

# 'Al-Noor'

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### Abbreviations:

**saww**: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj**: - Az Za Wa Jalla

**asws**: - Allay hay Salawat Wass Salam

**AJFJ**: Aja Allah hey wa Fara Jaak

**ra**: - Razi Allah<sup>azwj</sup>

**La**: - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

*In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>sawww</sup> and his<sup>sawww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.*

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Al-Noor’

### 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<sup>asws</sup> explained the meaning of the Words of Allah<sup>azwj</sup>: **Allah is Noor (Light) of the skies and the earth [24:35]**. He<sup>asws</sup> said: ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’. (An extract)<sup>1</sup>

Both ‘Al-Noor’ and ‘Zulumat’ are Created by Allah<sup>azwj</sup>.

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ {6:1}

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

ابن محبوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ سَلَامِ بْنِ الْمُسْتَنِيرِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ خَلَقَ الْجَنَّةَ قَبْلَ أَنْ يَخْلُقَ النَّارَ وَ خَلَقَ الطَّاعَةَ قَبْلَ أَنْ يَخْلُقَ الْمَعْصِيَةَ وَ خَلَقَ الرَّحْمَةَ قَبْلَ الْعُصْبِ وَ خَلَقَ الْخَيْرَ قَبْلَ الشَّرِّ وَ خَلَقَ الْأَرْضَ قَبْلَ السَّمَاءِ وَ خَلَقَ الْحَيَاةَ قَبْلَ الْمَوْتِ وَ خَلَقَ الشَّمْسَ قَبْلَ الْقَمَرِ وَ خَلَقَ النُّورَ قَبْلَ الظُّلْمَةِ.

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

Abu Ja’far<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Created the Paradise before He<sup>azwj</sup> Created the Fire, and Created the obedience before He<sup>azwj</sup> 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 ‘النُّور’ (the Divine Light) before the darkness’.<sup>2</sup>

<sup>1</sup> Hadith is cited later in the article

<sup>2</sup> Al Kafi – H 14564



‘I was with Abu Abdullah<sup>asws</sup>, and he<sup>asws</sup> mentioned something about the affair of the Imam<sup>asws</sup> when he<sup>asws</sup> comes (to the World). He<sup>asws</sup> said: ‘It obligates (it is necessary) an increase (in his<sup>asws</sup> Knowledge) with the Spirit during the Night of Predetermination (Laylat Al-Qadr).’

فقلت له: جعلت فداك، أليس الروح جبرئيل؟ فقال: «جبرئيل من الملائكة، و الروح [خلق] أعظم من الملائكة، أليس الله عز و جل يقول: تَنْزَلُ الْمَلَائِكَةُ وَ الرُّوحُ؟».

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

In another Verse Allah<sup>azwj</sup> Says:

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {64:8}

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

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ يَحْيَى وَ الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَآمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهِ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ

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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Therefore believe in Allah and His Rasool and ‘النُّورِ’ the Light which We Sent down [64:8].** So he<sup>asws</sup> said: ‘O Abu Khalid! The Light (النُّورِ), by Allah<sup>azwj</sup>, are the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> up to the Day of Judgment, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّورِ) of Allah<sup>azwj</sup> which descended, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّورِ) of Allah<sup>azwj</sup> in the skies and in the earth, by Allah<sup>azwj</sup>!’.

يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَجْحُبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظَلَّمُ قُلُوبُهُمْ

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

<sup>5</sup> (بصائر الدرجات: 4 / 484)

Momineen and He<sup>azwj</sup>, Allah<sup>azwj</sup> Mighty and Majestic, Blocks their<sup>asws</sup> Light (النُّور) from the ones He<sup>azwj</sup> so Desires to, so it darkens their hearts.

وَاللَّهُ يَا أَبَا خَالِدٍ لَا يُجِيبُنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهَّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ .

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

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

<sup>6</sup> 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<sup>azwj</sup> is Noor:

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ۚ الْمِصْبَاحُ فِي زُجَاجَةٍ ۚ  
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا  
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُورٌ عَلَى نُورٍ ۚ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ  
الْأَمْثَالَ لِلنَّاسِ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ {35}

**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]**

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْعَبَّاسِ بْنِ هِلَالٍ قَالَ سَأَلْتُ الرَّضَا (عليه السلام) عَنْ قَوْلِ اللَّهِ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ فَقَالَ هَادٍ لِأَهْلِ السَّمَاءِ وَ هَادٍ لِأَهْلِ الْأَرْضِ

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaquob Bin Yazeed, from Al Abbas Bin Hilal who said,

‘I asked Al-Reza<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **Allah is Noor (Light) of the skies and the earth [24:35]**. So he<sup>asws</sup> said: ‘A Guide for the inhabitants of the sky and a Guide for the inhabitants of the earth’.

و فِي رِوَايَةِ الْبَرْقِيِّ هُدَى مَنْ فِي السَّمَاءِ وَ هُدَى مَنْ فِي الْأَرْضِ .

And in a report of Al-Barqy, ‘(He<sup>asws</sup> said): ‘A Guidance for the ones in the sky and a Guidance for the ones in the earth’.<sup>7</sup>

<sup>7</sup> Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah<sup>azwj</sup>) CH 16 H 4

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ۗ ظُلُمَاتٌ بَعْضُهَا  
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَاهَا ۗ وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ  
{24:40}

**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]**

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنْ عَبْدِ اللَّهِ بْنِ الْقَاسِمِ عَنْ صَالِحِ بْنِ سَهْلِ الْهُمْدَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي قَوْلِ اللَّهِ تَعَالَى اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فَاطِمَةٌ (عليها السلام) فِيهَا مِصْبَاحُ الْحَسَنِ الْمِصْبَاحُ فِي زُجَاجَةٍ الْحَسَنِ الرَّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ فَاطِمَةٌ كَوْكَبٌ دُرِّيٌّ بَيْنَ نِسَاءِ أَهْلِ الدُّنْيَا يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ إِبْرَاهِيمَ (عليه السلام) زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ لَا يَهُودِيَّةٍ وَلَا نَصْرَانِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ يَكَادُ الْعِلْمُ يَنْفَجِرُ بِهَا وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ إِمَامٌ مِنْهَا بَعْدَ إِمَامٍ يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ يَهْدِي اللَّهُ لِلْأَيِّمَةِ مَنْ يَشَاءُ وَ يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

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<sup>asws</sup> said regarding the Words of Allah<sup>azwj</sup> 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<sup>asws</sup>, **in which is a lamp Al-Hassan<sup>asws</sup>**, **the lamp is enclosed in a glass, Al-Husayn<sup>asws</sup>**, **(and) the glass is as if it were a brightly shining star.** (Syeda) Fatima<sup>asws</sup> is the brightly shining star between the women of the world, **lit from a blessed olive-tree** of Ibrahim<sup>as</sup> **neither eastern nor western** neither Jewish nor Christian **the oil of which is almost luminous** illumination of the knowledge which almost explodes from her<sup>asws</sup> **although fire does not touch it - Light upon Light** – and Imam<sup>asws</sup> after an Imam<sup>asws</sup> **Allah Guides to His Light whomsoever He Desires to Allah<sup>azwj</sup> Guides to the Imam<sup>asws</sup>** whomsoever He<sup>azwj</sup> so Desires to **and Allah Strikes Examples for the people’.**

قُلْتُ أَوْ كَظُلُمَاتٍ قَالَ الْأَوَّلُ وَ صَاحِبُهُ يَغْشَاهُ مَوْجٌ التَّالِثُ مِنْ فَوْقِهِ مَوْجٌ ظُلُمَاتٍ التَّانِي بَعْضُهَا فَوْقَ بَعْضٍ مُعَاوِيَةُ وَ فَيْسُ بَنِي أُمَيَّةٍ إِذَا أَخْرَجَ يَدَهُ الْمُؤْمِنُ فِي ظُلْمَةٍ فَتَنَّتْهُمْ لَمْ يَكِدْ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا إِمَامًا مِنْ وُلْدِ فَاطِمَةَ (عليها السلام) فَمَا لَهُ مِنْ نُورٍ إِمَامٍ يَوْمَ الْقِيَامَةِ

I said, ‘(What about) **[24:40] Or like utter darkness?**’ He<sup>asws</sup> 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<sup>asws</sup> from the sons<sup>asws</sup> of Syeda Fatima<sup>asws</sup> so he has no Light for himself on the Day of Judgement’.

وَقَالَ فِي قَوْلِهِ يَسْمَعِي نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ أَئِمَّةُ الْمُؤْمِنِينَ يَوْمَ الْقِيَامَةِ تَسْعَى بَيْنَ يَدَيْ الْمُؤْمِنِينَ وَبِأَيْمَانِهِمْ حَتَّى يُنَزَّلُوهُمْ مَنَازِلَ أَهْلِ الْجَنَّةِ .

And he<sup>asws</sup> said regarding His<sup>azwj</sup> Words [57:12] **their light would be walking before them and on their right hand**: 'On the Day of Judgment, the Imams<sup>asws</sup> 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'.

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدٌ بْنُ الْحُسَيْنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُوسَى بْنِ الْقَاسِمِ الْبَجَلِيِّ وَ مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِيِّ بْنِ عَلِيِّ جَمِيعاً عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ( عليه السلام ) مِثْلَهُ .

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<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup> – similar to it.<sup>8</sup>

## Imam<sup>asws</sup> is the Noor:

حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابي جعفر عليه السلام قوله تبارك وتعالى الله نور السموات والارض مثل نوره فهو محمد صلى الله عليه واله فيها مصباح وهو العلم المصباح في زجاجة فزعم ان الزجاجة امير المؤمنين وعلم نبي الله عنده.

It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar bin Marwaan, from Al-Mankhal, who has narrated:

Jabir asked from Abu Ja'far<sup>asws</sup> 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<sup>saww</sup> **is as a niche in which is a lamp** and this is the knowledge, **the lamp is in a glass**'. He<sup>asws</sup> says that the glass is Amir-ul-Momineen<sup>asws</sup>, and the knowledge of Rasool-Allah<sup>saww</sup> is with him<sup>asws</sup> (Amir ul-Momineen<sup>asws</sup>).<sup>9</sup>

حدثنا محمد بن عيسى ويعقوب بن يزيد وغيرهما عن ابن محبوب عن ابن اسحق بن غالب عن ابي عبد الله عليه السلام قال مضى رسول الله صلى الله عليه وآله وخلف في امته كتاب الله ووصيه على بن ابي طالب عليه السلام وامير المؤمنين وامام المتقين وحبل الله المتين وعروة الوثقى التي لا انفصام لها وعهده المؤكد صاحبان موتلفان يشهد كل واحد لصاحبه بتصديق ينطق الامام من الله عزوجل في الكتاب بما اوجب فيه على العباد من طاعة الله و طاعة الامام وولايته واوجب حقه الذي اراه الله عزوجل من استكمال دينه واظهار امره والاحتجاج بحجته والاستضاء بنوره في معادن اهل صفوته ومصطفى اهل خيرته

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:

<sup>8</sup> Al Kafi V 1 – The Book Of Divine Authority CH 13 H 5

<sup>9</sup> Al-Basaair ul Darrajat, Chapter 11, H. 8.

Abu Abdullah<sup>asws</sup> said: ‘The Rasool-Allah<sup>saww</sup> passed away, and he<sup>saww</sup> left behind in his<sup>saww</sup> community the Book of Allah<sup>azwj</sup> and his<sup>saww</sup> successor Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, Commander of the Faithful, and Imam of the Pious, and the Strong Rope of Allah<sup>azwj</sup>, 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<sup>saww</sup> (follower) bore witness by ratifying and saying that he<sup>asws</sup> is the Imam<sup>asws</sup> from Allah<sup>azwj</sup> Mighty and Majestic in the Book and Obligated in it for the servants for obedience to Allah<sup>azwj</sup> and obedience of the Imam<sup>asws</sup> and his<sup>asws</sup> Wilayah and He<sup>azwj</sup> Obligated his<sup>asws</sup> rights which Allah<sup>azwj</sup> Mighty and Majestic Showed by Completing His<sup>azwj</sup> Religion, and Manifested his<sup>asws</sup> matter, and Argued by his<sup>asws</sup> proof, and the Illumination by his<sup>asws</sup> light in the mine of the elites, and the chosen of the best people.

قد ذخر الله بائمة الهدى من اهل بيت نبينا عن دينه وابلج بهم عن سبيل مناهجه وفتح بهم عن باطن ينابيع علمه فمن عرف من امة محمد صلى الله عليه وآله واجب حق امامه وجد طعم حلاوة ايمانه وعلم فضل طلاقة اسلامه لان الله ورسوله نصب الامام علما لخلقهم وحجة على اهل عالمه البسه الله تاج الوقار وغشاه من نور الجبار يمد بسبب إلى السماء لا ينقطع عنه مواده ولا ينال ما عند الله تبارك وتعالى الا بجهد اسباب سبيله ولا يقبل الله اعمال العباد الا بمعرفته فهو عالم بما يريد من ملتبسات الوحي ومصيبات السنن ومشتبهات الفتن ولم يكن الله ليضل قوما بعد إذ هديهم حتى يبين لهم ما يتقون و تكون الحجة من الله على العباد بالغة.

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

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

The deeds of the worshippers will not be Accepted except by recognising him<sup>asws</sup>, for he<sup>asws</sup> 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<sup>azwj</sup> will not Let people go astray after having Guided them, until He<sup>azwj</sup> Shows to them what to fear, and the Great Proofs<sup>asws</sup> from Allah<sup>azwj</sup> on the servants’.<sup>10</sup>

<sup>10</sup> Al-Basaair ul Darrajat, CHAPTER 4, H. 2

## The Imams<sup>asws</sup> are the Light (نُور) of Allah<sup>azwj</sup>

فَأْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنْزَلْنَا ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {64:8}

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مِرْدَاسٍ قَالَ حَدَّثَنَا صَفْوَانُ بْنُ بَجَّيٍّ وَ الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدٍ الْكَابُلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأْمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النُّورِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدٍ النُّورُ وَ اللَّهِ الْأَيْمَةُ مِنْ آلِ مُحَمَّدٍ (صلى الله عليه وآله) إِلَى يَوْمِ الْقِيَامَةِ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ الَّذِي أَنْزَلَ وَ هُمْ وَ اللَّهُ نُورُ اللَّهِ فِي السَّمَاوَاتِ وَ فِي الْأَرْضِ وَ اللَّهُ

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<sup>asws</sup> about the Words of Allah<sup>azwj</sup> Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**. So he<sup>asws</sup> said: ‘O Abu Khalid! The Light (النُّور), by Allah<sup>azwj</sup>, are the Imams<sup>asws</sup> from the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> up to the Day of Judgment, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّور) of Allah<sup>azwj</sup> which descended, and they<sup>asws</sup>, by Allah<sup>azwj</sup>, are the Light (النُّور) of Allah<sup>azwj</sup> in the skies and in the earth, by Allah<sup>azwj</sup>!’.

يَا أَبَا خَالِدٍ لِنُورِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنَ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمْ وَ اللَّهُ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ عَزَّ وَ جَلَّ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ

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

وَ اللَّهُ يَا أَبَا خَالِدٍ لَا يُجِبْنَا عَبْدٌ وَ يَتَوَلَّانَا حَتَّى يُطَهَّرَ اللَّهُ قَلْبَهُ وَ لَا يُطَهَّرُ اللَّهُ قَلْبَ عَبْدٍ حَتَّى يُسَلِّمَ لَنَا وَ يَكُونَ سَلْمًا لَنَا فَإِذَا كَانَ سَلْمًا لَنَا سَلَّمَهُ اللَّهُ مِنْ شَدِيدِ الْحِسَابِ وَ آمَنَهُ مِنْ فَرَجِ يَوْمِ الْقِيَامَةِ الْأَكْبَرِ .

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

<sup>11</sup> Al Kafi V 1 – The Book Of Divine Authority CH 13 H 1

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُوسَى بْنِ عُمَرَ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ الْفَضِيلِ  
عَنْ أَبِي الْحَسَنِ ( عليه السلام ) قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ قَالَ يُرِيدُونَ لِيُطْفِئُوا وَلَايَةَ  
أَمِيرِ الْمُؤْمِنِينَ ( عليه السلام ) بِأَفْوَاهِهِمْ

Ahmad Bin Idrees, from Al Husayn Bin Ubeydullah, from Muhammad Bin Al Husayn and Musa Bin Umar, from Al Hassan Bin Mahboub, from Muhammad Bin Al Fuzayl,

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

قُلْتُ قَوْلُهُ تَعَالَى وَ اللَّهُ مُتِمُّ نُورِهِ قَالَ يَقُولُ وَ اللَّهُ مُتِمُّ الْإِمَامَةِ وَ الْإِمَامَةُ هِيَ النُّورُ وَ ذَلِكَ قَوْلُهُ عَزَّ وَ جَلَّ فَآمَنُوا بِاللَّهِ وَ رَسُولِهِ وَ  
النُّورِ الَّذِي أَنْزَلْنَا قَالَ النُّورُ هُوَ الْإِمَامُ .

I said, ‘The Words of the Exalted: **but Allah will Complete His Light**’. He<sup>asws</sup> said: ‘And Allah<sup>azwj</sup> will Complete the Imamate; and the Imamate, it is the Light (النُّور), and these are the Words of the Mighty and Majestic: **Therefore believe in Allah and His Rasool and the Light which We Sent down [64:8]**’. He<sup>asws</sup> said: ‘The Light (النُّور) is the Imam<sup>asws, 12</sup>’.

عَلِيُّ بْنُ إِبْرَاهِيمَ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عليه السلام ) فِي قَوْلِ اللَّهِ تَعَالَى الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ  
مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَ الْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَ يَنْهَاهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ الطَّيِّبَاتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ إِلَى قَوْلِهِ وَ  
اتَّبِعُوا النُّورَ الَّذِي أَنْزَلْنَا مَعَهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ قَالَ النُّورُ فِي هَذَا الْمَوْضِعِ عَلِيُّ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَيْمَةُ ( عليهم السلام ) .

Ali Bin Ibrahim, by his chain,

(It has been narrated) from Abu Abdullah<sup>asws</sup> regarding the Words of Allah<sup>azwj</sup> 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<sup>azwj</sup> Words and follow the Light which has been Sent down with him, these are the successful ones**’. He<sup>asws</sup> said: ‘The Light (النُّور) (Mentioned) in this place, is Ali Amir Al-Momineen<sup>asws</sup> and the Imams<sup>asws, 13</sup>’.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنِ ابْنِ فَضَالٍ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ أَبِي الْجَارُودِ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ ( عليه  
السلام ) لَقَدْ آتَى اللَّهُ أَهْلَ الْكِتَابِ خَيْرًا كَثِيرًا قَالَ وَ مَا ذَلِكَ قُلْتُ قَوْلُ اللَّهِ تَعَالَى الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ  
إِلَى قَوْلِهِ أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا قَالَ فَقَالَ قَدْ آتَاكُمْ اللَّهُ كَمَا آتَاهُمْ ثُمَّ تَلَا يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا  
بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ يَعْنِي إِمَامًا تَأْتُونَ بِهِ .

<sup>12</sup> Al Kafi V 1 – The Book Of Divine Authority CH 13 H 6

<sup>13</sup> 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<sup>asws</sup>, ‘Allah<sup>azwj</sup> has Given the People of the Book, a lot of good’. He<sup>asws</sup> said: ‘And what is that?’ I said, ‘The Words of Allah<sup>azwj</sup> the Exalted [28:52] **The ones to whom We Gave the Book before it, they are believers in it** - up to His<sup>azwj</sup> Words [28:54] **These shall be Granted their reward twice, because they were patient**’. He<sup>asws</sup> said: ‘Allah<sup>azwj</sup> has Given you all just as He<sup>azwj</sup> has Given them’. Then he<sup>asws</sup> 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<sup>asws</sup> you are following.<sup>14</sup>

أَحْمَدُ بْنُ مِهْرَانَ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْحُسَيْنِيِّ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي خَالِدِ الْكَابَلِيِّ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ ( عَلَيْهِ السَّلَام ) عَنْ قَوْلِ اللَّهِ تَعَالَى فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّوْرِ الَّذِي أَنْزَلْنَا فَقَالَ يَا أَبَا خَالِدِ النَّوْرُ وَ اللَّهُ الْأَيْمَةُ ( عَلَيْهِمُ السَّلَام ) يَا أَبَا خَالِدِ لِنَوْرِ الْإِمَامِ فِي قُلُوبِ الْمُؤْمِنِينَ أَنْوَرُ مِنْ الشَّمْسِ الْمُضِيئَةِ بِالنَّهَارِ وَ هُمُ الَّذِينَ يُنَوِّرُونَ قُلُوبَ الْمُؤْمِنِينَ وَ يَحْجُبُ اللَّهُ نُورَهُمْ عَمَّنْ يَشَاءُ فَتُظْلَمُ قُلُوبُهُمْ وَ يَعْشَاهُمْ بِهَا .

Ahmad Bin Mihran, from Abdul Azeem Bin Abdullah Al Hasanna, from Ali Bin Asbat, and Al Hassan Bin Mahboub, from Abu Ayoub, from Abu Khalid Al-Kabuly who said,

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup> the Exalted [64:8] **Therefore believe in Allah and His Rasool and the Light which We have Sent down**. So he<sup>asws</sup> said: ‘O Abu Khalid! The Light (النور), by Allah<sup>azwj</sup>, are the Imams<sup>asws</sup>. O Abu Khalid! The Light (النور) of the Imam<sup>asws</sup> in the hearts of the *Momineen* is more radiant than the bright sun by the day, and they<sup>asws</sup> are those who are radiating the hearts of the *Momineen*, and Allah<sup>azwj</sup> Blocks their<sup>asws</sup> Light from the ones who He<sup>azwj</sup> so Desires to, to darken their hearts and they are covered by it’.<sup>15</sup>

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ {61:8}

**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]**

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى اللَّهُ إِلَّا أَنْ يُتِمَّ نُورَهُ وَلَوْ كَرِهَ الْكَافِرُونَ {9:32}

**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]**

محمد بن يعقوب: عن الحسين بن محمد، عن معلى بن محمد، عن علي بن مرداس، قال: حدثنا صفوان بن يحيى، و الحسن بن محبوب، عن أبي أيوب، عن أبي خالد الكابلي، قال سألت أبا جعفر (عليه السلام) عن قول الله عز و جل: فَأَمِنُوا بِاللَّهِ وَ رَسُولِهِ وَ النَّوْرِ الَّذِي أَنْزَلْنَا.

<sup>14</sup> Al Kafi V 1 – The Book Of Divine Authority CH 13 H 3

<sup>15</sup> 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 أبا خالد، النور و الله الأئمة (عليهم السلام) من آل محمد (صلى الله عليه وآله) إلى يوم القيامة، و هم و الله نور الله الذي أنزل، و هم و الله نور الله في السماوات و الأرض،

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

و الله- يا أبا خالد- لنور الإمام في قلوب المؤمنين أنور من الشمس المضيئة بالنهار، و هم و الله ينورون قلوب المؤمنين و يحجب الله عز و جل نورهم عنم يشاء فتظلم قلوبهم،

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

و الله- يا أبا خالد- لا يجنبنا عبد، و يتولانا حتى يطهر الله قلبه، و لا يطهر الله قلب عبد حتى يسلم لنا و يكون سلماً لنا، فإذا كان سلماً لنا سلمه الله من شديد الحساب، و آمنه من فزع يوم القيامة الأكبر».

By Allah<sup>azwj</sup>! O Abu Khalid! A servant does not love us<sup>asws</sup> and befriend us<sup>asws</sup> until Allah<sup>azwj</sup> Cleans his heart. And Allah<sup>azwj</sup> does not Clean the heart of a servant until he submits to us<sup>asws</sup> and becomes submissive to us<sup>asws</sup>. So when he is submissive to us<sup>asws</sup>, Allah<sup>azwj</sup> Keeps him Safe from the difficult Accounting, and Gives him security from the great panic on the Day of Judgement'.<sup>16</sup>

## Allah<sup>azwj</sup> Guides to the Noor (Light)

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ  
وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ {5:16}

**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]**

<sup>16</sup> الكافي 1: 150 / 1

العياشي: عن عبد الله بن سليمان، قال قال: «البرهان محمد (عليه وآله السلام)، النور علي (عليه السلام)». قال: قلت له صراطاً مُسْتَقِيمًا؟ قال: الصراط المستقيم علي (عليه السلام)».

Al Ayyashi, from Abdullah Bin Suleyman who said,

He<sup>asws</sup> (Abu Abdullah<sup>asws</sup> said: ‘The Light is Ali<sup>asws</sup>’. I said, ‘(And) **Straight Path [5:16]?**’ He<sup>asws</sup> said: ‘The Straight Path is Ali<sup>asws</sup>’.<sup>17</sup>

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوْنَ النَّاسَ وَاخْشَوْنِي وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ {44}

**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]**

العياشي: عن مالك الجهني، قال: قال أبو جعفر (عليه السلام): إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَ نُورٌ إِلَى قَوْلِهِ: بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ، قال: «فينا نزلت».

Al Ayyashi, from Maalik Al Jahny who said,

‘Abu Ja’far<sup>asws</sup> said: ‘**Surely We Revealed the Torah wherein is Guidance and Light [5:44]** - up to His<sup>azwj</sup> Words **what they had preserved from the Book of Allah**, said: ‘It was Revealed regarding us<sup>asws</sup>’.<sup>18</sup>

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا أَنْزَلَ اللَّهُ عَلَيَّ بَشِيرٍ مِنْ شَيْءٍ ۚ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى لِلنَّاسِ ۚ بَجَعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ كَثِيرًا ۚ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۚ قُلِ اللَّهُ ۚ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ {6:91}

**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 ‘نُورًا’ Light and a ‘هُدًى’ Guidance for the people? You made it to be as scattered papers manifesting (some of) it**

<sup>17</sup> تفسير العياشي 1: 285 / 308.

<sup>18</sup> تفسير العياشي 1: 322 / 118.

**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]**

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۗ كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ {6:122}

**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]**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَنْ بُرَيْدٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ( عليه السلام ) يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَتَعَالَى أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ فَقَالَ مَيِّتٌ لَا يَعْرِفُ شَيْئًا وَ نُورًا يَمْشِي بِهِ فِي النَّاسِ إِمَامًا يُؤْتَمُّ بِهِ كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا قَالَ الَّذِي لَا يَعْرِفُ الْإِمَامَ .

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

‘I heard Abu Ja’far<sup>asws</sup> saying regarding the Words of Allah<sup>azwj</sup> 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<sup>asws</sup> said: ‘The dead do not recognise anything, and **‘a Light he can walk with among the people’** is an Imam<sup>asws</sup> he follows with - **like the one similar to him in the darkness not exiting from it? [6:122]**, he<sup>asws</sup> said: ‘The one who does not recognise the Imam<sup>asws</sup>,<sup>19</sup>

و في رواية أخرى، عن بريد العجلي، قال: سألت أبا جعفر (عليه السلام) عن قول الله: أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَ جَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ، قال: «الميت: الذي لا يعرف هذا الشأن، يعني هذا الأمر وَ جَعَلْنَا لَهُ نُورًا إِمَامًا يَأْتَمُّ بِهِ يَعْنِي عَلِيَّ بْنَ أَبِي طَالِبٍ (عليه السلام)».

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

‘I asked Abu Ja’far<sup>asws</sup> about the Words of Allah<sup>azwj</sup>: **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<sup>asws</sup> 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<sup>asws</sup> whom he follows, meaning Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>’.

قلت: فقوله: كَمَن مَّثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا فقال بيده هكذا: «هذا الخلق الذي لا يعرفون شيئاً».

<sup>19</sup> Al Kafi V 1 – The Book Of Divine Authority CH 7 H 13

I said, ‘(What about) His<sup>azwj</sup> Words **like the one similar to him in the darkness not exiting from it?** So he<sup>asws</sup> said by (gesturing with) his<sup>asws</sup> hands like this: ‘This is the creature who does not understand anything’.<sup>20</sup>

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السِّنِّينَ وَالْحِسَابَ ۗ  
مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۗ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {10:5}

**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]**

فِي رَوْضَةِ الْكَافِي عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ حَمَّادٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: فَضَرَبَ مَثَلًا مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ الشَّمْسَ وَ مَثَلُ الْوَصِيِّ الْقَمَرَ، وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ: جَعَلَ الشَّمْسَ ضِيَاءً وَ الْقَمَرَ نُورًا

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

‘From Abu Ja’far<sup>asws</sup> having said: ‘He<sup>azwj</sup> Struck an example of Muhammad<sup>saww</sup> as the sun, and an example of the successor<sup>asws</sup> as the moon, and these are the Words of Allah<sup>azwj</sup> Mighty and Majestic: **He is the (One) Who Made the sun a brightness and the moon a light [10:5]**’.<sup>21</sup>

Also Allah<sup>azwj</sup> Says:

أَلَا فَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَىٰ نُورٍ مِّنْ رَبِّهِ ۗ فَوَيْلٌ لِّلْقَاسِيَةِ قُلُوبُهُمْ مِّنْ ذِكْرِ اللَّهِ ۗ أُولَٰئِكَ فِي ضَلَالٍ مُّبِينٍ {39:22}

**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]**

عن مسعدة بن صدقة، قال:

From Mas’adat Bin Sadaqa who said,

قص أبو عبد الله قصة الفريقين جميعا في الميثاق، حتى بلغ الاستثناء من الله في الفريقين، فقال: «إن الخير و الشر خلقان من خلق الله،

<sup>20</sup> تفسير العياشي 1: 376 / 90.

<sup>21</sup> تفسير نور الثقلين، ج 2، ص: 293

'Abu Abdullah<sup>asws</sup> related the story for the two groups (good and evil) together during the Covenant, until he<sup>asws</sup> reached the Exclusion (separation) from Allah<sup>azwj</sup> regarding the two groups, so he<sup>asws</sup> said: 'The good and the evil are two creatures from the creatures of Allah<sup>azwj</sup>.

و ذلك أن الله قال في كتابه: اللَّهُ وَإِيَّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أُولِيَاءُهُمْ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ فالنور هم آل محمد (صلوات الله عليهم)، و الظلمات عدوهم».

And that is what Allah<sup>azwj</sup> Said in His<sup>azwj</sup> 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<sup>asws</sup> are the Progeny of Muhammad<sup>saww</sup>, and the darkness are their<sup>asws</sup> enemies'.<sup>22</sup>

## The Book:

الر ٓ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطٍ الْعَزِيزِ  
الْحَمِيدِ {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 مسعدة 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<sup>asws</sup> related the story of the two groups (good and evil) together during the Covenant, then he<sup>asws</sup> said: 'So ***the Light***, they<sup>asws</sup> are the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> (being one Light), and the ***(multitude of) darkness [14:1]***, are their<sup>asws</sup> enemies''.<sup>23</sup>

<sup>22</sup> تفسير العياشي 1: 138 / 461.

<sup>23</sup> (Extract) تفسير العياشي 1: 138 / 461.

## Salawat (from Allah and Angels) Brings Believers to Noor:

هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا {33:43}

***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]***

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ عَنْ إِسْحَاقَ بْنِ فُرُوحٍ مَوْلَى آلِ طَلْحَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَا إِسْحَاقَ بْنَ فُرُوحٍ مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَشْرًا صَلَّى اللَّهُ عَلَيَّ وَ مَلَائِكَتُهُ مِائَةَ مَرَّةٍ وَ مَنْ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ صَلَّى اللَّهُ عَلَيَّ وَ مَلَائِكَتُهُ أَلْفًا

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Abdullah, from Is'haq Bin Faroukh, a slave of the family of Talha who said,

‘Abu Abdullah<sup>asws</sup> said: ‘O Is’haq Bin Faroukh! The one who sends *Salawāt* upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> ten (times), Allah<sup>azwj</sup> and His<sup>azwj</sup> Angels would Send *Salawāt* upon him one hundred times; and the one who sends *Salawāt* upon Muhammad<sup>saww</sup> and the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> one hundred times, Allah<sup>azwj</sup> and His<sup>azwj</sup> Angels would Send *Salawāt* upon him a thousand times.

أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا .

Have you not heard the Words of Allah<sup>azwj</sup> 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]***.<sup>24</sup>

## Brightening of the Earth with Noor:

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ {39:69}

***And the earth will shine with the Noor (Light) of its ‘رَبِّهَا’ 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]***

<sup>24</sup> Al Kafi V 2 – The Book Of Supplication CH 20 H 14

علي بن إبراهيم، قال: حدثنا محمد بن أبي عبد الله، قال: حدثنا جعفر بن محمد، قال: حدثني القاسم بن الربيع، قال: حدثنا صباح المدائني، قال: حدثنا المفضل بن عمر، أنه سمع أبا عبد الله (عليه السلام) يقول في قوله تعالى: **وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا،** قال: «رب الأرض يعني إمام الأرض».

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<sup>asws</sup> saying regarding the Words of the Exalted: **And the earth will shine with the Noor (Light) of its Lord [39:69],**

'رب الأرض يعني إمام الأرض' The Lord of the earth, means the Imam<sup>asws</sup> of the earth'.

قلت: فإذا خرج يكون ماذا؟ قال: «إذن يستغني الناس عن ضوء الشمس و نور القمر و يجتزون بنور الإمام».

I said, 'So what would happen when he<sup>asws</sup> comes out?' He<sup>asws</sup> 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<sup>asws</sup>.'<sup>25</sup>

## Momin has a Noor:

وروى بعض اصحابنا عن احمد بن محمد السيارى قال وقد سمعت انا من احمد بن محمد قال حدثني أبو محمد عبيد بن ابي عبد الله الفارسي وغيره رفعوه إلى ابي عبد الله عليه السلام قال ان الكروبيين قوم من شيعتنا من الخلق الاول جعلهم الله خلف العرش لو قسم نور واحد منهم على اهل الارض لكفاهم ثم قال ان موسى لما سئل ربه ما سأل امر واحدا من الكروبيين فتجلى للجبل فجعله دكا.

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<sup>asws</sup>:

Abu Abdullah<sup>asws</sup> said: 'From those of the Proximity, there is a group from our<sup>asws</sup> Shiites from the first creation, Allah<sup>azwj</sup> 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<sup>asws</sup> said: 'When Musa<sup>as</sup> asked his<sup>as</sup> Lord<sup>azwj</sup> that (which) he<sup>as</sup> asked for, He<sup>azwj</sup> Commanded one from the Proximity ones to show his<sup>as</sup> reflection on the mountain, and (this) made him<sup>as</sup> faint.'<sup>26</sup>

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

<sup>25</sup> تفسير القمي 2: 253.

<sup>26</sup> Al-Basaair ul Darrajat, RARE FROM THE CHAPTER, H. 2

And in the book Al-Khisaal – from Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>, from Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> 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'.<sup>27</sup>

حدثنا احمد بن اسحق عن الحسن بن عباس بن حريش عن ابي جعفر عليه السلام قال سأل ابا عبد الله عليه السلام رجل من اهل بيته عن سورة انا انزلناه في ليلة القدر فقال ويحك سألت عن عظيم اياك والسؤال عن مثل هذا فقام الرجل قال فاتيته يوما فاقبلت عليه فسألته فقال انا انزلناه نور عند الانبياء والاولياء لا يريدون حاجة من السماء و لا من الارض الا ذكروها لذلك النور فاتيهم بها فان ما ذكر على بن ابي طالب عليه السلام من الحوائج انه قال لا يي بكر يوما ولا تحسبن الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم فاشهد ان رسول الله صلى الله عليه وآله مات شهيدا فاياك ان تقول انه ميت والله لياتينك فاتق الله إذا جائك الشيطان غير متمثل به فعجب به أبو بكر أو فقال ان جائني والله اطعته وخرجت مما انا فيه

It has been narrated to us from Ahmad Bin Is'haq, from Al-Hassan Bin Abaas Bin Hareysh, who has said:

'Abu Ja'far<sup>asws</sup> having said: 'A man from his<sup>asws</sup> Family (a relative) asked Abu Abdullah<sup>asws</sup> a question about the Chapter [97:1] **We have indeed revealed this in the Night of Power**'. He<sup>asws</sup> 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<sup>asws</sup> one day and asked him<sup>asws</sup> (about the verse). He<sup>asws</sup> said: '*Inna Anzalnaah* (Chapter 97) is Noor (Light) with the Prophets<sup>asws</sup>, and the successors<sup>asws</sup>. 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<sup>asws</sup> Bin Abu Talib<sup>asws</sup> from the needs.

He<sup>asws</sup> 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<sup>azwj</sup>. **I<sup>asws</sup> bear witness that the Messenger<sup>sawww</sup> of Allah<sup>azwj</sup> died a martyr.** Beware of your saying that he<sup>sawww</sup> is a corpse. By Allah<sup>azwj</sup>, he<sup>sawww</sup> comes to you. Fear Allah<sup>azwj</sup> if the Satan<sup>la</sup> comes to you, for he<sup>la</sup> cannot represent him<sup>sawww</sup> (i.e., a likeness of him<sup>sawww</sup>). Abu Bakr was surprised by it and said, 'By Allah<sup>azwj</sup> if he<sup>sawww</sup> came to me, I would obey him<sup>sawww</sup> and come out of what I am in'.

قال فذكر امير المؤمنين لذلك النور فخرج إلى ارواح النبيين فإذا محمد صلى الله عليه وآله قد البس وجهه ذلك النور واتى وهو يقول يا ابا بكر آمن بعلي عليه السلام وباحد عشر من ولده انهم مثلي الا النبوة وتب إلى الله برد ما في يديك إليهم فانه لا حق لك فيه قال ثم ذهب فلم ير

Amir-ul-Momineen<sup>asws</sup> mentioned to that Light. It ascended up to the souls of the Prophets<sup>as</sup>. When it came to Muhammad<sup>sawww</sup>, that Light took over his<sup>sawww</sup> appearance and he<sup>sawww</sup> said: 'O Abu Bakr, Have faith in Ali<sup>asws</sup> (as your master) and in the covenant from eleven of his<sup>asws</sup> sons<sup>asws</sup>, for they<sup>asws</sup> are my<sup>sawww</sup> similarity except for the Prophet-hood, and repent to Allah<sup>azwj</sup> by returning what is in your hands to them<sup>asws</sup>, for there is no right for you in this'. Then he<sup>asws</sup> went and was not seen.

<sup>27</sup>.20 ح (2) الخصال / 1، 277، ح

فقال أبو بكر اجمع الناس فاخطبهم بما رايت وابره إلى الله مما انا فيه اليك يا على على ان تؤمني قال ما انت بفاعل و لولا انك تنسى ما رايت لفعلت قال فانطلق أبو بكر إلى عمر ورجع نور انا انزلناه إلى على عليه السلام فقال له قد اجتمع أبو بكر مع عمر

Abu Bakr said, ‘Gather the people, for I will address them of what I have seen, and I can be exonerated to Allah<sup>azwj</sup> from that which I am in, to you<sup>asws</sup>, O Ali<sup>asws</sup>, on that you<sup>asws</sup> will give me safety’. He<sup>asws</sup> 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 Ali<sup>asws</sup> and said to him<sup>asws</sup>: ‘Abu Bakr got together with Umar’.

فقلت أو علم النور قال ان له لسانا ناطقا وبصرا ناقدا يتجسس الاخبار للاوصياء عليه السلام ويستمع الاسرار ويأتيهم بتفسير كل امر يكتتم به اعدائهم فلما اخبر أبو بكر الخبر عمر قال س حرك وانما لفي بنى هاشم لقديمة قال ثم قاما يجبران الناس فما دريا ما يقولان قلت لماذا قال لانهما قد نسياه وجاء النور فاخبر عليا عليه السلام خبرهما فقال بعدا لهما كما بعدت ثمود.

I said, ‘did the Light inform (you)?’. He<sup>asws</sup> said: ‘It has for it a speaking tongue, and a critical sight. It informs the news to the successors<sup>as</sup>, and makes them<sup>asws</sup> hear the secrets, and it comes to them by the explanation of every matter that their<sup>as</sup> 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<sup>asws</sup> said: ‘Because both of them disregarded it, and ‘النور’ (the Light) went and informed Ali<sup>asws</sup> of both their news’.

Amir-ul-Momineen<sup>asws</sup> said: ‘The remoteness of these two is like the remoteness of *Thamood* (A community Punished by Allah<sup>azwj</sup> during the time of Prophet Nuh<sup>asv</sup>).<sup>28</sup>

At another place, Allah<sup>azwj</sup> Says:

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بُشْرَاكُمُ الْيَوْمَ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ {57:12}

***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]***

محمد بن العباس، قال: حدثنا محمد بن همام، عن عبد الله بن العلاء، عن محمد بن الحسن، عن عبد الله بن عبد الرحمن، عن عبد الله بن القاسم، عن صالح بن سهل، قال: سمعت أبا عبد الله (عليه السلام) وهو يقول: «نورهم يسعى بين أيديهم و بأيمانهم» قال: «نور أئمة المؤمنين يوم القيامة يسعى بين أيدي المؤمنين و بأيمانهم حتى ينزلوا بهم منازلهم في الجنة».

<sup>28</sup> Al-Basaair ul Darrajat, 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<sup>asws</sup> and he<sup>asws</sup> was saying: **‘their Noor (Light) walking in front of them and on their right [57:12].** This is the Light of the Imams<sup>asws</sup> 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’.<sup>29</sup>

### Noor for the Martyred (Shias):

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ ۖ وَالشُّهَدَاءُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ  
وَنُورُهُمْ ۖ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ الْجَحِيمِ {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]**

عنه، عن أبيه، عن حمزة بن عبد الله الجعفري، عن جميل بن دراج، عن عمرو بن مروان، عن الحارث بن حصيرة، عن زيد بن أرقم، عن الحسين بن علي عليهما - السلام قال: ما من شيعتنا إلا صديق شهيد، قال: قلت: جعلت فداك أنى يكون ذلك و عامتهم يموتون على فراشهم؟ -

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

فقال: أما تتلو كتاب الله في الحديد " والذين آمنوا بالله ورسله أولئك هم الصديقون والشهداء عند ربهم. "

So he<sup>asws</sup> said: ‘Have you not recited the Book of Allah<sup>azwj</sup> 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?**’

قال: فقلت: كأني لم أقرأ هذه الآية من كتاب الله عزوجل قط، قال: لو كان الشهداء ليس إلا كما تقول لكان الشهداء قليلا.

تأويل الآيات 2: 2 / 659 / 9<sup>29</sup>

I said, 'It was as if I had never recited this Verse from the Book of Allah<sup>azwj</sup> Mighty and Majestic, at all!' He<sup>asws</sup> said: 'If the Martyrs were not except as you are saying it, the Martyrs would have been (very) few'.<sup>30</sup>

## Momin is Guided by the Noor of Allah<sup>azwj</sup> (بنور الله)

(4) حدثنا العباس بن معروف عن حماد عيسى عن ربعي عن محمد بن مسلم عن ابي جعفر عليه السلام في قول الله عزوجل ان في ذلك لايات للمتوسمين قال هم الائمة قال رسول الله صلى الله عليه وآله اتقوا فراسة المؤمن فانه ينظر بنور الله في قوله ان في ذلك لايات للمتوسمين.

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'far<sup>asws</sup>, regarding the Statement of Allah<sup>azwj</sup> Mighty and Majestic **[15:75] Surely, in this are signs for those who distinguish (the marks)**, said: 'They<sup>asws</sup> are the Imams<sup>asws</sup>. The Messenger<sup>saww</sup> of Allah<sup>azwj</sup> said: 'Fear of the intuition of the believer, for he looks by the Light of Allah<sup>azwj</sup>, regarding His<sup>azwj</sup> Statement **[15:75] Surely, in this are signs for those who distinguish (the marks)**'.<sup>31</sup>

(1) حدثنا يعقوب بن يزيد عن موسى بن سلام عن محمد بن مفرق عن ابي الحسن الرضا انه قال لنا اعين لا تشبه اعين الناس وفيها نور وليس للشيطان فيه شرك.

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-Reza<sup>asws</sup> having said: 'For us<sup>asws</sup> 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 Shaitaan<sup>la</sup> in them'.<sup>32</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ {28}

***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]***

<sup>30</sup> Al Mahaasin – V 1 Bk 4 – H 115

<sup>31</sup> Al-Basaair ul Darrajat, Chapter 17, H. 4.

<sup>32</sup> Al-Basaair ul Darrajat, CHAPTER 1 (Section 4), H. 1

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن ابن فضال، عن ثعلبة بن ميمون، عن أبي الجارود، قال: قلت لأبي جعفر (عليه السلام): لقد أتى الله أهل الكتاب خيراً كثيراً، قال: «و ما ذاك؟»

Muhammad Bin Yaqoub, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ibn Fazal, from Sa'albat Bin Maymoun, from Abu Al Jaroud who said,

'I said to Abu Ja'far<sup>asws</sup>, 'Allah<sup>azwj</sup> has Given a lot of good to the People of the Book'. He<sup>asws</sup> said: 'And what is that?'

قلت: قول الله عز و جل: الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ إِلَى قَوْلِهِ تَعَالَى: أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا. قال:

I said, 'The Words of Allah<sup>azwj</sup> Mighty and Majestic: **Those We had Given the Book from before him, they were believers in it [28:52]** - up to His<sup>azwj</sup> Words: **These would be Given their Reward twice due to what they were patient upon [28:54]**.

فقال: «قد آتاكم الله كما آتاهم»، ثم تلا: يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ آمِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَ يَجْعَلْ لَكُمْ نُورًا تَمْشُونَ بِهِ «يعني إماما تأتمون به».

So he<sup>asws</sup> said: 'Allah<sup>azwj</sup> has Given you the like of what He<sup>azwj</sup> had Given them'. Then he<sup>asws</sup> 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<sup>asws</sup> you can trust for (guidance) with'.<sup>33</sup>

## The Creation of Noor:

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب الواحدة، عن الحسن بن عبد الله الأطروش عن جعفر بن محمد البجلي عن أحمد بن محمد البرقي عن ابن أبي بجوان عن عاصم بن حميد عن الثمالي عن أبي جعفر ع قال قال أمير المؤمنين ع إن الله تبارك و تعالى أحد و احد تفرّد في وحدانيّته ثم تكلم بكلمة فصارت نوراً ثم خلق من ذلك النور محمداً ص و خلقتني و ذريتي

(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 Humejd, from Al Sumali,

'From Abu Ja'far<sup>asws</sup>: "Amir-Al-Momineen<sup>asws</sup> said: 'Allah<sup>azwj</sup> Blessed and Exalted is One, Unique in His<sup>azwj</sup> Oneness. Then Allah<sup>azwj</sup> Spoke a Word, so light (نورا) came into being. Then He<sup>azwj</sup> Created from that 'النور' (Light), the light of Muhammad<sup>saww</sup>, and Created me<sup>asws</sup> and my<sup>asws</sup> progeny.

الكافي 1: 150 / 3. 33

ثُمَّ تَكَلَّمَ بِكَلِمَةٍ فَصَارَتْ رُوحًا فَأَسْكَنَهُ اللَّهُ فِي ذَلِكَ النُّورِ وَ أَسْكَنَهُ فِي أَيْدَانِنَا

Then He<sup>azwj</sup> Spoke a Word, so a ‘روحاً’ (Spirit) came into being. So Allah<sup>azwj</sup> Settled it (Sprit) in that ‘النُّورُ’ light, and Settled it in our<sup>asws</sup> bodies.

فَنَحْنُ رُوحُ اللَّهِ وَ كَلِمَاتُهُ وَ بِنَا اخْتَجَبَ عَنْ خَلْقِهِ

Thus, we<sup>asws</sup> are ‘رُوحُ اللَّهِ’ the Spirit of Allah<sup>azwj</sup>, and ‘كَلِمَاتُهُ’ His<sup>azwj</sup> Word, and it is with us<sup>asws</sup> that He<sup>azwj</sup> Argues over His<sup>azwj</sup> creatures.

فَمَا زِلْنَا فِي ظِلِّهِ خَضِرَاءَ حَيْثُ لَا شَمْسَ وَ لَا قَمَرَ وَ لَا لَيْلَ وَ لَا نَهَارَ وَ لَا عَيْنَ تَطْرُقُ نَعْبُدُهُ وَ نُقَدِّسُهُ وَ نُسَبِّحُهُ قَبْلَ أَنْ يَخْلُقَ خَلْقَهُ

So we<sup>asws</sup> 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<sup>asws</sup> did not cease to worship Him<sup>azwj</sup>, and Extol His<sup>azwj</sup> Holiness, and Glorify Him<sup>azwj</sup> before He<sup>azwj</sup> Created His<sup>azwj</sup> creation. (complete Hadith and a similar one is given in Appendix I)

## Allah<sup>azwj</sup> Says Their<sup>asws</sup> Noor is from My<sup>azwj</sup> Noor:

مع: المكتب، عن الوراق، عن بشر بن سعيد، عن عبد الجبار بن كثير، عن محمد بن حرب الهلالي أمير المدينة، عن الصادق عليه السلام قال: إن محمداً "وعلياً" صلوات الله عليهما كانا نورا "بين يدي الله جل جلاله قبل خلق الخلق بألفي عام، وإن الملائكة لما رأت ذلك النور رأت له أصلاً" وقد انشعب منه شعاع لامع، فقالت: إلهنا وسيدنا ما هذا النور؟

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

فأوحى الله عزوجل إليهم: هذا نور من نوري أصله نبوة وفرعه إمامة، فأما النبوة فلمحمد عبدي ورسولي، وأما الامامة فلعلي حجتي ووليي، ولولاها ما خلقت خلقي .

Allah<sup>azwj</sup> Mighty and Majestic Revealed to them (angels): ‘هذا نور من نوري’ “This is a *Noor* from My<sup>azwj</sup> *Noor*. Its origin is Prophet-hood, and its branch is Imamate. As for the Prophet-hood, it is for Muhammad<sup>saww</sup>, My<sup>azwj</sup> servant, and My<sup>azwj</sup> Rasool<sup>saww</sup>; and as for the Imamate, it is

for Ali<sup>asws</sup>, My<sup>azwj</sup> Divine Authority and My<sup>azwj</sup> Guardian, and had it not been for them<sup>asws</sup> both, I<sup>azwj</sup> would not have Created My<sup>azwj</sup> creatures”.<sup>34</sup>

## ‘The Intensity of the Al-Noor’

محمد بن يعقوب: عن أحمد بن إدريس، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن عاصم بن حميد، عن أبي عبد الله (عليه السلام)، قال: ذكرت أبا عبد الله (عليه السلام) فيما يروون من الرؤية؟ فقال: «الشمس جزء من سبعين جزءا من نور الكرسي، و الكرسي جزء من سبعين جزءا من نور العرش، و العرش جزء من سبعين جزءا من نور الحجاب، و الحجاب جزء من سبعين جزءا من نور الستر، فإن كانوا صادقين فليمثلوا أعينهم من الشمس ليس دونها سحاب».

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<sup>asws</sup> regarding what they are reporting about the visibility?’

So he<sup>asws</sup> 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 الستر’ 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?’<sup>35</sup>

## False ‘Imam’ leads to Darkness:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۖ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ {2:257}

**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]**

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ ابْنِ حُبُوبٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْمُورٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنِّي أُخَالِطُ النَّاسَ فَيَكْثُرُ عَجْبِي مِنْ أَقْوَامٍ لَا يَتَوَلَّوْنَكُمْ وَ يَتَوَلَّوْنَ فُلَانًا وَ فُلَانًا هُمْ أَمَانَةٌ وَ صِدْقٌ وَ وَفَاءٌ وَ أَقْوَامٌ يَتَوَلَّوْنَكُمْ لَيْسَ لَهُمْ تِلْكَ الْأَمَانَةُ وَ لَا الْوَفَاءُ وَ الصِّدْقُ

<sup>34</sup> Bihar Al Anwaar – V 12, The book of our Prophet<sup>saww</sup>, Ch 1 H 13

<sup>35</sup> Tafseer Al Burhan – H 11327 (.7 /76 :1 الكافي)

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<sup>asws</sup>, ‘I tend to mingle with the people, and I am frequently astounded from the people who are not in the guardianship (Wilayah) of you<sup>asws</sup> all (Imams<sup>asws</sup>) 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<sup>asws</sup> guardianship (Wilayah), (but for whom) there isn’t trustworthiness, nor the loyalty and the truthfulness’.

قَالَ فَاسْتَوَى أَبُو عَبْدِ اللَّهِ ( عَلَيْهِ السَّلَام ) جَالِسًا فَأَقْبَلَ عَلَيَّ كَالْعَضْبَانِ ثُمَّ قَالَ لَا دِينَ لِمَنْ دَانَ اللَّهُ بِوِلَايَةِ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ وَ لَا عَتَبَ عَلَيَّ مَنْ دَانَ بِوِلَايَةِ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

He (the narrator) said, ‘Abu Abdullah<sup>asws</sup> 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<sup>azwj</sup>, nor is there any blame upon the one who makes it a Religion by the Wilayah of a Just Imam<sup>asws</sup> from Allah<sup>azwj</sup>.’

قُلْتُ لَا دِينَ لِأُولَئِكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ قَالَ نَعَمْ لَا دِينَ لِأُولَئِكَ وَ لَا عَتَبَ عَلَيَّ هَؤُلَاءِ

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

ثُمَّ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ اللَّهُ وَ لِيِ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنَ الظُّلُمَاتِ الدُّنُوبِ إِلَى نُورِ التَّوْبَةِ وَ الْمَغْفِرَةِ لِيُؤَلِّيَهُمْ كُلَّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

Then he<sup>asws</sup> said: ‘Have you not listened to the Words of Allah<sup>azwj</sup> 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<sup>asws</sup> from Allah<sup>azwj</sup>.’

وَ قَالَ وَ الَّذِينَ كَفَرُوا أُولَئِكَ هُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَبَى بِهَذَا أَنَّهُمْ كَانُوا عَلَى نُورِ الْإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلَّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَ جَلَّ خَرَجُوا بِوِلَايَتِهِمْ إِيَّاهُ مِنْ نُورِ الْإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفْرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ .

And He<sup>azwj</sup> 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<sup>azwj</sup> Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them, to the darkness of the disbelief. Thus, Allah<sup>azwj</sup> Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**.<sup>36</sup>

<sup>36</sup> Al Kafi V 1 – The Book Of Divine Authority CH 86 H 3

## Four Angels came from Four Directions with Allah<sup>azwj</sup>'s Message:

يد: القطان والدقاق معا عن ابن زكريا، عن ابن حبيب، عن محمد بن عبيد الله، عن علي بن الحكم، عن عبد الرحمن بن اسود، عن جعفر بن محمد، عن ابيه (عليه السلام) قال: كان لرسول الله (صلى الله عليه وآله) صديقان يهوديان قد آمنوا بموسى رسول الله (عليه السلام) وأتيا محمدا رسول الله (صلى الله عليه وآله) وسمعا منه، وقد كانا قرآ التوراة وصحف ابراهيم (عليه السلام)، وعلمنا علم الكتب الاولى،

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'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'There were two friends for Rasool-Allah<sup>azwj</sup> (from the) Jews who had believed in Musa<sup>as</sup> Rasool<sup>as</sup> of Allah<sup>azwj</sup>, and they came to Muhammad<sup>saww</sup> Rasool<sup>saww</sup> of Allah<sup>azwj</sup> and heard from him<sup>saww</sup>, and they had read the Torah, and Parchments of Ibrahim<sup>as</sup>, and knew the knowledge of the former Books.

فلما قبض الله تبارك وتعالى رسوله أقبلا يسألان عن صاحب الامر بعده وقالوا: انه لم يمت نبي قط الا وله خليفة يقوم بالامر في امته من بعده، قريب القرابة إليه من اهل بيته، عظيم الخطر جليل الشأن.

When Allah<sup>azwj</sup> the Exalted Captured (the soul of) His<sup>azwj</sup> Rasool<sup>saww</sup>, they came asking out the master of the command after him<sup>as</sup>, and they said, 'There does not die any Prophet<sup>as</sup> except and there is a Caliph after him<sup>as</sup> standing with the command in his<sup>as</sup> community from after him<sup>saww</sup>, a close one from the relatives of his<sup>as</sup> from the people of his<sup>as</sup> Household, magnificent of mind, majestic of the glory'.

فقال احدهما لصاحبه: هل تعرف صاحب الامر من بعد هذا النبي؟ قال الاخر لا أعلمه الا بالصفة التي أجدتها في التوراة: هو الاصلح المصفر فانه كان أقرب القوم من رسول الله (صلى الله عليه وآله)،

One of them said to his companion, 'Do you recognise the master of the command from after this Prophet<sup>saww</sup>?' 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-Allah<sup>saww</sup>.'

فلما دخلا المدينة وسألا عن الخليفة ارشد إلى ابي بكر فلما نظرا إليه قالوا: ليس هذا صاحبنا، ثم قالوا له: ما قرابتك من رسول الله؟ قال: ابي رجل من عشيرته، وهو زوج ابنتي عائشة. قالوا: هل غير هذا؟ قال: لا. قالوا: ليست هذه بقربة، فأخبرنا اين ربك؟ قال فوق سبع سماوات. قال: هل غير هذا؟ قال: لا.

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-Allah<sup>saww</sup>?' He said, 'I am a ram from his<sup>saww</sup> clan, and he<sup>saww</sup> 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 Lord<sup>azwj</sup>?' He said, 'Above the seven skies'. He said, 'Is there other than this?' He said, 'No'.

قالا: دلنا على من هو اعلم منك، فانك انت لست بالرجل الذي نجد في التوراة انه وصي هذا النبي وخليفته.

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<sup>asws</sup> of this Prophet<sup>saww</sup> and his<sup>asws</sup> Caliph'.

قال فتغيظ من قولهما وهم بهما، ثم ارشدهما إلى عمر - وذلك انه عرف من عمر انهما إن استقبلاه بشيء بطش بهما فلما أتياه قالا: ما قرابتك من هذا النبي؟ قال: أنا من عشيرته وهو زوج ابنتي حفصة قالوا: هل غير هذا؟ قالوا: ليست هذه بقرابة وليست هذه الصفة التي نجدها في التوراة

He<sup>asws</sup> 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<sup>saww</sup>?' He said, 'I am from his<sup>saww</sup> clan, and he<sup>saww</sup> 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'.

ثم قالوا له تأين ريك؟ قال: فوق سبع سموات، قالوا: هل غير هذا؟ قال: لا قالوا: دلنا على من هو اعلم منك، فارشدهما إلى علي (عليه السلام)، فلما جاءه فنظرا إليه قال أحدهما لصاحبه: إنه الرجل الذي صفته في التوراة أنه وصي هذا النبي و خليفته وزوج ابنته، وأبو السبطين، والقائم بالحق من بعده

Then they said to him, 'Where is your Lord<sup>azwj</sup>?' 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<sup>asws</sup>. When they came to him<sup>asws</sup> and looked at him<sup>asws</sup>, 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<sup>saww</sup> and his<sup>as</sup> Caliph, and husband of his<sup>saww</sup> daughter, and father of the two grandsons, and the one standing with the Truth from after him<sup>saww</sup>'.

ثم قالوا لعلي (عليه السلام) أيها الرجل ما قرابتك من رسول؟ قال هو أخي، وأنا وارثه ووصيه وأول من آمن به، وأنا زوج ابنته قالوا: هذه القرابة الفاخرة والمنزلة القريبة وهذه الصفة التي نجدها في التوراة فأين ريك عزوجل؟

Then they said to Ali<sup>asws</sup>, 'O man! What is your relationship from Rasool<sup>saww</sup>?' He<sup>asws</sup> said: 'He<sup>saww</sup> is my<sup>asws</sup> brother and I<sup>asws</sup> am his<sup>saww</sup> inheritor and the first one to believe in him<sup>saww</sup>, and I<sup>asws</sup> am the husband of his<sup>saww</sup> daughter<sup>asws</sup>'. 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<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic?'

قال لهما علي (عليه السلام): أن شئتما أنبأتكما بالذي كان على عهد نبيكما موسى (عليه السلام)، وإن شئتما أنبأتكما بالذي كان على عهد نبينا محمد (صلى الله عليه وآله) قالوا: أنبئنا بالذي كان على عهد نبينا موسى (عليه السلام)

Ali<sup>asws</sup> said to them: 'If you like I<sup>asws</sup> can inform you with that which was upon the era of your Prophet Musa<sup>as</sup>, and if you like I<sup>asws</sup> can inform you with that which was upon our Prophet

Muhammad<sup>saww</sup>. They said, 'Inform us with that which was upon the era of our Prophet Musa<sup>as</sup>'.

قال علي (عليه السلام): أقبل أربعة أملاك: ملك من المشرق، وملك من المغرب، وملك من السماء وملك من الارض، فقال صاحب المشرق، لصاحب المغرب: من أين أقبلت؟ قال: أقبلت من عند ربي، و قال صاحب المغرب لصاحب المشرق: من أين أقبلت؟ قال: أقبلت من عند ربي، وقال الخارج من الارض للنازل من السماء للخارج من الارض: من أين أقبلت؟ قال: أقبلت من عند ربي، وقال الخارج من الارض للنازل من السماء: من أين أقبلت؟ قال أقبلت من عند ربي،

Ali<sup>asws</sup> 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<sup>azwj</sup>'. 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<sup>azwj</sup>'. 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<sup>azwj</sup>'. 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<sup>azwj</sup>'.

فهذا ماكان على عهد نبيكما موسى (عليه السلام) وأما ماكان على عهد نبينا (صلى الله عليه وآله) فذلك قوله في محكم كتابه: (ما يكون من نجوى ثلاثة إلا هو رابعهم ولا خمسة إلا هو سادسهم ولا أدنى من ذلك ولا أكثر إلا هو معهم أينما كانوا) الآية

So, this is what happened in the era of your Prophet Musa<sup>as</sup>. And as for what happened in the era of our Prophet<sup>saww</sup>, that is in His<sup>azwj</sup> Words in the Decisive of His<sup>azwj</sup> Book: ***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: فما منع صاحبيك أن يكونا جعلاك في موضعك الذي أنت أهله؟ فوالذي أنزل التوراة على موسى (عليه السلام) إنك لانت الخليفة حقا نجد صفتك في كتبنا، ونقرؤه في كنائسنا، وأنت لانت أحق بهذا الامر وأولى به ممن قد غلبك عليه

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

فقال علي (عليه السلام): قد ما وأخرا وحسبهما على الله عزوجل يوقفان و يسألان.

Ali<sup>asws</sup> said: 'It has been delayed, and their Reckoning is upon Allah<sup>azwj</sup> Mighty and Majestic. They will be Stopped and Questioned'<sup>37</sup>.

<sup>37</sup> Bihar Al Anwaar – V 10, The book of Argumentation, S 3 Ch 1 H 9

## Appendix I:

كنز، كنز جامع الفوائد و تأويل الآيات الظاهرة من كتاب الواجدة، عن الحسن بن عبد الله الأطروش عن جعفر بن محمد البجلي عن أحمد بن محمد البرقي عن ابن أبي نجران عن عاصم بن حميد عن الثمالي عن أبي جعفر ع قال قال أمير المؤمنين ع إن الله تبارك و تعالى أخذ واحد تفرّد في وحدانيته ثم تكلم بكلمة فصارت نوراً ثم خلق من ذلك النور محمداً ص و خلقي و ذريتي

(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 Humejd, from Al Sumali,

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

ثم تكلم بكلمة فصارت روحاً فأسكنه الله في ذلك النور و أسكنه في أبداننا

Then He<sup>azwj</sup> Spoke a Word, so a ‘روحاً’ (Spirit) came into being. So Allah<sup>azwj</sup> Settled it (Sprit) in that ‘النور’ light, and Settled it in our<sup>asws</sup> bodies.

فخلق روح الله و كلمائه و بنا احتجب عن خلقه

Thus, we<sup>asws</sup> are ‘روح الله’ the Spirit of Allah<sup>azwj</sup>, and ‘كلمائه’ His<sup>azwj</sup> Word, and it is with us<sup>asws</sup> that He<sup>azwj</sup> Argues over His<sup>azwj</sup> creatures.

فما زلنا في ظلة خضراء حيث لا شمس و لا قمر و لا ليل و لا نهار و لا عين تطرف نعبده و نُقدّسه و نُسبحه قبل أن يخلق خلقه

So we<sup>asws</sup> 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<sup>asws</sup> did not cease to worship Him<sup>azwj</sup>, and Extol His<sup>azwj</sup> Holiness, and Glorify Him<sup>azwj</sup> before He<sup>azwj</sup> Created His<sup>azwj</sup> creation.

و أخذ ميثاق الأنبياء بالإيمان و النصرة لنا و ذلك قوله تعالى و إذ أخذ الله ميثاق النبيين لما آتيتكم من كتاب و حكمة ثم جاءكم رسول مصدق لما معكم لتؤمنن به يعني بمحمد ص و لتنصرن و صيه فقد آمنوا بمحمد و لم ينصروا و صيه و سينصرونه جميعاً

And He<sup>azwj</sup> Took a Covenant with the Prophets<sup>as</sup> with the belief and the support for us<sup>asws</sup>, 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<sup>as</sup>) must believe in Muhammad<sup>saww</sup>, and must help his<sup>saww</sup> successor<sup>asws</sup>. So they believed in Muhammad<sup>saww</sup> and (but) did not help his<sup>saww</sup> successor<sup>asws</sup>, and they<sup>as</sup> will all be helping him<sup>asws</sup> altogether.

وَ إِنَّ اللَّهَ أَخَذَ مِيثَاقِي مَعَ مِيثَاقِي مُحَمَّدٍ بِالنُّصْرَةِ بَعْضُنَا لِبَعْضٍ فَقَدْ نَصَرْتُ مُحَمَّدًا صَ وَ جَاهَدْتُ بَيْنَ يَدَيْهِ وَ قَتَلْتُ عَدُوَّهُ وَ وَفَيْتُ اللَّهَ بِمَا أَخَذَ عَلَيَّ مِنَ الْمِيثَاقِ وَ الْعَهْدِ وَ النَّصْرَةِ لِمُحَمَّدٍ صَ وَ لَمْ يَنْصُرْنِي أَحَدٌ مِنْ أَنْبِيَائِهِ وَ رُسُلِهِ لِمَا قَبَضَهُمُ اللَّهُ إِلَيْهِ وَ سَوْفَ يَنْصُرُونَنِي.

And that Allah<sup>azwj</sup> Took a Covenant along with the Covenant of Muhammad<sup>saww</sup> with the supporting of some of us<sup>asws</sup> for others. So I<sup>asws</sup> helped Muhammad<sup>saww</sup> (on behalf of all the Prophets<sup>as</sup>) and fought in front of him<sup>saww</sup>, and killed his<sup>saww</sup> enemies, and fulfilled for Allah<sup>azwj</sup> with what the Covenant was Taken from me<sup>asws</sup>, and the oath, and the help for Muhammad<sup>saww</sup>. And not one of His<sup>azwj</sup> Prophets<sup>as</sup> and His<sup>azwj</sup> Rasools<sup>as</sup> helped me<sup>asws</sup>, and that when Allah<sup>azwj</sup> Made them<sup>as</sup> to pass away, and soon they would all be helping me<sup>asws</sup> (during the Return)”.<sup>38</sup>

#### Hadith 2:

حدثنا محمد بن عيسى عن محمد بن شعيب عن عمران بن اسحق الزعفراني عن محمد بن مروان عن ابي عبد الله ع قال سمعته يقول خلقنا الله من نور عظمته ثم صور خلقنا من طينة مخزونة مكنونة من تحت العرش فاسكن ذلك النور فيه فكنا نحن خلقنا نورانيين لم يجعل لاحد في مثل الذي خلقنا منه نصيبا وخلق ارواح شيعتنا من ابداننا وابدانهم من طينة مخزونة مكنونة اسفل من ذلك الطينة ولم يجعل الله لاحد في مثل ذلك الذي خلقهم منه نصيبا الا الانبياء والمرسلين فلذلك صرنا نحن وهم الناس وصار سائر الناس هجما في النار والى النار.

It has been narrated to us Muhammad Bin Isa, from Muhammad Bin Shuaib, from Umran Bin Is’haq Al-Za’farany, from Muhammad Bin Marwaan who has narrated:

Abu Abdullah<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Created us<sup>asws</sup> from the Light of His<sup>azwj</sup> Grandeur, then Caricatured<sup>39</sup> our<sup>asws</sup> creation from the clay from the hidden stockpile from underneath the Throne. That Light dwelled in it. It was as if we<sup>asws</sup> had been created from two Lights. No one has been Made in the way in which we<sup>asws</sup> have been Created, and created the souls of our<sup>asws</sup> Shiites from our<sup>asws</sup> bodies, and their bodies from the clay from the hidden stockpile of the clay lower than that, and Allah<sup>azwj</sup> has not Made anyone else in that way except for the Prophets<sup>as</sup> and the Messengers<sup>as</sup>, and that is why we<sup>asws</sup> are what we<sup>asws</sup> are and they are the people who will become the rest of the people attacked by the Fire and to the Fire.’<sup>40</sup>

<sup>38</sup> Bihar Al Anwaar – V 26, The book of Imamate, P 5 Ch 6 H 51

<sup>39</sup> Veiled us<sup>asws</sup> in the outfit of human flesh

<sup>40</sup> Al-Basaair ul Darrajat, Chapter 10, H. 3.

## Appendix II: Additional Holy Verses on ‘Noor’:

### Verse 1:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا {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]***

في جَمْعِ الْبَيِّنَاتِ نُورًا مُبِينًا وَ قِيلَ: النُّورُ وَوَلَايَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ.

In Majma Al Bayan –

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

### Verse 2:

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ {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 يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ رَّحِيمٌ {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]***

<sup>41</sup> Tafseer Noor Al Saqalayn – V 1 P 579 H 698