as the share from the war booty (Malay Fay)¹³⁶ were made obligatory unto them.

At this point, the hypocrites asked Prophet^{saww}, is there anything else which is still to be made obligatory unto to us, if that still exists, let us know about it so that we get peace of mind that there will not be anything else which is going to be made compulsory onto us at a later time. At that instance, Allah^{azwj} sent the revelation, **'Tell them there is one big thing left which is the heaviest'**¹³⁶, meaning 'Wilayat' and sent the following revelation: **'There is no sustainer except Allah who is your Wali, along with His Prophet and those Momineen who establish prayers and offer Ziqaat (Alms) in the state of Bowing'**.¹³⁷ There is no disagreement among the nation of Islam that on that day no one else but a Single Momin^{asws} gave Ziqaat (when this verse was revealed). If his name were mentioned in the verse by Allah^{azwj} then they would have omitted it as they excluded those names from the Book which were mentioned before. I have described one of the mysteries to you, by giving you an example from the Book, so that you, and people like you, may get guidance from it while drifters may still remain bewildered. At that time Allah^{azwj} Said: **Today, I have perfected for you, your religion by revealing My 'Niamat' to you and (this way) your adherence to Islam pleases Me.**¹³⁸

And for Prophet^{saww}, Allah^{azwj} Says: **'We did not send you down but for the blessing of all the worlds'**¹³⁹ And surely, you will observe the opponents and the successors of Kafirs remaining steadfast along with those who have joined the mission of Kufr. If they would be blessed by Allah^{azwj}, they would find deliverance. Thus, Allah^{azwj} has implied here that the Prophet^{saww} has been send unto them for the purpose of making them realise the punishment. The same clear message was conveyed to their forefathers by the previous Prophets^{as}, as our Prophet is also one among the previous ones.

Previously, upon being asked for submission to 'Amr Allah', the whole nation accepted it, and after them their successors too admitted them (Allah^{azwj}'s nominees). However, for that era, had they opposed Prophets^{as} then they would have been killed, not only them but all the inhabitants of their cities. The Prophets^{as} at that time, warned them about the promised Wrath (if they would disobey), i.e., sinking of the earth, landslides or tremors, or other Wraths from which many nations were destroyed.

Surely, Allah^{azwj} Knows very well about His Prophet^{saww} as well as His 'Hujjat'^{asws} on the face of the earth. Our Prophet^{saww} observed patience to the level of perfection and, to the extent, that none of other Prophets^{as} even came closer. Thus Allah^{azwj}, through him^{saww}, sent down His^{azwj} Message implicitly rather than explicitly and similarly, Allah^{azwj}'s 'Hujjat' (Divine Imam^{asws}) was implicitly identified rather than very openly.

And this is the reason, Prophet^{saww} said: 'He^{asws} is the Master of all those who, recognise me^{saww} as the Master and he^{asws} shares the same status with me^{saww} as the one that Aaron^{as} had shared with Moses^{as} but, with the exception, that there will be no Prophet

136 (8:41) وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ إِنْ كُنْتُمْ أَمْنُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَيَّ عَيْنِدَنَا

137 إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (55:5)

138 الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا (5:3)

139 وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (21:107)

after me^{saww}. (With regard to the above statement of the Prophet^{saww}), it is neither from the qualities of the Prophet^{saww} nor from his^{saww} superior creation, to say anything meaningless. Thus, it was imperative for the nation of Islam to try to understand the meanings of the Prophet^{saww}'s statements, as both the Prophet-hood and the brotherhood was true for Aaron^{as} as well as in the 'One^{asws}' who was given the same resemblance with Aaron^{as}. As, Moses^{as} made Aaron^{as} his Caliph.

But, Prophet^{saww} always referred to this subject like: 'I have appointed my Caliph to lead my nation'. However, if Prophet^{saww} would have said 'Do not observe the 'Taqlaed'¹⁴⁰ of anyone, from among my nation, except for the nominated 'one^{asws}' or otherwise face the Wrath, then they would have been destroyed with Allah^{azwj}'s Wrath without any prior warning or relaxation, given any chance to able to rectify (their faiths).

When Rasool Allah^{saww} asked everyone to close their doors with the exception of the 'one^{asws}' while giving them an explanation: 'I personally did not ask for the closure of others' doors with the exception of one door (to the mosque) but I was asked to issue this Divine Command and I have fulfilled it'. However, they did not believe in Prophet^{saww}'s reply and said, no, you have asked us to close our doors but have favoured 'one' due to his young age. In response to their allegation of relaxing for a young one^{as}, Prophet^{saww} said: But when Prophet Moses^{as} was asked by Allah^{azwj} to nominate his successor Yousha bin Noon^{as} and take oath of allegiance, who was only seven years old, no one objected to this decision of taking him^{as} too young or small. In addition, Prophets Yahiya^{as} and Jesus^{as} were never considered to be too young when they proved Allah^{azwj}'s religion and its doctrine. Allah^{azwj} was very well aware of the fate of His^{azwj} religion, and knew after His Prophet^{azwj}'s demise, his successor^{asws} will neither show any signs of deviation from the religion nor any inclination of abandoning it.

Prophet^{saww} sent deliberately someone with the Verse of 'Barat' to read it to the inhabitants of Mecca but with the knowledge of the future that the nation will give this one preference over Prophet^{saww}'s successor^{asws}. Thus (Prophet's successor) was asked to go after the other one and tell him to give back the Verse of 'Barat' to the successor of the Prophet^{asws} and to operate under his^{saww} successor's^{asws} instructions, who will read the Verse of 'Barat' to the residents of Mecca and will implement it. Prophet^{saww} told people: 'I have been asked by Allah^{azwj} that either I should convey this Verse or that 'Man'^{asws} who is from me and no one else is worthy of performing this Divine Task.

This is the proof that anyone else, within the nation, who would forcefully claim to possess the Knowledge, may not be perceived as the Successor (to the Prophet^{saww}). Prophet^{saww}, also summoned the one who was, initially, being given the Verse of Barat and clarified this to him along with that 'one' who while being aware of disobedience to Prophet^{saww}, went ahead and tried to take up the grand responsibility of leading the prayers, (referring to Ummer bin Aass), although both of them were not among those who were asked to look after the group of an army.

And near the time of departing from this world (Rasool Allah^{saww}) fulfilled his^{saww} duties by asking both of them to act under the leadership of Asama ibne Ziad, so both of them were told to serve under the command of him (Asama) and to act upon what they are told and refrain from what they were asked not to do. It was Prophet^{saww}'s last command to his

¹⁴⁰ Taking instruction without asking justifications/questions

nation 'to go to Habash with Asama' and reiterated these orders by naming both of them so that there is no ambiguity left as these two were found indulged in giving preference to 'Monafiqeen' (hypocrites) over Momineen.

It will be an extensive account of the events, if I recollect all their cruel acts against the wish and inheritance of Rasool Allah^{saww}. All of these, will come to an end only after the expiration of the term which Allah^{azwj} has granted to the Iblis^{la}.

This will not happen, until and unless the written verdict expires and Divine Statements are clearly proven to the non-believers 'Kufars' and the promise of revealing the 'Haq' comes closer (to its implementation), which has been described in the Book: ***Those who embraced Eman acted in accordance to Allah^{azwj}'s commands, were promised to be made Caliph on the earth, similar to the previous ones who were made Caliph.***¹⁴¹

It will happen at the time when nothing will be left of Islam except for its name, Quran will be there but just as a formality and the 'Sahib-al-Amr' (Divine Imam^{ajfj}) will be in occultation as a consequence of people's deceit and unfaithfulness to him^{ajfj}. People's hearts will be drenched with anarchy, to the extent that the ones who would claim to be in the close proximity of Imam^{ajfj}, will in fact be among Imam^{ajfj}'s the most compelling enemies.

At that time Allah^{azwj} will help his Wali^{ajfj} with an army which will not be visible to anyone and His^{azwj} Prophet^{saww}'s religion will overtake all other religions under his^{ajfj} leadership, regardless of how much painful it would be for the non-believers.

As far as what you have attributed (from Quran) which refers to the insults, lesser qualities and heartless conduct of the Prophets^{as}; now listen, on the contrary, Allah^{azwj}, in His book has given elevated status to all His Prophets^{as}, while giving an even higher status to our Prophet^{saww}. Allah^{azwj}, as per His^{azwj} traditions, has specified one staunch enemy, among the non-believers, as per Allah^{azwj} Words in the Book, that Allah^{azwj} has send His Prophet^{saww} to that environment where he^{saww} is going to face immense troubles, which reflects his^{saww} equally high and glorified status' (as no one else was worthy of facing it).

These troubles were faced by the Prophet^{saww}, through the animosity of that 'one^{la}' who exhibited his opposition and hatred through attributing lies and inappropriate statements to Prophet^{saww} and tried to disintegrate whatever was emphasised and maintained after great (Divine) Efforts. He^{la} did not leave a single opportunity in destroying whatever he could get his hands on, employing the deceit of Kufr and hypocrisy, pretention and issuing fatawa (decree), in order to prove that Prophet^{saww}'s statements were incorrect and false, with the sole purpose of modifying Prophet^{saww}'s traditions, and acted with all his resources, available to him, to corrupt Prophet^{saww}'s established religion.

They did not find any thing more beneficial to serve their purpose but to implant hatred, in the heart of people, against Prophet^{saww}'s nominated successor and prevented people from approaching him, making their access to him more and more difficult and provoke them to bear grudges against him^{asws}, to alter the Book which was revealed to His Prophet^{saw}. In particular, they tried their level best to eliminate that, which was revealed in

¹⁴¹ وَعَدَّ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ (24:55)

the praise of His^{saww} nominated ones^{asws} and also omitted that, which was revealed in the reprimand of Allah^{ajfi}'s enemies.

But Allah^{azwj} was fully aware of his^{la} team's cruel and devious plans that they will revert back to 'Shirk' and knew what they would be able to do and to what extent, that's why Allah^{azwj} Says: ***They are not hidden away from Us who deliberately try to interfere in Our Verses.***¹⁴²

And Says; ***'They wish to alter Divine Words'***¹⁴³ Although Allah^{azwj} has sent down perfect verses, in terms of interpretation, order of revelation, some containing explicit meanings and some with implicit meanings, as well as what have been aborted and what have been made obligatory, there is not a single word from A to Z (alif to lam meam) which has been left out (from the Book). Thus, when they realised what has been sent down by Allah^{azwj} in relation to just and unjust (Haq-o-Batil), they rejected the true compilation (which Imam Ali^{asws} brought to them) with the fear that their deviation would be clearly visible and came up with the excuse (to reject the compilation): 'We do not require it and what we have got with us is sufficient. As Allah^{azwj} Say: ***Thus they have neglected the Quran and sold it for little money, they preferred a bad trade.***¹⁴⁴

They were neither aware of Quran's interpretations, nor how verses are connected and linked but they compiled it anyhow, without giving slightest consideration to their inability and incompetency. Later, they tried to justify their actions and the religious issues they had to deal with (through mere force) and therefore laid down the foundations of 'Kufr'.

Thus, they made announcements and asked people to bring forward what they had in their possession related to Quranic verses and then gave the responsibility of its compilation and assembly to some enemies of Allah^{azwj}'s Wali^{asws}. They started to compile the Book with full authority.

Therefore, whatever was above their intellect and perception or was against what they had fabricated and all that which they could not comprehend, they did not include in the compilation. It was although very dangerous for them but they went ahead and clearly highlighted what they did not like, by doing so their animosity against Ahlul Bait^{asws} became crystal clear and obvious. Allah^{azwj}, indeed was fully aware of their acts and revealed their (devious) acts (in the Book), as Allah^{azwj} Says: ***This was the source of their knowledge.***¹⁴⁵ And their innovations and deviousness became visible and obvious to the righteous ones.

Among the group of 'Mulhadeen'¹⁴⁶, who initiated the accusations against Prophet^{saww} by falsely attributing mistakes to him^{saww}, Allah^{azwj} Address them as: ***'They try to emphasise the worthless and wish to prove their falsehood'***¹⁴⁷

¹⁴² (41:40) إِنَّ الَّذِينَ يُحَدِّثُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْنَا أَفَمَنْ يُلْقَى فِي النَّارِ خَيْرٌ أَمْ مَنْ يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ اعْمَلُوا مَا تَشَاءُونَ إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

¹⁴³ (48:15) سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَائِمٍ لِتَأْخُذُوا دَرُوسًا تَتَّبِعِكُمْ يَرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ فَلَنْ تَتَّبِعُونَا كَذَلِكَ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونََنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا

¹⁴⁴ (3:187) وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَروا بِهِ ثَمَنًا قَلِيلًا فَبَيْسَ مَا يَشْتَرُونَ

¹⁴⁵ (53:30) ذَلِكَ مَبْلُغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَا يَهْتَدُونَ

¹⁴⁶ Who went astray after accepting the Haq/Allah^{azwj}'s religion

¹⁴⁷ (58:2) الَّذِينَ يُظَاهِرُونَ مِنْكُمْ مِنْ نِسَائِهِمْ مَا هُنَّ أُمَّهَاتِهِمْ إِنْ أُمَّهَاتُهُمْ إِلَّا اللَّائِي وَلَدْنَهُمْ وَإِنَّهُمْ لَيَقُولُونَ مُنْكَرًا مِنَ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ لَعَفُوفٌ غَفُورٌ

Allah^{azwj} has identified, in His^{azwj} Book, the 'one'^{la} among the enemies of His Prophet who will implant innovations in the Quran: ***And We did not send before you any messenger or prophet, but when he desired, the Shaitan tried to interfere; but Allah terminates that which the Shaitan casts, then does Allah establish His communications, and Allah is Knowing, Wise.***¹⁴⁸

Meaning, each Prophet^{as}, upon observing the acts of hypocrisy and disobedience among their people, advised their followers to stay away from the places of filth and darkness but the enemy of Allah^{azwj} - the Satan^{la}, sent messages to the hearts of people that what they have been asked to refrain from, in fact, does not exist in the revealed Book.

Satan^{la} always tries to oppose, ridicule and tease what has been revealed, and that's why Allah^{azwj} throws him out of the hearts of the true believers (Momineen) and they do not believe in him^{la}. His^{la} propaganda does not appeal to anyone but the hypocrites^{la} and those^{la} who reject the guidance.

Allah^{azwj} affirms His revelations, by Saying that He^{azwj} is the One^{azwj} who protects His^{azwj} 'Aoulia' (Divine representatives^{asws}) from deviation, opposition and the traps of 'Kufr' and from the sins of disobedience. Those who failed to please Allah^{azwj}, have been referred to as animals or even worse than that.

Thus, try to understand, acquire the knowledge and then act upon it. I know, you have left out some of your other questions, for which you could have received guidance but you went ahead and instead raised several other issues. I have briefly replied to your questions using easier interpretations while considering there are very few, in number, who really desire to acquire knowledge and have the strength to face the truth. In addition, there is a message for the people of wisdom, which I did not touch-upon (deliberately) in my reply.

The 'learner' (who has been asking the questions) replied, Ya Amir-ul-Momineen^{asws}, what you have told me, is more than enough for me. I thank Allah^{azwj} who has helped me coming out of the darkness of 'Shirk'¹⁴⁹ and from the environment of falsehood, and has blessed you^{asws} enormously for helping me out. Indeed, Allah^{azwj} has complete jurisdiction on all, Allah^{azwj} may bless all the Divine Guides^{azwj}, from the first one^{asws} to the last one^{ajfj}, the flag bearers of the elevated status of Mohammed^{saww} and his pure progeny^{asws}, among those who are the Signs of 'His^{azwj} Proof' and Inspiration, Wa Salam Taselema Taseera' (for them is a lot of respect and salutations).

¹⁴⁸ وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ فَيَنسَخُ اللَّهُ مَا يُلْقِي الشَّيْطَانُ ثُمَّ يُحْكُمُ اللَّهُ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (22:52)

¹⁴⁹ Following man-made/self-made leader for Divine guidance

Arabic Text

احتجاجه (ع) على زنديق جاء مستدلا عليه بأبي من القرآن متشابهة، تحتاج إلى التأويل، على انها تقتضي التناقض والاختلاف فيه، وعلى امثاله في اشياء أخرى. جاء بعض الزنادقة إلى أمير المؤمنين علي عليه السلام وقال له: لو لا ما في القرآن من الاختلاف والتناقض لدخلت في دينكم. فقال له عليه السلام: وما هو؟ قال: قوله تعالى: "نسوا الله فأنسيهم" (1) وقوله: "فاليوم ننساهم كما نسوا لقاء يومهم هذا" (2) وقوله: "وما كان ربك نسيا" (3) وقوله: "يقوم الروح والملائكة صفا لا يتكلمون الا من اذن له الرحمن وقال صوابا" (4) وقوله: "والله ربنا ما كنا مشركين" (5) وقوله تعالى: "يوم القيامة يكفر بعضكم ببعض ويلعن بعضكم بعضا" (6) وقوله: "ان ذلك لحق تخاصم أهل النار" (7) وقوله: "لا تختصموا لدي" (8) وقوله: "اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون" (9) وقوله تعالى: "وجوه يومئذ ناضرة إلى ربها ناظرة" (10) وقوله: "لا تدركه الأبصار وهو يدرك الأبصار" (11) وقوله: "ولقد رآه نزلة أخرى عند سدرة المنتهى" (12) وقوله: "لا تنفع الشفاعة الا من اذن له الرحمن وقال صوابا الأيتين" (13) وقوله:

(1) التوبة - 97. (2) الاعراف - 51. (3) مريم - 64. (4) النبا - 38. (5) الأنعام - 23. (6) العنكبوت - 25. (7) ص - 64. (8) ق - 28. (9) يس - 65. (10) القيامة - 22. (11) الأنعام - 103. (12) النجم - 14. (13) النبا - 38.

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"ماكان لبشر أن يكلمه الله الا وحيا" (1) وقوله: "كلا انهم يومئذ لمحجوبون" (2) وقوله: "هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك" (3) وقوله: "بل هم بلقاء ربهم كافرون" (4) وقوله: "فاعقبهم نفاقا في قلوبهم إلى يوم يلقونه" (5) وقوله: "فمن كان يرجو لقاء ربه" (6) وقوله: "ورأى المجرمون النار فظنوا انهم مواقعوها" (7) وقوله: "ونضع الموازين القسط ليوم القيامة" (8) وقوله: "فمن ثقلت موازينه، ومن خفت موازينه" (9). فقال له أمير المؤمنين عليه السلام: فاما قوله تعالى: "نسوا الله فأنسيهم" انما يعني نسوا الله في دار الدنيا لم يعملوا بطاعته، فأنسيهم في الآخرة اي: لم يجعل لهم من ثوابه شيئا، فصاروا منسيين من الخير، وكذلك تفسير قوله عز وجل: "فاليوم ننساهم كما نسوا لقاء يومهم هذا" يعني بالنسيان: انه لم يثيبهم كما يثيب أوليائه، والذين كانوا في دار الدنيا مطيعين ذاكرين حين آمنوا به وبرسوله وخافوه بالغيب. واما قوله: "وما كان ربك نسيا" فان ربنا تبارك وتعالى علوا كبيرا ليس بالذي ينسى، ولا يغفل، بل هو الحفيظ العليم، وقد تقول العرب: نسينا فلان فلا يذكرنا: اي انه لا يأمر لهم بخير، ولا يذكرهم به. قال علي عليه السلام واما قوله عز وجل: "يوم يقوم الروح والملائكة صفا لا يتكلمون الا من اذن له الرحمن وقال صوابا" وقوله: "والله ربنا ما كنا مشركين" وقوله عز وجل: "يوم القيامة يكفر بعضكم ببعض ويلعن بعضكم بعضا" وقوله عز وجل يوم القيامة "ان ذلك لحق تخاصم أهل النار" وقوله: "لا تختصموا

(1) الشورى - 51. (2) المطففين - 15. (3) الانعام - 158. (4) السجدة - 10. (5) التوبة - 77. (6) الكهف - 110. (7) الكهف - 53. (8) الأنبياء - 9. (9) المؤمنون - 102 و 103.

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لدي وقد قدمت اليكم بالوعيد" وقوله: "اليوم نختم على أفواههم وتكلمنا أيديهم وتشهد أرجلهم بما كانوا يكسبون" فان ذلك في مواطن غير واحد من مواطن ذلك اليوم الذي كان مقداره خمسين الف سنة، المراد: يكفر أهل المعاصي بعضهم ببعض، ويلعن بعضهم بعضا، والكفر في هذه الآية: "البرائة" يقول: فيبرأ بعضهم من بعض، ونظيرها في سورة ابراهيم قول الشيطان: "اني كفرت بما اشركتمون من قبل" وقول ابراهيم خليل الرحمن: "كفرنا بكم" يعني تبرأنا منكم. ثم يجتمعون في مواطن اخر ويكون فيها، فلو ان تلك الأصوات فيها بدت لأهل الدنيا لا زالت جميع الخلق عن معاشيهم، وانصدعت قلوبهم الا ما شاء الله ولا يزالون يكون حتى يستنفدوا الدموع، ويفضوا إلى الدماء. ثم يجتمعون في موطن آخر فيستنطقون فيه، فيقولون: "والله ربنا ما كنا مشركين" وهؤلاء خاصة هم: المقرون في دار الدنيا بالتوحيد، فلا ينفعهم ايمانهم بالله لمخالفتهم رسله، وشكهم فيما اتوا به عن ربهم، ونقضهم عهودهم في أوصيائهم واستبداء لهم الذي هو أدنى بالذي هو خير، فكذبهم الله فيما انتحلوه من الايمان بقوله: "انظر كيف كذبوا على انفسهم" فيختم الله على أفواههم، ويستنطق الأيدي والأرجل والجلود، فتشهد بكل معصية كانت منهم، ثم يرفع عن ألسنتهم الختم فيقولون لجلودهم: لم شهدتم علينا؟ قالوا: انطقنا الله الذي انطق كل شيء. ثم يجتمعون في موطن آخر فيفر بعضهم من بعض لهول ما يشاهدونه من صعوبة الأمر، وعظم البلاء فذلك قوله عز وجل: "يوم يفر المرء من أخيه وامه وأبيه وصاحبته وبنية الآية". ثم يجتمعون في موطن آخر يستنطق فيه أولياء الله واصفياءه، فلا يتكلم أحد الا من اذن له الرحمن وقال صوابا، فيقام الرسل فيسئلون عن تادية الرسالة التي حملوها إلى اممهم، وتسئل الأمم فتجحد كما قال الله تعالى: "فانسئل الذين ارسل إليهم ولنسئل المرسلين" فيقولون: "ما جئنا من بشير ولا نذير" فتشهد

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الرسول رسول الله صلى الله عليه واله فيشهد بصدق الرسل، وتكذيب من جردها من الامم، فيقول - لكل امة منهم -: "بلى قد جئناكم بشير ونذير والله على كل شيء قدير" اي: مقتدر على شهادة جوارحك عليكم بتبليغ الرسل اليكم رسالاتهم، كذلك قال الله - لنبيه -: "كفيع إذا جئنا من كل امة بشهيد وجئنا بك على هؤلاء شهيدا فلا يستطيعون رد شهادته، خوفا من ان يختم الله على

أفواههم، وان تشهد عليهم جوارحهم بما كانوا يعملون، ويشهد على منافقي قومه، وامته، وكفارهم بالحادهم، وعنادهم، ونقضهم عهده، وتغييرهم سنته، واعتمادهم على أهل بيته، وانقلابهم على أعقابهم، وارتدادهم على أديارهم، واحتدائهم في ذلك سنة من تقدمهم من الأمم الظالمة، الخائنة لأبيائها، فيقولون باجمعهم: " ربنا غلبت علينا شقوتنا وكنا قوما ظالمين ". ثم يجتمعون في موطن آخر يكون فيه مقام محمد صلى الله عليه واله وهو: " المقام المحمود " فيثني على الله بما لم يثن عليه أحد قبله، ثم يثني على الملائكة كلهم، فلا يبقى ملك الا اثنى عليه محمد، ثم يثني على الانبياء بما لم يثن عليه أحد قبله، ثم يثني على كل مؤمن ومؤمنة، يبدأ بالصدقيين والشهداء، ثم الصالحين، فيحمد أهل السموات وأهل الأرضين، فذلك قوله تعالى: " عسى ان يبعثك ربك مقاما محمودا " فطوبى لمن كان له في ذلك المكان حظ ونصيب، وويل لمن لم يكن له في ذلك المقام حظ ولا نصيب. ثم يجتمعون في موطن آخر ويزال بعضهم عن بعض، وهذا كله قبل الحساب فإذا اخذ في الحساب شغل كل انسان بما لديه، نسأل الله بركة ذلك اليوم. قال علي عليه السلام واما قوله: " وجوه يومئذ ناضرة إلى ربها ناظرة " ذلك في موضع ينتهي فيه أولياء الله عزوجل، بعدما يفرغ من الحساب، إلى نهر يسمى: " نهر الحيوان " فيغتسلون منه، ويشربون من آخر فتبيض وجوههم، فيذهب عنهم كل اذى وقذى ووعث، ثم يؤمرون بدخول الجنة، فمن هذا المقام ينظرون إلى ربهم كيف يثيبهم، ومنهم يدخلون الجنة فذلك قول الله عزوجل - في تسليم

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الملائكة عليهم :- " سلام عليكم طبتم فادخلوها خالدين " فعند ذلك قوله تعالى: اثيبوا بدخول الجنة والنظر إلى ما وعدهم الله عزوجل، فذلك قوله تعالى: " إلى ربها ناظرة " والناظرة في بعض اللغة هي: المنتظرة ألم تسمع إلى قوله تعالى: " فناظرة بم يرجع المرسلون " اي: منتظرة بم يرجع المرسلون ؟ واما قوله: " ولقد رآه نزلة اخرى عند سدرة المنتهى " يعني: محمدا كان عند سدرة المنتهى حيث لا يجاوزها خلق من خلق الله عزوجل، وقوله - في آخر الآية - : " ما زاغ البصر وما طغى لقد رأى من آيات ربه الكبرى " وأي جبرئيل في صورته مرتين: هذه مرة، ومرة اخرى، وذلك ان خلق جبرئيل خلق عظيم، فهو من الروحانيين الذين لا يدرك خلقهم، ولا صفتهم الا الله رب العالمين قال علي عليه السلام واما قوله: " ما كان لبشر ان يكلمه الله الا وحيا أو من وراء حجاب أو يرسل رسولا فيوحي باذنه ما يشاء " كذلك قال الله تعالى قد كان الرسول يوحي إليه رسل من السماء فتبلغ رسل السماء إلى الأرض وقد كان الكلام بين رسل اهل الارض وبينه من غير ان يرسل بالكلام مع رسل اهل السماء وقد قال رسول الله صلى الله عليه واله: " يا جبرئيل هل رأيت ربك ؟ " فقال جبرئيل: " ان ربي لا يرى ". فقال رسول الله صلى الله عليه واله: " من أين تأخذ الوحي ؟ " قال: " أخذه من اسرافيل " قال: " ومن أين يأخذه اسرافيل ؟ " قال: " يأخذه من ملك فوقه من الروحانيين " قال: " ومن أين يأخذه ذلك الملك ؟ " قال: " يقذف في قلبه قذفا ". فهذا وحي، وهو كلام الله عزوجل، وكلام ليس بنحو واحد، منه: ما كلم الله به الرسل، ومنه ما قذف في قلوبهم، ومنه رؤيا يراها الرسل، ومنه وحي وتنزيل يتلى ويقرأ فهو كلام الله عزوجل. قال علي عليه السلام واما قوله: " كلا انهم عن ربهم يومئذ لمحجوبون " فانما يعني به يوم القيامة عن ثواب ربهم لمحجوبون. وقوله تعالى: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " يخبر محمدا عن المشركين

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المنافقين، الذين لم يستجيبوا لله ولرسوله، فقال: " هل ينظرون الا ان تأتيهم الملائكة " وحيث لم يستجيبوا لله ولرسوله، أو يأتي ربك أو يأتي بعض آيات ربك يعني بذلك: العذاب، يأتيهم في دار الدنيا كما عذب القرون الأولى، فهذا خبر يخبر به النبي صلى الله عليه واله عنهم، ثم قال: " يوم يأتي بعض آيات ربك لا ينفع نفسا ايمانها لم تكن آمنت من قبل الآية " يعني: لم تكن آمنت من قبل ان تأتي هذه الآية، وهذه الآية هي: طلوع الشمس من مغربها، وقال - في آية اخرى - : " فاتأثم الله من حيث لم يحتسبوا " يعني: ارسل عليهم عذابا، وكذلك آتيانه ببنائهم حيث قال: " فأتى بنينهم من القواعد " يعني: ارسل عليهم العذاب. قال علي عليه السلام: واما قوله عزوجل: " بل هم بقاء ربهم كافرون " وقوله " الذين يظنون انهم ملاقوا ربهم " وقوله: " إلى يوم يلقونه " وقوله: " فمن كان يرجوا لقاء ربه فليعمل عملا صالحا " يعني: البعث، فسماه الله لقاء، كذلك قوله " من كان يرجوا لقاء الله فان أجل الله لآت " يعني: من كان يؤمن انه مبعوث فان وعد الله لآت: من الثواب، والعقاب، فاللقاء هاهنا ليس بالرؤية، واللقاء هو: البعث، وكذلك: " تحببهم يوم يلقونه سلام " يعني: انه لا يزول الايمان عن قلوبهم يوم يبعثون. قال علي عليه السلام: واما قوله عزوجل: " ورأى المجرمون النار فظنوا انهم مواقعوها " يعني: تيقنوا انهم يدخلونها، وكذلك قوله: " اني ظننت أني ملاق حسابي " واما قوله عزوجل - للمنافقين - : " ويطنون بالله الظنونا " فهو: ظن شك وليس ظن يقين، والظن ظنان: ظن شك، وظن يقين، فما كان من أمر المعاد من الظن فهو ظن يقين، وما كان من أمر الدنيا فهو ظن شك. قال علي عليه السلام: واما قوله عزوجل: " ونضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئا " فهو: ميزان العدل، يؤخذ به الخلائق يوم القيامة، بدين الله تبارك وتعالى، الخلائق بعضهم من بعض، ويجزيهم باعمالهم، ويقفص للمظلوم من الظالم، ومعنى قوله: " فمن ثقلت موازينه، ومن خفت موازينه " فهو: قلة

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الحساب وكثرت، والناس يومئذ على طبقات ومنازل، فمنهم: من يحاسب حسابا يسيرا وينقلب إلى أهله مسرورا، ومنهم الذين يدخلون الجنة بغير حساب، لأنهم لم يتلبسوا من أمر الدنيا، وانما الحساب هناك على من تلبس بها هاهنا، ومنهم من يحاسب على

النقير والقطمير ويصير إلى عذاب السعير، ومنهم أئمة الكفر وقادة الضلالة، فأولئك لا يقيم لهم يوم القيامة وزنا، ولا يعيؤ بهم بأمره ونبيه يوم القيامة وهم في جهنم خالدون، وتلفح وجوههم النار، وهم فيها كالحون. ومن سؤال هذا الزنديق ان قال اجد الله يقول: " قل يتوفيكم ملك الموت الذي وكل بكم (1) ". ومن موضع آخر يقول: " والله يتوفى الأنفس حين موتها " (2) " والذين تتوفاهم الملائكة طيبين " (3) " وما اشبه ذلك فمرة يجعل الفعل لنفسه، ومرة لملك الموت، ومرة للملائكة. وأجده يقول: " ومن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه " (4) ويقول، " واني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى " (5) اعلم في الآية الأولى: ان الأعمال الصالحة لا تكفر، واعلم في الثانية، ان الايمان والاعمال الصالحات لا تنفع الا بعد الاهتداء. واجده يقول: " واسئل من ارسلنا قبلك من رسلنا " (6) فكيف يسأل الحي من الأموات قبل البعث والنشور. واجده يقول: " انا عرضنا الأمانة على السماوات والأرض والجبال فابيين أن يحملنها واشفقن منها وحملها الانسان انه كان ظلوما جهولا " (7) فما هذه الأمانة ومن هذا الانسان؟ وليس من صفته العزيز العليم التلبيس على عباده. واجده قد شهر هفوات انبيائه بقوله: " وعصى آدم ربه فغوى " (8)

(1) السجدة - 11. (2) الزمر - 42. (3) النحل - 32. (4) الأنبياء - 94. (5) طه - 82. (6) الزخرف - 45. (7) الأحزاب - 72. (8) طه 121.

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وبتكذيبه نوحا لما قال: " ان ابني من اهلي " (1) بقوله: " انه ليس من أهلك " (2) وبوصفه ابراهيم بانه: عبد كوكبا مرة، ومرة قمرا، ومرة شمسا، وبقوله في يوسف: " ولقد همت به وهم بها لو لا ان رأى برهان ربه " (3) وبتهجينه موسى حيث قال: " رب ارني انظر اليك قال لن تراني الآية " (4) وبيعه على داود جبرئيل وميكائيل حيث تسور المحراب، وبحبسه يونس في بطن الحوت حيث ذهب مغضبا واطهر خطأ الأنبياء وزللهم، ووارى اسم من اغتر وقتن خلقا وضل وأضل، وكنى عن أسمائهم في قوله: " ويوم يعرض الظالم على يديه يقول ياليتني اتخذت مع الرسول سبيلا يا ويلتي ليتني لم اتخذ فلانا خليلا لقد اضلني عن الذكر بعد إذ جائني " (5) فمن هذا الظالم الذي لم يذكر من اسمه ما ذكر من أسماء الأنبياء؟ واجده يقول: " وجاء ربك والملك صفا صفا " (6) " وهل ينظرون الا ان يأتي ربك أو يأتي بعض آيات ربك " (7) " ولقد جنتمونا فرادى " (8) فمرة بجيئهم، ومرة بجيئونه واجده: يخبر انه يتلو نبيه شاهد منه، وكان الذي تلاه عبد الاصنام برهة من دهره. واجده يقول: " ولتسلن يومئذ عن النعيم " (9) فما هذا النعيم الذي يسئل العباد عنه؟ واجده يقول: " بقية الله خير لكم " (10) ما هذه البقية؟ واجده يقول: " يا حسرتي على فرطت في جنب الله " وايضا تولوا فثم وجه الله " (11) " وكل شئ هالك الا وجهه " (12) " واصحاب اليمين ما اصحاب

(1) هود - 45. (2) هود - 46. (3) يوسف - 24. (4) الأعراف - 143. (5) الفرقان - 27. (6) الفجر - 22. (7) الأنعام - 158. (8) الأنعام - 94. (9) التكاثر - 8. (10) هود - 86. (11) البقرة - 115. (12) القصص - 28.

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اليمين " (1) واصحاب الشمال ما اصحاب الشمال " (2) ما معنى: الجنب، والوجه واليمين، والشمال، فان الأمر في ذلك ملتبس جدا؟ واجده يقول: " الرحمن على العرش استوى " (3) ويقول: " أمنتكم من في السماء " (4) " وهو الذي في السماء إله وفي الأرض إله " (5) " وهو معكم أينما كنتم " (6) " ونحن أقرب إليه من حبل الوريد " (7) " وما يكون من نجوى ثلاثة الا هو رابعهم الآية " (8) واجده يقول: " وان خفتم الا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء " (9) وليس يشبه القسط في اليتامى نكاح النساء، ولا كل النساء أيتام فما معنى ذلك؟ واجده يقول: " وما ظلمونا ولكن كانوا انفسهم يظلمون " (10) فكيف يظلم الله ومن هؤلاء الظلمة؟ واجده يقول: " انما اعظمك بواحدة " (11) فما هذه الواحدة؟ واجده يقول: " وما ارسلناك الا رحمة للعالمين " (12) " وقد ارى مخالفى الاسلام معتكفين على باطلهم، غير مقلعين عنه، وارى غيرهم من أهل الفساد مختلفين في مذاهبهم، يلعن بعضهم بعضا، فأى موضع للرحمة العامة لهم المشتملة عليهم؟ واجده قد بين فضل نبيه على سائر الأنبياء، ثم خاطبه في اضعاف ما اتنى عليه في الكتاب من الأزرار عليه، وانتقاص محله، وغير ذلك من تهجينه وتأيينه، ما لم يخاطب احدا من الأنبياء، مثل قوله: " ولو شاء الله لجمعهم على الهدى فلا تكونن من الجاهلين " (13) وقوله: " لو لا ان ثبتناك لقد كدت تركن إليهم

(1) الواقعة - 27. (2) الواقعة - 41. (3) طه - 5. (4) الملك - 16. (5) الزخرف - 84. (6) الحديد - 4. (7) ق - 16. (8) المجادلة - 7. (9) النساء - 3. (10) الأعراف - 160. (11) سبأ - 46. (12) الأنبياء - 107. (13) الأنعام - 35.

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شينا قليلا " (1) " اذن لاذقتك ضعف الحياة وضعف الممات ثم لا تجد لك علينا نصيرا " (2) وقوله وتخفي في نفسك ما الله مبديه وتخشى الناس والله احق ان تخشاه " (3) وقوله: " وما ادري ما يفعل بي ولا بكم " (4) وقال: " ما فرطنا في الكتاب من شئ " " وكل شئ أحصيناه في امام مبين " (5) فإذا كانت الأشياء تحصى في الامام وهو وصي النبي فالنبي اولى ان يكون بعيدا

من الصفة التي قال فيها: وما ادري ما يفعل بي ولا بكم، وهذه كلها صفات مختلفة، واحوال متناقضة، وامور مشككة، فان يكن الرسول والكتاب حقا فقد قلت لشكي في ذلك، وان كانا باطلين فما علي من باس. فقال امير المؤمنين عليه السلام: سبح قدوس، رب الملائكة والروح، تبارك وتعالى، هو الحي الدائم، القائم على كل نفس بما كسبت، هات ايضا ما شككت فيه قال: حسبي ما ذكرت يا امير المؤمنين. قال: سأنبئك بتأويل ما سئلت، وما توفيقي الا بالله، عليه توكلت واليه انيب، وعليه فليتوكل المتوكلون. فاما قوله: الله يتوفى الأنفس حين موتها، وقوله يتوفيك ملك الموت، وتوفته رسلنا، والذين تتوفيه الملائكة طيبين، والذين تتوفيه الملائكة ظالمي انفسهم، فهو تبارك وتعالى أجل وأعظم من أن يتولى ذلك بنفسه، وفعل رسله وملائكته فعله، لأنهم بأمره يعملون، فاصطفى جل ذكره من الملائكة رسلا وسفرة بينه وبين خلقه، وهم الذين قال الله فيهم: الله يصطفى من الملائكة رسلا ومن الناس فمن كان من اهل الطاعة تولت قبض روحه ملائكة الرحمة، ومن كان من اهل المعصية تولت قبض روحه ملائكة النعمة، ولملك الموت أعوان من ملائكة الرحمة والنقمة، يصدرون عن أمره، وفعلهم فعله، وكل ما يأتون منسوب إليه، وإذا كان فعلهم فعل ملك الموت، وفعل ملك الموت فعل الله، لأنه يتوفى الأنفس على يد من

(1) الاسراء - 74. (2) الاسراء - 75. (3) الأحزاب - 37. (4) الأحقاف - 9. (5) يس - 12.

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يشاء، ويعطي ويمنع، ويثيب ويعاقب على يد من يشاء، وان فعل امنائه فعله، كما قال: وما تشاؤون الا ان يشاء الله. واما قوله: ومن يعمل من الصالحات وهو مؤمن فلا كفران لسعيه، وقوله واني لغفار لمن تاب وآمن وعمل صالحا ثم اهتدى، فان ذلك كله لا يعني الا مع الاهتداء، وليس كل من وقع عليه اسم الايمان كان حقيقا بالنجاة مما هلك به الغواة، ولو كان ذلك كذلك لنجت اليهود مع اعترافها، بالتوحيد، وقرارها بالله ونجى ساير المقرين بالوحدانية، من ابليس فمن دونه في الكفر، وقد بين الله ذلك بقوله الذين آمنوا ولم يلبسوا ايمانهم بظلم اولئك لهم الأمن وهم مهتدون وبقوله: الذين قالوا آمنا بأفواههم ولم تؤمن قلوبهم، وللإيمان حالات ومنازل يطول شرحها، ومن ذلك: ان الايمان قد يكون على وجهين: ايمان بالقلب، وايمان باللسان، كما كان ايمان المنافقين على عهد رسول الله، لما قهرهم بالسيف وشملهم الخوف فانهم آمنوا بالسنتهم، ولم تؤمن قلوبهم، فالإيمان بالقلب هو التسليم للرب، ومن سلم الأمور لمالكها لم يستكبر عن أمره، كما استكبر ابليس عن السجود لأدم، واستكبر اكثر الأمم عن طاعة أنبيائهم، فلم ينفعم التوحيد كما لم ينفع ابليس ذلك السجود الطويل، فانه سجد سجدة واحدة أربعة آلاف عام، ولم يرد بها غير زخرف الدنيا، والتمكين من النظرة، فلذلك لا تنفع الصلاة والصدقة الا مع الاهتداء إلى سبيل النجاة، وطرق الحق، وقد قطع الله عذره بتهيين آياته، وارسال رسله، لئلا يكون للناس على الله حجة بعد الرسل، ولم يخل ارضه من عالم بما يحتاج إليه الخليفة، ومتعلم على سبيل النجاة، اولئك هم الأقلون عددا، وقد بين الله ذلك في امم الأنبياء وجعلهم مثلا لمن تأخر، مثل قوله - في قوم نوح - : وما آمن معه الا قليل، وقوله - فيمن آمن من امة موسى - : ومن قوم موسى امة يهدون بالحق وبه يعدلون، وقوله - في حوارى عيسى حيث قال لسائر بني اسرائيل - : من أنصاري إلى الله قال الحواريون نحن انصار الله آمنا بالله واشهد باننا مسلمون، يعني: بانهم مسلمون لأهل الفضل فضلهم

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ولا يستكبرون عن أمر ربهم، فما اجابه منهم الا الحواريون، وقد جعل الله للعلم اهلا، وفرض على العباد طاعتهم بقوله: اطيعوا الله واطيعوا الرسول واولي الأمر منكم، وبقوله: ولو رده إلى الله وإلى الرسول وإلى اولى الأمر منهم لعلمه الذين يستنبطونه منهم، وبقوله: اتقوا الله وكونوا مع الصادقين، وبقوله: وما يعلم تأويله الا الله والراسخون في العلم، واتوا البيوت من أبوابها، والبيوت هي: بيوت العلم الذي استودعته الأنبياء، وابوابها أوصيائهم، فكل من عمل من اعمال الخير فجرى على غير ابدي أهل الاصطفاء، وعهودهم، وشرائعهم، وسننهم، ومعالم دينهم، مردود وغير مقبول، واهله بمحل كفر، وان شملتهم صفة الايمان، الم تسمع إلى قوله تعالى: وما منعهم ان تقبل منهم نفقاتهم الا انهم كفروا بالله وبرسوله ولا يأتون الصلاة الا وهم كسالى ولا ينفقون الا وهم كارهون، فمن لم يهتد من أهل الايمان إلى سبيل النجاة لم يغن عنه ايمانه بالله مع دفع حق أوليائه، وهبط عمله، وهو في الآخرة من الخاسرين، وكذلك قال الله سبحانه: فلم يك ينفعهم ايمانهم لما رؤا بأسنا، وهذا كثير في كتاب الله عزوجل، والهداية هي: الولاية كما قال الله عزوجل: ومن يتولى الله ورسوله والذين آمنوا فان حزب الله هم الغالبون، والذين آمنوا في هذا الموضوع هم: المؤمنون على الخلائق من الحجج، والأوصياء في عصر بعد عصر، وليس كل من أقر ايضا من أهل القبلة بالشهادتين كان مؤمنا ان المنافقين كانوا يشهدون: ان لا إله الا الله وان محمدا رسول الله، ويدفعون عهد رسول الله بما عهد به: من دين الله، وعزائمهم، وبراهين نبوته، إلى وصيه ويضمرون من الكراهة لذلك، والنقض لما ابرمه منه عند امكان الأمر لهم، فيما قد بينه الله لنبيه بقوله: " فلا وربك لا يؤمنون حتى يحكمونك فيما شجر بينهم ثم لا يجدون في انفسهم حرجا مما قضيت ويسلموا تسليما " ويقول: " وما محمد الا رسول قد خلت من قبله الرسل افا ن مات أو قتل انقلبتم على اعقابكم " ومثل قوله: " لتركين طبقا عن طبق " أي: لتسلكن سبيلا من كان قبلكم من الأمم: في الغدر بالأوصياء بعد الأنبياء، وهذا كثير في كتاب الله عزوجل، وقد شق على النبي ما يؤل إليه

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عاقبة أمرهم، وإطلاع الله إياه على بوأهم، فأوحى الله عزوجل إليه، " فلا تذهب نفسك عليهم حسرات " " ولا تأس على القوم الكافرين " " واما قوله: " واسأل من أرسلنا قبلك من رسلنا " فهذا من براهين نبينا التي آتاه الله إياها، وأوجب به الحجة على سائر خلقه، لأنه لما ختم به الأنبياء، وجعله الله رسولا إلى جميع الأمم، وسائر الملل، خصه الله بالارتقاء إلى السماء عند المعراج وجمع له يومئذ الأنبياء، فعلم منهم ما أرسلوا به وحملوه من: عزائم الله وآياته وبراهينه، وأقروا اجمعون بفضله، وفضل الأوصياء والحجج في الأرض من بعده وفضل شيعة وصيه من المؤمنين والمؤمنات، الذين سلموا لأهل الفضل فضلهم، ولم يستكبروا عن أمرهم، وعرف من أطاعهم وعصاهم من اممهم، وسائر من مضى ومن غير، أو تقدم أو تأخر. واما هفوات الانبياء عليهم السلام وما بينه الله في كتابه، ووقوع الكناية من اسماء من اجترم مما اجترمه الانبياء، ممن شهد الكتاب بظلمهم، فان ذلك من أدل الدلائل على: حكمة الله عزوجل الباهرة، وقدرته القاهرة، وعزته الظاهرة لانه علم: ان براهين الانبياء تكبر في صدور اممهم، وان منهم من يتخذ بعضهم إلهًا، كالذي كان من النصارى في ابن مريم، فذكرها دلالة على تخلفهم عن الكمال الذي تفرد به عزوجل، ألم تسمع إلى قوله في صفة عيسى حيث قال فيه وفي امه: " كانا يأكلان الطعام " يعني: ان من أكل الطعام كان له ثقل: ومن كان له ثقل فهو بعيد مما ادعته النصارى لابن مريم، ولم يكن عن اسماء الانبياء تجرا وتعزرا (1) بل تعريفا لاهل الاستبصار. ان الكناية عن اسماء أصحاب الجرائر العظيمة من المنافقين في القرآن ليست من فعله تعالى، وانها من فعل المغيرين والمبدلين، الذين جعلوا القرآن عضين وعاتضوا الدنيا من الدين، وقد بين الله تعالى قصص المغيرين بقوله: " الذين يكتبون الكتاب بأيديهم ثم يقولون هذا من عند الله ليشتروا به ثمنا قليلا " " ويقوله

(1) البجر: العيب. والتعزيز: اللوم والتأديب.

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" وان منهم لفريقا يلوون السننهم بالكتاب " " ويقوله: " إذ يبينون ما لا يرضى من القول " بعد فقد الرسول مما يقيمون به أود باطلهم (1) حسب ما فعلته اليهود والنصارى بعد فقد موسى وعيسى من: تغيير التوراة والانجيل، وتحريف الكلم عن مواضعه، ويقوله: " يريدون ليطفؤا نور الله بأفواههم ويأبى الله الا ان يتم نوره ولو كره المشركون " يعني: انهم اثبتوا في الكتاب ما لم يقله الله ليلبسوا على الخليقة فأعمى الله قلوبهم حتى تركوا فيه ما دل على ما أحدثوه فيه، وبين عن افكهم، وتليبسهم وكنمان ما عملوه منه، ولذلك قال لهم: لم تلبسون الحق بالباطل، وضرب مثلهم بقوله: " فاما الزيد فيذهب جفاء واما ما ينفع الناس فيمكث في الأرض " فالزيد في هذا الموضوع كلام الملحد الذين أثبتوه في القرآن، فهو يضمحل، ويبطل ويتلاشى عند التحصيل، والذي ينفع الناس منه: فالتنزيل الحقيقي الذي لا يأتيه الباطل من بين يديه، ولا من خلفه، والقلوب تقبله، والأرض في هذا الموضوع فهي: محل العلم وقراره. وليس يسوغ مع عموم التقية التصريح باسماء المبدلين، ولا الزيادة في آياته على ما أثبتوه من تلقائهم في الكتاب، لما في ذلك من تقوية حجج أهل التعطيل والكفر، والملل المنحرفة عن قبلتنا، وابطال هذا العلم الظاهر الذي قد استكان له الموافق والمخالف بوقوع الاصطلاح على الايتام لهم، والرضا بهم، ولان أهل الباطل في القديم والحديث أكثر عدا من أهل الحق، فلان الصبر على ولاة الأمر مفروض لقول الله عزوجل لنبيه صلى الله عليه واله: " فاصبر كما صبر اولو العزم من الرسل " " واجابه مثل ذلك على أوليائه، وأهل طاعته، بقوله: " لقد كان لكم في رسول الله اسوة حسنة " فحسبك من الجواب عن هذا الموضوع ما سمعت، فان شريعة التقية تخطر التصريح بأكثر منه. واما قوله: وجاء ربك والملك صفا صفا، وقوله: " ولقد جنمونا فرادى " " وقوله: " هل ينظرون الا أن تأتيهم الملائكة أو يأتي ربك أو يأتي بعض

(1) الأود: الاعوجاج.

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آيات ربك " " فذلك كله حق، وليست جينته جل ذكره كجينة خلقه، فانه رب كل شئ. ومن كتاب الله عزوجل يكون تأويله على غير تنزيله، ولا يشبه تأويله بكلام البشر، ولا فعل البشر وسانينك بمثال لذلك تكتفي به انشاء الله تعالى وهو حكاية الله عزوجل عن ابراهيم عليه السلام حيث قال: " اني ذاهب إلى ربي " فذاهبه إلى ربه توجهه إليه في عبادته واجتهاده، الا ترى ان تأويله غير تنزيله، وقال: " وانزل لكم من الانعام ثمانية أزواج " وقال: " وانزلنا الحديد فيه بأس شديد " فانزله ذلك: خلقه إياه. وكذلك قوله: " ان كان للرحمن ولد فانا أول العابدين " أي: الجاحدين والتأويل في هذا القول باطنه مضاد لظاهره. ومعنى قوله: " فهل ينظرون الا ان تأتيهم الملائكة أو يأتي ربك أو يأتي بعض آيات ربك " فانما خاطب نبينا محمدا صلى الله عليه واله هل ينتظر المنافقون والمشركون الا ان تأتيهم الملائكة فيعابنونهم، أو يأتي ربك أو يأتي بعض آيات ربك يعني بذلك: امر ربك، والآيات هي: العذاب في دار الدنيا، كما عذب الأمم السالفة، والقرون الخالية، وقال: " أولم يروا انا نأتي الأرض ننقصها من اطرافها " يعني بذلك: ما يهلك من القرون فسماه اتيانا، وقال: " قاتلهم الله أنى يؤفكون " أي لعنهم الله انى يؤفكون، فسمى اللعنة قتالا، وكذلك قال: " قتل الانسان ما اكفره " أي: لعن الانسان، وقال: " فلم تقتلوهم ولكن الله قتلهم وما رميت إذ رميت ولكن الله رمى " فسمى فعل النبي صلى الله عليه واله فعلا له، ألا ترى تأويله على غير تنزيله ومثل قوله: " بل هم بلقاء ربهم كافرون " فسمى البعث: لقاء، وكذلك قوله: " الذين يظنون انهم ملاقوا ربهم " أي: يوقنون انهم مبعوثون، ومثله قوله: " ألا يظن اولئك انهم مبعوثون ليوم عظيم " أي: ليس يوقنون انهم مبعوثون، واللقاء عند المؤمن: البعث، وعند الكافر: المعاينة والنظر. وقد يكون بعض ظن الكافر يقينا، وذلك قوله: " ورأى المجرمون النار

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فظنونا انهم واقعوها " أي: تيقنوا انهم واقعوها، واما قوله في المنافقين: " ويطنون بالله الظنونا " فليس ذلك بيقين ولكنه شك، فاللفظ واحد في الظاهر، ومخالف في الباطن، وكذلك قوله: " الرحمن على العرش استوى " يعني: استوى تدبيره وعلا امره، وقوله، " وهو الذي في السماء إله وفي الأرض إله " وقوله: " هو معكم أينما كنتم " وقوله: " ما يكون من نجوى ثلاثة الا هو رابعهم " فانما اراد بذلك استيلاء امانته بالقدرة التي ركبها فيهم على جميع خلقه، وان فعله فعلهم. فافهم عني ما أقول لك، فاني انما ازيدك في الشرح لا تلج في صدرك وصدر من لعله بعد اليوم يشك في مثل ما شككت فيه، فلا يجد مجيبا عما يسأل عنه، لعموم الطغيان، والافتتان، واضطرار أهل العلم بتأويل الكتاب، إلى الاكتمال والاحتجاب، خيفة أهل الظلم والبيغي. اما انه سيأتي على الناس زمان يكون الحق فيه مستورا، والباطل ظاهرا مشهورا، وذلك إذا كان اولى الناس به اعدائهم له، واقترب الوعد الحق، وعظم الاحداد، وظهر الفساد، هنالك ابتلي المؤمنون وزلزلوا زلزالا شديدا، ونحلهم الكفار اسماء الأشرار، فيكون جهد المؤمن ان يحفظ مهجته من أقرب الناس إليه ثم يتيح الله الفرج لأولياته، ويظهر صاحب الأمر على اعدائه. واما قوله: " ويتلوه شاهد منه " فذلك حجة الله اقامها على خلقه، وعرفهم انه لا يستحق مجلس النبي الا من يقوم مقامه، ولا يتلوه الا من يكون في الطهارة مثله، لئلا يتسع لمن ماسه حس الكفر في وقت من الأوقات انتحال الاستحقاق بمقام رسول الله صلى الله عليه واله، وليضيق العذر على من يعينه على ائمه وظلمه، إذ كان الله قد خطر على من ماسه الكفر تقلد ما فوضه إلى انبيائه واوليائه، بقوله لابراهيم: " لا ينال عهدي الظالمين " اي: المشركين، لأنه سمى الظلم شركا بقوله: " ان الشرك لظلم عظيم " فلما علم ابراهيم عليه السلام ان عهد الله تبارك وتعالى اسمه بالامامة لا ينال عبدة الاصنام، قال: " فاجنبنني وبني ان نعبد الأصنام " واعلم ان من أثر المنافقين على الصادقين، والكفار على الأبرار، فقد افترى

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أثما عظيما، إذا كان قد بين في كتابه الفرق بين المحق والمبطل، والظاهر والنجس والمؤمن والكافر، وانه لا يتلوا النبي عند فقده الا من حل محله صدقا، وعدلا، وطهارة، وفضلا. واما الأمانة التي ذكرتها فهي: الأمانة التي لا تجب ولا تجوز ان تكون الا في الأنبياء وأوصيائهم، لأن الله تبارك وتعالى انتمهم على خلقه، وجعلهم حججا في أرضه والسامري ومن أجمع معه واعانه من الكفار على عبادة العجل عند غيبة موسى ما تم انتحال محل موسى من الطعام، والاحتمال لتلك الأمانة التي لا ينبغي الا لظاهر من الرجس، فاحتمل وزرها ووزر من سلك سبيله من الظالمين واعوانهم ولذلك قال النبي صلى الله عليه واله: ومن استن سنة حق كان له: أجرها وأجر من عمل بها إلى يوم القيامة، ولهذا القول من النبي صلى الله عليه واله شاهد من كتاب الله، وهو: قول الله عزوجل في قصة قابيل قاتل اخيه: " من أجل ذلك كتبنا على بني اسرائيل انه من قتل نفسا بغير نفس أو فساد في الأرض فكأنما قتل الناس جميعا ومن أحياها فكأنما أحيا الناس جميعا " والأحياء في هذا الموضع تأويل في الباطن ليس كظاهره، وهو من هداها، لان الهداية هي: حياة الأبد، ومن سماه الله حيا لم يموت أبدا، انما ينقله من دار محنة إلى دار راحة ومنحة. واما ما كان من الخطاب بالانفراد مرة، وبالجمع مرة، من صفة البارئ جل ذكره، فان الله تبارك وتعالى اسمه، على ما وصف به نفسه بالانفراد والوحدانية، هو: النور الأزلي القديم الذي ليس كمثل شئ، لا يتغير، ويحكم ما يشاء ويختار، ولا معقب لحكمه، ولا راد لقضائه، ولا ما خلق زاد في ملكه وعزه ولا نقص منه ما لم يخلقه، وانما اراد بالخلق اظهار قدرته، وابداء سلطانه، وتبيين براهين حكمته، فخلق ما شاء كما شاء، واجري فعل بعض الأشياء على ايدي من اصطفى من امانته، وكان فعلهم فعله، وأمرهم أمره، كما قال: " ومن يطع الرسول فقد أطاع الله " وجعل السماء والأرض وعاء لمن يشاء من خلقه، ليميز الخبيث من الطيب، مع سابق علمه بالفريقين من أهلها، وليجعل ذلك مثالا

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لأوليائه وامنائه، وعرف الخليقة فضل منزلة أوليائه، وفرض عليهم من طاعتهم مثل الذي فرضه منه لنفسه، والزمهم الحجة بأن خاطبهم خطابا يدل على انفراده وتوحده وبيان له أولياء تجري أفعالهم واحكامهم مجرى فعله، فهم: " العباد المكرمون لا يسبقونه بالقول وهم بأمره يعملون " " هو الذي (1) ايدهم بروح منه " وعرف الخلق اقتدارهم على علم الغيب بقوله: " عالم الغيب فلا يظهر على غيبه أحدا الا من ارتضى من رسول " وهم: النعيم الذي يسئل العباد عنه، لأن الله تبارك وتعالى انعم بهم على من اتبعهم من أوليائهم. قال السائل: من هؤلاء الحجج؟ قال: هم رسول الله، ومن حل محله من أصفياء الله الذين قرنهم الله بنفسه ورسوله، وفرض على العباد من طاعتهم مثل الذي فرض عليهم منها لنفسه، وهم ولاة الأمر الذين قال الله فيهم: " اطيعوا الله واطيعوا الرسول واولي الأمر منكم " وقال فيهم: " ولو رده إلى الرسول والى اولي الأمر منهم لعلمه الذين يستنبطونه منهم " قال السائل: ما ذلك الأمر؟ قال علي عليه السلام: الذي به تنزل الملائكة في الليلة التي يفرق فيها كل أمر حكيم، من: خلق، ورزق، واجل، وعمل، وعمر، وحياة وموت، وعلم غيب السماوات والأرض، والمعجزات التي لا تنبغي الا الله واصفيائه والسفرة بينه وبين خلقه، وهم وجه الله الذي قال: فاينما تولوا فثم وجه الله " هم بقية الله يعني المهدي يأتي عند انقضاء هذه النظرة، فيملاً الأرض قسطا وعدلا كما ملئت ظلما وجورا، ومن آياته: الغيبة والاكتمال، عند عموم الطغيان، وحلول الانتقام، ولو كان هذا الأمر الذي عرفتك بانه للنبي دون غيره، لكان الخطاب يدل على فعل ماض، غير دائم ولا مستقبل، ولقال: " نزلت الملائكة " " وفرق كل أمر حكيم " ولم يقل: " تنزل الملائكة " ويفرق كل امر حكيم " وقد زاد جل ذكره في التبيان، واثبات الحجة، بقوله - في اصفياه واوليائه عليهم السلام - : " أن تقول نفس

(1) في بعض النسخ: " وهم الذين "

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يا حسرتي على ما فرطت في جنب الله " تعريفا للخليفة قريهم، ألا ترى انك تقول: " فلان إلى جنب فلان " إذا اردت ان تصف قريه منه. وانما جعل الله تبارك وتعالى في كتابه هذه الرموز التي لا يعلمها غيره، وغير أنبيائه وحججه في أرضه، لعلمه بما يحدثه في كتابه المبدلون، من: اسقاط اسماء حججه منه، وتلبيسهم ذلك على الأمة ليعينوهم على باطلهم، فأثبت به الرموز، وأعمى قلوبهم وأبصارهم، لما عليهم في تركها وترك غيرها، من الخطاب الدال على ما أحدثه فيه، وجعل أهل الكتاب المقيمين به، والعالمين بظاهره وباطنه من: شجرة أصلها ثابت وفرعها في السماء تؤتي أكلها كل حين باذن ربها، اي: يظهر مثل هذا العلم لمحتمليه في الوقت بعد الوقت، وجعل اعدائها، أهل الشجرة الملعونة الذين حاولوا اطفاء نور الله بافواههم، فابى الله الا ان يتم نوره، ولو علم المنافقون لعنهم الله: ما عليهم من ترك هذه الآيات التي بينت لك تأويلها، لاسقوطها مع ما أسقطوا منه، ولكن الله تبارك اسمه ماض حكمه بايجاب الحجة على خلقه، كما قال الله تعالى، " فله الحجة البالغة " اغشى أبصارهم، وجعل على قلوبهم أكنة عن تأمل ذلك، فتركوه بحاله، وحججوا عن تأكيد الملتبس بابطاله، فالسعداء ينهون عليه، والاشقياء يعمون عنه، ومن لم يجعل الله له نورا فما له من نور. ثم ان الله جل ذكره لسعة رحمته، ورأفته بخلقهم، وعلمه بما يحدثه المبدلون من تغيير كتابه، قسم كلامه ثلاثة اقسام، فجعل قسما منه: يعرفه العالم والجاهل وقسما: لا يعرفه الا من صفى ذهنه، ولطف حسه، وصح تميزه، ممن شرح الله صدره للاسلام، وقسما: لا يعرفه الا الله، وامناؤه والراسخون في العلم، وانما فعل الله ذلك لئلا يدعي أهل الباطل من المستولين على ميراث رسول الله صلى الله عليه واله من علم الكتاب ما لم يجعل الله لهم، وليقودهم الاضطرار إلى الايتمار لمن ولاه أمرهم فاستكبروا عن طاعته، تعزرا (1) واقتراء على الله عزوجل، واغترارا بكثرة من ظاهرهم، وعاونهم، وعاند الله عزوجل ورسوله.

(1) أي: تمنعنا وتمردا.

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فاما ما علمه الجاهل والعالم، فمن فضل رسول الله في كتاب الله، فهو قول الله عزوجل: " من يطع الرسول فقد اطاع الله " وقوله: " ان الله وملائكته يصلون على النبي يا أيها الذين آمنوا صلوا عليه وسلموا تسليما " ولهذه الآية ظاهر وباطن فالظاهر قوله: " صلوا عليه " والباطن قوله: " وسلموا تسليما " اي سلموا لمن وصاه واستخلفه، وفضله عليكم، وما عهد به إليه تسليما، وهذا مما اخبرتك: انه لا يعلم تأويله الا من لطف حسه، وصفى ذهنه، وصح تميزه، وكذلك قوله: " سلام على آل يس " لأن الله سمي به النبي صلى الله عليه واله حيث قال: " يس والقرآن الحكيم * انك لمن المرسلين " لعلمه بانهم يسقطون قول الله: سلام على آل محمد كما اسقطوا غيره، وما زال رسول الله صلى الله عليه واله يتألفهم، ويقربهم، ويجلسهم عن يمينه وشماله، حتى اذن الله عزوجل في ابعادهم بقوله: " واهجرهم هجرا جميلا " وبقوله، " فما للذين كفروا قبلك مهطعين * عن اليمين وعن الشمال عزين * أيطمع كل امرء منهم أن يدخل جنة نعيم * كلا انا خلقناهم مما يعلمون " وكذلك قول الله عزوجل: " يوم ندعو كل اناس بأمامهم " ولم يسم باسمائهم. واسماء آبائهم وامهاتهم. واما قوله: " كل شئ هالك الا وجهه " فانما انزلت كل شئ هالك الا دينه، لأنه من المحال ان يهلك منه كل شئ ويبقى الوجه، هو اجل واكرم واعظم من ذلك، انما يهلك من ليس منه، ألا ترى انه قال: " كل من عليها فان ويبقى وجه ربك ذو الجلال والاکرام " ففصل بين خلقه ووجهه. واما ظهورك على تناكر قوله: " فان خفتم ان لا تقسطوا في اليتامى فانكحوا ما طاب لكم من النساء " وليس يشبه القسط في اليتامى نكاح النساء. ولا كل النساء أيتام، فهو: مما قدمت ذكره من اسقاط المنافقين من القرآن، وبين القول في اليتامى وبين نكاح النساء من الخطاب والقصص اكثر من ثلث القرآن وهذا وما اشبهه مما ظهرت حوادث المنافقين فيه لأهل النظر والتأمل، ووجد المعطلون واهل الملل المخالفة للاسلام مساعا إلى القدح في القرآن، ولو شرحت لك كلما اسقط

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وحرف وبدل مما يجري هذا المجرى لطلال، وظهر ما تخطر التقيية اظهاره من مناقب الأولياء، ومثالب الأعداء (1).

(1) في ج 1 ص 15 من تفسير مجمع البيان للطبرسي قال: ومن ذلك: الكلام في زيادة القران ونقصانه، فانه لا يليق بالتفسير، فاما الزيادة فيه فمجمع على بطلانه، واما النقصان منه، فقد روى جماعة من اصحابنا، وقوم من حشوية العامة: ان في القرآن تغييرا ونقصانا، والصحيح من مذهب اصحابنا خلافه وهو الذي نصره المرتضى " قدس الله روحه " واستوفى الكلام فيه غاية الاستيفاء، في جواب المسائل الطرابلسيات، وذكر في مواضع: ان العلم بصحة نقل القرآن كالعلم: بالبلدان، والحوادث الكبار، ولوقايح العظام، والكتب المشهورة، واشعار العرب المسطورة، فان العناية اشتدت والدواعي توفرت على نقله وحراسته. وبلغت إلى حد لم يبلغه فيما ذكرناه، لان القرآن معجزة النبوة، ومأخذ العلوم الشرعية، والأحكام الدينية.. إلى ان قال: وذكر ايضا رضى الله عنه: ان القرآن كان على عهد رسول الله " ص " مجموعا مؤلفا على ما هو عليه الآن، واستدل على ذلك: بان القرآن كان يدرس ويحفظ جميعه في ذلك الزمان، حتى عين على جماعة من الصحابة في حفظهم له، وانه: كان يعرض على النبي " ص "

ويتلى عليه، وان جماعة من الصحابة مثل عبد الله بن مسعود، وابي بن كعب وغيرهما ختموا القرآن على النبي " ص " عدة ختمات، وكل ذلك يدل بأدنى تأمل على انه كان مجموعا، مرتبا، غير مبتور، ولا مبثوث، وذكر ان من خالف في ذلك من الامامية والحشوية لا يعتد بخلافهم، فان الخلاف في ذلك مضاف إلى قوم من اصحاب الحديث نقلوا اخبارا ضعيفة ظنوا صحتها، لا يرجع بمثلها عن المعلوم المقطوع على صحته. وقال الامام الشيخ محمد الحسين آل كاشف الغطاء في كتاب " اصل الشيعة واصولها " وان الكتاب الموجود في ايدي المسلمين هو الكتاب الذي انزله الله إليه للاعجاز والتحدى، ولتعليم الأحكام، وتمييز الحلال من الحرام، وانه لا نقص فيه، ولا تحريف، ولا زيادة، وعلى هذا اجماعهم، ومن ذهب منهم أو من غيرهم من فرق المسلمين: إلى وجود نقص فيه، أو تحريف، فهو مخطئ، يرده نص الكتاب العظيم " انا نحن نزلنا الذكر وانا له لحافظون " والأخبار الواردة من طرفنا أو طرفهم، الظاهرة -

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واما قوله: " وما ظلمونا ولكن كانوا انفسهم يظلمون " فهو تبارك اسمه أجل وأعظم من ان يظلم، ولكن قرن امناءه على خلقه بنفسه، وعرف الخليفة جلاله قدرهم عنده، وان ظلمهم ظلمه، بقوله، " وما ظلمونا " ببغضهم اوليائنا ومعونة اعدائهم عليهم " ولكن كانوا انفسهم يظلمون " إذ حرموها الجنة، وواجبوا عليها خلود النار. واما قوله: " انما اعظكم بواحدة " فان الله جل ذكره نزل عزائم الشرائع وآيات الفرائض، في اوقات مختلفة، كما خلق السموات والأرض في ستة ايام، ولو شاء لخلقها في اقل من لمح البصر، ولكنه جعل الأناة والمداراة امثالا لامنائه وواجبا للحجة على خلقه، فكان أول ما قديم به: الاقرار بالوحدانية والربوبية والشهادة بأن لا إله إلا الله، فلما أقروا بذلك تلاه بالاقرار لنبيه صلى الله عليه واله بالنبوة والشهادة له بالرسالة، فلما انقادوا ذلك فرض عليهم الصلاة، ثم الصوم، ثم الحج ثم الجهاد، ثم الزكاة، ثم الصدقات، وما يجري مجراها من مال الفئ، فقال المنافقون: هل بقي لربك علينا بعد الذي فرضه شئ آخر يفترضه. فتذكره لتسكن انفسنا إلى انه لم يبق غيره، فانزل الله في ذلك: " قل انما اعظكم بواحدة " يعني: الولاية، وانزل، " انما وليكم الله ورسوله والذين آمنوا الذين يقيمون الصلاة ويؤتون الزكاة وهم راكعون " وليس بين الامة خلاف انه لم يؤت الزكاة يومئذ أحد وهو راكع غير رجل، ولو ذكر اسمه في الكتاب لاسقط مع ما اسقط من معناها المحرفون فيبلغ اليك والى امثالك، وعند ذلك قال الله: " اليوم اكملت لكم دينكم واتممت عليكم نعمتي ورضيت لكم الاسلام ديناً ". واما قوله للنبي: " وما أرسلناك الا رحمة للعالمين " وانك ترى أهل الملل المخالفة للإيمان ومن جرى مجراهم من الكفار مقيمين على كفرهم إلى هذه الغاية

- في نقصه أو تحريفه، ضعيفة شاذة، واخبار آحاد، لا تفيد علما ولا عملا، فاما ان تأول بنحو من الاعتبار أو يضرب بها عرض الجدار. (*)

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وانه لو كان رحمة عليهم لاهتدوا جميعا ونجوا من عذاب السعير، فان الله تبارك وتعالى انما عنى بذلك: انه جعله سببا لانظار اهل هذه الدار لان الأنبياء قبله بعثوا بالتصريح لا بالتعريض، وكان النبي صلى الله عليه واله منهم إذا صدع بأمر الله واجابه قومه سلموا وسلم اهل دارهم من سائر الخليقة، وان خالفوه هلكوا وهلك اهل دارهم بالآفة التي كان نبيهم يتوعدهم بها، ويخوفهم حولها ونزولها بساحتهم، من: خسف، أو قذف، أو رجف، أو زلزلة، أو غير ذلك من اصناف العذاب التي هلكت بها الامم الخالية. وان الله علم من نبينا صلى الله عليه واله ومن الحجج في الأرض: الصبر على ما لم يطق من تقدمهم من الأنبياء الصبر على مثله، فبعثه، فبعثه الله بالتعريض لا بالتصريح، وأثبت حجة الله تعريضا لا تصريحاً بقوله - في وصيه -: " من كنت مولاه فهذا مولاه " و " هو مني بمنزلة هارون من موسى الا انه لا نبي بعدي " وليس من خليفة النبي ولا من النبوة أن يقول قولا لا معنى له، فلزم الامة ان تعلم: انه لما كانت النبوة والاخوة موجودتين في خلقه هارون، ومعدومتين فيمن جعله النبي صلى الله عليه واله بمنزلته انه قد استخلفه على امته كما استخلف موسى هارون، حيث قال له: " اخلفني في قومي " ولو قال لهم: لا تقلدوا الامامة الا فلانا بعينه والا نزل بك العذاب، لأتاهم العذاب وزال باب الانظار والامهال. وبما امر بسد باب الجميع وترك بابيه، ثم قال: ما سدبت ولا تركت ولكني مرت فاطعت، فقالوا سدبت بابنا وتركنا سنا. فاما ما ذكره من حادثة سنة، فان الله لم يستصغر يوشع بن نون حيث امر موسى ان يعهد بالوصية إليه، وهو في سن ابن سبع سنين، ولا استصغر يحيى وعيسى لما استوعهما عزائمهم وبراهين حكمته، وانما جعل ذلك جل ذكره لعلمه بعاقبة الامور، وان وصيه لا يرجع بعده ضالا ولا كافرا. وبان عم النبي صلى الله عليه واله إلى سورة براءة، فدفعها إلى من علم ان الامة تؤثره على وصيه، وأمره بقرائتها على أهل مكة، فلما ولي من بين يديه أتبعه بوصيه

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وامر بارتجاعها منه، والنفوذ إلى مكة ليقرأها على اهلها، وقال: " ان الله جل جلاله اوحى الي ان لا يؤدي عني الا رجل مني " دلالة منه على خيانة من علم ان الامة اختارته على وصيه. ثم شفع ذلك بضم الرجل الذي ارتجع سورة براءة منه، ومن يوارزه في تقدم المحل عند الامة، إلى علم النفاق " عمرو بن العاص " في غزاة ذات السلاسل، ولاهما عمرو: حرس عسكره. وخنم أمرهما بأن: ضمهما عند وفاته إلى مولاه اسامة بن زيد، وأمرهما بطاعته، والتصريف بين امره ونهيه، وكان آخر ما عهد به في أمر امته قوله: " انفذوا جيش اسامة " يكرر ذلك على اسماعهم، ايجابا للحجة عليهم في ايثار المنافقين على الصادقين. ولو عدت

كلما كان من أمر رسول الله صلى الله عليه واله في اظهار معائب المستولين على تراثه لطلال، وان السابق منهم إلى تقلد ما ليس له باهل قام هاتفا على المنبر لعجزه عن القيام بأمر الامة، ومستقيلا (1) مما قلده لقصور معرفته على تأويل ما كان يسئل عنه، وجهله بما يأتي ويذر. ثم أقام على ظلمه، ولم يرض باحتقار عظيم الوزر في ذلك حتى عقد الأمر من بعده لغيره، فأتى التالي بتسفيه رأيه، والقدح والطعن على احكامه، ورفع السيف عن كان صاحبه وضعه عليه، ورد النساء اللاتي كان سباهن إلى أزواجهن وبعضهن حوامل، (2) وقوله: " قد نهيته عن قتال اهل القبلة فقال لي: انك لحدب على أهل الكفر وكان هو في ظلمه لهم أولى باسم الكفر منهم ". ولم يزل يخطئه، ويظهر الارزاء عليه، ويقول على المنبر: " كانت بيعة أبي بكر فلتة، وفي الله شرها، فمن دعاكم إلى مثلها فاقتلوه " وكان يقول: قبل

(1) اشارة إلى قول ابي بكر " أقيلوني فلست بخيركم ". (2) راجع قصة مالك بن نويرة في ترجمة خالد بن الوليد في هامش ص 124 من هذا الكتاب.

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ذلك قولاً ظاهراً ليته حسنة من حسناته، ويود أنه كان شعرة في صدره، وغير ذلك من القول المتناقض المؤكد لحجج الدافعين لدين الاسلام. وأتى من امر الشورى وتأكيد بها: عقد الظلم والالحاد، والغى والفساد، حتى تقرر على ارادته ما لم يخف - على ذي لب موضع ضرره - . ولم تطق الامة الصبر على ما أظهره الثالث من سوء الفعل، فعاجلته بالقتل فاتسع بما جنوه من ذلك لمن وافقهم على ظلمهم وكفرهم ونفاقهم: محاولة مثل ما اتوه من الاستيلاء على امر الامة. كل ذلك لتتم النظرة التي اوحاها الله تعالى لعدوه ابليس، إلى ان يبلغ الكتاب اجله، ويحق القول على الكافرين، ويفترب الوعد الحق، الذي بينه في كتابه بقوله: " وعد الله الذين آمنوا منكم وعملوا الصالحات لنستخلفنهم في الأرض كما استخلف الذين من قبلهم " (1) وذلك: إذا لم يبق من الاسلام الا اسمه ومن القرآن الا رسمه، وغاب صاحب الأمر بايضاح الغدر له في ذلك، لاشتمال الفتنة على القلوب حتى يكون اقرب الناس إليه اشداهم عدواة له. وعند ذلك يؤيده الله بجنود لم تروها، ويظهر دين نبيه صلى الله عليه واله - على يديه - على الدين كله ولو كره المشركون. واما ما ذكرته من الخطاب الدال على تهجين النبي صلى الله عليه واله، والارزاء به، والتأنيب له، مع ما أظهره الله تعالى في كتابه من تفضيله إياه على سائر أنبيائه فان الله عزوجل جعل لكل نبي عدوا من المشركين، كما قال في كتابه، وبحسب جلاله منزلة نبينا صلى الله عليه واله عند ربه، كذلك عظم محنته لعدوه الذي عاد منه في شفاقه ونفاقه كل اذى ومشقة لدفع نبوته، وتكذيبه إياه، وسعيه في مكارهه، وقصده لنقض كل ما ابرمه، واجتهاده ومن ماله على كفره، وعناده، ونفاقه، والحاده في ابطال دعواه، وتغيير ملته، ومخالفته سنته، ولم ير شيئا ابلغ في تمام كيد من تنفيرهم من موالاة وصيه، وايحاشهم منه، وصددهم عنه، واغرائهم بعدواته،

النور: 55.

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والفصد لتغيير الكتاب الذي جاء به، واسقاط ما فيه من فضل ذوي الفضل، وكفر ذوي الكفر، منه وممن وافقه على ظلمه، وبغيه، وشركه، ولقد علم الله ذلك منهم فقال: " ان الذين يلحدون في آياتنا لا يخفون علينا " وقال: " يريدون ان يبدلوا كلام الله " ولقد احضروا الكتاب كمالاً مشتملاً على التأويل، والتنزيل. والمحكم، والمتشابه، والناسخ، والمنسوخ، لم يسقط منه: حرف الف ولا لام، فلما وقفوا على ما بينه الله من: اسماء اهل الحق والباطل، وان ذلك ان اظهر نقص ما عهدوه قالوا: لا حاجة لنا فيه، نحن مستغنون عنه بما عندنا، وكذلك قال: " فنبدوه وراء ظهورهم واشتروا به ثمناً قليلاً فينس ما يشترون ". دفعهم الاضطراب بورود المسائل عليهم عما لا يعلمون تأويله، إلى جمعه، وتأليفه، وتضمينه من تلقائهم ما يقيمون به دعائم كفرهم، فصرخ مناديبهم: من كان عنده شيء من القرآن فليأتنا به، ووكلوا تأليفه ونظمه إلى بعض من وافقهم على معادات اولياء الله، فألفه على اختيارهم، وما يدل للمتأمل له على اختلال تمييزهم، واقترائهم، وتركوا منه ما قدروا انه لهم، وهو عليهم، وزادوا فيه ما ظهر تناكره وتنافره، وعلم الله ان ذلك يظهر ويبين، فقال، " ذلك مبلغهم من العلم " وانكشف لأهل الاستبصار عوارهم، واقترائهم. والذي بدا في الكتاب من الارزاء على النبي صلى الله عليه واله من فرقة الملحدين ولذلك قال: " ويقولون منكراً من القول وزوراً " ويذكر جل ذكره لنبيه صلى الله عليه واله ما يحدثه عدوه في كتابه من بعده بقوله: " وما أرسلنا من قبلك من رسول ولا نبي الا إذا تمنى ألقى الشيطان في امنيته فينسخ الله ما يلقي الشيطان ثم يحكم الله آياته " يعني: انه مامن نبي تمنى مفارقة ما يعاينه من نفاق قومه، وعقوقهم، والانتقال عنهم إلى دار الإقامة، الا ألقى الشيطان المعرض لعداوته عند فقدته في الكتاب الذي انزل عليه، ذمه، والقدح فيه، والطعن عليه، فينسخ الله ذلك من قلوب المؤمنين فلا تقبله، ولا تصغي إليه غير قلوب المنافقين، والجاهلين، ويحكم الله آياته بان: يحمي أوليائه من الضلال والعدوان، ومشايعة أهل الكفر والطغيان، الذين لم يرض

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الله ان يجعلهم كالأنعام حتى قال: " بل هم أضل سبيلاً ". فافهم هذا واعلمه، واعمل به، واعلم انك ما قد تركت مما يجب عليك السؤال عنه اكثر مما سألت عنه، واني قد اقتصر على تفسير يسير من كثير لعدم حملة العلم، وقلة الراغبين في التماسه، وفي دون ما بينت لك بلاغ لنوي الألباب. قال السائل: حسبي ما سمعت يا أمير المؤمنين، شكر الله لك على استفادتي من عمية الشرك، وطخية الافك، واجزل على ذلك مثوبتك، انه على كل شيء قدير، وصلى الله اولا وآخرا علي انوار الهدايات، واعلام البريات، محمد وآله أصحاب الدلالات الواضحات، وسلم تسليماً كثيراً.