‘Al-Noor’
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# Abbreviations:

- saww: - Sal la l la ho Allah hay Waa Aal lay he Wasallam
- azwj: - Az Za Wa Jalla
- asws: - Allay hay Salawat Wass Salam
- AJFJ: Ajal Allah hey wa Fara Jaak
- ra: - Razi Allah \(^{azwj}\)
- La: - Laan Allah \(^{azwj}\)
In the Name of Allah the Beneficent, the Merciful. The Praise is for Allah Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]

Ibn Mahboub, from Abu Ja’far Al-Howl, from Sallaam Bin Al-Mustaneer, who has narrated the following:

Abu Ja’far said: ‘Allah Created the Paradise before He Created the Fire, and Created the obedience before He Created the disobedience, and Created the Mercy before the Anger, and Created the good before the evil, and Created the earth before the sky, and Created the life before the death, and Created the sun before the moon, and Created the ‘Noor’ (the Divine Light) before the darkness’.  

Summary:

‘Noor’ and ‘Al-Noor’ are generally translated as ‘Light’, however ‘Noor’ has a much deeper and broader meaning, as one can understand from its opposite ‘Zulumat’ (multiple darkness). Imam Al-Reza explained the meaning of the Words of Allah:  

Allah is Noor (Light) of the skies and the earth [24:35]. He said: ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’. (An extract)  

Both ‘Al-Noor’ and ‘Zulumat’ are Created by Allah.

The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1]
In the Holy Quran, Noor and Al-Noor along with its other forms are reported (see footnote below). From these Verses, it is evident that the guidance in the world and the salvation in the Hereafter is only possible from ‘Noor’- so what is the Noor?

O People of the Book! There has come to you Our Rasool Clarifying to you a lot of what you were concealing from the Book, and excusing about a lot. There has come to you from Allah, a Noor (Light) and a Clarifying Book [5:15]

In the above Verse (5:15), Allahazwj Addresses the People of the Book, informing them of the arrival of the Prophet^saww, who will explain to them what they have been hiding from the Book. And He^saww Says: (with the Prophet^saww) is the Noor and a Clarifying Book.

Allahazwj Entrusted His Prophet^saww with two Grand Entities, the Noor and the Book, and Rasool-Allahazwj also left behind the same for the deliverance of those who paid heed:

Similarly, in the famous Verse (97:4) Al-Ruh is translated as Jibraeel^as,

The Angels and the Spirit descend during it by Permission of their Lord of every matter [97:4]

Saeed Bin Abdullah, from Ahmad Al-Husayn, from Al-Mukhtar Bin Ziyad Al-Basry, from Muhammad Bin Suleyman, from his father who said:
‘I was with Abu Abdullah asws, and he asws mentioned something about the affair of the Imam asws when he asws comes (to the World). He asws said: ‘It obligates (it is necessary) an increase (in his asws Knowledge) with the Spirit during the Night of Predetermination (Laylat Al-Qadr).’

فقلت له: جعلت هذا، أليس الروح جبرئيل؟ قال: «خلق جبرئيل من الملائكة، وأعظم من الملائكة، أليس الله عز وجل يقول: تنزل الملائكة و الروح».

I said to him asws, ‘May I be sacrificed for you asws! Is the Spirit not Jibraeel as?’ He asws said: ‘Jibraeel as is from the Angels, and the Spirit is a creation greater than the Angels, has not Allah azwj Said: The Angels and the Spirit descend during it by Permission of their Lord, of every matter [97:4]?5

In another Verse Allah azwj Says:

Therefore believe in Allah and His Rasool and ‘النور’ (the Light) which We Sent down, and Allah is Aware of what you are doing [64:8]

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, ‘Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: Therefore believe in Allah and His Rasool and ‘النور’ (the Light which We Sent down [64:8]. So he asws said: ‘O Abu Khalid! The Light (النور), by Allah azwj, are the Imams asws from the Progeny asw of Muhammad asww up to the Day of Judgment, and they asws, by Allah azwj, are the Light (النور) of Allah azwj which descended, and they asws, by Allah azwj, are the Light (النور) of Allah azwj in the skies and in the earth, by Allah azwj!’.

يا أبا خالد! نور الإيمان في قلوب المؤمنين نور من الشمسي المشرق بالنهار وله نور الله الذي أثرى وهم في الأرض وناس الله.

O Abu Khalid! The Light (النور) of the Imam asws in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah azwj! They asws are radiating the hearts of the

(صائر الدورات: 484/4)
Momineen and He\textsuperscript{asws}, Allah\textsuperscript{azwj} Mighty and Majestic, Blocks their Light (نور) from the ones He\textsuperscript{asws} so Desires to, so it darkens their hearts.

وَلَّهُِيَاُأَبَاُخَالِدٍُلََُحُِْب ُّنَاُعَبْد ُوَُي َت َوَلََّنَاُحَتََُّّيُطَهِّرَُاللَّهُُق َلْبَهُُوَُلََُيُطَهِّرُُاللَّهُُق َلْبَُعَبْدٍُحَتََُّّيُسَلِّمَُلَنَاُوَُيَُسَلْطَنَُهُُمِنُْشَدِيدُِالِْْسَابُِوَُآمَنَهُُمِنُْف َََعُِي َوْمُِالْقِيَامَةُِالَْْكْبرَُِ.

By Allah\textsuperscript{azwj}, O Abu Khalid! No servant would respond to us\textsuperscript{asws} and be in our\textsuperscript{asws} Wilayah until Allah\textsuperscript{azwj} Cleans his heart, and Allah\textsuperscript{azwj} does not Clean a heart of a servant until he submits to us\textsuperscript{asws} and becomes submissive to us\textsuperscript{asws}. So when he is submissive to us\textsuperscript{asws}, Allah\textsuperscript{azwj} would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment'.\textsuperscript{6}

Hence, the guidance for a Momin is from the ‘Noor’ (Imam\textsuperscript{asws}) of Allah\textsuperscript{azwj} – bestowed upon the Momineen, the Book (acts as a clarifying media) only assists when explained by the Imam\textsuperscript{asws}.

\textsuperscript{6} Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1
Introduction:

Here we take Holy Verses Revealed about the Noor in more detail, and try to enhance our understanding about the Noor.

Allah azwj is Noor:

اللَّهُُنُورُُالسَّمَاوَاتُِوَالَْْرْضُِف َقَالَُهَادٍُلَِْهْلُِالسَّمَا ُِوَُهَادٍُلَِْهْلُِالَْْرْضُِ

Allah is Noor (Light) of the skies and the earth.

An example of His Light is like a niche wherein is a lamp, the lamp is in a glass, and the glass is as if it is a brightly shining star ignited from a Blessed tree of olives, neither eastern nor western. Its oil almost illuminates and even though fire does not touch it. Light upon Light. Allah Guides to His Light ones He so Desires to, and Allah Strikes examples for the people, and Allah is Knowing of all things [24:35]

All in a report of Al-Barqy, ‘(He asws said): ‘A Guidance for the ones in the sky and a Guidance for the ones in the earth’.

and in a report of Al-Fadl, ‘(He asws said): ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’.

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7 Al Kafi V 1 – The Book Of Tawheed (Oneness of Allah azwj) CH 16 H 4
Or like the darkness in the fathomless ocean, a wave covers it from above a wave, (and) from above it is a cloud; darkness on top of each other. When he holds out his hand, he almost cannot see it. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40]

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asammi, from Abdullah Bin Al Qasim, from Salih Bin Sahl Al Hamdany who said,

‘Abu Abdullah asws said regarding the Words of Allah azwj the Exalted [24:35] Allah is Light of the skies and the earth, a likeness of His Light is as a niche (which is Syeda) Fatima asws, in which is a lamp Al-Hassan asws, the lamp is enclosed in a glass, Al-Husayn asws, (and) the glass is as if it were a brightly shining star. (Syeda) Fatima asws is the brightly shining star between the women of the world, lit from a blessed olive-tree of Ibrahim as neither eastern nor western neither Jewish nor Christian the oil of which is almost luminous illumination of the knowledge which almost explodes from her asws although fire does not touch it - Light upon Light – and Imam asw after an Imam asw Allah Guides to His Light whomsoever He Desires to Allah awj Guides to the Imam asws whomsoever He awj so Desires to and Allah Strikes Examples for the people’.

I said, ‘(What about) [24:40] Or like utter darkness?’ He asws said: ‘The first one (Abu Bakr) and his companion (Umar) there covers it a wave of the third one (Usman) above which is another wave, above which is a cloud, (layers of) utter darkness of the second one (Umar) one above another Muawiya and the strife of the Clan of Umayya when he holds out his hand the Believer, in the darkness of their strife he is almost unable to see it; and to whomsoever Allah does not Give Light of the Imams asw from the sons asw of Syeda Fatima asws so he has no Light for himself on the Day of Judgement’.

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And he asws said regarding His aswj Words [57:12] their light would be walking before them and on their right hand: ‘On the Day of Judgment, the Imams asws of the Momineen would be walking in front of the Momineen, and on their right until they lodge them in the houses of the inhabitants of the Paradise’.

Ali Bin Muhammad and Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Musa Bin Al Qasim Al Bajaly and Muhammad Bin Yahya, from Al Amraky Bin Ali, altogether,

(It has been narrated) from Ali son of Ja’far asws, from his brother asws Musa – similar to it.\(^8\)

**Imam asws is the Noor:**

 حدثنا محمد بن الحسن عن ابن سنان عن عمر بن مروان عن المنجل عن حاب عن أبي جعفر عليه السلام قوله تبارك وتعالى: ‘و قال في قوله يسعى نورهم بين أيديهم ويلهم أعينهم أعين الموميين يسعى نورهم بين يدي الموميين ويلهم أعينهم حتى يبرؤهم’ مئازل أهله العلم.

Jabir asked from Abu Ja’far asws regarding the Statement of the Blessed, the High [24:35] *Allah is the light of the heavens and the earth; a likeness of His light This is Muhammad saww is as a niche in which is a lamp and this is the knowledge, the lamp is in a glass*. He asws says that the glass is Amir-ul-Momineen asws, and the knowledge of Rasool-Allah saww is with him asws (Amir ul-Momineen asws).\(^9\)

 حدثنا محمد بن عيسى ويعقوب بن يزيد وغيرهما عن ابن محيي عن ابن اسحق بن غالب عن أبي عبد الله عليه السلام قال: ‘مضى رسول الله صلى الله عليه وآله وسلم في كتاب الله وصبه عليه بن أبي طالب عليه السلام وأمير المؤمنين وامام المؤمنين وحبل الله المبين وعروة الوثقى الذي لا مناصبه لها وعهده المؤكد صاحبنا مولى شهد كل واحد لصاحبه يصدقان دون إمام من الله عز وجل في الكتاب بما أوجب فيه على العباد من مطاع الله وطاعة الآممو وولايته وأوجب حقه الذي أراه الله عز وجل من استكمال دينه واطهار أمره والاحتجاج بحقه والاستضاء به في معادن أهل صفوته وخصوصي أهل كتبه’.

It has been narrated to us by Muhammad Bin Isa and Yaqoub Bin Yazeed and someone else, from Ibn Mahboub, from Ibn Is’haq Bin Ghalib, who has said:

\(^8\) Al Kafi V 1 – The Book Of Divine Authority CH 13 H 5

\(^9\) Al-Basaair ul Darrajat, Chapter 11, H. 8.
Abu Abdullah asws said: ‘The Rasool-Allah saww passed away, and he saww left behind in his saww community the Book of Allah azwj and his asws successor Ali asws Bin Abu Talib asws, Commander of the Faithful, and Imam of the Pious, and the Strong Rope of Allah azwj, and the Firmest Handle which does not break into parts and would not have for it two owners at one particular time. Every one of his saww (follower) bore witness by ratifying and saying that he asws is the Imam asws from Allah azwj Mighty and Majestic in the Book and Obligated in it for theervants for obedience to Allah azwj and obedience of the Imam asws and his asws Wilayah and He azwj Obligated his asws rights which Allah azwj Mighty and Majestic Showed by Completing His azwj Religion, and Manifested his asws matter, and Argued by his asws proof, and the Illumination by his asws light in the mine of the elites, and the chosen of the best people.

Allah azwj has Assets of the Imams asws of Guidance from the People asws of the Household of our azwj Prophet saww, from His azwj Religion, and Made to shine His azwj Way by their asws methods, and Opened by them asws the hidden matters (Baatin) from the springs of His azwj Knowledge. The ones from the community of Muhammad who recognises the obligatory right of his Imam asws will have found the sweetness of his faith, and come to know the fluency of his Islam. This is because Allah azwj and His azwj Rasool saww Installed the Imam asws and Informed His azwj Creation and a Proof on the inhabitants of all His azwj World.

Allah azwj Crowned him asws with the crown of dignity, and Covered him asws from من نور الجبار the Light of the Lofty azwj (Al-Jabbar azwj) extending to the sky, not cutting off from him asws His azwj Resources, and one will not receive what is with Allah azwj Blessed and High except by struggling in His azwj Way.

The deeds of the worshippers will not be Accepted except by recognising him asws, for he asws is the knower of what is ambiguous from the Revelation, and the correct matters of the Sunnah, and the suspects of the tribulations, and Allah azwj will not Let people go astray after having Guided them, until He azwj Shows to them what to fear, and the Great Proofs asws from Allah azwj on the servants’.10

10 Al-Basaair ul Darrajat, CHAPTER 4, H. 2
The Imams asws are the Light (نور) of Allah azwj

Fa‘amunwa yallahe wa-rasooluhu wa-nourul adidi anfarunna 0’wllahe yima’t qawmulun khibir (64:8)

Therefore believe in Allah and His Rasool and ‘النور’ the Light which We Sent down, and Allah is Aware of what you are doing [64:8]

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Ali Bin Mirdas who said, ‘Safwan Bin Yahya and Al Hassan Bin Mahboub narrated to us, from Abu Ayoub, from Abu Khalid Al Kabuly who said,

‘I asked Abu Ja’far asws about the Words of Allah azwj Mighty and Majestic: Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]. So he asws said: ‘O Abu Khalid! The Light (نور), by Allah azwj, are the Imams asws from the Progeny asws of Muhammad asw up to the Day of Judgment, and they asws, by Allah azwj, are the Light (نور) of Allah azwj which descended, and they asws, by Allah azwj, are the Light (نور) of Allah azwj in the skies and in the earth, by Allah azwj’.}

O Abu Khalid! The Light (نور) of the Imam asws in the hearts of the Momineen is more radiant than the bright sun by the day. By Allah azwj They asws are radiating the hearts of the Momineen and He azwj Allah azwj Mighty and Majestic Blocks their asws Light (نور) from the ones He azwj so Desires to, so it darkens their hearts.

By Allah azwj, O Abu Khalid! No servant would respond to us asws and be in our asws Wilayah until Allah azwj Cleans his heart, and Allah azwj does not Clean a heart of a servant until he submits to us asws and becomes submissive to us asws. So when he was submissive to us asws Allah azwj would Secure him from the difficulties of the Reckoning, and Secure him from the great horrors of the Day of Judgment’.11

11 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1
Ahmad Bin Idrees, from Al Husayn Bin Ubaydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

‘From Abu Al Hassan asws, said, ‘I asked him asws about the Words of Allah azwj Blessed and Exalted: They are intending to extinguish the Light of Allah with their mouths [61:8]. He asws said: ‘They are intending to extinguish the Wilayah of Amir Al-Momineen asws using their mouths (by talking against it)’. 

I said, ‘The Words of the Exalted: but Allah will Complete His Light’. He asws said: ‘And Allah azwj will Complete the Imamate; and the Imamate, it is the Light (النور) (Mentioned) in this place, is Ali Amir Al-Momineen asws’. 

Ali Bin Ibrahim, by his chain,

(It has been narrated) from Abu Abdullah asws regarding the Words of Allah azwj the Exalted [7:157] Those who follow the Rasool, the Prophet, the Ummi, whom they find written down with them in the Torah and the Evangel (who) enjoins them good and forbids them from the evil, and makes lawful to them the good things and makes unlawful to them bad things up to His azwj Words and follow the Light which has been Sent down with him, these are the successful ones’. He asws said: ‘The Light (النور) (Mentioned) in this place, is Ali Amir Al-Momineen asws and the Imams asws.

12 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6
13 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 2
Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazzal, from Sa’alba Bin Maymoun, from Abu Al Jaroud who said,

'I said to Abu Ja’far asws, ‘Allah azwj has Given the People of the Book, a lot of good’. He asws said: ‘And what is that?’ I said, ‘The Words of Allah azwj the Exalted [28:52] The ones to whom We Gave the Book before it, they are believers in it - up to His azwj Words [28:54] These shall be Granted their reward twice, because they were patient’. He asws said: ‘Allah azwj has Given you all just as He aswj has Given them’. Then he asws recited [57:28] O you who believe! Fear Allah and believe in His Rasool: He will give you two portions of His Mercy, and Make for you a Light with which you will walk by – Meaning an Imam asws you are following.  

أَحَدُُبْنُُمِهْرَانَُعَنُْعَبْدُِالْعَظِيمُِبْنُِعَبْدُِاللَّهُِالَْْسَنُِِِّعَنُْعَلِيُِّبْنُِأَسْبَاطٍُوَُالَْْسَنُِبْنُِمَُْبُوبٍُعَنُْأَبُِِأَيُّوبَُعَنُْأَبُِِخَالِدٍُالْكَابُلِيُِّقَالَُسَأَلْتُُأَبَاُجَعْفَرٍُ(ُعليهُالسلَّمُ)ُعَنُْق َوْلُِاللَّهُِت َعَالََُفَآمِنُواُبِاللَّهُِوَُرَسُولِهُِوَُالنُّورُِالَّذِيُأَن َْ َلْناُف َقَالَُيَاُأَبَاُخَالِدٍُالنُّورُُوَُاللَّهُِلَنُورُُالإِْمَامُِفيُِق ُلُوبُِالْمُؤْمِنِينَُأَن ْوَرُُمِنَُالرَّمْسُِالْمُضُِيئَةُِبِالن َّهَارُِوَُهُمُُالَّذِينَُي ُن َوِّرُونَُق ُلُوبَُهُمُْوَُي َغْرَاهُمُْبَِِّاُ. 

'I asked Abu Ja’far asws about the Words of Allah azwj the Exalted [64:8] Therefore believe in Allah and Rasool and the Light which We have Sent down. So he asws said: ‘O Abu Khalid! The Light (النور), by Allah azwj, are the Imams asws. O Abu Khalid! The Light (النور) of the Imam asws in the hearts of the Momineen is more radiant than the bright sun by the day, and they asws are those who are radiating the hearts of the Momineen, and Allah azwj Blocks their asws Light from the ones who He azwj so Desires to, to darken their hearts and they are covered by it'.

They are intending to extinguish the Light of Allah with their mouths but Allah will Complete His Light, and even if the Kafirs abhor it [61:8]

They are intending to extinguish the Light of Allah with their mouths, and Allah Refused except that He would Complete His Light, and even though the Kafirs dislike it [9:32]

14 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 3
15 Al Kafi V 1 – The Book Of Divine Authority CH 13 H 4
Muhammad Bin Yaqoub, from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ali Bin Mardaas, from Safwan Bin Yahya, and Al-Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al-Kalby who said:

فقال: «يا أبي خالد، النور و الله الله الائمة (عليهم السلام) من آل محمد (صلى الله عليه و آله) إلى يوم القيامة، و هم و الله النور الله الذي آنزل، و هم و الله النور الله في السماوات و الأرض،

He asws (Abu Ja’far asws) said: 'O Abu Khalid! By Allah azwj! The Light are the Imams asws from the Progeny asws of Muhammad saww up to the Day of Judgement. By Allah azwj! And they asws are the Light which Allah azwj Sent down. By Allah azwj! And they asws are the Light of Allah azwj in the skies and the earth.

By Allah azwj! O Abu Khalid! The Light of the Imam asws in the hearts of the Momineen is more illuminating than the bright sun during the day. By Allah azwj! And they asws are illuminating the hearts of the Momineen, and Allah azwj Mighty and Majestic Veils their asws Light from the one whom He azwj so Desires to, so their hearts become darkened.

By Allah azwj! O Abu Khalid! A servant does not love us asws and befriend us asws until Allah azwj Cleans his heart. And Allah azwj does not Clean the heart of a servant until he submits to us asws and becomes submissive to us asws. So when he is submissive to us asws, Allah azwj Keeps him Safe from the difficult Accounting, and Gives him security from the great panic on the Day of Judgement' .

Allah azwj Guides to the Noor (Light)

بُبَعْدُ يِهِدِي بِهِ اللَّهُ مِنْ أَنْتِهِ يِعْرُجُهُمْ مِنَ الْعُلُومَاتِ إِلَى النُّورِ يِذْنِيهِ وَيُهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {16:5}

Allah Guides by it the one who pursues His Pleasure in the ways of Al-Salaam (Allah), and he (Rasool) extracts you from the darkness to the Light by His Permission and guides them to the Straight Path [5:16]
العياشي: عن عبد الله بن سليمان، قال قال: «البرهان مساعدًا، النور علي (عليه السلام).»

Al Ayyashi, from Abdullah Bin Suleyman who said,


Surely We Revealed the Torah wherein is Guidance and Light. The Prophets judged with it for those who were Jews, and (so did) the Rabbis and the Monks with what they had preserved from the Book of Allah, and they were witnesses over it. Therefore do not be fearing the people and fear Me, and do not be taking a small price for My Verses. And the ones who do not judge with what Allah Revealed, so them, they are the Kafirs [5:44]

Al Ayyashi, from Maalik Al Jahny who said,

‘Abu Ja’far asws said: ‘Surely We Revealed the Torah wherein is Guidance and Light [5:44] - up to His aswj Words what they had preserved from the Book of Allah, said: ‘It was Revealed regarding us asws’.

And they are not appreciating Allah with the appreciation He is Rightful of when they are saying, ‘Allah did not Reveal anything upon a person’.

Say: ‘Who Revealed the Book which Musa came with, being a Light and a Guidance for the people? You made it to be as scattered papers manifesting (some of) it
and concealing a lot, and you were taught what neither you nor your fathers knew of. Say: ‘Allah’. Then leave them playing in their disputes [6:91]

أَوَمَّنُْكَانَُ مَيْتًاُفَأَحْي َيْناهُُوَُجَعَلْنَاُلَهُُنُورًاُيَْْرِيُبِهُِفيُِالنَّا ُِكَمَنُْمَث َلُهُُفيُِالظُّلُماتُِلَيْسَُبِِارِجٍُمِنْهاُقَالَُالَّذِيُلََُي َُعْرِفُُالإِْمَامَُ.

Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people, like the one similar to him in the darkness not exiting from it? Like that it was adorned for the Kafirs what they were doing [6:122]

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Bureyd who said,

'I heard Abu Ja’far asws saying regarding the Words of Allah azwj Blessed and High Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people [6:122]. So he asws said: ‘The dead do not recognise anything, and ‘a Light he can walk with among the people’ is an Imam asws he follows with - like the one similar to him in the darkness not exiting from it? [6:122], he asws said: ‘The one who does not recognise the Imam asws.

And in another report, from Bureyd Al Ajaly who said,

'I asked Abu Ja’far asws about the Words of Allah azwj. Or is the one who was dead, so We Revived him and Made for him a Light he can walk with among the people [6:122], he asws said: ‘The dead – the one who does not recognise this affair, meaning this matter (Al-Wilayah), and Made for him a Light meaning an Imam asws whom he follows, meaning Ali asws Bin Abu Talib asws.

فُلِّتْ: فقوله: كمْ مَثْلْهُ في الظُّلُماتِ ليَنُبَرِّجْ مِنْهَا فَقَالَ بِهِدْهَا: "هَذَا الْحَلَقُ الَّذِي لا يُعَرَْفُ شَيْئًا".

19 Al Kafi V 1 – The Book Of Divine Authority CH 7 H 13
I said, ‘(What about) His Words like the one similar to him in the darkness not exiting from it? So he said by (gesturing with) his hands like this: ‘This is the creature who does not understand anything.’

He is the (One) Who Made the sun a brightness and the moon a light, and Ordained stages in order for the number of the years to be known and the accounting. Allah did not Create that except with the Truth. He Details the Signs for a people who know [10:5]

In Rowzat Al Kafi – Ali Bin Al Muhammad, from Ali Bin Al Abbas, from Ali Bin Hammad, from Umaro Bin shimr, from Jabir,

‘From Abu Ja’far having said: ‘He Struck an example of Muhammad as the sun, and an example of the successor as the moon, and these are the Words of Allah Mighty and Majestic: He is the (One) Who Made the sun a brightness and the moon a light [10:5].”

Also Allah Says:

Indeed! So the one whose heart Allah Expands for Islam, he is upon a ‘Noor’ (Light) from his Lord. Therefore woe be (unto them) for the harshness in their hearts from the Zikr of Allah! They are in clear error [39:22]

From Mas’adat Bin Sadaqa who said,

قص أبو عبد الله قصة الفريقين جمعا في الميثاق، حتى يالاستثناء من الله في الفريقين، فقال: «إن الخير و السر حلقان من خلق الله;

نفسير العيّاشي: 1: 376/90

تفسير نور النجاة: ج2: 293

Al-Kafi, Vol. 8, H. 15021
‘Abu Abdullah asws related the story for the two groups (good and evil) together during the Covenant, until he asws reached the Exclusion (separation) from Allah azwj regarding the two groups, so he asws said: ‘The good and the evil are two creatures from the creatures of Allah azwj.

و ذلك أن الله قال في كتابه: اللهُ واللَّدَّينَ آمَنَوْا لَتُخْرِجَهُمْ مِنَ الظُّلُمَاتِ إِلَّا اللَّدَينَ آمَنَوْا أَوْلِياؤُهُمُ الطَّاغُوتُ لَتُخْرِجَهُمْ مِنَ النُّورِ إِلَّا اللَّدَينَ آمَنَوْا (صلوات الله عليهم)، و الظلمات عدوهم’.

And that is what Allah azwj Said in His azwj Book: *Allah is the Guardian of those who believe. He Extracts them from the darkness’s into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]. So the Light – they asws are the Progeny of Muhammad saww, and the darkness are their asws enemies’.

The Book:

الرُّۖ كِتَابُ أَن َْ َلْنَاهُُإِلَيْكَُلِتُخْرِجَُالنَّا َُمِنَُالظُّلُمَاتِ إِلََُالنُّورِِبِإِذْنُِرَبِِِّّمُْإِلََ ُصِرَاطُِالْعََ ُِ {1}

*Alif Lam Ra. A Book We Revealed to you, for you to extract the people from the (multitude of) darkness to the Light by the Permission of their Lord, to the (Straight) Path of the Mighty, the Praised [14:1]*

عن مساعدة بن صدقة، قال: قص أبو عبد الله قصة الفريقين جميعا في الميثاق، فقال: فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم’.

From Mas’adat Bin Sadaqa who said,

‘Abu Abdullah asws related the story of the two groups (good and evil) together during the Covenant, then he asws said: ‘So the Light, they asws are the Progeny saww of Muhammad saww (being one Light), and the (multitude of) darkness [14:1], are their asws enemies’.

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22 Tafsir al-I’yashi 1:138/461
23 Tafsir al-I’yashi 1:138/461 (Extract)
Salawat (from Allah and Angels) Brings Believers to Noor:

He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43]

Have you not heard the Words of Allahazwj Mighty and Majestic: He is the One Who Sends Salawat upon you and (so do) His Angels, in order to Extract you (Momineen) from the multiple darkness to the Light, and He was always Merciful to the Momineen [33:43].

Brightening of the Earth with Noor:

And the earth will shine with the Noor (Light) of its Lord, and the Book would be placed, and they would come with the Prophets and the witnesses, and it would be Judged between them with the Truth, and they would not be wronged [39:69]

24 Al Kafi V 2 – The Book Of Supplication CH 20 H 14
Ali Bin Ibrahim said, ‘Muhammad Bin Abu Abdullah narrated to us, from Ja’far Bin Muhammad, from Al-Qasi, Bin Al-Rabi’e, from Sabah Al-Mada’iny,

‘Al-Mufazzal Bin Umar who heard Abu Abdullah asws saying regarding the Words of the Exalted: And the earth will shine with the Noor (Light) of its Lord [39:69],

‘The Lord of the earth, means the Imam asws of the earth.’

I said, ‘So what would happen when he asws comes out?’ He asws said: ‘Then the people would be needless of the illumination of the sun and the light of the moon, and they would be going by the Noor (Light) of the Imam asws.

Momin has a Noor:

And one of our companions has reported from Ahmad Bin Muhammad Al-Sayyari who said that he heard from Ahmad Bin Muhammad, from Abu Muhammad Ubeyd Bin Abu Abdullah Al-Farsy and another one with an unbroken chain going up to Abu Abdullah asws:

Abu Abdullah asws said: ‘From those of the Proximity, there is a group from our asws Shiites from the first creation, Allah azwj Made them to be behind the Throne. If the light from even one of them were to be divided on the inhabitants of the Earth, it would suffice for them’. Then he asws said: ‘When Musa as asked his Lord aswj that (which) he as asked for, He aswj Commanded one from the Proximity ones to show his reflection on the mountain, and (this) made him as faint.’

و في كتاب الخصال، عن أبي عبد الله، عن أبيه، عن أبيه، عن علي بن أبي طالب- عليهم السلام- قال: المؤمن يتقلب في خمسة من النور: مدخله نور، ومخرجه نور، وعلمهم نور، وكلامهم نور، ومنظره يوم القيامة إلى النور.

نفسر الفتي 2: 253

Al-Basaair ul Darrajat, RARE FROM THE CHAPTER, H. 2
And in the book Al-Khisaal – from Abu Abdullah\textsuperscript{asws}, from his\textsuperscript{asws} father\textsuperscript{asws}, from Ali\textsuperscript{asws} Bin Abu Talib\textsuperscript{asws} having said: 'The Momin fluctuates in five of the lights – His entry is light, and his exit is light, and his knowledge is light, and his speech is light, and his looking on the Day of Judgment would be towards the light'.

‘Abu Ja’far\textsuperscript{asws} having said: ‘A man from his\textsuperscript{asws} Family (a relative) asked Abu Abdullah\textsuperscript{asws} a question about the Chapter [97:1] We have indeed revealed this in the Night of Power’. He\textsuperscript{asws} said: ‘Woe be unto you. You are asking me about a great (thing). Beware of asking about similar to this’. The man stood up. He came up to him\textsuperscript{asws} one day and asked him\textsuperscript{asws} (about the verse). He\textsuperscript{asws} said: ‘Inna Anzalnaah (Chapter 97) is Noor (Light) with the Prophets\textsuperscript{asws}, and the successors\textsuperscript{asws}. They do not intend any need from the sky, nor from the earth, but they mention it, for that is the Light due to which they get (what they ask for). It is from the remembrance of Ali\textsuperscript{asws} Bin A\textsuperscript{asws}bu Talib\textsuperscript{asws} from the needs.

He\textsuperscript{asws} said to Abu Bakr one day: ‘And reckon not those who are killed in Allah’s way as dead, but they are alive with their Lord\textsuperscript{azwj}. I\textsuperscript{asws} bear witness that the Messenger\textsuperscript{saww} of Allah\textsuperscript{azwj} died a martyr. Beware of your saying that he\textsuperscript{saww} is a corpse. By Allah\textsuperscript{al} he\textsuperscript{saww} comes to you. Fear Allah\textsuperscript{al} if the Satan\textsuperscript{asw} comes to you, for he\textsuperscript{asw} cannot represent him\textsuperscript{saww} (i.e., a likeness of him\textsuperscript{saww}). Abu Bakr was surprised by it and said, ‘By Allah\textsuperscript{al} if he\textsuperscript{saww} came to me, I would obey him\textsuperscript{saww} and come out of what I am in’.

Amir-ul-Momineen\textsuperscript{asws} mentioned to that Light. It ascended up to the souls of the Prophets\textsuperscript{as}. When it came to Muhamma\textsuperscript{saww}, that Light took over his\textsuperscript{saww} appearance and he\textsuperscript{saww} said: ‘O Abu Bakr, Have faith in Ali\textsuperscript{asws} (as your master) and in the covenant from eleven of his\textsuperscript{asws} sons\textsuperscript{asws}, for they\textsuperscript{asws} are my\textsuperscript{saww} similarity except for the Prophet-hood, and repent to Allah\textsuperscript{azwj} by returning what is in your hands to them\textsuperscript{asws}, for there is no right for you in this’. Then he\textsuperscript{asws} went and was not seen.
Abu Bakr said, ‘Gather the people, for I will address them of what I have seen, and I can be exonerated to Allah [azwj] from that which I am in, to you [asws], O Alī [asws], on that you [asws] will give me safety’. He [asws] said: ‘What you have done, and do not forget what you have seen. Do it’. Abu Bakr went to Umar, and the Light of Inna Anzalna returned to Alī [asws] and said to him [asws]: ‘Abu Bakr got together with Umar’.

I said, ‘did the Light inform (you)?’. He [asws] said: ‘It has for it a speaking tongue, and a critical sight. It informs the news to the successors [as], and makes them [asws] hear the secrets, and it comes to them by the explanation of every matter that their [as] enemies hide from them. When Abu Bakr informed Umar of the news, Umar said, ‘You are in a spell of the Clan of Hashim, which they have been performing for ages’. Then they stood up and started informing the people. They did not disclose what the two of them had discussed’.

I said, ‘Why?’ He [asws] said: ‘Because both of them disregarded it, and Alī [asws] (the Light) went and informed Alī [asws] of both their news’.

Amir-ul-Momineen [asws] said: ‘The remoteness of these two is like the remoteness of Thamood (A community Punished by Allah [azwj] during the time of Prophet Nuh [asw]).’

At another place, Allah [azwj] Says:

On that Day you will see the Momineen and the Mominaat - their Light walking in front of them and on their right: ‘Glad tidings for you today, of Gardens beneath which the rivers flow, abiding eternally therein’ – that is the mighty success [57:12]

28 Al-Basaair ul Darratat, Chapter 5, H. 15.
Muhammad Bin Al-Abbas, from Muhammad Bin Hamam, from Abdullah Bin Al-A’la, from Muhammad Bin Al-Hassan, from Abdullah Bin Abdul Rahman, from Abdullah Bin Al-Qasim, from Salih Bin Sahl who said,

‘I heard Abu Abdullah asws and he asws was saying: ‘their Noor (Light) walking in front of them and on their right [57:12]. This is the Light of the Imams asws of the Momineen on the Day of Judgement walking in front of the Momineen, and on their right until they encamp with them at their dwelling in the Paradise’.29

Noor for the Martyred (Shias):

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّدِيقُونَ وَالرَّهْدَا عِنْدَ رَبِّهِمْ لَّمَّا أَجْرُهُمْ وَنُورُهُمْۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْحِيمُۖ {57:19}

And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. For them would be their Recompense and their Light. And those who committed Kufr and belied Our Signs, they are the inmates of the Blazing Fire [57:19]

From him, from his father, from Hamza Bin Abdullah Al Ja’fary, from Jameel Bin Daraaj, from Amro Bin Marwaan, from Al Haris Bin Hasyera, from Zayd Bin Arqam,

‘From Al-Husayn asws Bin Ali asws having said: ‘There is none from our asws Shias except (he is) a true martyr’. I said, ‘May I be sacrificed for you asws! And how can that be and most of them are dying upon their beds?’

فقال: أما أنا تلقو كتاب الله في الحديث ”و الذين آمنوا بِاللَّهِ وَرُسُلِهِ هُمُ الصَّدِيقُونَ وَالرَّهْدَا عِنْدَ رَبِّهِمْ لَّمَّا أَجْرُهُمْ وَنُورُهُمْۚ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْحِيمُۖ {57:19}

So he asws said: ‘Have you not recited the Book of Allah azwj in (Surah) Al-Hadeed: And those who believe in Allah and His Rasool, those, they are the truthful and the martyrs in the Presence of their Lord?’

فقال: فقالت: كأني لم آقرأ هذه الآية من كتاب الله عزوجل فقلت: لو كان الشهداء ليس إلا كما تقول لكان الشهداء قليلاً.
I said, ‘It was as if I had never recited this Verse from the Book of Allahazwj Mighty and Majestic, at all!’ Heasws said: ‘If the Martyrs were not except as you are saying it, the Martyrs would have been (very) few’.30

Momin is Guided by the Noor of Allahazwj (بنور الله)

It has been narrated to us by Al-Abbas Bin Ma’rouf, from Hammad Isa, from Rabi’e, from Muhammad Bin Muslim, who has said:

Abu Ja’farasws, regarding the Statement of Allahazwj Mighty and Majestic [15:75] Surely, in this are signs for those who distinguish (the marks), said: ‘Theyasws are the Imamsasws. The Messengerasaww of Allahazwj said: ‘Fear of the intuition of the believer, for he looks by the Light of Allahazwj, regarding His Statement [15:75] Surely, in this are signs for those who distinguish (the marks)’.31

It has been narrated to us by Yaqoub Bin Yazeed, from Musa Bin Salaam, from Muhammad Bin Mufraq, who has said:

Abu Al-Hassan Al-Rezasws having said: ‘For usasws are eyes that you cannot compare with the eyes of the people, and in them is the ‘نور’ Light, and there is no association with Shaitaanla in them’.32

O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with, and He would Forgive (your sins) for you, and Allah is Forgiving, Merciful [57:28]

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30 Al Mahaasin – V 1 Bk 4 – H 115
31 Al-Basaair ul Darrajat, Chapter 17, H. 4.
32 Al-Basaair ul Darrajat, CHAPTER 1 (Section 4), H. 1
And I said: ‘The Words of Allah Mighty and Majestic: Those We had Given the Book from before him, they were believers in it [28:52] - up to His Words: These would be Given their Reward twice due to what they were patient upon [28:54].’

So he asws said: ‘Allah azwj has Given you the like of what He azwj had Given them’. Then he asws recited: O you who believe! Fear Allah and believe in His Rasool, He will Give you two portions from His Mercy and He would Make a Light to be for you to be walking with [57:28], Meaning the Imam asws you can trust for (guidance) with’. 33

The Creation of Noor:

(33) The books ‘Kunz Jamie Al-Fawaid’ and ‘Taweel Al-Ayaat Al-Zaahira’ from the book ‘Al-Waahida’ – From Al-Hassan Bin Abdullah Al-Utrush, from Ja’far Bin Muhammad Al-Bajali, from Ahmad bin Muhammad Al Barqy, from Ibn Abu Najran, from Aasim Bin Humeyd, from Al Sumali,

‘From Abu Ja’far asws: “Amir-Al-Momineen asws said: ‘Allah azwj Blessed and Exalted is One, Unique in His azwj Oneness. Then Allah azwj Spoke a Word, so light (نور) came into being. Then He azwj Created from that ‘النور’ (Light), the light of Muhammad saw, and Created me asws and my asws progeny.”

اقتداء: 1: 150/3.
Then He azwj Spoke a Word, so a ' \( \text{رُوحاً} \) (Spirit) came into being. So Allah azwj Settled it (Spirit) in that light, and Settled it in our asws bodies.

Thus, we asws are the Spirit of Allah azwj, and His Word, and it is with us asws that He azwj Argues over His creatures.

So we asws did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and we asws did not cease to worship Him azwj, and Exult His Holiness, and Exalt Him azwj before He azwj Created His creation. (complete Hadith and a similar one is given in Appendix I)

Allah azwj Says Their asws Noor is from My azwj Noor:

Al-Maktab, from Al Waraq, from Bashr Bin Saeed, from Abdul Jabbar Bin Kaseer, from Muhammad Bin Harb Al Hilaly, the governor of Medina,

‘From Al-Sadiq asws having said: ‘Muhammad saww and Ali asws were both Noor in front of Allah azwj, Majestic is His azwj Majesty, before the Creation of the creation by two thousand years, and when the Angels saw that ‘ \( \text{النور} \) (Noor), saw an origin for it, and the brilliant beams had spread out from it, they said, ‘Our God azwj and our Master! What is this ‘ \( \text{النور} \) (Noor)?’

فأوحى الله عز وجل إليهم: هذا نور من نوري أصله نبوة وفروعه إمامة، فأما النبوة فلحمد عبد ورسولي، وأما الإمامة فعلي حجي وولي، وولواهما ما خلقته خلقتي.

Allah azwj Mighty and Majestic Revealed to them (angels): ‘ ‘This is a Noor from My azwj Noor. Its origin is Prophet-hood, and its branch is Imamate. As for the Prophet-hood, it is for Muhammad saww, My azwj servant, and My azwj Rasool saww; and as for the Imamate, it is
for Ali asws, My awj Divine Authority and My awj Guardian, and had it not been for them asws both, I awj would not have Created My awj creatures 34.

‘The Intensity of the Al-Noor’

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Abdul Jabbar, from Safwan Bin Yahya, from Aasim Bin Hameed, who has said:

‘I mentioned to Abu Abdullah asws regarding what they are reporting about the visibility?’

So he asws said: ‘The sun is a seventieth part (1/70) of ‘نور الكرسي’ the Light of the Chair (Kursy), and the Chair is a seventieth part (1/70) of ‘نور العرش’ the Light of the Throne (Arsh), and the Throne is a seventieth part (1/70) from ‘نور الحجاب’ the Light of the Veils, and the Veils are a seventieth part (1/70) of ‘نور السر’ the Light of the concealment Light. So if they are truthful, can they fill their eyes from the sun, when there is no cloud around?’ 35

False ‘Imam’ leads to Darkness:

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]

34 Bihar Al Anwaar – V 12, The book of our Prophet saww, Ch 1 H 13
35 Tafseer Al Burhan – H 11327 (2:257)
A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdul Aziz Al Abady, from Abdullah Bin Abu Yafour who said,

‘I said to Abu Abdullah asws, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you asws all (Imams asws) and are in the guardianship of so and so, and so and so. For them is trustworthiness, and truthfulness, and loyalty. And there are a people who are in your asws guardianship (Wilayah), (but for whom) there isn’t trustworthiness, nor the loyalty and the truthfulness’.

قال فاستندى أبو عبد الله ( عليه السلام ) حالياً فاقفّ عليّ كłączase بالمنْق نظامْ قال ألا دين من ذا دين بولاية إمام خائر لثين من الله ولا عتب على من ذا بولاية إمام غادي من الله

He (the narrator) said, ‘Abu Abdullah asws sat upright and turned towards me as if angered, then said: ‘There is no Religion for the one who makes it a Religion by the guardianship of a tyrannous imam (leader) who isn’t from Allah aswj, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam asws from Allah aswj’.

فلست لا دين لأولئك ولا عتب على هؤلاء. قال فعم لا دين لأولئك ولا عتب على هؤلاء

I said, ‘There is no Religion for those ones and there is no blame upon these ones?’ He asws said: ‘Yes! There is no Religion for those ones and there is no blame upon these ones’.

ثم قال ألا تسمع لقول الله عز و جل الله وبيع الدين آمنوا في خروجهم من الظلمات إلى النور يغني من ظلالات الذلوب إلى نور التوبة والمغفرة ولله ذي إمام عادل من الله

Then he asws said: ‘Have you not listened to the Words of Allah aswj Mighty and Majestic Allah is the Guardian of those who believe. He Extracts them from the darkness’s into the Light [2:257]? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every just Imam asws from Allah aswj.

و قال أولاً كفروا أولئك فطورهم الطائفه خروجهم من النور إلى الظلمات بفضل إمام خائر ليس من الله عز و جل خرجوا بولاية إمام من نور الإسلام إلى ظلالات النار دفعه الله عز و جل النار مع الكفار فأولئك أصحاب النار فهم فيها حائلون

And He aswj Said and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness [2:257]. But rather it Means by this that they were upon the light of Al-Islam. So when they took as guardians every tyrannical imam (leader) who wasn’t from Allah aswj Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah aswj Obligated the Fire for them along with the disbelievers these are the inmates of the Fire; they would be in it eternally [2:257].”

36 Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3
Four Angels came from Four Directions with Allahazwj’s Message:

Al Qatan and Al Daqaq, both together from Ibn Zakariya, from Ibn Habeeb, from Muhammad Bin Ubeydullah, from Ali Bin Al Hakam, from Abdul Rahman Bin Aswad,

‘From Ja’farasws Bin Muhammadasws, from hisasws fatherasws having said: ‘There were two friends for Rasool-Allahazwj (from the) Jews who had believed in Musaas of Allahazwj, and they came to Muhammadasws Rasoolasws of Allahazwj and heard from himasws, and they had read the Torah, and Parchments of Ibrahimas, and knew the knowledge of the former Books.

When Allahazwj the Exalted Captured (the soul of) Hisasws Rasoolasws, they came asking out the master of the command after himas, and they said, ‘There does not die any Prophetas except and there is a Caliph after himas standing with the command in hisas community from after himas, a close one from the relatives of hisas from the people of hisas Household, magnificent of mind, majestic of the glory’.

One of them said to his companion, ‘Do you recognise the master of the command from after this Prophetas?’ The other one said, ‘I do not know him except by the descriptions which I found to be in the Torah – he will be of short hair, place, and he would be the closest of the people from Rasool-Allahsaww’.

When they entered Medina and asked about the Caliph, they were guided to Abu Bakr. When they looked at him, they said, ‘This is not our person’, then said to him, ‘What is your relationship with Rasool-Allahsaww?’ He said, ‘I am a ram from hissaww clan, and he is the husband of my daughter Ayesha’. They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘This isn’t with relationship. Inform us, where is your Lordazwj?’ He said, ‘Above the seven skies’. He said, ‘Is there other than this?’ He said, ‘No’.
They said, ‘Point us to one who is more knowing than you are, for you aren’t the man we find to be in the Torah as being a successor\textsuperscript{asws} of this Prophet\textsuperscript{saww} and his Caliph’.

He\textsuperscript{asws} said: ‘He was angered from their words and thought (of killing) them, then guided them to Umar – and that is because he knew that when they face Umar with anything, he would be violent with them. When they came to him, they said, ‘What is your relationship from this Prophet\textsuperscript{saww}?’ He said, ‘I am from his clan, and he is the husband of my daughter Hafsa’. They said, ‘Is there other than this? This isn’t with a relationship, and this isn’t the description which we find to be in the Torah’. They said to him, ‘Where is your Lord\textsuperscript{azwj}?’ He said, ‘Above the seven skies’, They said, ‘Is there other than this?’ He said, ‘No’. They said, ‘Point us to one who is more knowing that you are’. He guided them to Ali\textsuperscript{asws}. When they came to him\textsuperscript{asws} and looked at him\textsuperscript{asws}, one of them said to his companions, ‘He is the man who has been described in the Torah that he would be a successor of this Prophet\textsuperscript{saww} and his Caliph, and husband of his daughter, and father of the two grandsons, and the one standing with the Truth from after him\textsuperscript{saww}’.

Then they said to Ali\textsuperscript{asws}, ‘O man! What is your relationship from Rasool\textsuperscript{saww}? He\textsuperscript{asws} said: ‘He\textsuperscript{saww} is my brother and I\textsuperscript{asws} am his\textsuperscript{saww} inheritor and the first one to believe in him\textsuperscript{saww}, and I\textsuperscript{asws} am the husband of his\textsuperscript{saww} daughter\textsuperscript{asws}. They said, ‘This is the pride-worthy relationship and the status of the relationship, and this is the description we find to be in the Torah. Where is your Lord\textsuperscript{azwj} Mighty and Majestic?’

Ali\textsuperscript{asws} said to them: ‘If you like I\textsuperscript{asws} can inform you with that which was upon the era of your Prophet Musa\textsuperscript{as}, and if you like I\textsuperscript{asws} can inform you with that which was upon our Prophet Musa\textsuperscript{as}’.
Muhammad\textsuperscript{asw}. They said, ‘Inform us with that which was upon the era of our Prophet Musa\textsuperscript{asw}.’


Ali\textsuperscript{asws} said: ‘Four Angels came – and Angel from the east, and an Angel from the west, and an Angel from the sky, and an Angel from the earth. The one from the east said to the one from the west, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord\textsuperscript{azwj}. And the one from the west said to the one from the east, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord\textsuperscript{azwj}. And the one descending from the sky said to the one coming out from the earth, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord\textsuperscript{azwj}. And the one coming out from the earth said to the one descending from the sky, ‘Where are you coming from?’ He said, ‘I come from the Presence of my Lord\textsuperscript{azwj}.’

فهذا ما كان على عهد نبيكما موسى (عليه السلام) وأما ما كان على عهد نبينا (صلى الله عليه وسلم) فذلك قوله في محكم كتابه:

So, this is what happened in the era of your Prophet Musa\textsuperscript{as}. And as for what happened in the era of our Prophet\textsuperscript{saww}, that is in His\textsuperscript{azwj} Words in the Decisive of His\textsuperscript{azwj} Book: \textit{There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be [58:7]} – the Verse.

قال اليهوديان: فمامنع صاحبك أن يكون حاملك في وضعك الذي أنت أجله؟ فالذي أزل النور على موسى (عليه السلام) إنك لست الخليفة حقا بمجرد صنعتك في كنيستك، وبرفقاتك في كنائسك، وإنك لست أحق بلهذا الأمر وأولى به من من قد غلبت عليه.

The Jews said, ‘So what prevents your\textsuperscript{saww} companion (Abu Bakr) (from) making you\textsuperscript{asws} to be in your\textsuperscript{asws} place which you\textsuperscript{asws} are its rightful one? By the One\textsuperscript{azwj} Who Revealed the Torah unto Musa\textsuperscript{as}, you\textsuperscript{asws} are the true Caliph we find to have been described in our Book, and we read it in our synagogues, and you\textsuperscript{asws} are more rightful with this command and foremost with it than the one who has overcome you\textsuperscript{asws} upon it’.

قال علي (عليه السلام): قد ما وأضا وسناهما على الله عزوجل بوفوان ويسألان.

Ali\textsuperscript{asws} said: ‘It has been delayed, and their Reckoning is upon Allah\textsuperscript{azwj} Mighty and Majestic. They will be Stopped and Questioned’.

37 Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 9
Appendix I:

From Abu Ja'far asws: ‘Amir-Al-Momineen asws said: ‘Allahazwj Blessed and Exalted is One, Unique in Hisazwj Oneness. Then Allahazwj Spoke a Word, so light (نور) came into being. Then Heazwj Created from that ‘النور’ (Light), the light of Muhammadasww, and Created measws and myasws progeny.

Then Heazwj Spoke a Word, so a ‘روح’ (Spirit) came into being. So Allahazwj Settled it (Sprit) in that ‘النور’ light, and Settled it in ourasws bodies.

Thus, weasws are ‘روح الله’ the Spirit of Allahazwj, and ‘كلمة الله’ Hisazwj Word, and it is with usasws that Heazwj Argues over Hisazwj creatures.

So weasws did not cease to be in the green shade when there was neither a sun, nor a moon, nor a night, nor a day, and weasws did not cease to worship Himazwj, and Extol Hisazwj Holiness, and Glorify Himazwj before Heazwj Created Hisazwj creation.

And Heazwj Took a Covenant with the Prophetsas with the belief and the support for usasws, and that is in the Words of the Mighty and Majestic: And when Allah Took a Covenant of the Prophets: “When I have Given you from a Book and Wisdom - then a Rasool comes to you verifying to what is with you, you must believe in him, and you must help him” [3:81]
Meaning, ‘You (Prophets as) must believe in Muhammad saww, and must help his saww successor asws. So they believed in Muhammad saww and (but) did not help his saww successor asws, and they as will all be helping him asws altogether.

وَإِنَّ اللَّهَ أَخَذَ مِيثَاقٍ مَعَ مُحَمَّدٍ بِالنُّصْرَةِ بِعَضُنَا إِلَيْهِمَا فَقَدْ تَقَمَّسَتْ مَيَاتَهُمَا وَحَاجَتَ بَيْنَ يَدَيْهِ وَفَقَطُ عَذَّةُ وَوَقَتُ اللَّهُ يَمَا أَخَذَ عَلَيْنِ مِنُهُمَا وَرَسِلَهُ لَيْسَ إِلَيْهِمَا فَقَطْنَهُمُ اللَّهُ إِلَيْهِ وَسُوَّى بَنُصْرُوُنَّ

And that Allah azwj Took a Covenant along with the Covenant of Muhammad saww with the supporting of some of us asws for others. So I asws helped Muhammad saww (on behalf of all the Prophets as) and fought in front of him saww, and killed his saww enemies, and fulfilled for Allah azwj with what the Covenant was Taken from me asws, and the oath, and the help for Muhammad saww, And not one of His azwj Prophets as and His azwj Rasools as helped me asws, and that when Allah azwj Made them as to pass away, and soon they would all be helping me asws (during the Return)’.

Hadith 2:

 حدِّثَنَا محمَّدُ بنُ عيسى عن عمران بن أسحق الزعفراني عن محمد بن مروان عن أبي عبد الله ﷺ قَالَ: "اللَّهُ خَلَقَنَا مِنْ نورٍ عظِيمٍ ثُمَّ رَسَّمَنَا مِنْ تَأْصِلَةَ الْمَكْتُوبَةِ مِنْ خَلْقِ الْعَرْشِ فَسَكَنَنَا فِيهَا فَكَانَ نَحْنُ نَحْيَانِنَا نَورَانِينَ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ بُصْرًا ثُمَّ خَلَقَنَا نَحْنُنَا مِنْ تَأْصِلَةَ مَكْتُوبَةِ فَلَنَحْنُ نَحْيَانِنَا نَورَانِينَ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ بِلِدْنَاتِنَا فَخَلَقَنَا نَحْنُنَا مِنْ نَفْسِنَا فَخَلَقَنَا نَحْنُنَا نَورِينَانِينَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ بِلِدْنَاتِنَا فَخَلَقَنَا نَحْنُنَا مِنْ نَفْسِنَا فَخَلَقَنَا نَحْنُنَا نَورِينَانِينَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ بِلِدْنَاتِنَا فَخَلَقَنَا نَحْنُنَا مِنْ نَفْسِنَا فَخَلَقَنَا نَحْنُنَا نَورِينَانِينَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ بِلِدْنَاتِنَا فَخَلَقَنَا نَحْنُنَا مِنْ نَفْسِنَا فَخَلَقَنَا نَحْنُنَا نَورِينَانِينَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ بِلِدْنَاتِنَا فَخَلَقَنَا نَحْنُنَا مِنْ نَفْسِنَا فَخَلَقَنَا نَحْنُنَا نَورِينَانِينَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَحْيَانِنَا نَورٍ فِي هَذِهِ النَّارَ وَإِذَا قَالَتِ الْبَاعِثَةُ لِلْمُؤَمِّمِ نَا رَمَيْنَا مِنْ نُفُوْذِ الْامْتِلَأْ Bihār Al Anwa’ar – V 26, The book of Imamate, P 5 Ch 6 H 51

Veiled us asws in the outfit of human flesh

Al-Basaair ul Darrajat, Chapter 10, H. 3.
Appendix II: Additional Holy Verses on ‘Noor’:

Verse 1:

يَا أَيُّهَا النَّاسُ قُدْ جَآَهَتِكُمْ نُورٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمِ نُورًا مُّبِينًا {4:174}

O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]

In Majma Al Bayan –

‘And it is said, ‘The Light [4:174] is the Wilayah of Ali asws Bin Abu Talib asws – from Abu Abdullah asws. 41

Verse 2:

وَلَقَدْ أُرْسَلْنَا مُوسَى بِآيَاتِنَا أَنَّ أَخْرِجُوا مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِآيَاتِ اللَّهِ إِنَّ ذَلَّلَكَ لَهُ نِعْمَةٌ لِّكُلِّ صَبَّارٍ شَكِيرٍ {5}

And We had Sent Musa with Our Signs: “Take your people out from the (multiple) darkness into the light and remind them of the Days of Allah. Surely in that are Signs for every patient, grateful one” [14:5]

Verse 3:

هُوَ الَّذِي يُنْزِلُ عَلَيْكُمْ آيَاتٍ مِّن النُّورِ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ رَحِيمٌ {9}

He is the One Who Sent clear Signs unto His servant for him to extract you from the multiple darkness into the Light, and surely Allah is Kind, Merciful with you [57:9]

41 Tafseer Noor Al Saqalayn – V 1 P 579 H 698