

Light within the Last Prophet⁻

saww

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُ رَبُّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجِّهِ وَلَا نَعْذِلْ أَعْذَابَهُمْ أَجْعَبِينَ

Light within the Last Prophet^{-saww}

Summary:

Muslims have debated for centuries, without any reason, the essence of the Prophet Muhammad^{-saww}, whether Rasool Allah^{-saww} was Noor (Light), Bashar (mortal), or both. The first ones who objected to the Prophethood of Rasool Allah^{-saww} were the polytheists of Makkah, who said why did God Send a Prophet who looks and walks like us and eats food? So, Allah^{-azwj} Replied: 'If I^{-azwj} were to Send a Prophet^{-saww} in the image of an angel, you would not be able to see him^{-saww} (Quran – 25:7, 21:8).' And Allah^{-azwj} also Said: 'There has come to you from Allah, Noor (a Light – The Prophet) and a Clarifying Book [5:15].'

In the Book, Allah^{-azwj} has used the word Noor (Light) as a metaphor for guidance, which Allah^{-azwj} Propagated through Prophet Muhammad^{-saww}. To allow Muslims to emulate him^{-saww}, Allah^{-azwj} Sent him^{-saww} in the outfit of a human body بَشَرٌ مِثْكُنٌ (in the appearance of human beings). Allah^{-azwj} has Sent two angels in the appearance of human beings, e.g., Harut and Marut (2:102), and a group of angels were sent in the outfit of human beings to Prophet Lut^{-as} (11:70, 11:77, 11:81 and 29:32).

Hence, it is pointless to debate on the essence of an angel or a Prophet^{-as}. By doing so, one would be questioning the Power of Allah^{-azwj}, Who is able to Make them (angels/Prophets) to appear in the outfit of a human body. The responsibility of a believer is to respect the Guides from Allah^{-azwj} and follow the Revealed Commands as being transmitted through them^{-as}. Believers have been told (Holy Quran) not to ask for that which does not concern them.¹

As an inferior form of living being (as humans are tainted with sins), we cannot comprehend the status of a Prophet^{-as} nor his^{-as} successor – and Prophet Muhammad^{-saww} is the chief of Prophets^{-as}.

Allah^{-azwj} Commands believers to obey His^{-azwj} Prophet^{-saww} without any exceptions:

وَمَا آتَيْكُمُ الرَّسُولُ فَحُذِّرُوهُ وَمَا هَمَّكُمْ عَنْهُ فَأَنْتُمُهُوَا وَلَئِنْعَوْا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ {7}

¹ {101} يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءِ إِنْ تُنَذَّرُ لَكُمْ شَسْوَمُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا جِئْنَ يُنَزَّلُنَ الْقُرْآنُ مُنَذَّرٌ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
O you who believe! Do not ask about things, if it is declared to you, it would offend you; and if you ask about it while the Quran is being Revealed, it would be manifested to you. Allah Pardons from it, and Allah is Forgiving, Forbearing [5:101]

And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain; and fear Allah, surely Allah is severe of the Punishment [59:7]

حدثنا عبد الله بن عامر عن أبي عبد الله البرقي عن الحسن بن عثمان عن محمد بن الفضيل عن أبي حمزة الشمالي قال قرأت هذه الآية إلى أبي جعفر عليه السلام ليس لك من الامر شيء قول الله تعالى لنبيه وانا اريد ان اسئله عنها فقال أبو جعفر عليه السلام بل وشيء يشئ مرتين وكيف لا يكون له من الامر شيء فقد فوض الله إليه دينه فقال ما اتيكم الرسول فخنوه وما نحنا نخنكم عنه فانتهوا فما احل رسول الله صلى الله عليه واله فهو حلال وما حرم فهو حرام.

It has been narrated to us by Abdullah Bin Aamir, from Abu Abdullah Al-Barqy, from Al-Hassan Bin Usman, from Muhammad Bin Al-Fazayl, from Abu Hamza Al-Sumali who said:

'I recited this Verse to Abu Ja'far^{-asws}: ***There isn't anything for you from the matter [3:128]***, the Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww}, and I wanted that I should ask him^{-asws} about it. Abu Ja'far^{-asws} said: 'But, a thing is being done twice, and how can there not happen to be something for him^{-saww} from the matter, so Allah^{-azwj} has Delegated His^{-azwj} (entire) Religion to him^{-saww}, so He^{-azwj} Said: ***And whatever the Rasool gives you, so take it, and whatever he forbids you from, then refrain [59:7]***'. Whatever the Rasool-Allah^{-saww} has permitted, it is Permissible, and what he^{-saww} has prohibited, it is Prohibited.²

There are many Verses in the praise and higher status of Prophet^{-saww}, see for example from many Verses: 4:28-29; 3:164; 7:157; 53:3-4; 9:128; 33:6; 33:21; 59:7; 4:80; 33:71; 36:1-4; 33:45-46; 21:107; 94:4; 93:5; 15:87; 33:56....

All Prophets^{-as} of Allah^{-azwj} are infallible, due to the Divine Light within them^{-as}, which protects them from all kinds of harm (e.g., slip-ups) and assists them^{-as} for whatever they desire, see for example:

<https://hubeali.com/infallibility-of-prophets-as>

Introduction:

The Polytheists of Makkah became very angry upon observing people sitting and listening to Rasool Allah^{-saww}. Once, Rasool-Allah^{-saww} was seated in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdullah Bin Abu Amayya Al-Makhzoumy – and with them came a large group of their followers. And Rasool-Allah^{-saww} was among a number of his^{-saww} companions – reciting to them the Book of Allah^{-azwj}, and entrusting to them, on behalf of Allah^{-azwj}, His^{-azwj} Commands and His^{-azwj} Prohibitions.

The Polytheists said to each other, 'The matter of Muhammad^{-saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{-saww}, and reproach him^{-saww}, and rebuke him^{-saww}, and argue against him^{-saww}, and invalidate whatever he^{-saww} has come with – in order to humiliate his^{-saww} sermons upon his^{-saww} companions, and belittle his^{-saww} worth in their presence. Perhaps, he^{-saww} would be removed from what he^{-saww} is (indulging) in, from

² Basaair Al Darajaat CH 4 H15

his^{saww} error and his^{saww} falsehood, and his^{saww} rebellion and his^{saww} tyranny. So, either it ends, or else we shall work with the sharp sword’.

Abu Jahl^{la} said: ‘So who (will be the one to) follow his^{saww} speech and contest it?’ Abdullah Bin Abu Amayya Al-Makhzoumy said, ‘I am for that. Are you not pleased with me as a counterpart to reckon with, a sufficing debater?’ Abu Jahl^{la} said, ‘Yes’.

فَأَتَوْهُ بِأَجْعِيْهِمْ، فَابْتَدَأْ عَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ الْمُخْزُومِيَّ فَقَالَ: يَا مُحَمَّدُ، لَقَدِ ادْعَيْتَ دَعْوَيْ عَظِيمَةً، وَ قُلْتَ مَقَالًا هَائِلًا، رَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِينَ، وَ مَا يَنْبَغِي لِرَبِّ الْعَالَمِينَ وَ خَالِقِ الْخَلْقِ أَجْمَعِينَ— أَنْ يَكُونَ مِثْلُكَ رَسُولًا لَّهُ!

They came altogether, and Abdullah Bin Abu Amayya initiated, and he said, ‘O Muhammad^{saww}! You^{saww} have claimed a great claim, and you^{saww} said a speech which boggles (the mind). You^{saww} claimed that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and it is not befitting for the Lord^{azwj} of the worlds and Creator of the entire creatures that the likes of you^{saww} should become a Rasool^{saww} for Him^{azwj} (an extract, Hadith to follow).³

So, Allah^{azwj}, after reproducing their objections, Replied to them as:

وَقَالُوا مَا لِهَذَا الرَّسُولِ يُكْلِلُ الطَّعَامَ وَمَشِيٍّ فِي الْأَسْوَاقِ لَا لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ فَعْلَةً نَذِيرًا {7}

And they are saying, ‘What is the matter with this Rasool? He is eating the food and walking in the markets. If only a great Angel had been Sent down instead of him, so he would have been a warner along with him [25:7]

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يُكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ {8}

And We did not Make them as bodies not eating the food, and, nor were they to remain (alive) forever [21:8]

To their allegations, Allah^{azwj} replied (18:110):

فُلُونَ إِنَّمَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيْهِ إِنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلَيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِنَادَةَ رَبِّهِ أَحَدًا {110}

Say (O My Prophet): ‘But rather, I am a Bashar in your appearance (lookalike). (But) He (Allah) Reveals unto me. But rather, your God is One God. So, the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110]

In a Hadith, we find the explanation of the above Verse:

الإمام أبو محمد العسكري (عليه السلام)، عن أبيه، علي بن محمد (عليهما السلام) في حديث طويل، في مناظرة جماعة من قريش، عن رسول الله (صلى الله عليه و آله): ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ: يَا مُحَمَّدُ فُلُونَ إِنَّمَا بَشَرٌ مِثْلُكُمْ يَعْنِي أَكْلُ الطَّعَامَ يُوحَى إِنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ يَعْنِي فُلُونَ هُمْ: أَنَّا فِي الْبَشَرِيَّةِ

³ Tafseer Imam Hassan Al-Askariasws – S 314

مِثْلُكُمْ، وَ لَكُنْ رَبِّي خَصَّنِي بِالنُّبُوَّةِ دُونَكُمْ، كَمَا يَعْصُ بَعْضَ النَّبِيِّ بِالْعَنَاءِ- وَ الصَّحَّةُ وَ الْجَمَالُ دُونَ بَعْضِ مِنَ النَّبِيِّ، فَلَا تُنْكِرُوا أَنْ يَعْصَنِي أَنْصَارٌ
بِالنُّبُوَّةِ.

The Imam Abu Muhammad Al-Askari^{asws}, from his^{asws} father^{asws}, Ali^{asws} Bin Muhammad^{asws}, in a lengthy Hadeeth, during a debate with a group from Quraysh, from Rasool-Allah^{saww}, having said: Then Allah^{azwj} the Exalted Revealed unto him^{saww}: 'O Muhammad^{saww}! **Say: But rather, I am a human being like you [18:110]** – meaning, I^{saww} eat the food, **He Reveals unto me. But rather, your God is One God** – meaning say, 'I^{saww} am, with regards to being a human being, am like you all, but my^{saww} Lord^{azwj} Specialised me^{saww} with the Prophet-hood besides you all, just as He^{azwj} Specialised some of the human beings with the riches, and the good health, and the beauty besides the other humans. Therefore, you should not be denying that He^{azwj} can Specialise me^{saww} with the Prophet-hood as well'.⁴

فَإِنْ قُلْتُ إِنَّ عِيسَى خَرَجَ عَنْ طَبِيعَةِ الْبَشَرِيَّةِ قُلْتُ هَذِهِ دَعْوَى بَاطِلَةً لِإِلَهٍ قَالَ تَعَالَى لِأَشْرَفِ الْأُنْبِيَاءِ صَفْلٌ إِنَّمَا بَشَرٌ مِثْلُكُمْ

(Rasool Allah^{saww} argued with the Polytheist) If you were to say that Isa^{as} is outside from the appearance of the human beings, I say this claim is false, because the Exalted has Said for the noble Prophets^{as}: **Say: 'But rather, I am a Bashar like you. [18:110]**... (and extract).⁵

NB: See the argument of Rasool Allah^{saww} against polytheist in Appendix I:

In another Verse, it is:

فَلَنِّ إِنَّمَا بَشَرٌ مِثْلُكُمْ يُوحِي إِلَيْهِ إِنَّمَا إِلَكُمْ إِلَهٌ وَاحِدٌ فَاسْتَعْيِنُهُمْ بِإِلَيْهِ وَاسْتَغْفِرُوهُ وَوَوْنَلِ لِلْمُشْرِكِينَ {6}

Say: 'But rather, I am a Bashar (person) like you. (But) He (Allah) Reveals unto me. But rather, your God is One God, therefore take a Straight Path to Him and seek His Forgiveness. And woe be unto those who associate!' [41:6]

In Verse 41:6, Allah^{azwj} Commands His Prophet^{saww} to say to them (the polytheists) that he^{saww} is in the example to human beings (outfit/flesh), but receives Divine Inspirations.

Allah^{azwj} Calls His Prophet^{saww} 'Noor' (Light):

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مَا كُنْتُمْ تُخْفِونَ مِنَ الْكِتَابِ وَيَغْفُلُ عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ {15}

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, Noor (a Light) and a Clarifying Book [5:15]

⁴ Tafseer Imam Hassan Al Askari^{asws} – S 314

⁵ Bihar Al Anwaar – V 51 The book of History – Imam Al-Mahdi-ajfj, Ch 6 H 38

He^{-azwj} Struck an example of Muhammad^{-saww} as the Light of the sun

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّيِّنَاتِ وَالْحِسَابَ ۝ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ ۝ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ {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 عَلَيُّ بْنُ مُحَمَّدٍ عَنْ عَلَيِّ بْنِ الْعَبَّاسِ عَنْ عَلَيِّ بْنِ حَمَادٍ عَنْ عَمْرُو بْنِ شَيْرٍ عَنْ جَابِرٍ عَلَيْهِ السَّلَامُ قَالَ: فَضَرَبَ مَثَلَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ وَمَثَلَ الْوَصِيِّ الْقَمَرَ، وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ 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^{-asws} having said: 'He^{-azwj} Struck an example of Muhammad^{-saww} as the sun, and an example of the successor^{-asws} as the moon, and these are the Words of Allah^{-azwj} Mighty and Majestic: ***He is the (One) Who Made the sun a brightness and the moon a light [10:5]***'.⁶

The Interpretation of Noor:

The Qur'an frequently uses the metaphor of Noor (light) to denote Divine Guidance, which was Sent to Muslims through the Prophet Muhammad^{-saww}.

يَا أَيُّهَا النَّاسُ قُدْ جَاءَكُمْ بِرُهَمَانٌ مِّنْ رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا {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]

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُئْلُخُلُّهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَنْهَا بِهِمْ إِلَيْهِ صِرَاطًا مُّسْتَقِيمًا {175}

Then, as for those who are believing in Allah and adhering with Him, He would be Entering them into a Mercy from Him and Grace, and they would be Guided to Him by a Straight Path [4:175]

العياشي: عن عبد الله بن سليمان، قال: قلت لأبي عبد الله (عليه السلام) قوله: يا أَيُّهَا النَّاسُ قُدْ جَاءَكُمْ بِرُهَمَانٌ مِّنْ رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا؟ قال: «البرهان محمد (عليه وآلها السلام)، و النور علي (عليه السلام)». قال: فلت له صِرَاطًا مُّسْتَقِيمًا؟ قال: الصراط المستقيم علي (عليه السلام)».»

Al Ayyashi, from Abdullah Bin Suleyman who said,

'I said to Abu Abdullah^{-asws}, '(What about) ***O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]***?' He^{-asws} said: 'The convincing Proof is Muhammad^{-saww}, and the Light is Ali^{-asws}'. I said, '(And) ***Straight Path [4:175]***?' He^{-asws} said: 'The Straight Path is Ali^{-asws}'.⁷

⁶ تفسير نور الثقلين، ج 2، ص: 293

⁷ تفسير العياشي 1: 308 / 285

فَرَأَتْ قَالَ حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ بْنَ [أَحْمَدَ بْنِ] طَلْحَةَ الْخُرَاسَانِيِّ مُعَنِّعَنَّا عَنْ أَبِي جَعْفَرٍ عَ قَالَ: نَزَّلَ جَبْرِيلُ عَلَى مُحَمَّدٍ صَبَرْجَنَهُ الْأَيَّةَ يَا أَئُلُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا فِي عَلَيِّ [إِنِّي أَبِي طَالِبٍ عَ] وَالْبُرْهَانُ رَسُولُ اللَّهِ صَبَرْجَنَهُ

Furat said, 'It was narrated to me by Ahmad Bin Muhammad Bin Ahmad Bin Talha Al Khurasany,

From Abu Ja'far^{asws} having said: 'Jibraeel^{as} descended unto Muhammad^{saww} with this Verse: **O you people! There has come to you a convincing Proof from your Lord and We Sent to you a clear Light [4:174]** regarding Ali^{asws} Bin Abu Talib^{asws}, and the **convincing Proof** is Rasool Allah^{saww}.

قَوْلُهُ فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَعْتَصَمُوا بِهِ قَالَ يُولَيْهِ عَلَيِّ بْنَ أَبِي طَالِبٍ عَ.

(Regarding) His^{azwj} Words: **Then as for those who are believing in Allah and adhering with Him [4:175]**, he^{asws} said: '(Adhering) with the Wilayah of Ali^{asws}'.⁸

فِي مُجْمِعِ الْبَيْانِ نُورًا مُبِينًا وَ قِيلَ: النُّورُ وَلَيْهُ عَلَيِّ 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^{asws} Bin Abu Talib^{asws}' – from Abu Abdullah^{asws}.⁹

The Creation of First Noor:

أَقُولُ رَوْيَ الْبُرْسِيُّ فِي مَشَارِقِ الْأَنْوَارِ، مِنْ كِتَابِ الْوَاحِدَةِ بِإِسْنَادِهِ عَنِ الْتَّمَالِيِّ عَنْ أَبِي حَعْفَرٍ عَ آتَهُ قَالَ: إِنَّ اللَّهَ سُبْحَانَهُ تَعَزَّزُ فِي وَحْدَانِيَّتِهِ ثُمَّ تَكَلَّمُ بِكَلِمَةٍ فَصَارَتْ نُورًا ثُمَّ خَلَقَ مِنْ ذَلِكَ النُّورِ مُحَمَّدًا وَ عَلِيًّا وَ عَتْرَتَهُ عَ

I (Majlisi) am saying, 'It is reported by Al Bursy in (the book) 'Mashariq Al Anwaar', from the book 'Al Wahida', by his chain from Al Sumali,

From Abu Ja'far^{asws} having said: 'Allah^{azwj} was Individual in His^{azwj} Oneness, then He^{azwj} Spoke with a Word, and it became light (Noor). Then He^{azwj} Created from that Noor, Muhammad^{saww} and Ali^{asws} and his^{saww} family^{asws}.

ثُمَّ تَكَلَّمُ بِكَلِمَةٍ فَصَارَتْ رُوحًا وَ أَسْكَنَهَا فِي ذَلِكَ النُّورِ وَ أَسْكَنَهَا فِي أَبْدَانِنَا فَتَخْنُ رُوحُ اللَّهِ وَ كَلِمَتُهُ اخْتَجَبَ بِنَا عَنْ خَلْقِهِ فَمَا زِلْنَا فِي ظِلِّ عَرْشِهِ حَضْرَاءً مُسِيَّحِينَ نُسِيَّحُهُ وَ نُقْدِسُهُ حَيْثُ لَا شَمْسٌ وَ لَا قَمَرٌ وَ لَا عَيْنٌ تَطَرِّفُ ثُمَّ خَلَقَ شِيعَتَنَا وَ إِنَّمَا سُفُو شِيعَةً لِأَكْثَمِهِمْ خَلَقُوهُ مِنْ شَعَاعِ نُورِنَا.

Then He^{azwj} Spoke with a Word and it became a spirit, and Settled it in that Noor, and Settled it in our^{asws} bodies. So, we^{asws} are the spirits of Allah^{azwj} and His^{azwj} Word. He^{azwj} Veiled by us^{asws} from His^{azwj} creatures. We^{asws} did not cease to be in the green shade of His^{azwj} Throne glorifying with His^{azwj} Glorification, and extolling His^{azwj} Holiness when there was neither a sun, nor a moon, nor any blinking eye. Then He^{azwj} Created our^{asws} Shias. But rather, our^{asws} Shias are named as 'Shia' because they are Created from the rays (Shu'a) of our^{asws} Noor'.¹⁰

⁸ Tafseer Furat – V 1 P 116 H 120

⁹ Tafseer Noor Al Saqalayn – V 1 P 579 H 698

¹⁰ Bihar Al Anwaar – V 23, The book of Imamate, P 2 Ch 1 H 39

Appendix I: Argument of Rasool Allah^{saww} against Polytheist

بَارَكَ اللَّهُ إِنْ شَاءَ جَعَلَ لَكَ حَيْرًا مِنْ ذَلِكَ جَنَاتٍ تَجْوِي مِنْ تَحْيِهَا الْأَهْمَارُ وَجَعَلَ لَكَ قُصُورًا {10}

Blessed is He Who, if He Desires to, would Make for you better than that, Gardens beneath which the rivers flow, and Made castles to be for you [25:10]

قَالَ الْحَسْنُ بْنُ عَلَيٍّ عَقْلُتُ لَأَبِي عَلَيٍّ بْنَ مُحَمَّدٍ عَ: فَهَلْ كَانَ رَسُولُ اللَّهِ صَ يُنَاطِرُهُمْ إِذَا عَانَتُهُ وَيُخَاجِهُمْ قَالَ: بَلَى مِرَارًا كَثِيرًا مِنْهَا: مَا حَكَى اللَّهُ مِنْ قَوْلِهِمْ: وَ قَالُوا مَا لِهِ الرَّسُولُ يُأْكُلُ الطَّعَامَ - وَمَنْشِي فِي الْأَسْوَاقِ لَوْ لَا أُنْزَلَ إِلَيْهِ مَلَكٌ إِلَى قَوْلِهِ رَجُلًا مَسْحُورًا.

Imam Al-Hassan^{asws} Bin Ali^{asws} (Al-Askari^{asws}) said: 'I^{asws} said to my^{asws} father^{asws}, Ali^{asws} Bin Muhammad^{asws}: 'Did Rasool-Allah^{saww} debate with them, when they were insolent, and argue against them?' He^{asws} said: 'Yes, many a time. From these is what Allah^{azwj} has Related about their hearts: **And they are saying, 'What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7]** – up to His^{azwj} Words: **a man bewitched!**' [25:8].

وَ قَالُوا لَوْ لَا نُنْزَلَ هَذَا الْقُرْآنُ عَلَى رَجُلٍ مِنَ الْعَزِيزَيْنِ عَظِيمٍ.

'And they are saying: 'Why was this Quran not Revealed upon a great man from the two towns? [43:31]'

وَ قَالُوا لَنْ تُؤْمِنَ لَكَ حَتَّى تَفْجِرَ لَنَا مِنَ الْأَرْضِ يَنْبُوعًا إِلَى قَوْلِهِ كِتَابًا نَفْرُوهُ.

'And they are saying, 'We will never believe you until you cause a spring to gush out for us from the ground [17:90] - up to His^{azwj} Words **a Book which we may read [17:90]**.

لَمْ قِيلْ لَهُ فِي آخِرِ ذَلِكَ: لَوْ كُنْتَ تَبِيَّنَ كَمُوسَى لَنَزَّلَتْ عَلَيْنَا الصَّاعِقَةُ - فِي مَسَالِكَنَا أَشَدُ مِنْ مَسَالَةِ قَوْمٍ مُوسَى لِمُوسَى.

'Then, it was said to him^{saww} at the end of that, 'If you^{saww} were a Prophet^{as} like Musa^{as}, the thunderbolt would have descended upon us during our questioning you^{saww}, because our questioning is more severe than the questioning of the people of Musa^{as} (was) to Musa^{as}'.

قَالَ: وَ ذَلِكَ أَنَّ رَسُولَ اللَّهِ صَ كَانَ قَاعِدًا دَأَتْ يَوْمَ يَمْكَهُ بِفَنَاءِ الْكَعْبَةِ إِذْ جَمْعَةُ مِنْ رُؤْسَاءِ قُرْبَسٍ مِنْهُمْ: الْوَلِيدُ بْنُ الْمُغَرِبِيُّ، وَ أَبُو الْبَحْتَرِيُّ بْنُ هِشَامٍ وَ أَبُو جَهْلٍ بْنُ هِشَامٍ، وَ الْعَاصُ بْنُ وَائِلِ السَّهْمِيُّ، وَ عَبْدُ اللَّهِ بْنُ أَبِي أُمِيَّةَ الْمَحْزُومِيُّ، وَ كَانَ مَعْهُمْ جَمْعٌ مِنْ تَلِيهِمْ كَثِيرٌ، وَ رَسُولُ اللَّهِ صَ فِي نَقْرٍ مِنْ أَصْحَابِهِ - يَقْرَأُ عَلَيْهِمْ كِتَابَ اللَّهِ وَ يُؤَدِّي إِلَيْهِمْ عَنِ اللَّهِ أَمْرًا وَ كَهْيًا.

IHe^{asws} said: 'And that is, that Rasool-Allah^{saww} was seated one day in Makkah, by the courtyard of the Kabah, when a group of the chiefs of the Quraysh gathered – from them were Al-Waleed Bin Al-Mugheira Al-Makhzoumy, and Abu Al-Bakhtary Bin Hisham, and Abu Jahl Bin Hisham, and Al-Aas Bin Wa'il Al-Sahmy, and Abdallah Bin Abu Amayya Al-Makhzoumy – and with them was a large group of the ones who followed them. And Rasool-Allah^{saww} was among a number of his^{saww} companions – reciting to them the Book of Allah^{azwj}, and entrusting to them, on behalf of Allah^{azwj}, His^{azwj} Commands and His^{azwj} Prohibitions.

فَقَالَ الْمُشْرِكُونَ بَعْضُهُمْ لِيَعْسِرٍ: لَقَدْ اسْتَفْجَلَ أَمْرُ مُحَمَّدٍ، وَ عَطْلُمْ حَطْلَهُ فَتَعَالَوْا تَبَدَّلْ بِتَغْرِيْبِهِ وَ تَبَكِّيْتِهِ وَ تَوْبِيْخِهِ، وَ الْإِخْتِجَاجُ عَلَيْهِ، وَ إِنْطَالِ مَا جَاءَ بِهِ- لِيَهُوَنَ حَطْلَهُ عَلَى أَصْحَابِهِ، وَ يَصْعُرُ قَدْرَهُ عِنْدَهُمْ، فَلَعْلَهُ يَنْزَعُ عَمَّا هُوَ فِيهِ مِنْ عَيْنِهِ وَ بَاطِلِهِ وَ مَرْكُوْهِ وَ طُغْيَانِهِ، فَإِنْ اتَّهَىْ وَ إِلَّا عَامِلُنَاهُ بِالسَّيْفِ الْبَاتِرِ.

The Polytheists said to each other, 'The matter of Muhammad^{saww} has grown strong, and his sermons (have become) great. Come, let us censure him^{saww}, and reproach him^{saww}, and rebuke him^{saww}, and argue against him^{saww}, and invalidate whatever he^{saww} has come with – in order to humiliate his^{saww} sermons upon his^{saww} companions, and belittle his^{saww} worth in their presence. Perhaps, he^{saww} would be removed from what he^{saww} is (indulging) in, from his^{saww} error and his^{saww} falsehood, and his^{saww} rebellion and his^{saww} tyranny. So, either it ends, or else we shall work with the sharp sword'.

قَالَ أَبُو جَهْلٍ: فَمَنْ [إِذَا] الَّذِي يَلِي كَالَّمَهُ وَ مُجَادَلَتُهُ قَالَ عَبْدُ اللَّهِ بْنُ أَبِي أُمِّيَّةَ الْمَخْزُومِيِّ: أَنَا إِلَى ذَلِكَ، أَ فَمَا تَرْضَى لَهُ قَرْنَاتُ حَسِيبَيَا، وَ مُجَادِلًا كَفِيَا قَالَ أَبُو جَهْلٍ: بَأْيِ

'Abu Jahl^{la} said: 'So who is that who would follow his^{saww} speech and contest it?' Abdullah Bin Abu Amayya Al-Makhzoumy said, 'I am for that. Are you not pleased with me for as a counterpart to reckon with, a sufficing debater?' Abu Jahl^{la} said, 'Yes'.

فَأَتَوْهُ بِأَجْمَعِهِمْ، فَابْتَدَأَ عَبْدُ اللَّهِ بْنُ أَبِي أُمِّيَّةَ الْمَخْزُومِيِّ فَقَالَ: يَا مُحَمَّدُ، لَكِ الدَّيْنُ إِذَا دَعَوْتَنِي عَظِيمَةً، وَ قُلْتُ مَقَالًا هَائِلًا، رَعَمْتَ أَنَّكَ رَسُولُ اللَّهِ رَبِّ الْعَالَمِيْنَ، وَ مَا يَتَنَبَّغِي لِرَبِّ الْعَالَمِيْنَ وَ خَالِقِ الْخَلْقِ أَجْمَعِيْنَ- أَنْ يَكُونَ مِثْلُكَ رَسُولًا لَّهُ!

'They came altogether, and Abdullah Bin Abu Amayya initiated, and he said, 'O Muhammad^{saww}! You^{saww} have claimed a great claim, and you^{saww} said a speech which boggles (the mind). You^{saww} claimed that you^{saww} are a Rasool^{saww} of the Lord^{azwj} of the worlds, and it is not befitting for the Lord^{azwj} of the worlds and Creator of the entire creatures that the likes of you^{saww} should become a Rasool^{as} for Him^{azwj}.

بَشَرٌ مِثْلُنَا، تَأْكُلُ كَمَا تَأْكُلُ، وَ تَمْشِي فِي الْأَسْوَاقِ كَمَا تَمْشِي، فَهَذَا مِلْكُ الْرُّوْمِ، وَ هَذَا مِلْكُ الْفُرْسِ لَا يَبْعَثُنَّ رَسُولًا إِلَّا كَبِيرَ الْمَالِ، عَظِيمُ الْخَالِ، لَهُ قُصُورٌ وَ دُورٌ [وَ بَسَاطِيْنَ] وَ فَسَاطِيْطُ وَ خِيَامٌ وَ عَيْدَ وَ خَدَامٌ، وَ رَبُّ الْعَالَمِيْنَ فَوْقَ هُؤُلَاءِ كُلُّهُمْ أَجْمَعِيْنَ، فَهُمْ عَيْدُهُ، وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلْكٌ يُصَنَّقُكَ وَ نُشَاهِدُهُ،

'(You^{saww} are) a person, like us, eating just as we eat, and walking through the markets just as we walk. So, this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, and they are His^{azwj} slaves. And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him.

بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا- لَكَانَ إِنَّمَا يَبْعَثُ إِلَيْنَا مَلَكًا، لَا بَشَرًا مِلَكًا، مَا أَنْتَ يَا مُحَمَّدُ إِلَّا مَسْحُورًا، وَ لَسْتَ بِنَبِيٍّ.

"But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us. You^{saww}, O Muhammad^{saww}, are not except bewitched, and you^{saww} are not a Prophet^{as}'.

فَقَالَ رَسُولُ اللَّهِ صَ: هَلْ بَقَيَ مِنْ كَلَامِكَ شَيْءٌ قَالَ: بَلَى، لَوْ أَزَادَ اللَّهُ أَنْ يَبْعَثَ رَسُولًا لَعَثَ أَحَلَّ مِنْ فِيمَا بَيْنَنَا مَلَأً، وَ أَحْسَنَهُ حَالًا، فَهَلْ نَزَّلَ هَذَا الْقُرْآنَ الَّذِي تَرَعَّمُ أَنَّ اللَّهَ أَنْزَلَهُ عَلَيْكَ، وَ ابْتَعَثَكَ بِهِ رَسُولًا عَلَى رَجُلٍ مِنَ الْفَرِيَّةِ عَظِيمٍ: إِمَّا الْوَلِيدُ بْنُ الْمُغَيرةَ عِمَّكَةَ، وَ إِمَّا عُرْوَةُ بْنُ مَسْعُودٍ التَّقْفِيُّ بِالطَّائِفِ.

'Rasool-Allah saww' said: 'Does there remain anything (else) from your speech?' He said, 'Yes. Had Allah azwj Wanted to Send a Rasool as, He azwj would have Sent someone more majestic, in what is between us, in wealth, and of better state. So why wasn't this Quran Revealed – which you saww are claiming that Allah azwj Revealed it upon you saww and Sent you saww as a Rasool saww with it: **upon a great man from the two towns? [43:31]** – either Al-Waleed Bin Al-Mugheira in Makkah, or Urwat Bin Mas'oud Al-Saqafy at Al-Ta'if?'

فَقَالَ رَسُولُ اللَّهِ صَ: هَلْ بَقَيَ مِنْ كَلَامِكَ شَيْءٌ يَا عَبْدَ اللَّهِ قَالَ: بَلَى، لَنْ تُؤْمِنَ لَكَ - حَتَّى تَقْبَحِرَ لَنَا مِنَ الْأَرْضِ يَبْنُو عَمَّكَةَ هَذِهِ، فَإِنَّا دَاثُ حِجَارَةٍ وَعَرَةٍ وَ جَبَالٌ، تَكْسَحُ أَرْضَهَا وَ تَخْرُقُهَا، وَ بُثُّرِي فِيهَا الْعُيُونَ، فَإِنَّا إِلَى ذَلِكَ مُخْتَاجُونَ، أَوْ تَكُونَ لَكَ جَنَّةٌ مِنْ تَخْبِيلٍ وَ عِنْبٍ، فَتَأْكُلُ مِنْهَا وَ تُطْعَمُنَا،

'Rasool-Allah saww' said: 'Does there (still) remain anything from your speech, O Abdullah?' He said, 'Yes. **We will never believe you until you cause a spring to gush out for us from the ground [17:90]**, in this Makkah, for it is with rocks and desert plains and mountains. Its land is bare and with holes, and you saww should make the springs to flow therein, for we are needy to that, **or there should happen to be for you, gardens of palms and grapes [17:91]**, so we can eat from these and feed others (as well).'

فَتُفَجِّرُ الْأَعْمَارَ خَلَالَ تِلْكَ التَّخْبِيلِ وَ الْأَعْنَابِ تَفْجِيرًا - أَوْ تُسْقِطَ السَّمَاءَ كَمَا زَعَمْتَ عَلَيْنَا كِسْفًا، فَإِنَّكَ قُلْتَ لَنَا: وَ إِنْ يَرَوْكَ كِسْفًا مِنَ السَّمَاءِ سَاقِطًا - يَقُولُوا سَحَابَةُ مَرْتَجُومٍ وَ لَعَلَّنَا نَقُولُ ذَلِكَ.

'And you should cause the rivers to gush forth in the middle of these – in the midst of these gardens and the grapes, **gushing forth [17:91]** **Or you should cause the sky to fall down upon us, just as you are claiming, in pieces [17:92]**; for you saww said to us **And if they should see pieces of the sky falling down, they would be saying, 'Piled up clouds' [52:44]**, and perhaps we would be saying that'.

لَمْ قَالَ: وَ لَنْ تُؤْمِنَ لَكَ أَوْ ثَانِي بِاللَّهِ وَ الْمَلَائِكَةِ قَبِيلًا، ثَانِي بِهِ وَ بِهِمْ وَ هُمْ لَنَا مُقَابِلُونَ أَوْ يَكُونُ لَكَ بَيْتٌ مِنْ رُخْرُفٍ تُعْطِلُنَا مِنْهُ، وَ تُعْنِيَنَا بِهِ فَلَعْنَانَا نَطْعَى، فَإِنَّكَ قُلْتَ لَنَا: كَلَّا إِنَّ الْإِنْسَانَ لَيَطْغِي أَنْ رَآهُ أَسْتَعْنِي.

'Then he said, 'And we will never believe you saww, **or you should bring Allah and the Angels face to face (with us) [17:92]**, coming with Him azwj and with them, and they would be face to face with us, **or there should happen to be for you, a house of treasures [17:93]**, giving us (something) from it, and enriching us with it, and we would be overwhelmed, for you saww said to us: **Never! The human being becomes overwhelmed [96:6] if he sees himself as needless [96:7]**'.

لَمْ قَالَ: أَوْ تَرْقِي فِي السَّمَاءِ أَيْ تَصْعُدُ فِي السَّمَاءِ وَ لَنْ تُؤْمِنَ لِرَقْبَكَ لِصُعُودِكَ حَتَّى تُنْزَلَ عَلَيْنَا كِتَابًا تَنْقُرُهُ: مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ - إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أُمِيَّةَ الْمَخْزُومِيِّ وَ مَنْ مَعَهُ - بِأَنَّ آمَنُوا بِمُحَمَّدٍ بْنَ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، فَإِنَّهُ رَسُولُهُ وَ صَدِيقُهُ فِي مَقَالِهِ فَإِنَّهُ مِنْ عَنْدِي.

'Then, he said, '**Or you should ascend into the sky [17:93]** – i.e., go up into the sky, **and we will never be believing in your ascending** – of your going up, **until you bring down a letter to**

us, we can read from it [17:93] – from Allah^{-azwj}, the Mighty, the Wise to Abdullah Bin Abu Amayya Al-Makhzoumy and the ones with him, that they should be believing in Muhammad^{-saww} Bin Abdullah^{-asws} Bin Abdul Muttalib^{-asws}, as he^{-saww} is My^{-azwj} Rasool^{-saww}, and they should ratify him^{-saww} in his^{-saww} speech, for he^{-saww} is from My^{-azwj} Presence.

لَمْ لَا أَذْرِي يَا مُحَمَّدُ إِذَا فَعَلْتَ هَذَا كَهْ— أُوْمِنُ بِكَ أَوْ لَا أُوْمِنُ بِكَ، بَلْ لَوْ رَفَعْنَا إِلَى السَّمَاءِ، وَ فَتَحْتَ أَبْنَاهَا وَ أَذْخَلْنَاهَا لَقْلَنَا: إِنَّا شُكِّرْتُ أَبْصَارِنَا وَ سَحَرْنَا.

"Then, I (still) don't know, O Muhammad^{-saww}, when you have done all of this, whether I would believe in you^{-saww} or not believe in you^{-saww}. But, if you^{-saww} were to lift us up to the sky, and open its doors and enter us, for us to say **But rather, our eyes have been intoxicated [15:15]**".

فَقَالَ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ أَ يَقِنِي شَيْءٌ مِنْ كَلَامِكَ قَالَ: يَا مُحَمَّدُ أَ وَ لَيْسَ فِيمَا أُوْرَذْتُهُ عَنِّيَّكَ كِفَاعِيَةً وَ بَلَاغٌ مَا يَقِنِي شَيْءٌ فَقُلْنَا مَا بَدَأْتَكَ وَ أَفْصَحْنَا عَنْ تَقْسِيَكَ— إِنْ كَانَتْ لَكَ حُجَّةٌ، وَ آتَنَا بِمَا سَأَلْنَاكَ.

'Rasool-Allah^{-saww} said: 'O Abdullah! Does there remain anything (else) from your speech?' He said, 'O Muhammad^{-saww}! Or isn't it enough in what I have referred it upon you^{-saww}, and far-reaching. There is nothing remaining, therefore say whatever comes to you^{-saww} and explain from yourself^{-saww} – if there was an argument for you, and come to us (answers) to what we have asked you^{-saww}'.

فَقَالَ رَسُولُ اللَّهِ ص: اللَّهُمَّ أَنْتَ السَّمِيعُ لِكُلِّ صَوْتٍ، وَ الْعَالَمُ بِكُلِّ شَيْءٍ تَعْلَمُ مَا قَالَهُ عِبَادُكَ. فَأَنْزَلَ اللَّهُ عَلَيْهِ: يَا مُحَمَّدُ وَ قَالُوا مَا لِهِنَّا الرَّسُولُ يُأْكُلُ الطَّعَامَ— وَ يَمْشِي فِي الْأَسْوَاقِ إِلَى قَوْلِهِ رَجَلًا مَسْحُورًا.

'Rasool-Allah^{-saww} said: 'O Allah^{-azwj}! You^{-azwj} are the Listener of every sound, and the Knower of everything. You^{-azwj} Know what Your^{-azwj} servants said'. So Allah^{-azwj} Revealed unto him^{-saww}. **And they are saying, 'What is the matter with this Rasool? He is eating the food, and walks in the markets. If only a great Angel had been Sent down instead of him [25:7]** – up to His^{-azwj} Words: **a man bewitched!** [25:8].

لَمْ قَالَ اللَّهُ تَعَالَى: انْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَالَ— فَصَلُّوا فَلَا يَسْتَطِعُونَ سَيِّلًا.

'Then, Allah^{-azwj} the Exalted Said: **Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]**.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص: يَا عَبْدَ اللَّهِ أَمَا مَا دَكَرْتَ مِنْ أَيِّ أَكْلٍ الطَّعَام— كَمَا تَأْكُلُونَ، وَ رَعَمْتَ أَنَّهُ لَا يَجُوزُ لِأَجْلٍ هَذِهِ أَنْ أَكُونَ لِهِ رَسُولًا، فَإِنَّمَا الْأَمْرُ لِلَّهِ يَقْعُلُ مَا يَشَاءُ وَ يَجْعَلُ مَا يُرِيدُ، وَ هُوَ مُحَمَّدٌ، وَ لَيْسَ لَكَ وَ لَا لِأَحَدٍ إِلَّا عِزَّاضٌ عَلَيْهِ يَلْمُ وَ كَيْفَ.

'Rasool-Allah^{-saww} said to him: 'O Abdullah Bin Ameyt! As for what you mentioned than I^{-saww} eat the food just as you are eating, and you claimed that it is not allowed due to this reason that I^{-saww} happen to be a Rasool^{-saww} of Allah^{-azwj}, so rather the Command is Allah^{-azwj}'s. He^{-azwj} Does whatever He^{-azwj} so Desires to and Decides whatever He so Wants to, and He^{-azwj} is the Most Praised One, and it isn't for you, nor for anyone to object to Him^{-azwj} with 'why', and 'how'.

أَلَا تَرَى أَنَّ اللَّهَ تَعَالَى كَيْفَ أَفْقَرَ بَعْضًا وَ أَغْنَى بَعْضًا، وَ أَذَلَّ بَعْضًا وَ أَصْحَّ بَعْضًا وَ أَسْفَمَ بَعْضًا، وَ شَرَفَ بَعْضًا وَ وَضَعَ بَعْضًا، وَ كُلُّهُمْ مِنْ يَأْكُلُ الطَّعَامَ.

“Do you not see Allah^{azwj} the Exalted how He^{azwj} Impoverishes some, and Enriches some, and Honours some, and Disgraces some, and Grants health to some, and Causes others to be sick, and Ennobles some, and Ignoles some, and all of them are from the ones who eat the food?

تُمْ لَيْسَ لِلْفَقَرَاءِ أَنْ يَقُولُوا: لَمْ أَفْقَرْنَا وَ أَغْنَيْنَاهُمْ وَ لَا لِلْوُضَعَاءِ أَنْ يَقُولُوا: لَمْ وَصَعَّنَا وَ شَرَفْنَاهُمْ وَ لَا لِلْتَّمَّى وَ الصُّعَقَاءِ أَنْ يَقُولُوا: لَمْ أَرْمَنَا وَ أَضْعَفْنَا وَ صَحَّحْنَاهُمْ وَ لَا لِلْأَدَلَّاءِ أَنْ يَقُولُوا: لَمْ أَذْلَنَا وَ أَغْرَزْنَاهُمْ وَ لَا لِقَبَائِحِ الصُّورِ أَنْ يَقُولُوا: لَمْ قَبَحْنَا وَ حَمَّلْنَاهُمْ

“Then, it isn’t for the poor that they should be saying, ‘Why did You^{azwj} Impoverish us and Enrich them?’ Nor is it for the ignoble (of lesser status) ones that they should be saying, ‘Why did You^{azwj} Drop us and Ennobled them?’ Nor for the sick and the weak ones that they should be saying, ‘Why did You^{azwj} Make us sick and weak, and Granted them good health?’ Nor for the disgraced ones that they should be saying, ‘Why did You^{azwj} Humiliate us and Honoured them?’ Nor for the ugliness of face that they should be saying, ‘Why did You^{azwj} Make us to be ugly and them as beautiful?’

بَلْ إِنْ قَالُوا ذَلِكَ كَانُوا عَلَى رَحْمَمِ رَاهِينَ، وَ لَهُ فِي أَخْكَامِهِ مُتَابِعِينَ، وَ بِهِ كَافِرِينَ، وَ لَكَانَ جَوَابَهُ لَهُمْ: [إِنِّي أَنَا الْمُلِكُ، الْحَافِضُ الرَّافِعُ، الْمُعْنَى الْمُفَقِّرُ، الْمُغْرِزُ الْمُنْذِلُ، الْمُصَحِّحُ الْمُسْقِمُ] - وَ أَنْتُمُ الْعَبْدُونَ لَكُمْ إِلَّا التَّسْلِيمُ لِي، وَ الْإِنْقِيَادُ لِكُمْ، فَإِنْ سَلَمْتُمْ كُنْتُمْ عِبَادًا مُؤْمِنِينَ، وَ إِنْ أَبْيَثُمْ كُنْتُمْ بِي كَافِرِينَ، وَ يُعْقِلُونَنِي مِنَ الْمُلَالِكِينَ.

But, if they were to say that, they would be repelling against their Lord^{azwj}, and be disputants to Him^{azwj} with regards to His^{azwj} Decisions, and they would be Kafirs due to it. But, His^{azwj} Answer to them (would be): “I^{azwj} am the King, the Abaser, the Raiser, the Enricher, the Impoverisher, the Honourer, the Humiliater, the Restorer of the health of the sick ones – and you are the slaves. It isn’t for you except for the submission to Me^{azwj} and the following of My^{azwj} Decisions. So, if you were to submit, you would be Momineen servants, and if you refuse, you would be Kafirs regarding Me^{azwj}, and by My^{azwj} Punishment (you would be) from the destroyed ones!”

تُمْ أَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ: يَا مُحَمَّدُ قُلْ إِنَّمَا بَشَّرَ مِثْكُمْ يَعْنِي أَكْلَنَ الطَّعَامَ يُوحِي إِلَيْهِ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ يَعْنِي قُلْ لَهُمْ: أَنَا فِي الْبَشَّرِيَّةِ مِثْكُمْ، وَ لَكُنْ رَبِّي حَصَّنِي بِالنُّبُوَّةِ دُونَكُمْ، كَمَا يَحْصُلُ بَعْضُ الْبَشَرِ بِالْغُنَّاءِ - وَ الصِّحَّةُ وَ الْجُمَالُ دُونَ بَعْضٍ مِنَ الْبَشَرِ، فَلَا تُنْكِرُوا أَنْ يَحْصُنِي أَيْضًا بِالنُّبُوَّةِ.

‘Then Allah^{azwj} the Exalted Revealed unto him^{saww}: O Muhammad^{saww}! **Say: But rather, I am a person like you [18:110]** – meaning, ‘I^{saww} eat the food’, **it is Revealed to me that your God is one God** – meaning, say them, ‘I^{saww} am, with regards to being a human being, am like you all, but my^{saww} Lord^{azwj} Specialised me^{saww} with the Prophet-hood besides you all, just as He^{azwj} Specialised some of the human beings with the riches, and the good health, and the beauty besides the other from the humans. Therefore, you should not be denying that He^{azwj} can Specialise me^{saww} with the Prophet-hood as well’.

تُمْ قَالَ رَسُولُ اللَّهِ ص: وَ أَنَّمَا قَوْلُكَ: «[إِنِّي] هَذَا مَلِكُ الرُّومِ، وَ مَلِكُ الْقُرْبَسِ لَا يَبْعَثَانِ رَسُولًا إِلَّا كَيْفِيرُ الْمَالِ، عَظِيمُ الْحَالِ، لَهُ قُصْرُ وَ دُورٌ - وَ فَسَاطِيطُ وَ خِيَامٌ وَ عَيْدَ وَ خُدَامٌ، وَ رَبُّ الْعَالَمِينَ فَوْقَ هُؤُلَاءِ كُلُّهُمْ فَهُمْ عَيْدَهُ» فَإِنَّ اللَّهَ لَهُ التَّدْبِيرُ وَ الْحُكْمُ لَا يَعْلَمُ عَلَى طَلَاقٍ وَ حُسْبَانِكَ، وَ لَا بِإِقْرَارِكَ، بَلْ يَفْعُلُ مَا يَشَاءُ، وَ يَحْكُمُ مَا يُرِيدُ وَ هُوَ مُحَمَّدٌ

'Then Rasool-Allah^{saww} said: 'And as for your words, 'So this is the king of Rome, and this is the king of Persia, they do not send messengers (ambassadors) unless he is of a lot of wealth, great status, having castles and houses for him, and orchards, and pavilions, and tents, and slaves and servants. And the Lord^{azwj} of the worlds is above all of them together, for they are His^{azwj} slaves' – so Allah^{azwj}, there is a Strategy for Him^{azwj} and the Decision. He^{azwj} does not Do upon your thinking and your reckoning, nor by your suggestions, but He^{azwj} Does whatever He^{azwj} so Desires to, and Decides whatever He^{azwj} so Wants to, and He^{azwj} is the Most Praised One.

يَا عَبْدَ اللَّهِ إِنَّمَا بَعَثَ اللَّهُ نَبِيًّا لِيُعَلِّمَ النَّاسَ دِينَهُمْ، وَ يَدْعُوهُمْ إِلَى رَحْمَمْ، وَ يَكِيدُ نَفْسَهُ فِي ذَلِكَ آنَاءَ اللَّيْلِ وَ أَطْرَافَ النَّهَارِ، فَلَوْ كَانَ صَاحِبُ فُصُورٍ يَجْتَهِبُ فِيهَا - وَ عَيْدِ وَ حَدِيرٍ يَسْتَرُونَهُ عَنِ النَّاسِ - أَلِئَسْ كَانَتِ الرِّسَالَةُ تَضِيقُ وَ الْأُمُورُ تَسْبَاطُ أَوْ مَا تَرَى لِمُلُوكٍ إِذَا احْتَجُبُوا - كَيْفَ يَجْرِي الْفَسَادُ وَ الْفَبَائِعُ مِنْ حَيْثُ لَا يَعْلَمُونَ بِهِ - وَ لَا يَشْعُرُونَ

O Abdullah! But rather, Allah^{azwj} Sent His^{azwj} Prophet^{saww} for the people to know their Religion, and he^{saww} called them to their Lord^{azwj}, and he^{saww} exhausts himself^{saww} in the middle of the night and the two ends of the day. So, had he^{saww} been owner of the castles, he^{saww} would have concealed himself^{saww} inside these – and the slaves, and the servants, veiling him from the people. Wouldn't the Message be wasted and the matters delayed? Or, do you not see the kings when they are veiled – how the corruption and the ugliness flows from where they are not even knowing of it nor aware of it?

يَا عَبْدَ اللَّهِ وَ إِنَّمَا بَعَثَنِي اللَّهُ وَ لَا مَالَ لِي - لِيُعَرِّفَنِي قُدْرَتِهِ وَ قُوَّتِهِ، وَ أَنَّهُ هُوَ النَّاصِرُ لِرَسُولِهِ، لَا تَقْدِرُونَ عَلَى قَتْلِهِ وَ لَا مُنْعِهِ مِنْ رِسَالَتِهِ،

O Abdullah! But rather, Allah^{azwj} Sent me^{saww}, and there is no wealth for me^{saww} – in order to Make you recognise His^{azwj} Power and His^{azwj} Strength, and it is Him^{azwj} Who is the Helper of His^{azwj} Rasool^{saww}. They are neither able upon killing him^{saww} nor preventing him^{saww} from (the delivery of) his^{saww} Message.

فَهَذَا أَيْنُنِي فِي قُدْرَتِهِ وَ فِي عَجْزِكُمْ وَ سُوفَ يُظْفِرُنِي اللَّهُ بِكُمْ فَأُوْسِعُكُمْ قَتْلًا وَ أَسْرًا، ثُمَّ يُظْفِرُنِي اللَّهُ بِيَلَادِكُمْ، وَ يَسْتَوِي عَلَيْهَا الْمُؤْمِنُونَ مِنْ دُونِكُمْ، وَ دُونَ مَنْ يُوَافِقُكُمْ عَلَى دِينِكُمْ.

Thus, this is clearer with regards to His^{azwj} Power and regarding your frustrations, and soon Allah^{azwj} would Make me^{saww} to be victorious against you all and Extend the killing and the captivity. Then Allah^{azwj} would Make me^{saww} to be victorious in your city, and the Momineen would rule upon it besides you all, and besides the one who are in harmony with you upon your religion.

فَمَمْ قَالَ رَسُولُ اللَّهِ صَ: وَ أَمَّا قَوْلُكَ لِي: «وَ لَوْ كُنْتَ نَبِيًّا لَكَانَ مَعَكَ مَلَكٌ يُصَدِّقُكَ وَ تُشَاهِدُهُ، بَلْ لَوْ أَرَادَ اللَّهُ أَنْ يَبْعَثَ إِلَيْنَا نَبِيًّا - لَكَانَ إِنَّمَا يَبْعَثُ مَلَكًا لَا يَبْشِرًا مِثْلَنَا» فَالْمَلَكُ لَا تُشَاهِدُهُ حَوْاشِكُمْ، لِأَنَّهُ مِنْ جِنْسِ هَذَا الْهَوَاءِ، لَا عِيَانَ مِنْهُ،

Then Rasool-Allah^{saww} said: 'And as for your words to me, 'And had you^{saww} been a Prophet^{saww}, there would have been an Angel with you^{saww}, ratifying you^{saww} and we would witness him. But, had Allah^{azwj} Wanted to Send a Prophet^{as} to us – rather He^{azwj} would have Sent a king to us, not a person like us' – So the Angel is such that your faculties cannot witness him, because he is of a genus of this air, not visible from it.'

وَلَوْ شَاهَدْنَاهُ - يَأْنَ يُرَادُ فِي قُوَى أَصْنَاعِهِ - لَقُلْتُمْ: لَيْسَ هَذَا مَلَكًا، بَلْ هَذَا بَشَرٌ، لَأَنَّهُ إِنَّمَا كَانَ يَظْهَرُ لَكُمْ بِصُورَةِ الْبَشَرِ - الَّذِي قَدْ أَلْقَتُمُوهُ لِتَفَهَّمُوا عَنْهُ مَقَالَةً، وَ تَعْرِفُوا بِهِ خَطَايَاهُ وَ مُرَادَهُ، فَكَيْفَ كُنْتُمْ تَعْلَمُونَ صِدْقَ الْمَلَكِ - وَ أَنَّ مَا يَقُولُهُ حَقٌّ

بَلْ إِنَّمَا بَعَثَ اللَّهُ بَشَرًا، وَ أَظْهَرَ عَلَى يَدِهِ الْمَعْجَزَاتِ - الَّتِي لَيَسَّرَتْ فِي طَبَابِيعِ الْبَشَرِ - الَّذِينَ قَدْ عَلِمْتُمْ ضَمَائِرَ قُلُوبِهِمْ، فَتَعْلَمُونَ بِعَجْزِهِمْ عَمَّا جَاءَ بِهِ اللَّهُ مَعْجَزَةً وَ أَنَّ ذَلِكَ شَهَادَةً مِنَ اللَّهِ تَعَالَى بِالصِّدْقِ لَهُ، وَ لَوْ ظَهَرَ لَكُمْ مَلَكٌ وَ ظَهَرَ عَلَى يَدِهِ مَا يَعْجِزُ عَنْهُ الْبَشَرُ، لَمْ يَكُنْ فِي ذَلِكَ مَا يَدُلُّكُمْ - أَنَّ ذَلِكَ لَيْسَ فِي طَبَابِيعِ سَائِرِ أَجْنَاسِهِ مِنَ الْمَلَائِكَةِ - حَتَّى يَصِيرَ ذَلِكَ مَعْجَزًا.

But rather, Allah^{azwj} Sent a human being, and Manifested upon his hands, the miracles which aren't the norm for the human being – the one who knows the consciences of your hearts. So you would be knowing, by your frustrations from whatever he^{saww} came with, that it is indeed a miracle, and that it is a testimony from Allah^{azwj} the Exalted with the ratification for him^{saww}. And had He^{azwj} Manifested an Angel to you all, and Manifested upon his hands what the human being would be frustrated from, there would not happen to be a justice for you all in that – for that would not be from the norms of the rest of the species from the Angels – until that would become (to be counted as) a miracle.

أَلَا تَرَوْنَ أَنَّ الطَّيْوَرَ الَّتِي تَطِيرُ - لَيْسَ ذَلِكَ مِنْهَا يُعْجِزُ، لَأَنَّهَا أَجْنَاسًا يَقْعُدُ مِنْهَا مِثْلُ طَيْرِنَا - كَانَ ذَلِكَ مَعْجَزًا، فَاللَّهُ عَزَّ وَ جَلَ سَيِّئَ عَلَيْكُمُ الْأَمْرُ، وَ حَعْلَةً بِحَيْثُ تَقْوُمُ عَلَيْكُمْ حُجَّتَهُ، وَ أَنْتُمْ تَقْتَرَحُونَ عَمَلَ الصَّاغِبِ الَّذِي لَا حُجَّةَ فِيهِ.

Are you not seeing the birds which are flying – that is not a miracle from them, because for it is a species, from which occurs the likes of flight. And if a human were to fly like its flying, that would be (counted as) a miracle. So, Allah^{azwj} mighty and Majestic has Made the matter easy upon you, and Made it when a proof would be established upon you, and you are suggesting a difficult matter in which there is no proof'.

فَمَنْ قَالَ رَسُولَ اللَّهِ صَ: وَ أَمَّا قَوْلُكُ: «مَا أَنْتَ إِلَّا رَجُلًا مَسْخُورًا» فَكَيْفَ أَكُونُ كَذَلِكَ، وَ قَدْ تَعْلَمُونَ أَنِّي فِي صِحَّةِ التَّشِيزِ وَ الْعُقْلِ فَوْقُكُمْ فَهُنْ جَرِيَّشُمْ عَلَيَّ مُنْدُ نَشَأْتُ - إِلَيْ أَنْ اسْتَكْمَلْتُ أَرْبَعِينَ سَنَةً جَرِيَّةً أَوْ رَأْلَةً أَوْ كَذِيَّةً أَوْ حِيَّانَةً أَوْ حَطَّاً مِنَ الْقَوْلِ، أَوْ سَقَهَا مِنَ الرَّأْيِ

Then Rasool-Allah^{saww} said: 'And as for your words, 'You^{saww} are not except a man bewitched', so how can I^{saww} be like that, and you are knowing that I^{saww} am of healthy discernment and intellect, above you all. Have you experienced upon me^{saww}, since I^{saww} grew up – up to the completion of forty years, any offence, or an error, or a lie, or a crime, or a mistake from the speech, or foolishness from the view?

أَتَظَنُونَ أَنَّ رَجُلًا يَعْتَصِمُ طُولَ الْمَدَّةِ - بِحَوْلِ نَفْسِهِ وَ فُؤَدِهِ أَوْ بِحَوْلِ اللَّهِ وَ فُوْتِهِ وَ ذَلِكَ مَا قَالَ اللَّهُ تَعَالَى: افْتُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ - فَلَا يَسْتَطِيُّونَ سَيِّلًا إِلَيْ أَنْ يَبْتُلُوا عَلَيْكُمْ عَمَّيِ - بِحُجَّةٍ أَكْثَرَ مِنْ دَعَا بِهِمُ الْبَاطِلَةِ - الَّتِي تَبَيَّنَ عَلَيْكُمْ تَحْصِيلَ بُطْلَانِهَا.

Are you thinking that a man who is protected for the length of this period is by the might of his own self or by the Mighty of Allah^{azwj} and His^{azwj} Strength? And that is what Allah^{azwj} the Exalted Said: **Look how they are striking the examples for you. They have strayed, therefore they are unable to find a way [25:9]** – until they are affirming against you^{saww} blindly – by

arguing more than their false claims – which is clear upon you^{-saww}, and collection of its falsehood'.¹¹

¹¹ Tafseer Imam Hassan Al-Askari^{asws} – S 314 (Extract)